

her joints were dislocated; and afterwards committed to the flames.

Queen Mary in about five years burnt almost seven hundred heretics in the Archdiocese; four Bishops; twenty-one clergymen; eight lay-gentlemen; eighty-four tradesmen; one hundred farmers, labourers, and servants; fifty-five women, and four children.

But Doctor Connelly still insists that his church has given the Bible to the people, and he calls attention to Italy as a proof; he speaks thus of the Italian Bible:

"And what shall we say of Italy, the centre of Catholicity itself, where the whole Bible was translated into the vernacular as soon as Latin ceased to be the language of the country, and as the modern Italian was little by little taking its place? A translation, two volumes in folio, was made by Nicholas Malermi, a Camaldolese Monk, which soon found its way among the educated classes of Italians many years before the celebrated Council of Trent."

"What shall we say of Italy?" Why Doctor Connelly, you ought to be able to say that Italy is the grand centre of moral and religious light; and that God's Holy Book is constantly sent forth from the "Eternal City" to illuminate the dark parts of the earth. But this Sir, you cannot say for in Rome, above all places, is the Bible prohibited book, and to multitudes, an unknown book.

It is true that Nicholas Malermi published an Italian version of the Bible in 1471; and as the Bishop says, it soon found its way among the educated classes. Yes it did so; but it was of no use to the mass of the Italian people as it was in a style unlearned and useless to the uneducated classes of that age. Yet such was the anxiety of the "educated classes" to read the word of life, that Malermi's version, and through it, the editions before the close of the fifteenth century, and twelve editions during the sixteenth century. But there was yet no Bible for the poor of Italy.

In 1580, Antonio Bruccoli published a version of the Bible which could be understood by the mass of the Italian people, and several other editions followed; but the circulation of God's Holy Book was soon interrupted, and Bruccoli's Bible is ranked among prohibited books of the first class, in the "Index" of the Council of Trent.

To show the fallacy of the Archbishop's argument, and to remove any impression as to the circulation of the Bible in Italy, I will make the following extract from a letter by the Rev. J. A. Clark of the Protestant Episcopal Church, of Saint Andrew, Philadelphia. It is dated Rome, March 24th, 1858.

"The Bible in Rome is a strange and rare book. The only edition of it authorized to be sold here, is in fifteen large volumes, which are filled with Popish commentaries. Of course none but the rich can purchase a copy of the sacred Scriptures. Indeed very few of the common people know what we mean by the Bible. The question was proposed the other day by one of my fellow lodgers, to the lady from whom our lodgings are obtained, and which may be considered a fair representative in point of intelligence and religious information of the middle class of Society in Rome, 'if the people generally had a copy of the Bible in their houses, would they read it?' She replied 'O yes, all the religious people here.' She also added that she had a very fine copy of the Bible, and immediately went to fetch it. When produced, it proved to be a Mass-Book, with here and there a passage of Scripture accompanied with Romish glosses. When it was fully explained to her what we meant by the Bible she replied, 'O yes, I know what you mean; that book is in several of the libraries of Rome, and some persons who are very religious have also a copy of it.'

What can Bishop Connelly mean by writing about Roman Catholic versions of the Bible when in the city of Rome itself the "middle classes of society" do not know a Mass-Book from the Bible. The last quotation which I shall make from Dr. Connelly's famous letter has reference to the English version as published by the authority of the Roman Catholic Church called "THE DOUBT BIBLE." He says: "And now regarding our own many translations into English, surely his Eminence or whatever they call him, so skilled in Catholic affairs, must have heard at some time or another that there was such a thing as a Catholic translation of the whole Bible published at Rheims, so long ago as the year 1582, that is 150 years or thereabouts before Pius VI. was born. We have had another in Douay, A. D. 1609, 1610."

Until his appearance Bishop Connelly's letter in the Freeman of January 22nd, 1859; nobody ever heard of "the whole Bible" published at Rheims in the year 1582. We had heard of the "Rhemish Testament," but not of "the Rhemish Bible." The New Testament was certainly published at Rheims in 1582 and the Old Testament was translated afterwards, and the Bible in English known as "the Douay Bible," was published in Douay in 1609, 1610. But why does the Bishop use the sentence "so long ago" surely the year 1609 or 1610 is not "long ago" as far as regards the publication of the Holy Bible. 1582, was sixty-five years after Letzel had sold his indulgences; fifty-three after the Diet of Speire; thirty-seven after the death of Luther; and thirty-seven after the first sitting of the Council of Trent. We had had in English, Wicliffe's, Tyndale's and the Bishop's Bible; and while the Douay Bible was in press, our present translation was in a state of preparation; for it was issued in 1611; at which time the Continent of Europe was deluged with Bibles by the Reformers. The Roman Church finding it impossible to keep their people in England from reading the Bible, determined to publish a version of their own, which they did, not from the original Greek, but from the Latin Vulgate; and in order that their own version, which in many instances is palpably incorrect, might not be mistaken for the correct character of the Roman Church, they with the Bible, sent forth the explanations of the Church. These notes whenever possible are directed against heretics.

Thus Rome is unchanged, and through every age has maintained the same hereditary positions which she has ever shown her abhorrence of the Holy Scriptures, and for similar reasons. Jehoiakim, Antiochus, and Dioclesian burnt the Scriptures because they condemned their conduct. Rome burns the Bible; and when in power has burnt the people who read the Bible, because her teaching and her practice were so much at variance with the simplicity of the gospel. Her purgatory, her penance, her confession, her monks, her nuns, and her endless ceremonies have no support from the word of God. It is therefore her interest and her best policy to keep her people without the Bible, for no people upon earth can have that blessed book and read it who will long remain in papal darkness.

Britain never rose in national importance until the Bible was freely given to the heathen population. And notwithstanding the ridicule that Roman Catholic writers may try to throw upon the opinion, it nevertheless is certain, that England owes her present pre-eminence and commanding position among the nations to her Bible and her Protestantism. Our beloved Victoria; God bless the Queen: from your soul I pray God save the

Queen. We must love the Queen, because she loves God, the Bible, and Protestantism. She lives in the hearts of her subjects; and Divine Providence has preserved her in the most perfect peace; while thrones were falling, ancient Dynasties coming to their end, and political strife was shaking every European nation and making every heart to tremble; and her Majesty will be preserved during the apprehended struggle whatever may be the character. And England if she continues to circulate the Bible and maintain her Protestantism, shall retain that position which properly designates her, as "The first flower of the earth, And first gem of the sea."

As to the Papacy, it is the greatest enemy to the liberty of man, that man ever had to contend with; and it will strive to be again in the ascendant; but it has long since passed its culminating point, and that Bible which it hates and burns declares its utter overthrow.

I will close my lecture by quoting the words of my veneration, and will quote them as they are found in the Douay Bible.

Rev. ii. 11, 14, "And the merchants of the earth shall weep and mourn over her, for no man shall buy their merchandise any more. Merchandise of gold and silver, and precious stones, and of pearls and fine linen, and purple, and silk, and scarlet, (and all manner of precious vessels of ivory and of brass, and of iron, and of marble, and cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and mules, and camels, (and all that is upon the earth.)" Verse 20, "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath judged your judgments upon her."

Verse 24, "And in her was found the blood of prophets and of saints, and of all that was slain upon the earth." Thus it is that the word of God can never fail. Alleluia! for the Lord God omnipotent reigneth.

Obituary Notices.

Died the death of the righteous, in St. George's, Bermuda, Oct. 29th, 1859, William Cranova, in the 75th year of his age; again summoning our little society in the town to mourn the death of a highly useful and long-revered Father in Christ. The deceased was, from early years, the subject of deep religious conviction. Though frequently afflicted with infirmities of the body, he was long "bathed between two opinions." Ofttimes after listening to the forcible arguments and stirring appeals of those, he would exclaim, by his altered manner, that he was "almost persuaded to be a Christian."

After a series of years marked by constant recurring convulsions of his bowels, alternating with slight weakness and broken resolves, he, at length, fully yielded to the poignancy of his "godly sorrow" and threw himself into the extended arms of bleeding mercy; laid prostrate by the power of the victorious cross he was raised by the same power and moved by its life-giving impulses—his first inquiry was "Lord, what wilt thou do?" A reply was at hand, and after identifying himself with the people of God, he began almost immediately to work in the vineyard of his Lord. The Wesleyan ministry being the instrument of his conversion, he was soon moved by its life-giving impulses, and in 1829 his name was enrolled upon our church records. The Great Head of the Church soon marked him out by vigor of mind and depth of piety, as one eminently qualified as a "Leader," accordingly after the lapse of three months from his conversion he took the responsible position of a class-leader, and owing to the scarcity of leaders, he for a time led two large and prosperous classes. Prompted by a desire to improve all his talents to the glory of the original Proprietor, he was soon surrounded by the youthful bands of the Sabbath school; here as the Superintendent he laboured long, assiduously and with acceptance; nor was he an unappreciated spectator of the operations of Missions, liberally supporting them by pecuniary aid. When called upon to occupy the chair on Anniversary occasions, he hesitated no longer than to discover a call of duty. Unostentatiously and with a vigorous mind that would have amply repaid extensive culture he would plead the cause of the heathen. Warmly attached to the doctrines and discipline of the Wesleyan Church, he thus laboured to promote her welfare, humbly joyous, not so much that he was furthering the Denominational interests of the Church of his choice, as that he was extending the triumphs of the cross. Thus he wrought, until disease marked him for his victim and removed him from the exertions of the sanctuary. He was seized with paralysis, from the effects of which, he never after recovered. After lingering on for a period of about two years he grew gradually worse under the inroads of his distressing malady, until the 29th Oct., 1859 Death came, his mind was considerably impaired by his increasing disease, he continued to his last lucid moments, resting upon the great atonement, and when deprived of the power of articulation, evinced by the pressure of the hand, that he still retained his hope. His coffin was committed to the earth, and two days after his decease and the occasion was improved by a discourse from Rev. xxii. 14 As we gaze upon the earthly course of him who is now swallowed up in the "cloud of witnesses, our prayer is for that stricken family and sorrowing church may go and do likewise." D. C.

St. George's, January 30, 1860.

Provincial Wesleyan

WEDNESDAY, FEB. 22, 1860.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, it is required that the names of all persons who are desirous of being admitted to the Society, shall pass through the hands of the Superintendent Minister. Communications intended for the paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. Correspondents assume responsibility for the opinions of contributors.

Our Academies at Sackville.

DEAR MR. EDITOR,—The closing exercises of our Academies at Sackville for the 2nd term of the Academic year, commenced on Monday the 6th February inst., and closed on the 9th. Three members of the Examining Committee, Revs. Jas. R. Narra, W. A. M., Stephen Humphrey, A. B., and Geo. S. Milligan, A. M., took part in conducting the examination.

On Monday classes were examined, simultaneously, in the Lecture Rooms of both Academies; these generally acquitted themselves well, some highly creditably. On Tuesday, Lingley Hall presented a scene of extraordinary interest, the body of that elegant and spacious building being filled on the right by young ladies, and on the left by young gentlemen, attending classes during the term, whose intelligent expressions of countenance could not fail to arrest the attention of visitors upon the platform, furnishing unmistakable indications of the mental culture through which they had already passed, and awakening thoughts

full of promise to society in the future, should they be spared to complete their studies at Mount Allison and enter fully upon the arena of life.

Young Ladies exercises occupied the forenoon; young gentlemen's the afternoon. The very satisfactory character of the day's examination could not but produce upon the minds of all present, prepared to take into account the persevering application essential to the successful student, and the indefatigable zeal and skillful management ever distinguishing the thorough educator, a deep conviction that on the part of very many of the students last term there must have been a highly laudable desire for improvement, and in general a wise appreciation of the inestimable privilege they enjoy at Sackville of obtaining education on enlightened and most approved principles, and that on the part of the Board of Instruction there had been a faithful remembrance of their responsibility and a very successful discharge of the onerous duties of their office.

The following synopsis which I regret is somewhat incomplete, will give your readers some idea of the operations of last term, and may serve to show the public the accuracy of the statements of any who have, to say the least, truly represented the students at Sackville as mere children only attending to the rudiments of learning.

MALE ACADEMY. FEMALE ACADEMY. Reading 45 30. Geography 34 30. Vocal Music 56 56. Phys. Geog. 35 30. Piano and Organ 65 65. English 30 40. Monochromatic 18 18. Elog. Analysis 12 Oil Painting 14. Composition 88 97. Coloured Crayon 14. Menstruation 10. Monochromatic 18. Book Keeping 16. Black Crayon 10. Plane Geometry 13 10. Water Colours 17. Algebra 19 35. Was Frust. 17. Calc. 4. Oriental Painting 10. Natl. Philology 14 30. Ment. Philology 8. Rhetoric 6 9. No. of Students. Logic 26 64. Male 88. German 9. Female 97. Latin 36 19. Total 185. Greek 20 6.

In the evening (Tuesday) young ladies' Exhibition took place in the Hall, which was filled to excess. Sweet music was discoursed at intervals, to the evident delight of the audience by the students, assisted by Miss Croxson and Professor Agthe. Others of the young ladies, chiefly from the junior ranks, took part in very interesting exercises, consisting of select recitations in English, French, and German, and the reading of original essays; some of them performed their parts exceedingly well, and all, indeed, were a very respectable appearance.

Young men's Declaration came on on Wednesday, having called forth, not without reason, more than ordinary expectation from the audience, again crowding the Hall, because of a previous announcement from Principal Fitch, that the exercises, to be given by the young gentlemen, having been assumed by a number of young gentlemen as competitors for Prizes to be awarded by a Committee for the best recitations. After the usual reading of the Scriptures and prayer, and a masterly performance on the organ by Professor Agthe, the programme opened with an introductory dialogue, well recited. Fourteen of the students then appeared in succession on the platform, in honourable competition for prizes, every one of whom, it is not too much to say, did well. Another dialogue closed the programme, in which three characters were represented, each well—(Navy) was the volunteer, a pleasing circumstance of this interesting day now transpired; a committee of young gentlemen, having obtained permission, waited upon Dr. Fitch on the platform, and presented him with a most elegantly bound and handsomely got up volume of Poetry, on which was elegantly inscribed the following: "Presented by the students of the Male Academy, Mount Allison, Sackville, to their Principal, the Rev. H. P. Fitch, D. D., as a small token of their regard, and of his valuable services. E. Jost, F. Harrison, Frederick Zosky—Committee of presentation. Feb. 8th, 1860," accompanying it with a very affectionate and respectful address. This spontaneous tribute of affection and regard drew from their learned Principal a brief, but touching and appropriate, reply.

Dr. Fitch, Chairman of the Committee for awarding prizes, now reported in favor of Masters H. Sprague, H. P. Cowperthwaite, J. W. Narra, George Garby, and Cranwick Jost, and receiving the prizes—which were books selected for the occasion—from Dr. Fitch, presented them, and delivered a few words, having previously taken occasion to remark that he felt it due to the competitors for prizes, as well as to the Committee, to say that, owing to the general excellence of the recitations, it had been exceedingly difficult to determine upon those of greatest merit, and that in each case the reward had been decided by a vote of two against one. Shortly after, the Rev. J. A. Good (Episcopalian) of Pugwash, arose and unobscured passed a very high eulogium upon both branches of the Academy, alluding to the high scholarship and diligent and devoted students, he complimented himself as taken utterly by surprise. He had met with some of the students of former years and had found them reflect great credit upon the Institution; he had been given to understand, however, that its character had been on the decline, and had therefore been most happily disappointed in finding every department maintained with very great efficiency.

The exercises closed with prayer and the benediction, and thus ended the term, which has been one of the most prosperous and successful in the history of the Academies.

In concluding this hasty but I fear too lengthy notice, I beg to say Mr. Editor, that the Examining Committee have very great pleasure in commending the Institution at Mount Allison to the continued patronage of an enlightened public, fully believing that the Female Branch under the able management of Rev. J. H. Allison, B. A., Principal, and its accomplished Preceptors, Mrs. M. L. Allison, B. A., well merits the high status which it has in so short a time acquired, and that the other and older Branch under its experienced and efficient Principal, Rev. H. Fitch, D. D., never more fully deserved the entire confidence of Parents and Guardians who desire their sons or wards to obtain a thorough and intellectual training, while all possible care is exercised over their health and morals.

By order and on behalf of the Ex. Committee, GEO. S. MILLIGAN, Secy. Sackville, 6th Feb., 1860.

Wesleyan Book Committee.

The next Quarterly Meeting of the Executive Book Committee will be held (D V) at the Wesleyan Conference Office on Wednesday next, February 29th, at three o'clock P. M. CHARLES CRAWFORD, Book Steward.

Reminiscences by the Rev. Dr. Knight.

Sir,—In my last communication two special instances were named in which, by the interposition of Divine providence, I was preserved from a watery grave. The Chairman of the Newfoundland District, in the letter already alluded to, gives quite a graphic description of the manner in which I was rescued, and our highly esteemed President traced their onward way from Catalina to Bonavista.

On "Tuesday (he says) we started for our destination, not, as you may suppose, in a rail car, or a stage coach, comfortably lined, or in one of our provincial spring waggon, but in a cart such as is usually employed on our streets for the roughest work."

I am right glad (though much too tame are the upspringings of my imagination to conceive of "rail road cars," or "velvet cushioned stage coaches" as vehicles conveying them onward) still glad at heart I am that such has been the march of improvement since that route of our brethren, as well as myself, had to wend our monthly weary way from Catalina to Bonavista in former years, and to trace the public conveyance, as they do, our travellers were provided with a den, or rather a "common cart," whose jolting former pedestrians might be tempted to envy.

Who among our brethren that may have threaded the tortuous tressome path which lay between the places in question, are the more likely to have been made, can ever forget the rocks and steep—its mire and mud—the windfalls and tucking mill bushes—Jordan's brook and the fathomless fetter bed, through or over which they had to pass as they tracked their downward way, and as they were proceeding, and especially down the "Flores Marshes," and through the woods. Talk about a "common cart," why compared to the above it was as a seat in an Oriental palanquin! Among my early acquaintance on that romantic sea girt isle was a lawyer. He was one who was extensively read, and of scientific speculation, but withal somewhat eccentric. He was fond of imaginatively setting himself in an air-balloon, and accomplishing an aeronautic passage from England to Newfoundland. On one occasion he ventured to predict that ere the lapse of fifty years this—by some estimated audience by some actually effected. This bold prophecy became a proverb, playing often on the incredulous risibilities of those who had placed such a result in the category of things impossible. But suppose my learned friend had said that within that period of time the Atlantic Ocean had become a desert, the current land to send their thoughts in words in the brief space of an hour or so across the wide Atlantic. Well then might incredulity have loudly laughed. And yet this has been the case. The lawyer had a principle to rest on which had been tested and found true. He had been riding through the air; but thought then with the speed of lightning had not travelled on the telegraphic wire beneath the surging waves of the wide Atlantic.

Let me mind, resting on what has been said, and stretching forth to a half century yet to come, and indulging in what I may apply the thought to the "common cart" mode of transit, and compare it with the circumstances of fifty years ago. Then possibly the crack of the driver's whip may be heard, whirling about the nicely lined and softly cushioned stage coach, or the serene smile of the driver, as he sits in his repose of fox and otter, carriage, bear, and beaver, mid fire and smoke, for the comfort and accommodation of travellers urging their progress from Catalina to the Cape.

To think of a road, a half century ago, over which a cart, heavily laden, was to apply the thought to the "common cart" mode of transit, and compare it with the circumstances of fifty years ago. Then possibly the crack of the driver's whip may be heard, whirling about the nicely lined and softly cushioned stage coach, or the serene smile of the driver, as he sits in his repose of fox and otter, carriage, bear, and beaver, mid fire and smoke, for the comfort and accommodation of travellers urging their progress from Catalina to the Cape.

When, one and forty years since, I for the first time crossed that part of the island, to have even dreamt that the President of a Wesleyan Conference, accompanied by another member of the Church, though riding in the rude, rough, jolting conveyance of "common cart," should cross in 1859 that then apparently impracticable section of Newfoundland's uninvited interior, would have hardly been allowed a place within the circle of possibility.

How marked the changes which it produces! Forty-one years ago, when for the first time I plunged and plodded my wearisome way over that all but pathless passage to the Citian section of my Circuit, my highly colored coat, and my stout boots, were the only articles which presents the puzzling problem as to how they should be correctly classified—too far advanced in age and stature to be ranked among the boys, and not sufficiently onward in life to take their station among men. Then their years combined with their mode of dress, were the only articles required to entitle a man to his majority. He, however, who brought them through their prime of manhood, has prolonged their days to wear the seal leaf of life—has crowned them with "loving-kindness which is better than life," and raised them to a position of usefulness and honor—and well, I trust, much longer still—made a blessing to their fellow-men, as "the glory of Christ and the messengers of the churches." They "must increase, but I must decrease."

The letter alluded to the writer says that he is sure if you or any readers of your valuable paper had seen them wending their way through the woods, you would have had a hearty laugh at their expense, adding—"I will not attempt to describe it." Constitutionally timid and retiring, doubtless by most of our friends, but by the days of my blushing have well passed away. Less modest, in this instance at least, than my brother, I will attempt to describe a journey made in the winter of 1820, from the place of their departure to that of their destination.

The distance is said to be still what it was then, namely, twelve miles—though I presume the line of progress must be in a somewhat different direction, probably passing over that part of the interior surveyed by brother Wilson—and by which he was rescued, and I found the sled path land, of which route he successfully pursued a map, which, I doubt not, still holds a prominent place in his cabinet of curiosities.

There are a few features in the following unvarnished description which, depend upon it, would have afforded a sorry subject for laughter; and I really want to know what the signs of the times are likely to be. Well, there is one point to which I wish to draw your attention for a moment. And it is this—The aspect of worldly affairs, (I don't know whether you will stumble at the word politics, you call them worldly affairs,) in connection with our work. My first promise, somewhat promising; in fact, I think, very promising. "We are in a crisis," and we have been in a crisis ever since I have been in the world. "We are on the eve of something very great," and we have been on the eve of something very great almost from the first. "The Millennium is coming," and I really want to know what the signs of the times are likely to be. Well, there is one point to which I wish to draw your attention for a moment. 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