

THE POPE.

To the Editor of the London Times.

Sir, I see in your paper to-day these words:—'The curses of the Pope will be revoked.' Allow me respectfully to inform you that this statement is founded on a common error.

The Pope's excommunication is an ecclesiastical censure, but not a curse; and 'anathema' is simply a name of the greater excommunication. It is thus defined by the canonists, 'Excommunicatio est a communione exclusio.'

As for the Vegazzi mission, believing M. Vegazzi to be an honest and well-meaning man, I think some good might come of it if the secret societies and the other evil influences which surround the Court of Florence could be and are controlled. It was they who defeated the former mission of the same person. I know nothing of this second attempt except what I see in the newspapers; but I am convinced that Vegazzi will not be permitted to tell the Pope that he should cease to be a King. To entertain such a proposal would be practically destructive of the spirit and intention of the treaty of September, 1864, which (as it has been repeatedly declared by the Government of the Emperor Napoleon) involves the bona fide renunciation of Rome by the Government of Victor Emmanuel.

But we are now told that there is to be a plebiscite at Rome. What does this mean? The examples of Nice and Savoy show how delusive and fraudulent plebiscites are. But in the present instance it seems that it is coolly proposed to dethrone a Sovereign in full possession of his throne, and to annex his States to a neighbouring country by the operation of illegal and clandestine voting under the direction of a secret committee of conspirators. And that committee would, of course, have the power to manufacture as many votes as they pleased. This is indeed carrying the doctrine of plebiscites to an extreme hitherto never attempted.

Apply the same principle in Ireland. Suppose a plebiscite in that country proclaiming an Irish republic connected with the United States. If the Roman plebiscite be valid, the Irish plebiscite would be equally so; and it is no answer to say that an army from England would put it down. You call on the Pope to submit to be dethroned by the votes of the disaffected portion of his subjects. Are you prepared to give the same advice to the Queen regarding Ireland and India? Surely, the doctrine and practice of plebiscites have already been carried far enough?

Thus much for the theory of this question. As for the practical result of the present state of things, I cannot believe that the Emperor will so far violate his duty as the eldest son of the Church, and his obligations under the September treaty, and the feelings and convictions of his French nation, as to permit any one to overthrow the temporal sovereignty of the Vicar of Christ. Requesting you to publish this letter,

I remain, Sir, your obedient servant,

RADLEY-PARK, Abingdon, Nov. 27.

GEORGE BOWYERS.

TRANSLATION 'COMMING.'—To the Editor of the Times.—Sir, Perhaps you feel—and fairly feel—that it is not your duty to correct contemporaries. But your wonted sympathy with, and constant support of, fair play may tempt you to give this an insertion at your convenience. Almost all the evening, and, if I may judge from extracts, the weekly papers also, have copied a report, spreading over some 30 lines, of a sermon I preached last Sunday evening week. Who made this report I cannot say; but this I can confidently assert—it is from beginning to end a translation of what I uttered into the opposite.—They assert that I fixed the consummation of all things and the end of the world in this year 1866. I neither said nor meant it. I merely took the opportunity of stating that 20 years ago Elliott and the greatest writers on prophecy, starting from A. D. 532 or from A. D. 606, have taught that we may expect this very year the final judgment on the Papacy, so far as providential. But all of us expect it is to be utterly destroyed till He come whose right it is to reign. The earth, I believe, is to be transformed, not annihilated.

I have stated in a work published in 1865, called 'The Last Warning Cry,' and illustrated by historical proofs in a work which Nisbet will publish in a few days, entitled 'The Sounding of the Last Trumpet,' that the great prophetic epochs, on the fairest and most reliable data, expire in 1867. In one of these I have written—

'I adhere to the solution I have given of the exhaustion of the great chronological epochs of prophecy as alike most probable and most justified by induction from events. How soon after 1867 the Redeemer will return and take the kingdom and reign over all the earth I cannot say.'

I do not complain of abuse; I expect it. But I do complain of putting into my mouth words I never uttered, and to you, as the great redresser of wrong-doing, I appeal—I hope in this instance successfully—for an opportunity of putting right those the papers I have had sent to me have, it may be, unintentionally misled.

I am, Sir, your obedient servant,

JOHN COMMING.

The well known S. G. O., the Rev. Lord Sydney Godolphin Osborne, thus rails against the High Churchmen in the columns of the London Times:—

The worst features of this powerful school is the way they openly deal with the very young. I have a book before me, openly used in some churches, to aid the devotions of young persons, especially choristers. The doctrine of transubstantiation is openly taught in it. These children are taught to adore 'the elements' when consecrated, to pray then and there that this sacrificial offering may be applied 'to the joy and refreshment' of the dead. There is a thorough teaching in almost every doctrine which our Church, thank God, repudiates. I have another book, published at Oxford as a Prayer book for the young; it professes to give Church teaching to children under 12 years of age. I can hardly conceive anything more pernicious, if it was not for the fact, that young brains could only be mystified and dulled, not really taught, by such a course of severe mysticism. Here the same doctrines are inculcated, the same attempt is made to cause children to regard the clergymen as priests with miraculous powers. The attempt to make young children believe in the miracle of the altar, as worked in their presence, if it was not so fearfully traitorous to the place and the service, would almost admit of being considered comic.

There is one argument yet which I have not seen used against this sect within the Church. If the Established Church is thus in accord with the Roman Catholic, if the doctrines taught, the vestments used, the ceremonial enforced is lawful to clergymen—is, as they say, the ritual and ceremonial proper to the national Church, how will it fare with the question of tithes, of endowments, church rates, and the privileges of the clergy and Bishops, the title to our Cathedrals and the great proportion of our parish churches? Whatever legal title there is securing these to the Church, it will scarcely be denied rests upon its being the Church of the Reformation. It is endowed, protected, &c., and simply on the ground that it took off Papal supremacy and purged itself of Romish error. If it did not do this, we, as it appears to me, have falsely occupied where others were ejected on a false pretence. Whatever status the clergy possess is one founded on their being the ministers of a Protestant Church. They are in the eye of the law, as such, secured all those rights the law gave to them as clergymen; if we cease to protest against the Romish doctrines and practices, to keep out which the nation appoints us, where is our claim on the nation for any one privilege of property, we possess as clergymen? It may be my dull comprehension, but I have yet to be convinced that this is not a sound view of the position of the Established Church in this matter.

In conclusion, permit me to use one argument ad effigiem. I have before me a photograph of one of the most active of our Bishops, one who I am sure would publicly deny that he in any way countenanced ritualism. I am, however, of a very different opinion; I believe his peculiar action in the matter in his diocese, and the countenance he has given elsewhere to those who do favor it, has done a great deal to promote it. His portrait (price 1s. 6d.) goes far to confirm me in my opinion. He is represented in full robes, in his left hand a lofty, most ornate crozier, or pastoral staff; his right hand is raised, the fingers positioned, according, I presume to some episcopal Directorium; the little finger and the next turned into the palm of the hand, to meet the thumb, the two other fingers held up, but slightly curved. I am particular in detail, because it is quite clear he stood for his likeness in the act of giving the blessing, and the whole representation is just that of a Bishop of the Eastern or Western Church performing that act; it is Episcopal Ritualism, from life. What fortunate artist received that blessing thus caught by sun power in its giving I do not care to publish. I have some acquaintance with this Bishop. I and all his friends must regret the severity the treacherous operation threw into his usually benign countenance; if Balak the son of Zippor had seen Balak so limned he would have scarce asked him to denounce, not bless; the Prophet blessing would have been a terror.

S. G. O.

Nov. 23.

Oxford.

Our Irish neighbors, who have a reason for everything, will no doubt give a better reason than we can ever conjecture for a singular blank in the present condition of their country. There are the Fenians, and wherever there is an Irishman, you are told, there is a Fenian; there is the constabulary, which is to be newly armed, horse and foot; there is the army, which has just been augmented by two regiments; and more to follow, so they say; there are armed steamers stationed at the chief ports or cruising about; there is the telegraph always at work; and over all there is the Castle, supposed to be in constant communication with all these and the Home Office at Whitehall. There is even more. In a confusion of rumors and opinions, every now and then one sees something about the clergy of one communion or the other. But amid all this we miss what would be the most prominent feature of such a crisis in this island. Where are the loyal people? There are loyal English and loyal Irish in the island; there are loyal Church of England people, loyal Papists, and loyal Presbyterians. There are loyal landowners, loyal lawyers and doctors, and loyal shopkeepers; loyal people who have much to lose, and others, equally loyal, who have nothing to lose. Where are they all? Why don't they show? What are they doing? They seem to leave everything to the Government, the Police, the Army, and the Navy. They have not been slow to make demonstrations in favor of political principles or theological doctrines, but when order itself is in danger, and property threatened, they leave things to take their course,—always excepting the usual mixture of invocation and oburgation addressed to the British Government. In this country there would be meetings numerous and respectfully attended; a good watch would be kept up; money would be raised for any purpose that might be necessary; and such a front would be shown that rebellion and spoliation would be absolutely daunted. The great people would make a point of remaining at their posts till the danger should be over; the smaller people would be encouraged and kept to their duty, and the disaffected would be made to feel the moral difference between honest men standing up and speaking in the light of day, and scoundrels skulking and plotting every treason and wickedness. Such is the order of things in England, and every new emergency brings every man to his post, and renews the social compact. There may, for aught we know be something of the kind in Ireland, but it does not show itself, and for anything that does appear we might be now holding Ireland as France holds Algeria, or as Austria lately held her Italian provinces. In this country we always expect the gentry to take the lead in every loyal demonstration.—It is their place to do so, and they can do it better than any other class. If they were now to come forward with sufficient energy, and were to challenge the middle classes to the proof of their loyalty, they would be able to get a good army of names on the side of order, and, at all events, they would clear the political sky, and make it be seen who are to be trusted and who not. The shopkeepers say they dare not be too loyal, as they would lose custom.—They ought to be made to feel that disloyalty and indifference have their dangers and inconveniences. But so long as all the compulsion and all the fear are on one side, and nothing is done on the other side except preparations against a possible appeal to arms, it is evident that order is slowly undermined. The Fenian acts; the loyal man utters; and the former has done his work when the other is only proposing to do it. We shall be told, perhaps, that nothing can be done for lack of a sufficiently numerous body of men heartily and habitually loyal, and then put it down with a strong hand. That, of course, we shall do, if necessary, and so far the game is safe. But it is not a pleasant alternative to be driven to in the latter half of the nineteenth century, and after an occupation of seven centuries. We have no wish to see Ireland conquered again. It is only just better than letting her go altogether for a few years. But if we have to repeat an operation so painful, so scandalous, and so costly, we shall certainly put things on a very different footing on our return to peace. Ireland will have to pay the cost of its own pacification, and give hostages for its better behaviour. The penalty and the bond, however, will fall on the land, rather than on the people simply because they can be charged on the one, and not on the other. So let every body with the slightest personal interest in either landed or commercial property look to it, and do his best to avert the calamities that must fall upon one and all of them in the event of an outbreak. This is a case in which prevention is better than the most thorough cure, though the only possible cure for an actual rebellion or civil outbreak may be better likened to amputation than any medicinal process.—Times.

THE ALABAMA CLAIMS.—The New York Times lately published the following sensible and well-timed letter, which, we think, is from an American pen. It is to be regretted that there are not more Americans addicted to the habit of thinking for themselves, in place of allowing irresponsible newspaper sensation writers to influence their better judgement.

I observe that the President in his Message urges the demand upon England for payment of damages inflicted on American commerce by the rebel privateer or pirate Alabama. The ground of this claim is that the Alabama was built in a British port by British capital, and fitted out with arms and crew and all the munitions of war under British jurisdiction, and that, having never been in a Confederate port, she was to all intents and purposes a British ship. This is held to make England responsible.

That point I do not propose to discuss. I wish merely to call attention to another phase of this case. The Alabama was commanded by Raphael Semmes throughout her entire career. He was the direct and immediate author of all her depredations. No question can possibly arise as to his responsibility for these acts. It is not a matter of inference, nor of construction. If anybody can probably be called to an account he is the man. If the Alabama was a piratical vessel then Semmes was a pirate; if she was a rebel privateer, without lawful commission or authority, then he as her commander was clearly responsible.

Now, why is he not held responsible? Would not the President be able to press England in this matter with a much better grace if he showed an equal sense

of the enormity of the Alabama's offences in the treatment of her commander? He is within the jurisdiction of the Government and amenable to his authority. But instead of being held to his responsibility he is paroled—has been elected to an honorable local office in Alabama, has been editing a violent rebel newspaper, and has finally accepted a Professorship of 'Moral Philosophy' in a Louisiana college. While the chief offender in this matter is treated with such leniency, it cannot be expected that his severity toward England will be properly appreciated. Yours, &c., A LOVER OF EQUAL JUSTICES.

THE GREEK CHURCH IN NEW YORK.—A correspondent of the London Times, writing from Berlin, says:—

The Russian Government, having failed to create a movement in England for the alleged object of affecting a reunion between the Anglican and Greek orthodox churches are now trying to accomplish a similar object in America. Some Russian priests are to be stationed at New York, with orders to vindicate by their clerical and literary activity the primeval unity of the Christian Church, and recommend a sort of ideal or spiritual connection between the Episcopal and Oriental branches of the ancient trunk as a matter of course, no practical junction is intended, the Russian church not only having some symbolical books peculiar to it which they will not relinquish, but also being the less capable of attracting the enlightened minds of a civilized country, as it has hitherto not succeeded in retaining any hold upon a tenth of the educated classes in Russia. To veil this latter fact and create an impression among the pious of the Anglo-American race, that there exists a religious life in Russia analogous to their own, seems to be one object of the undertaking. As a preliminary step a Russian Church is to be built at New York, towards which \$2,000 have been subscribed by Russian and Greek residents in that city. The \$16,000 which are wanting will be provided by the Government, who are also to find the salaries of the officiating priests, and defray the entire expenditure of the establishment. To free the members of this clerical mission from the restraints incidental to an official capacity, it is proposed not to place them under the exclusive control of the Russian Ambassador at Washington. Divine service in the new church will be conducted in the Greek and Russian languages.

BAPTUALITY IN SCHOOL.—A case of brutal flogging by a teacher occurred recently in the District School at London Village, N. H., which comes up well to the Massachusetts standard. The pupil's name was Wiggin, a lad of about fifteen years, and the brute who flogged him bears the name of Andrew Heath. The offence of the boy was very trivial, but he was belabored with a white oak weapon, some three or four feet long, and from an inch to an inch and a half in diameter at the butt. This weapon was literally worn about the body and limbs of the boy, mauling him near to death. His back was covered with black and blue wales the size of a man's finger, and our informant tells us that he has since lain in a very critical condition.—Portsmouth States and Union.

Rather ahead of the Massachusetts standard, for which New Hampshire should have the credit. Talk of slave-whipping at the South? Why, the Yankees are beating them all hollow!

WHAT THE RUMP CONGRESS IS DOING.—We hold it as a waste of time to follow, or to argue, on the mad attempts of the so-called Congress at Washington to revolutionize the government of the country. If these Radicals got their way, they will not leave one stone on another of the glorious political structure under which we have been so happy as a people. They are trying, now, to strip the President of the executive powers of appointment, administration, and pardon, that the Constitution placed in the hands of the Executive, and not of the Legislature. All enactments of Congress to this end are null, and can only be carried out by lawless violence. Even that smart darkey, Fred Douglass, sees this—says that the Constitution has clothed the President with powers really regal, and so goes for fundamental alterations in the Constitution itself.—N.Y. Freeman.

New York, Dec. 17.—Private advices received in Washington, state that Maximilian will not accept the proposition to retain power in Mexico. He will only stay long enough to make a show of passing the Government over to other hands, and leave the country under formal stipulations.—10,000 French troops have left that country, and 15,000 remain to embark during the winter and spring.

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But what shall we say to the Protestant parson under the voluntary system of a democracy? From whom does he get his mission? From the Government? No indeed; from nothing so solid as that. He gets it from his flock; and the changes of base which a popular preacher may have to effect in the course of a long life, are something confusing to think upon. The Chaplain of Congress preached a sermon the other day on the duty of bringing to justice political prisoners,—of hanging Jeff. Davis in fact. 'How Aeg in pieces before the Lord in Gilead!' shouts the preacher. If he lives twenty years more, (and for his sake we heartily hope he may), he may be Chaplain to a Congress in which the Gospel according to John Brown the horse-thief and Rifle Beecher shall be exploded and may be then expounding with force the text: 'Thou shalt not covet thy neighbor's man servant, nor his made servant, nor anything that is his.' Given a parson, the Sacred scriptures and a people to be propitiated and preached and prayed to and there is no end to the contradictory doctrines that may be taught from the same pulpit in a very short series of years.

The Church of England is indeed a creature and slave of the State; but the Protestant sects in this country are the creatures and slaves of the mob. There is something pitiable, and even farcical at times in the position of the minister of an enslaved religion; but the false prophets of America represent religion run mad, they are exceedingly dangerous to the State, and have done, and are doing, more than any other class of persons to bring on universal anarchy and discord, and to render a settlement of our grave difficulties and a return to peace and prosperity impossible for all time to come.—St. Louis Guardian.

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ADVENTURES OF A SPEAKER.—A humorous contributor of the St. Louis Republican evidently understands the capabilities of the English language. He attempted to make a Johnson speech in a Radical meeting, with the following results:—

Fortunately there was but one light in the room, and that was a tallow candle. The first chair pulled at me struck it and left us all in the dark. I could hear him rushing towards the stand. I made for the door. That was a sympathizing crowd. They could not see me. On they came and on I went. Came in violent contact with the globe-like form of old Ohoops. 'Here, boys, I've got him!' Old O, being of about my shape and dimensions, the mob was easily misled, and they piled on to him three deep. As I made my exit at the front door I heard him screaming for quarter. I am sure he never got it. There was not a quarter in all that crowd. Once outside, two or three of them recognized me by the gaitlight, and U, persimious! don't they freeze to me like a bird man? I said something about free speech. They replied something about freebooters, illustrating their remarks with practical demonstration. I bore up under it (or before it) until I reached a pile of bricks, and you should have seen them scatter. Again I was master of the situation, and deeming discretion the better part of valor, I broke down the street as hard as I could tear. It takes a strong man to break down a street, but I did it nevertheless.

A SCENE IN CONGRESS.—The Hon. John Morrissey—In an Hour in the XLth Congress—Important Debate.—Washington, March 7, 1867.—The House was called to order, Mr. Niblack in the chair.

Mr. Morrissey: Mr. Speaker, I want to know if this is a free country.

Mr. Kelley: Not yet. I call the question.

Mr. Morrissey: You can't crowd me to the ropes that way. Mr. Speaker, I want my question answered.

The speaker decided the gentleman out of order, and directed the Clerk to read the bill offered by Mr. Washburne the day before yesterday.

Mr. Washburne: I rise, Mr. Speaker, to elucidate or rather explain some of the articles of the bill offered by me, which do not appear to have been perfectly understood by its opponents. In the days of Rome when Coriolanus fought a mia open and secret traitors for that hood—

Mr. Morrissey: Mr. Speaker, I want to call the gentleman to order. The gentleman who represents Rome (Rome, New York) has gone out; his name is not Corry O'Lawness, and I'll have no member from my state insulted.

Mr. Washburne: I would explain to the gentleman, but—

Mr. Morrissey: Don't but me, sir; I've got more money than any man in this house, and I can lick any man who wants to maltreat the truth.

The Speaker: The gentleman from New York will please come to order. The gentleman from Illinois has the floor.

Mr. Morrissey: No he ain't. No, sir, I'm got the floor, and if there's a better man than me here I want him to come and take it. I've got the floor, and I won't be imposed on. (Applause in the galleries, which was quickly checked by the Speaker.) Mr. Morrissey continued: If Izy Lazarus is in this room, I want to see him.

The Speaker: Gentlemen, my colleague does not understand the rules of the house; I hope the gentleman will have a little patience.

At this juncture a dice box was presented to Mr. Morrissey, and through the persuasion of his friends he took his seat.

Mr. Blair: We are on the eve of another civil war; and—

Mr. Washburne: Mr. Speaker, I claim the floor.

Mr. Morrissey: You can't have it.

Mr. Kelley: I think I understand this matter. The gentleman from New York having brooked—

Mr. Morrissey, much excited: I'm not broke, nor there ain't a man in this room that can break me, or make me ask to be let up. I'll not have my character and reputation frizzled in this room, nor any other place, as long as my name is John Morrissey.

Mr. Stevens: Has hell broke loose, that won are allowed to come into this house as they would a bar-room? For my part—

Mr. Morrissey: I want to know what that means; I've been in better houses than this here one, and got more stuff in my place at Saratoga than would buy this whole concern.

Mr. Boyer: This, Mr. Speaker, is very distressing.

Mr. Kelley: Not any more so than the rest.

Mr. Boyer: I appeal to the chair.

Mr. Niblack: I wish to call—

Mr. Morrissey: A flush—

Mr. Farnsworth—In God's name, Mr. Speaker, are we the representatives of a civilized and enlightened people.

Mr. Morrissey—Four jacks and an ace.

Mr. Lynch—Mr. Speaker, if a party—

Mr. Morrissey—Democracy and the Fifth District for ever.

A voice in the gallery—Bully for you; and now you've got him. Fifty to five that Jack wins the pot. Great Excitement.

Mr. Schofield—I am astonished. It is no wonder that England and—

Mr. Morrissey—Send John O. Heenan.

A voice in the gallery—Hurrah for Moleaux. Excitement increasing.

Morrissey: Show me that man; I'll bet he's a nigger. I can lick any nigger that ever jumped.

Here the speaker, who had been dozing in his chair, lustily called order.

Mr. Morrissey: Mr. Speaker, you're on my side; some of the fellows are waiting outside; they want me to put a bill through for them, to prohibit imprisonment and hanging in the State of New York.

Mr. Blair: Nothing more reasonable.

Mr. Niblack: Nothing.

Mr. Brooks: I agree with my colleagues, and hope the matter will be immediately brought before the house. Mr. Speaker you understand this question; it is of vital importance.

Mr. Humphrey: It will give me pleasure to vote for the measure.

The bill was handed in, and Mr. Morrissey reached the Speaker's desk and handed it to the clerk, falling as he did so, over one of the affrighted reporters, and bringing up in a spittoon. The clerk was directed to read the bill, but most of all the members having left the floor, Mr. Morrissey and his colleagues took a recess, and thus ends an hour in the XLth Congress.—Chicago Tribune.

A WINDHAM COUNTY, Ct., couple last week, applied for a divorce after only a fortnight of married life. The judge refused their request, saying that they hadn't yet given matrimony a fair trial.

A down-east editor says he was in a boat when the wind blew hard, but he was not at all alarmed, because he had his life insured.—'he never had anything to happen to him by which he could make money.'

The Campbellite Baptists have a great revival at this time in Jeffersonville, Ohio. Old members are rebaptizing for remission of past sins, as they had accumulated to such an extent it was impossible for them to overcome them without a new baptism.

New York, Dec. 21.—St. Peter's Catholic Church, Jersey City, was damaged by fire last night to the amount of \$10,000 or \$15,000.

A child, which was kidnapped in England two years ago, at the instance of a relative, who was to receive considerable property in case of its death, has just been discovered in Cincinnati, Ohio.

The World's special says, two seizures of steel carriage springs, one of 50,000 pounds at Cincinnati, and another of 2,800 pounds and 236 sets of seat springs at Chicago, have been made by the Collector of Customs. These all came from a factory in Canada and are seized for an evasion of the Custom duties.