

THE CHURCH.

TORONTO, SATURDAY, MAY 1, 1841.

We do not often see the *Monthly Review*, and our leisure less often permits us to read the articles of which it is composed. They are not of that lively and popular cast which arrests the attention of such as can spare an hour or two occasionally for fugitive reading; and whatever may be the reputation of this periodical hereafter, the time has not yet arrived in which, for depth of erudition or nicety of criticism, it is likely to be leisurely or carefully perused by those who really desire to add to their stock of general knowledge. From a hasty glance at its articles, we are, however, free to say that they are indited generally in good temper; and though with a bias to what we may term moderate Radicalism, they are not such as very grievously to shock the honest prejudices of those who hold Conservative principles. So far it is not an undesirable addition to our periodical literature; and if men of more scholar-like attainment and purer classical taste could be induced to aid in building up its literary reputation, it might, ere long, with some needful improvement in its general organization and arrangement, assume a very prominent place amongst our Colonial journals.

Our attention has been directed to an article in the number last published, purporting to be a "Letter of a Conservative, on the propriety and reason of supporting the present Administration." The arguments of this writer are characterised less by force than good meaning, and Conservatives will rise from a perusal of his Letter with the conviction that its author possesses a very meagre acquaintance with those great principles, from the conscientious and hearty maintenance of which they take their designation. The individual who would separate a deep religious influence from his political creed, may call himself a Conservative; but we are constrained to say that he is ignorant of the grand and leading principle by which the body of which he professes himself a member, are, or ought to be, guided. No real Conservative can so quietly submit to the doctrine, as the author of this Letter appears to do, that the existence of a National Church Establishment is not as essential to Colonial well-being as it is admitted to be to the real glory and happiness of the Parent State. And we are astonished that this writer, in contemplating the tempest that was raised upon the question of Church dominancy, did not discover its utter futility and absurdity from the fact, that never could that be an oppressive pre-eminence in the National Church which tithed or taxed no man's property, but which simply afforded to the people at large the means of religious instruction in perpetuity, without demanding of them in return a shilling of their worldly substance. We wonder, too, that it should have escaped the philosophical sagacity of this writer, that the real transcript of the British Constitution, so much contended for, is not communicated to a Colony without the annexation of its brightest and holiest attribute, a National Church. Posterity will lament the infatuation which deprived the land of this boon; and if, a century hence, men shall here "see no venerable Church, holy in the lustre of ages of sanctity—sacred in the eyes of nine-tenths of the people as the high place of their existing Religion,—the watcher over the graves of the ancestor of the noble—the children of the poor—and the rude forefathers of the hamlet;" if they shall discern here "not even the shadow or pretence of unanimity on religious points," but shall "find themselves apparently in the very hot-bed of dissent, in the midst of a thousand motley sects—a thousand antagonist pilots over the perplexed ocean of theology;" they will grieve for the dogged obstinacy, and the irreligious evil temper of their forefathers, who, for the shadowy grievance of a name, chose to sacrifice substantial and permanent blessings. And then to speak thus of the people of a land scarcely nine-tenths inhabited,—nine-tenths perhaps of its broad acres as yet covered with the primeval forest, and destined no doubt to be mainly filled up with the sons of England and Protestant Ireland, who look here for the priceless privileges of their faith which came down to them, in their father-land, from immemorial years,—to speak thus of the whims and caprices of a Colony just emerging, as it were, from the wilderness, argues as little of statesmanlike sagacity as of the sanctifying and ennobling principle of religion which must ever animate true British Conservatives.

But to the main object of his Letter: on what authority, we might ask, does he assume that the Conservatives were opposed to Lord Sydenham? on the contrary, could any thing, in the language of the *Albion* quoted in our last number, "have been more prompt, honourable, or generous, than the conduct of the Conservatives towards Lord Sydenham, when they were called on to support his government?" Could any thing have been more frank and patriotic than their conduct, as a body, was upon learning that the Union Bill—so long resisted—had become the law of the land? Yet, in return for this spontaneous and generous support, is it not, unhappily, notorious that there is, on his Lordship's part, a desire to crush, and, if possible, as a public body, to annihilate them? We do not pretend to lay very great stress upon the disclosures contained in Mr. Lafontaine's Address to the Electors of Terrebonne, abstractedly considered; yet while we yield it our partial respect, for the same cause that we do to the *Monthly Review*, because it is a *temperata* document, it cannot be denied that the policy thus said to be avowed by Lord Sydenham in regard to the Conservatives of Upper Canada, has received not a little confirmation from his Lordship's acts. Still, Conservatives do not need the counsel of their professed ally in the *Monthly Review*, to explain to them the distinction between factious opposition and an honest maintenance of settled and independent opinion. The former is not to be apprehended from a body who have ever proved the safeguard of their country; and the latter is not inconsistent with the fullest amount of that support which a virtuous and enlightened statesman can ask for.

Upon the political sins of the Conservatives, it would be invidious in us to dwell; yet shall we allude to one,—not because it can be corrected now, but because its fatal effects may be materially averted by timely, vigorous, and concentrated effort. We allude to that—we must call it—fatal step, the alienation of the property of the Church in this fair Colony. That, as the Romish Emancipation Bill did in Great Britain, has well nigh cut the chords of Conservative vitality; and it were marvellous,—it were a sign indeed that we were left to our recklessness and our folly,—should no chastisement from heaven overtake the land for this grievous instance of public injustice and of sacrilegious spoliation. But if they cannot recall this infatuated act of suicidal legislation, they must endeavour, as we have said, to lighten its pernicious results. Let Conservatism more than ever assume a religious basis; and on the ensign which heads them to the political contest let there be stamped more legibly than ever the injunction, "FEAR GOD," as well as "HONOUR THE QUEEN." Let the force which they train up to fight our country's battles be imbued more and more with the principles of evangelical truth; that they may never go in comparative nakedness to the contest, but ensure the protection and blessing of the God of the faithful. Without that cementing and vivifying principle, Conservatism itself must dwindle away and

perish: it must be founded upon the rock of truth, or the gaudiest superstructure it may exhibit to the world will prove but the wonder or the attraction of a day. It is from the absence of this actuating principle that so many of its professed adherents have, in the day of trial, proved renegades to its cause: they were conservatives of their own worldly interests merely; not a thought could be spared for the welfare of the unseen and immortal part,—not a sacrifice could be yielded for the benefit of generations to come. Build up their temporal fortunes, and it matters not who guides the helm of the administration,—whether Christianity or atheism is the directing principle of our civil rule!

To turn to a more refreshing contemplation, how has the Conservative body in England,—since its almost prostration in 1831 and 1832,—been revived to a fullness of strength and power worthy of the palmist days of our Protestant Constitution? It was by imparting strength and holiness to the inherent excellence of its cause through the influence of our national Christianity. It is a religious influence,—testified in the rapid increase of churches and a corresponding increase of religious ministrations, proved too in the circulation of Christian knowledge in a form adapted to the taste and comprehension of every class,—such an influence it is which has given that power and energy to the Conservative cause in the mother country which are raising it fast to the political ascendancy which it constitutionally claims. Its advocates here have, as we have said, cut away the great strength of their cause; but let them supply by individual exertion, as far as possible, the melancholy loss which they have thus voluntarily incurred. Let renewed efforts be employed in the erection of churches, and funds accumulated for a more extensive dissemination of the principles of our national Protestant faith. Let schools be established and conducted on a Christian basis; that the rising generation may be imbued with those feelings which can alone render them good subjects and good men. Let parochial Libraries be formed for the use both of children and adults,—composed of publications characterised by sound principles both of religion and politics,—something to win over all to the endearments of social peace, and to bind to the altar and the throne by holier and stronger sanctions than the brittle tie of a selfish expediency. Let such publications be widely circulated, so as to counteract the moral and political poison so extensively diffused by many of our colonial journals,—the only literature, unhappily, to which a large number have access; let this be heartily and promptly done, and we shall soon perceive the Conservative body joined by many a conscientious ally who had hitherto been estranged by a wrong education, and a sedulous perversion of right feeling by the wicked and designing: we shall see it growing and extending till the democratical minority shall dwindle down into a band too contemptible to excite apprehension; and when,—the genuine principle of Scriptural obedience pervading all the body politic,—it will be safe to "conduct the government according to the well-understood wishes of the people."

The Bishops of the Church of England will ever, we feel assured, be found at the post of duty, as well when the morals of the community are endangered by private irregularities, as when the altars of the land are assailed by public commotion. We have seen a gratifying instance of this in the many exposure by the bishop of London of the complicated indecencies of a Masked Ball held not long ago in Drury Lane Theatre. Of the outrage upon the national morality manifested upon this occasion, the Bishop of London read the following account from the *Morning Post*:

"There were all kinds of dresses, splendid and fantastical, Turks, Greeks, Romans, Yankee-doodles, Hindoos, and even the 'ecclesiastical,' which Byron tells us was prohibited at Venice, when Beppo ogled his wife. But the one thing wanting was the joyous spirit of raillery and repartee, which are only to be met with in the *foyer* of the *bal de l'Opera*. There was nothing either of the humour, but much of the objectionable, to revive our reminiscences of the *bal Chatelet*; and an improper and injudicious attempt made by some French canaille to introduce the *Cancon* was very improperly nipped in the bud by loud and long-continued expressions of disapprobation from all sides of the house. In fact, the gestures were such as the *Charmant* says are *defendus par la charité et la décence*, and would not even be tolerated at the *Charmante*; but these ill-advised denizens of Paris, not having the fear of the gendarmes before their eyes, fell into the error of taking liberty for license, and conducted themselves in such a manner as to elicit the public expression of disapprobation to which we have referred."

The replies of the Earls of Uxbridge and Glegg were not unsatisfactory, as they evinced a disposition to abate, if they could not extirpate, the nuisance of which the Bishop of London complained. England is scarcely justified in borrowing her code of morals from France, after an observation of the misfortunes both to herself and to the world which her moral degeneracy had been the main instrument of producing; for the surest way to relax the vigour of British Christianity, is by admitting and fostering the licentious practices of the capital of that infidel country.

The Bishop of London observed that theatrical entertainments were not now excluded, as formerly, during Lent: the liberality of our reformed House of Commons achieved this unenviable victory over a time-honoured usage of the established Christianity of the land; and we much fear that the abolition of what are deemed the superstitious austerities of the Lenten fast, is but the prelude to an attempt to abrogate the often inconvenient rigours of the Sabbath rest. If, in imitation of Paris and many other continental cities, Englishmen cannot tolerate such an abridgment of their pleasures as the christian season of Lent would impose, we fear we shall find them by and by desiring the full gift of continental indulgence, and demanding that amongst them, as in foreign parts, the recreations of the Sabbath be rendered complete by opening the Opera House upon that as well as any other day!

We observe from the account of the General Meeting of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, held on the 9th of February last, that much of the attention of that venerable Society has lately been given to the spiritual condition of Greece and other countries in the East. Their Secretary, the Rev. G. Tomlinson, in accordance with their wishes, visited Malta, Athens, Constantinople, and other intermediate places, and gave the most favourable accounts of his friendly reception by the Heads of the Oriental Church generally. From the result of his observations in those quarters, the Society have come to the determination to print an edition of the Septuagint version of the Old Testament, and an edition of the New Testament in Ancient Greek, with the marginal references and the sections of Eusebius, according to the edition of Bishop Lloyd, for distribution in Greece and the Levant.

We perceive, from the same account, that a further grant of £200 is to be placed at the disposal of the Bishop of Toronto, towards carrying on the designs of the Society in this Diocese,—an application for aid towards the erection of churches at Adelaide and Katesville, in this Province, being particularly recommended to his Lordship's attention for a portion of the grant. A donation of Books has been made to the Rev. F. J. Lundy, to be applied towards the formation of a Parochial Lending Library for the use of the Mission of New Liverpool, and especially of the children of the Sunday

School attached to that charge. A liberal grant of books and tracts has also been made by the Society for the use of the convicts in the Provincial Penitentiary at Kingston, at the request of the Rev. W. M. Herchmer, Chaplain to that Institution.

It is with great satisfaction we notice a donation of Books and Tracts from this Society to the two Princes of Ashantee, for some time detained as hostages in England, but now about to return to their native country. These princes are represented as "most exemplary young men, and highly intelligent. They are members of the Church of England, having been baptized and confirmed; the elder is a communicant, the younger about to become one. They are very fond of reading, especially of religious literature. They wish too to maintain public worship in their country, according to the rites of our revered worship." Through the instrumentality of these princes we may reasonably hope that a door will be opened in the remote and barbarous country of Ashantee for the effectual spread of the Gospel,—a spiritual achievement more glorious to England than the conquest of that kingdom by her powerful arms.

At an Ordination held in the Cathedral Church of this city, by the Lord Bishop of the Diocese, the following gentlemen were admitted to the holy order of PRIESTS: Rev. John Flood, Rector of Richmond, Bathurst District.

Rev. Arthur Mortimer, Rector of Warwick, Western District.

Rev. John Flanagan, Missionary at Barton, Gore District.

Rev. Adam Townley, Assistant Minister at Thornhill. These gentlemen return to their respective stations.

To the order of DEACONS were admitted:

Mr. William Henry Hobson, late a Theological Student under the protection of the Society for the Propagation of the Gospel in Foreign Parts. The destination of this gentleman is not yet fixed.

Mr. Hannibal Mulkins, Theological Student, appointed to the Mission of Pakenham and Fitzroy, in the Bathurst District.

Mr. John McIntyre, Theological Student, appointed to the Mission of Orillia and parts adjacent, in the District of Simcoe.

These two gentlemen were formerly Preachers in the Canadian Wesleyan Methodist connexion.

We regret that the very excellent Despatch from the Governor-General to Lord John Russell, on the absorbing subject of Emigration, has been excluded this week by the long speech of Dr. Cooke. We shall, however, have much pleasure in giving publicity to this gratifying document in our next number.

The interesting account of the laying of the cornerstone of a new church at Niagara, is unavoidably postponed. Other communications are likewise deferred, owing to the imperative demands made on our limited space.

COMMUNICATION.

FOR THE CHURCH.
THE JESUITS—POPERY UNMASKED—AND THE DUTY OF PROTESTANTS.

REVEREND AND DEAR SIR,—In the *Church* of February 20th, I was much interested by a very striking and most opportune article relating to the Jesuits, who, it appears, are re-organised, and, under the Pope, are insidiously plotting and working against us. It is high time that we, on this side of the Atlantic, should be apprised, more fully, of the doings of these wily and subtle enemies of Christ and our Protestant Christian religion, both in England and in her Colonies! It is high time that Protestants should be awakened up from the deadly and ominous delusion as to the actual system of Popery and its present undisguised intentions towards us. "Heretics," in which thousands and tens of thousands of the degenerated descendants of our nobly faithful and consistent forefathers are slumbering!

Well were it for us all, high and low, in whatever station of responsibility the Almighty has placed us with "talents" to lay out in his service, for the furtherance of his Son's spiritual kingdom throughout "all sorts and conditions of men," if we kept more practically in mind the truth so ably set forth by the talented author of the "Essays on the Church," namely, that "there is but one true religion; and there has never been, nor ever will be, any other. All the rest are false, ruinous, and opposed to the honour of God. This cannot be too often or too strongly stated, or too constantly kept in view." (P. 36, 2d. ed. 1836).

"Our Church, I am quoting from a powerful and lucid article on 'Religious Liberalism,' in the *Church*, vol. I, p. 74), since her emancipation from the Romish yoke, has always regarded the corruption of Popery as of fearful magnitude. In the thirty-first Article we are told that 'the sacrifices of masses, in which it was commonly said, that the priest did offer Christ for the quick and dead, was a remission of pain of guilt, were blasphemous fables and dangerous deceits.' Now, after this, it is possible that any conscientious Churchman can deem Popery and Protestantism two forms, nearly upon a par, of common Christianity?" I shall merely quote the admirable reply to the question: "What are the differences of opinion in matters of science, are eagerly investigated, no point is thought too unimportant to be tested, no fact too trivial to be maintained;" and that the philosopher's "object is not concession, nor reconciliation, but truth," ("Is he blamed for this? Is he not rather lauded and honoured?") "why should (the theologian, whose object is similar) be denounced for defining accurately, and maintaining resolutely, that TRUTH on which, not a science, but the salvation of innumerable souls, depends?"

"It will be said, you are encouraging bitterness and acrimony; but I reply, there may be in the mind the fullest persuasion that it has grasped the truth, the most resolute determination to hold and to diffuse it, the most vivid perception of another's error, and yet the kindest affection towards him. The apostles, though their enemies denounced them as turning the world upside down, were surely actuated by no bitter spirit, when they went forth in spite of opposition, to preach to the nations, who were lying in wickedness, the love of the crucified Jesus. They were gentle and tender to those who idolatry and sin they rebuked."

In No. XCIX of the Bristol "Church of England Tract Society's" invaluable tracts, after quoting from the "Life of Ridley, by Ridley," is the following eloquent and strikingly impressive passage:—"Ignorant of the servitude under which our fathers groaned, we know not how to relish our own deliverance; the deformities of a superstition two hundred years ago, are so far out of sight as to make us less attentive to the beauties of a reasonable service. By these means we not only reap less pleasure than we might, and produce less fruit than we ought, but we grow less apprehensive of the tyranny that watches to enslave us, and less zealous to maintain that liberty which our ancestors sacrificed their lives to purchase for us."

This same valuable tract, after quoting from "Den's Complete Body of Theology," (the standard guide for the Roman Catholic Priesthood of Ireland), the following abominably anti-social tenets, namely, that "if any one be asked whether he be a priest, a monk, or a bishop, he is bound to confess?"

"The general answer in opposition to Pawels, is—no—because such titles are certain accidents of religion, and therefore, by concealing them, a man is not thought to conceal any thing essential to the faith, *wherefore he who should deny himself to be a priest* (for example) *when he really is one, only tells a mere official lie.*"—Vol. II, p. 65.

"Admitting such a principle," continues the tract, "what untruths may not an archbishop, a bishop, a priest, or a monk, conceal under the broad mantle of an 'official lie'?" Dens also states various cases in which the sacred obligation of an oath ceases and may be dispensed with, adding, "That the power of dispensation chiefly belongs to the Pope, not however unless for some reasonable cause, because he dispenses in the right of another. It also belongs to the ordinary right to the bishops, vol. IV, p. 216, and in vol. II, p. 272, the vow or oath itself is taken away or relaxed by the superiors of the church in the place of God, and so the obligation thence arising ceases of itself by the removal of the matter?"

Well may the tract observe, after this, (amongst other remarks too long to copy): "It is impossible to place confi-

dence in the oaths and declarations of individuals which cannot bind the Church of Rome, and from which that church, when expedient, absolves its members."

Excellent and deserving of the utmost practical attention by us Protestants, whether clergy or laity, are the following observations:—"Do we make these statements in a harsh and uncharitable spirit towards our Roman Catholic brethren? By no means. Our controversy is with the SYSTEM, and the agents of the system by which they are enthralled, and we are endangered. We pity their delusion, and earnestly long for their deliverance from error. But above all, we would sound the ALARM to our Protestant brethren. There is good reason to believe, that the funds and the agents of the propaganda, at Rome, are employed in spreading Popery in Great Britain, as its most promising field. Hence the numerous Roman Catholic chapels and seminaries which are arising every where around us; while from their pulpits, the doctrines of Rome are accommodated to the prejudices of Englishmen, Popery hides her native intolerance, and, in the very 'spirit of the age,' affects the liberality by which she is fostered. This she hopes to lull our slumbering Protestantism into a deeper repose, that the locks of our strength may be securely shorn."

In the words of the tract let us add, in faithful accordance with the sixth Article of our Church, and the voice of all real Protestants: "Let them (the Roman Catholics) give up their claim to infallibility, and exalt the BIBLE, and the Bible only, as the standard of their religion, and then we shall know what, and whom to believe." In the mean time, let us remember, practically, that there is such a thing, in these days of mis-nomers, as an erroneous "Charity," (falsely so called), as well as a false and treacherous "Liberality;" and let us beware lest we follow the example of those sinful men of our truly "perilous times," who, in various ways, are, in plausible terms, either corrupting truth, or sacrificing it in toto at the altar of expediency; forgetting, to their fearful ruin, (unless they repent, and flee to Christ for pardon and conversion by the Holy Spirit), that "it shall profit a man" nothing, though he should "gain the whole world, and lose his own soul." Let us beware, also, how far we be guilty of the sins of God's once "peculiar people," in their spiritual declension, wicked idolatry, and ungrateful unfaithfulness towards their Saviour and his Truth; and lest we, also, "have the wrath of God kindled against us," and our "enemies" be permitted to "oppress us, and we be brought under subjection under their hand."—Psalm cvi.

In Tract No. c. (which, I hope, will be given at length in the *Church*, by and bye), it is observed, "We are aware that Dr. Murray, the Romish Archbishop of Dublin, has denied that Dens' book is the text-book of the Popish priesthood, though he himself authorised its use as such in his own diocese, and though the last edition was dedicated to him. But in this denial, we find another instance of the aforesaid Popish maxim, that the end sanctifies the means. It is unsafe to trust a Papist, even when he attests the truth of his statement on his oath, if the interests of his infallible church be concerned in the statements he makes, as it is a maxim of his church that 'no faith is to be kept with heretics.' This Popish doctrine was exemplified by the conduct of the Council of Constance, in the murder of John Huss, to whom a safe conduct to and from the council had been granted, in violation of which he was imprisoned and put to death. And this is brought home to the Papists of our own day by the use which is made of this infamous fact by Mr. Dens, who mentions it as a justification of his own abominable doctrine, that the church may inflict the punishment of death on those whom she considers as heretics. Such, in the view of the Papal Church, are all Protestants, as Dens expressly states, whether they be 'Lutherans or Calvinists,' under which latter name he includes all English Protestants, whether Churchmen or Dissenters."

Keeping the above facts in view, together with the "oath of secrecy of the Jesuits," which I enclose, let us earnestly implore Almighty God, our Heavenly Father, to grant us "a right judgment in all things," and "a sound mind;" and let us implore the Lord Jesus to send the Holy Ghost, the Spirit of Truth, to enlighten us perfectly, and teach us not only to know the one only gospel of salvation from all sin, through faith in the one only and all-sufficient and infinitely meritorious atonement offered up by the Lamb of God—Christ Jesus—our Lord and our God, and the sanctification of our heart by the union of the Holy Ghost—but also to enable us to live up, faithfully, to all the duties of our Christian calling, and our profession of adherence to him who was "holy, harmless, undefiled, and separate from sinners."

Let me conclude my letter with the following startling facts, established by the Rev. Robert McGhee, (and other Protestant speakers,) at a public meeting held on Saturday, the 30th of June, 1835, at the great room, at Exeter Hall, London; which facts were proved in the presence of that great public meeting, held in the capital of the Empire, and by extracts from "Dens' complete Body of Theology," and contained in tract No. xcix, viz.:

1st. "That Protestants of all denominations are accounted as heretics by the Church of Rome, and worse than Jews or Pagans."

2d. "That we are all by baptism placed under the power of her domination."

3rd. "That so far from granting us toleration, it is her duty to exterminate the rites of our religion."

4th. "That it is her duty to compel us, by corporal punishments, to submit to her faith."

5th. "That the punishments she decrees, are confiscation of property, transportation, imprisonment, and death."

Lastly, "That the only restraint (on the application of her doctrines) is a mere question of expediency, when it may suit the convenience of the Papal power."

Awake, then, Protestants awake! Stop the spreading delusion. The plague is begun. Now is the time to prevent the awful judgment, which may fall on your children if not on yourselves. Can you think, without bitter anguish of spirit, and with a shudder, that you shall look back from prison to the stake, or your supineness in effort to prevent a return of Popish power, if not on your mistaken zeal in promoting it! Are you unmoved by a recollection of the scenes which took place, when the principles of Dens' book were unrestrained by those wholesome laws, which the present generation of Protestants are abolishing, one after another, as being no longer necessary for our preservation from a renewal of the horrors of the bloody days of Queen Mary.

When you next give your vote for a representative in Parliament; when you offer up your prayers for yourselves, your children, and your children's children; when you send your little ones to school, for instruction in Christian knowledge, and remember what are the doctrines of Popery, maintained at the present moment by the priesthood of the Romish church.

Let us earnestly entreat Him who alone can "cleanse and defend his Church," to save it from the threatening danger of Popish tyranny. To do this is our duty and our interest. The alarming increase of Popery in our own island, should excite us to daily intercession for ourselves, our children, and our country. May our prayers be heard and answered, for Christ's sake!

I remain,
Rev. and Dear Sir,

Yours in Christian sincerity,
ALPHA.

THE OATH OF SECRECY OF THE JESUITS.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and secret host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that I believe in the Pope Urban as Christ's Vicar-General, and is the true and only head of the catholic or universal church throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed: therefore, to the utmost of my power, I shall and will defend this doctrine, and his holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authorities and Church of England, and all adherents, in regard that they and she be usurpers and heretics, opposing the sacred Mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his holiness' agents in any parts wherever I shall be, in England, Scotland and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended rights, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religious habit, for the preservation of the Mother Church's interests, to keep secret and private all her agents' counsels, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever; but to execute all that shall be proposed, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which, I, A. B., do swear by the

blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolable; and do call the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath. In testimony hereof, I take this holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this—day of—An. Dom. 1841.—[Extracted from Archbishop Ussher.]—See *Achill Missionary Herald*, October 29, 1840.

Civil Intelligence.

ARRIVAL OF THE COLUMBIA.

SIXTEEN DAYS LATER FROM EUROPE.
From the New York Commercial Advertiser.

The steam ship Columbia, Captain Judkins, arrived at Boston, on Monday evening, at half past seven o'clock. She left Liverpool on the 4th, at 10, A. M., and Halifax on the 17th, at 7, P. M. She had 85 passengers to Halifax, where she landed 50, and took on board 16, making 51 to Boston.

The steam ship President, that left New York on the 11th of March, had not arrived at Liverpool on the 4th of April, when the Columbia left. The Patrick Henry arrived out on the 24th of March, having made the passage in fifteen and a half days. She carried out the inaugural address of President Harrison.

The packet ship Virginia, which sailed from New York on the 14th of March, three days after the steamer President, arrived at Liverpool on the 2d of April. Great solicitude was felt for the steamer's arrival.

The Great Western had delayed her departure until the 8th. The reason is said to be the want of passengers.

IN PARLIAMENT.

Tuesday, March 30.

In the House of Commons, Mr. Pakington moved for a committee to inquire into the state of Newfoundland.

Its population (said he) which consists of about 75,000 or 80,000, is about equally divided between Protestants and Roman Catholics. The majority of this population are occupied solely in the fisheries, and the proportion of respectable landholders and merchants is exceedingly small. The colonists of every party having concurred to press the government for a representative constitution, no blame for having granted one could fairly be imputable to ministers. But excess and violence soon began to disturb the elections; persons of the lowest cast were returned to the Assembly, and the mercantile and other important affairs of the colony had been thrown into confusion.

A gentleman having had a personal quarrel with a member of the Assembly, was seized for a breach of privilege; and the Chief Justice, having liberated him on *habeas corpus*, was himself ordered to custody by the Assembly. The most respectable parties in the colony had transmitted petitions on these subjects to the British Government and Legislature. Meanwhile, the state of affairs had become worse, and one of the most violent of the disturbers had been promoted to an important office. Last December an election had taken place, during which very serious riots and personal outrages were committed, and two houses burnt to the ground.

The Governor, on meeting the Colonial Legislature, stated these facts to them in the strongest terms, and told them that unless such scenes could be prevented by law, the colony would justly be deemed unfit for a representative constitution. Circumstances like these were surely a foundation for the inquiry he sought; but he would not go into the committee with opinions in any way pledged upon the question whether the representative constitution of Newfoundland should be continued or repealed.

Lord John Russell said that he should not oppose the motion for a committee; but that the measures which Government thought requisite for Newfoundland would be proposed by him hereafter, without reference to the conclusion which might be formed by the honorable mover, or even by a committee.—His opinion was in favour of popular institutions for a community like that of Newfoundland, though the circumstances of Jamaica and of some of the crown colonies might have rendered them special exceptions. He would rather tolerate the existing evils of the Newfoundland constitution than recur to a system of arbitrary rule. He hoped the nomination of the committee would be deferred till Wednesday, that there might be time for a considerable selection of members who would look at the subject without prejudice or passion.

Wednesday, March 31st.

The bill doing away with the disabilities heretofore imposed on Jews, in regard to holding offices, had its third reading by a large majority, although strongly opposed by some members. The right honourable Francis Thornhill Baring, Chancellor of the Exchequer, was elected on the 31st of March to the Lady Arabella Howard, daughter of the Earl of Eglinton.

THE INAUGURAL ADDRESS.

The inaugural address of our late lamented President reached London on the 25th of March, was published in the morning papers of that day, and extensively commented on. Most of the papers read the address as leaning strongly to democracy—more so, it would seem, than they had expected. Of course the first attention was given to that portion in which reference was made to the foreign relations of the country, and on this, opinions were somewhat various.

The Times speaks of its language as "cautious and diplomatic," but "calm and dignified;" and arrives at the conclusion that General Harrison would be of opinion that the demands of England, in reference to McLeod, are such as ought to be granted by America.

We give the conclusion of the article in the Times: "It is evident that with these principles General Harrison cannot interfere to rescue Mr. McLeod from the assumed jurisdiction of the state of New York, either before or after trial, to whatever extremities the authorities of that state may think proper to proceed, in the—we trust improbable—event of his conviction."

"Whether upon these principles the United States ought not to be considered as a fraternity of nations united in a league of offensive and defensive against the rest of the world, without any mutual responsibility of control, rather than as a single nation—whether it is possible for the relations of such a body with other members of the family of Christendom to be established on any fixed or satisfactory basis—whether such a state of things can be reconciled with that code of international law which has hitherto governed the intercourse of the civilized world, are questions which, however existing disputes may terminate, it will be of the utmost importance for the Governments both of Europe and America, seriously and solemnly to consider."

CURIOUS ARREST OF A SO-DISANT ASSASSIN OF THE DUKE OF WELLINGTON.

The Courier du Midi states that the police had arrested at Beziers an individual, who was named in 1815, for an attempt to assassinate the Duke of Wellington, and was acquitted.

The pretended Cantillon was the bearer of an extract said to be taken from Napoleon's will, in which the Emperor expresses his opinion that Cantillon had as much right to assassinate Wellington as this oligarch had to send him (Napoleon) to perish on the rock of St. Helena, or to shoot Marshal Ney contrary to the capitulation of Paris, and for this reason Napoleon bequeathed him 10,000.

The pretender Cantillon had forged General Bertrand's name to this extract. This individual was likewise in possession of a decoration which he pretended to have received from the Emperor in the hundred days. The official seal belonging to the Mayor of Chalons was found in his possession, which he had affixed to other documents found in his possession.

"This affair," continues the Courier du Midi, promises to produce interesting revelations."

FOUR DAYS LATER FROM ENGLAND—ARRIVAL OF THE GREAT WESTERN.

From the Examiner.

This steamer arrived at New York on the 23rd inst., having made the passage in 16 days. The steamer President had been out 26 days and no account having been received of her, the most serious apprehensions were entertained for her safety. The only political news of importance is the following.

London, April 7.

Last night in the House of Commons, Mr. Hume was about to move for all the correspondence in the Caroline affair, but desisted, at the