

far as he appeals to any authorised Catholic version of the Scriptures at all, he appeals to the "Douay Bible," minus the Deutero-Canonical books, and therefore not to any recognised Catholic standard, or version, but to a Catholic Bible cut down to Protestant proportions, and, as such, of no authority whatever with the Catholic reader.

Still more unfair is the manner in which Mr. Jenkins appeals to, and quotes the writings of, authors whom he represents as recognised Catholic authorities. Thus at page 19, he speaks of, and quotes Dupin, as a Catholic historian, "whose statements no candid Roman Catholic will be disposed to question;" though, if he knows anything of the personal history of his author, he must know that he is one upon whose statements, all candid and well-informed Catholics look with considerable suspicion, as the statements of an inveterate enemy of the Holy See, and who, in concert with the Protestant Archbishop of Canterbury, was engaged in an abortive attempt to effect an alliance between the Jansenists and an heretical Anglicanism. With equal truth and justice might Mr. Jenkins have quoted that "eminent Catholic historian, Voltaire," or a Mahometan controversialist appeal to the writings of that "distinguished Christian writer, Tom Paine." In the same spirit, in quoting Eusebius, Bishop of Caesarea, Mr. Jenkins is not content with giving him the title of "Father of Ecclesiastical History," but, by way of obtaining greater credit for his author, he must add—that he has "been placed by the Catholic Church on her list of Saints." Perhaps the reverend gentleman has confounded Eusebius, the historian, and factor of Arianism, with another Eusebius, Bishop of Vercelli, canonised by the Church, or with Saint Eusebius, of Samosata, persecuted and exiled, by the Emperor Valens for his fidelity to the Nicene confession. Yet such a blunder is hardly conceivable, and certainly unpardonable, on the part of one so well versed in Ecclesiastical history, and Patristic literature, as the author of an "Appeal to the Douay Bible." Whilst upon this subject we should like to ask, if it be not impertinent, where Mr. Jenkins found his authority for the crucifixion of St. Paul at Rome?—p. 16; the tradition has hitherto been constant that the Apostle was beheaded. But these are but trifles; we will proceed at once to an examination of the arguments by which our author attempts to support his thesis, that "Protestantism is the Old Religion."

How the denial can logically precede the affirmation, or a Protest be anterior to the doctrine protested against, it is not for us to explain, but for Mr. Jenkins to prove; and until he shall have done this, it is a sufficient answer to all his argument to reply, that the mere fact of a Protest against Popery establishes the fact of the prior existence of the latter; unless indeed the first Protestants protested against that which did not exist—an hypothesis not very creditable either to their good faith, or their good sense. But perhaps, Mr. Jenkins will reply that by Protestantism he means something more than, or different from, mere protesting; that in short he means the theological systems of himself and the little religious coterie to which he belongs; and that it is for their opinions that he claims the credit of a high antiquity. But here again Mr. Jenkins lays himself open to another objection. He has no more right to claim for his religious opinions, and those of the clique amongst which he has cast his lot, the epithets of Protestantism in general—the Protestant religion—or the Protestant faith—than had the three tailors of Tooley street to designate themselves "the people of England." Mr. Jenkins informs us that he is a Wesleyan Methodist Minister; and as an exponent of Wesleyan Methodism, we are ready to listen to him with great respect, and to take his word for its doctrines. But Mr. Jenkins should remember that Protestantism is not necessarily Wesleyan Methodism—nay—that by some Protestant sects it is scarcely admitted to be a phase of Christianity, and is altogether ignored as, in any sense of the word, a portion of the Christian Protestant church. Mr. Jenkins quotes the Anglican definition of the Church—"a congregation of faithful men in which . . . the Sacraments be duly ministered." But, according to the Anglican branch of the Protestant church—"it is evident unto all men diligently reading the holy Scripture"—that the orders of Bishops, Priests, and Deacons have ever existed in the Christian Church; and that no man, unless a validly, that is, an Episcopally, ordained Priest is competent, duly to minister the Sacrament of the Lord's Supper, the due administration of which is essentially requisite to constitute a true Church. Now as a Wesleyan Methodist, Mr. Jenkins is a member of a society which does not possess, or pretend even to possess, within itself, members duly qualified by Episcopal ordination to administer this Sacrament; therefore, in it, the Sacraments cannot be duly ministered; and therefore it is not, even according to a Protestant definition, entitled to the appellation of Church at all. If Mr. Jenkins has any doubts upon this matter he can get them resolved by applying to any minister of the Anglican establishment, who, if honest, and not afraid to speak according to the spirit of the articles of his church, will tell him—Mr. Jenkins—frankly, that in no sense of the word is he a member of a congregation in which "the Sacraments be duly ministered"—and that in fact, Wesleyan minister though he be, he is in a "parlous state." And here we may be permitted to quote the words of a Protestant paper, published as the New York organ of Anglicanism, upon this very subject; the writer says:—

"All the 'churches' without a true and valid Episcopacy stand on this ground, or are rapidly verging to it; and logically and historically, they can stand upon no other. Yet it proves that their ministers are no ministers, and therefore have no authority to teach"—think of that Mr. Jenkins—"preach, or administer the Sacraments." And this leads directly to the conclusion

that every man is his own priest, can believe just as he pleases, and live as suits his fancy—or his conscience:—in other words, practical Nothingarianism."—*Church Journal*.

Which is as good a definition of Protestantism as we ever met with.

The Rev. Mr. Jenkins will thus perceive that, according to the Anglican definition of the word church, he is, by one very numerous Protestant sect, unchurched altogether; and that therefore, though a very good exponent of the tenets of Wesleyan Methodism, he has, being "no minister," no authority to teach or preach; far less to set himself up as a duly qualified authority as to the doctrines of the Protestant church, to which he does not even belong. Mr. Jenkins' mistake is a very common one, and almost unavoidable by men condemned to move within the precincts of a very limited circle. Associating day after day with the same set, listening to, and repeating, the same stereotyped formulas of orthodoxy, it is no wonder that Mr. Jenkins fancies that these formulas are universally recognised by the Protestant world as the symbols of Protestantism. A little more acquaintance with the said world, and with what is going on therein, will speedily dispel the illusion, and give Mr. Jenkins a very different idea of the nature of Protestantism, and its faith. He will be greatly surprised, perhaps shocked, at first; that we must expect, but he will, in time, get reconciled to it. As the mouse, born and reared within its native cheese, having at length arrived at mature growth, clambered up the sides of its prison house, and, gazing with surprise at the vast extent of the surrounding cellar, was astonished to find "that the world was so large"—so will it be with Mr. Jenkins, when his acquaintance with Protestantism, and Protestant philosophy, shall have become more extended. He will wonder then no doubt, that its doctrines and teachings are so many and so various; and becoming wiser by experience, will refrain from the hopeless task of attempting to define Protestantism, or the Protestant faith, except as a negation—as thus:—Protestantism is the contradictory of Catholicity; or, a Protestant is any baptized person who is not a Catholic."

However, as it is not our intention to cavil about words, we will for the sake of argument, allow Mr. Jenkins' definition of Protestantism to pass. What that definition is—and by what arguments the reverend gentleman attempts to prove that Protestantism, so defined, is the original phase of Christianity, we must leave unnoticed until next week.

*Of course, when we speak of Protestants we restrict the term to baptized Non-Catholics. Unbaptized persons are simply heathens.

PERSONAL SKETCHES OF HIS OWN TIMES. By Sir Jonah Barrington. Redfield, New York; Sadlier, Montreal.

We have to thank Mr. Sadlier for a copy of this new and handsome edition of one of the most entertaining books ever published on the affairs of Ireland, and Irishmen. It is not history, nor biography, but something more amusing than either, containing notices of Ireland's most illustrious patriots, statesmen, and orators, during a period singularly fertile, in great men, and exciting events—interspersed with an endless series of anecdotes, illustrative of the prominent characteristics of the Irish gentry and tenantry during the latter part of the last century,—the whole told with infinite skill and humor. To the historian and politician, as well as to the lovers of gossip, such a work as "Barrington's Sketches" is invaluable, as affording a deeper insight into the sources of Ireland's sufferings, and her people's wrongs, than all the dry statistics that ever were published. Sir Jonah was a Protestant, and a member of the Government establishment, yet did not he allow his religious, or political predilections to blind him as to the causes that have produced and perpetuated that lawlessness with which Ireland is so often taunted. Attached to their landlords, and grateful to all who used them well, the cruel exactions of title-proctors, and State parsons, often goaded the peasantry to acts of retaliation upon their oppressors.

"The greatest abhorrence prevailed as to tithes—protest, coupled with no great predilection for the clergy who employed them. These latter certainly were, in principle and practice, the real country tyrants of that day, and first caused the assembling of the White Boys."—p. 22.

Sir Jonah gives us some valuable information respecting the Orange Societies of his time, from which we can only extract their "Charter Toast"—composed expressly for them in 1689—"afterwards adopted by the Orange Societies generally, and still considered as the 'Charter Toast' of them all." This truly Christian and loyal toast runs thus:—

"The glorious—pious—and immortal memory of the great and good King William: not forgetting Oliver Cromwell, who assisted in redeeming us from popery, slavery, arbitrary power, brass-money, and wooden shoes. May we never want a Williamite to kick the . . . of a Jacobite!—and a . . . for the bishop of Cork! And he that won't drink this, whether he be priest, bishop, deacon, bellows-blower, grave-digger, or any other of the fraternity of the clergy, may a north wind blow him to the south, and a west wind blow him to the east! May he have a dark night—a lee shore, a rank storm, and a leaky vessel to carry him over the river Styx! May the dog Cerberus make a meal of his rump, and Pluto a snuff-box of his skull; and may the devil jump down his throat with a red hot harrow, with every pin-tear out a gut, and blow him with a clean carcass to hell! Amen."—p. 159.

How admirably this "Charter Toast" of Orangism testifies to the loyalty (!) and Christian piety, of its members, it is unnecessary for us to point out. The loyalty which does honor to the memory of a regicide, the murder of the "Blessed King,"—the "Martyred Sovereign"—the "Lord's Anointed, of blessed memory"—as the liturgy styles him in the office which the church of England has instituted in his honor,—and the Christian charity which dictated the last clause of this truly Protestant and Orange "Toast," are beyond all praise. By way of imparting additional solemnity to this toast, and investing it with the semblance of a religious rite, it is always drunk by the worshippers on their knees. Who, after this, can doubt the piety of Orangemen, or fail to recognise in

them the true spirit of the followers of the Lamb?—We copy as an appropriate commentary on the above toast an extract from a circular just published in Montreal, by some body of the name of Evans, who signs himself "Grand Master." In this singular document we read that the following "Qualifications are essential for a member of the Orange Institution?"—

"He should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits—righteousness and obedience to his commands, a firm and steadfast faith in the Saviour of the world, convinced that He is the only Mediator between a sinful creature and an offended Creator; his disposition should be humane and compassionate, and his behavior kind and conciliatory; he should be an enemy to savage brutality and every species of unchristian conduct; a lover of rational and improving society; faithfully regarding the Protestant Religion, and sincerely desirous to propagate its precepts, (i. e.) charity and good will to all men; zealous in promoting the honor, happiness, and prosperity of his Queen and Country; heartily desirous of success in those pursuits, yet convinced that God alone can grant them: he should have a hatred to cursing and swearing, and of taking the name of God in vain; he should use all opportunities of discouraging them among his brethren, and shun the society of all persons addicted to those shameful practices; prudence should guide all his actions; temperance, sobriety and honesty direct his conduct, and the laudable objects of the Association be the motives of his endeavors."

If the "hatred of cursing and swearing," and the enmity to "savage brutality" of Orangemen be strikingly exemplified in the pious prayer which, in their orgies, they offer up, on their knees, to the Throne of Grace—"that the Devil may jump down their opponents' throats, tear out their guts with a red hot harrow, and finally blow their carcasses to hell!"—their love of justice, their "charity and good will to all men," are as signally displayed, whenever they have it in their power to manifest these "essential qualifications of Orangemen." It is well known that, after the suppression of the short-lived rebellion of '98, which their cruelty had provoked, and which their bad conduct and cowardice in the field well nigh rendered fatal to British dominion in Ireland, that unhappy country was handed over to the tender mercies of our loyal and pious Orangemen: it is well known too what use these ruffians made of the power with which they were invested; and that their pothernoery in the presence of the armed force, was only equalled by the inhuman cruelties with which they treated their opponents, when, unarmed and defenceless, they fell into their hands. To torture their prisoners with more than Indian ingenuity was the common pastime of these Christian heroes, of which we find many a disgusting detail in the volume before us. Nor was this all: innocent persons, suspected only of favoring the cause of Irish independence, were, with the connivance of the government of the day, subjected to the same inhuman treatment by these "devils incarnate." Yes, to the eternal disgrace of British law be it said, that torture, in order to extort confession from innocent persons, was not only connived at, but authorised, by the British government within the memory of the present generation. Of this too we have abundant proof in Sir Jonah Barrington's Memoirs:—

"During the rebellion of 1798, Mr. John Beresford had built a riding-house for his yeomanry troops, which had been also much used as a place for whipping suspected persons in, to make them discover what, in all probability, they never knew; a practice equally just and humane, and liberally resorted to, perhaps for sport, by military officers, pending that treble era."—p. 183.

We regret that our space does not admit of our giving extracts of a more amusing and lively character, from this entertaining volume; but if we were once to begin we should not know where to leave off. In taking leave of it we would heartily recommend it to the notice of our Irish friends, to whom it will afford a never-failing fund of amusement, and instruction.

THE METROPOLITAN. J. Murphy & Co., Baltimore.

The September number of this admirable Catholic periodical has come to hand. We trust that the number of its subscribers throughout the Province is increasing, for it is a work which well merits the warmest support from every Catholic. The contents of the present number are as follows:—

ARTICLE I.—THE TONE OF RECENT ENGLISH POETRY.—II.—CATHOLIC EDUCATION FOR CATHOLICS.—III.—HEALTH (Poetry).—IV.—JOURNEY IN TARTARY.—V.—TIBET AND CHINA—with 2 Illustrations.—VI.—ANTI-BIBLICAL CONVENTION.—HARPER'S MAGAZINE.—VII.—THE MISSION OF WOMAN.—VIII.—LAWRENCE, OR THE LITTLE SAILOR—2 fine Illustrations.—VIII.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.—IX.—MEMOIR OF CARDINAL MEZZOPANTI.—X.—LITERARY NOTICES.—XI.—LITERATURE AND SCIENCE.—XII.—RECORD OF EVENTS.

THE ANGLO-AMERICAN MAGAZINE. T. McClear, Toronto.

The "Anglo-American" for the present month appears in pleasing attire. Among its table of contents are many interesting articles; but in his own "Shanty" the editor "reigns supreme."

ARREST OF HIS HONOR THE MAYOR.—On Saturday last the Mayor was arrested on a charge of murder on information given, and complaint made, by Mr. William Hutchinson, a relative of the deceased James Hutchinson, who was killed by the fire of the troops on the 9th of June. His Honor will appear to take his trial on the 14th of next month, and has, in the mean while, been released upon bail—himself in £1,000 and two securities of £500 each—the latter being Dr. Wolferd Nelson and Jean Bruneau, Esq. Garret Barry, Michael Moses, and Pierre C. Brouillet, have also been arrested upon a charge of being implicated in the assault upon the Police, on the same evening.

The Propagateur Catholique of New Orleans, announces the death of M. L'Abbé Blin, Vicaire de St. Augustin, from yellow fever, contracted by his constant attendance on the victims of the pestilence. The same journal announces likewise the death of several other Ecclesiastics at Mobile, as well as at New Orleans, from the effects of the same terrible disease.

There is a rumor afloat that the Marquis of Clanricarde is to receive the appointment of Governor-General of the Canadas.

At a meeting of a number of Catholic citizens of this city, held yesterday evening, it was resolved to present an address to His Excellency the Nuncio, previous to his departure from Montreal. A draft of an address was read, and agreed to, which was entrusted to His Honor Judge Moulden for presentation, this evening at half-past five, in the Court Yard of the Montreal College. The St. Patrick's Societies are especially requested to attend with their banners and decorations; and as many of the Catholic citizens of Montreal as can possibly manage it. The shortness of the time given to make the necessary preparations, must serve as an excuse for the informality of the notice. Remember half-past five this evening, in the Court Yard of the College, College Street. His Excellency leaves town to-morrow.

We are indebted to the Examiner for the following remarks on the abortive efforts of the rogues and fanatics of Upper Canada to form a new political party under the pretence of a Grand Protestant Alliance:—

"The attempt to form a new political organization on a pseudo-Protestant basis have turned out a melancholy failure, much to the discomfiture of seedy politicians and bankrupt journalists. The aim the new combination advocates, as we stated in our last, was to collect the physical-force section of Protestants, and with the aid of a prostituted liberal press, excite the country to a religio-political contest.

"The Gavazzi disturbance formed the pretext for an association which was to assume the name of the Protestant Alliance. Its head-quarters were to be the seat of government in Lower Canada, and a missionary effort was at once to be made to extend the area of its enterprise in the Upper Province. How far its mission may have been prosecuted in this part of the country we are unable to say; but we are in a position to speak confidently, when we announce that in this city the representative of this model organization made a direct attempt, with the countenance and personal assistance of the conductors of a Liberal journal, to bring together the extremes of political opinion, in order to form a crusade against a single religious denomination.

"That these negotiations were prematurely and somewhat rudely intercepted we are also in a position to state. Orangism on the one hand refused to give up its endowment idiosyncracies, although a compromise was promised by one of its leading members. On the other hand the indiscreet and puerile representatives of Disappointed Liberalism began to make premature disclosures, which would inevitably have damned them in the eyes of their sincere but weak-minded followers. The attempt to give the question of religious endowment the go-by was expressed with little equivocation in the sentence which we quoted from a city contemporary in our last journal. It has since been found necessary for that journal to retract from its position, and resume the censorship of those who unfortunately neglected to renew the purchase money of its allegiance at the retirement of the late administration.

"The appeal to 'study Orangemen' by the Globe was one of those craven steps in political life, which are seldom taken but as the last resort of a disappointed and ambitious individual. How unkindly it has been answered, the Patriot's strenuous efforts for a Catholic alliance, at this moment sufficiently show. Our contemporary became a party to negotiations for forming an alliance in which the Orange element was to be predominant. The only point stipulated for by the leaders—we speak advisedly—was a determination to oppose Romanism. Every political distinction was to merge in this. The antecedents of the parties in the combination were to be buried, and the deep-rooted political alienation of half a century eradicated by the barbarous enthusiasm of a club-and-bludgeon alliance."

We learn from the Canadian that M. Sicotte has positively declined becoming a member of the present administration. The Toronto Leader opines that Mr. Morin will take the Crown Land's Department, and be succeeded in the Provincial Secretaryship by M. Chevaucan, the present Solicitor-General for Canada East, whose vacancy will in that case be filled by Mr. Dunbar Ross, if that gentleman can manage to obtain a seat in Parliament.

The Leader of Toronto announces the appearance of the potato disease in several districts of Upper Canada; the same journal complains also of the increasing mortality in that city.

ACCIDENT ON THE ST. LAWRENCE AND ATLANTIC RAILROAD.—The boiler of the engine attached to the wood cars on this line, exploded on Saturday a few miles on the other side of St. Hyacinthe; the engineer, and two other men, were severely injured.

REMITTANCES RECEIVED.

Quebec, M. Enright, £10; Oshawa, Rev. Mr. Proulx, £5; St. Scholastique, M. Fitzgerald 6s 2d; Henryville, O. Campbell, 12s 6d; St. Marine, C. M. Le Brun, £1 2s 6d; St. Alphonse, Rev. Mr. Prevost, 12s 6d; St. Hyacinthe, R. Rev. Dr. Prinoe, 12s 6d, Rev. Mr. Gravel, 12s 6d; Cobourg, J. Hutton, 12s 6d, Rev. Mr. Timlin, 12s 6d; Niagara, J. M'Collam, 6s 3d; Port Elgin, A. M'Millin, 10s; Isle aux Noix, J. Sheridan, 12s 6d, C. O'Hara, 6s 3d; Bedford, J. Smith, 12s 6d; Kingsley Falls, G. M'Gauran, 12s 6d; Drummondville, P. Travers, 6s 3d; Stanfold, A. M'Donald, 10s.

Births.

In this city, on Tuesday the 30th of August, Mrs. Michael Ronayne, of a son.

At St. Bruno, on the 12th ult., Mrs. David Trudeau of a son.

At Berthier, (District of Montreal,) on the 18th ult., the lady of Francois Duteau Sierr de Grandpré, of a daughter.

Married.

At St. Norbert on the 8th ult., by the Rev. Mr. Dagenais, Mr. Pierre Guilbeault, to Miss C. Marion Champagne, both of said place.

Died.

At St. Norbert, on the 1st ult., Mr. Alfred Guilbeault, at the age of 19 years.

At St. Cuthbert, on the 3d ult., Mrs. Genevieve Rivall Bellerose, wife of Mr. T. Allard, aged 29 years.