

all times too numerous in the world,—who like the fiendish Richard of Shakespeare could not "entertain fair, well-spoken days" and were therefore, ever ready with their "inductions dangerous,"—their "drunken prophecies, libels and dreams," to set parties "in deadly heat, the one against the other;" of such I repeat were they, and whose doubts it, has but to consult the Protestant authorities of that day, HUSSER, GREYER, and KELLER, each of whom declared himself scandalized by such brazen injustice.

After this true historical exposition of the extent in which the Jesuits were concerned in the doctrine of Regicide, I will not enter upon the question of the acts ascribed to their agency, which I might easily indeed controvert from the abundant material within my reach: Every one whose reading has extended beyond apocryphal history knows well the share which the Jesuits had in the murder of Henry IV, in the St. Bartholemew Massacre, and the English Gunpowder Plot, which was in reality about as much as that of a certain gentleman in the Moon. I cannot however dismiss the subject without particular reference to two events touched upon in your notable chapters, and the allusion to which appears to me to betray a degree of blind zeal in your Crusade against the Jesuits. I mean the massacre of the Sicilian Vespers and the Irish insurrection of '98. The Editor of a Contemporary paper, the Messenger, has shewn that the former occurred just 200 years before the Establishment of the order of Jesuits; and until I read your paper of the 9th instant, I could not have believed you ignorant of the facts, that the Irish insurrection was originated by the Presbyterians of the North of Ireland, was fomented by PITT, and was conducted in all its practical parts by Protestants of various denominations. In order however that you might be satisfied upon the later point I would respectfully recommend to your perusal the "Historic Memoirs of Ireland" by that highly respectable author Sir Joseph Barrington; a work to be found in the Mercantile Library of this city.—In my next the questions of thirst of wordly gain and relaxed morality will be examined.

OBSERVER.

February 19.

OREGON TERRITORY.

The discussion now going on in our National Council, about the occupation and settlement of Oregon Territory, and the effort at present being made by the Order of Jesuits for the Christianization of the same Territory, combine to render particularly interesting the following extract from European settlements in America, by an unknown author, but whom Dr. Robertson says ought not to remain unknown, as his work would do honor to any man in England.—*Catholic Herald*.

"Early in the last century, the Jesuits represented to the Court of Spain, that the empire of the Gospel might be extended into the most unknown parts of America, and that all these countries might be reduced to his Catholic Majesty's obedience, without force and without expense. The remonstrance was listened to with attention: the sphere of the Jesuits was marked out (Paraguay, a province of South America); an uncontrollable liberty was given to them within those limits; and the Governors of the adjacent provinces had orders not to interfere. The Jesuits entered upon the scenes of action, and opened their spiritual campaign. They began by gathering together about fifty wandering

families, whom they persuaded to settle, and they united them in a little township. Upon this slight foundation, they built a superstructure, which has amazed the world, and added so much power, that it has brought great envy and jealousy on their society. When they had made a beginning, they labored with such indefatigable pains, and with such masterly policy, that by degrees, they mollified the minds of the most savage nations; fixed the most rambling, and attracted the most averse to government they prevailed upon thousands of dispersed tribes of people to embrace their religion, and submit to their government. When they had submitted, the Jesuits left nothing undone that induced them to remain in subjection, or that could tend to increase their number. It is said that from such an inconsiderate beginnings their subjects amounted to three hundred thousand families. They accomplished a most extraordinary conquest on the bodies and minds of so many people, without arms or violence, and different from the methods of all other conquests; and not by cutting off a large part of the inhabitants, to secure the rest, but multiplying the people, whilst they extended their territory.—*Volume ii., p. 278.*

BIBLIOTHECA SACRA: or Tracts and Essays on Topics connected with Biblical Literature and Theology. Editor, EDWARD ROBINSON, D. D., Professor of Biblical Literature in the Union Theological Seminary, New York.—A. D. 1843. No. 1. New York and London: Wiley & Putnam.

This is certainly an age of wonders, and the latest is that the distinguished Professor of the Theological Seminary at Andover, Mr. Moses Stuart, should have volunteered an elaborate defence of that consoling doctrine of the Catholic Church which ascribes the succor and defence of the Saints on Earth to the ministry of guardian angels.*

"They (Good Angels) are the guardians of particular individuals, especially of Saints;" "It is a Scriptural idea, that angels are the guardians of particular nations and kingdoms;" "Angels are intercessors for men;" these are some of the positions which Professor Stuart lays down in a very able essay in this number of the *Bibliotheca Sacra*, and fortifies by an induction of Scriptural proofs. "In what other way," he asks, "can we reasonably interpret this, [Matt. xviii. 10.] except as assigning to little children * * * presence angels, or angels of the highest order as their guardians and protectors?" "On the whole, the impression is strongly made upon my mind * * that the Scriptures are designed to teach the doctrine of special guardianship to the good, on the part of the holy angels." And in reference to the intercession of angels in addition to the usual arguments from the Canonical Scriptures, the Professor quotes the celebrated passage from the Book of Tobit, "I am Raphael, one of the seven holy angels [archangels] who present the prayers of the saints, and have access before the glory of the Holy One."

* See the Collect for St. Michael and All Angels.

"The substance of the matter seems to be, that angels 'who are all ministering spirits to the heirs of salvation,' take an interest in all which concerns the Saints; that among other objects of concern and interest, the supplications of the Saints, which are acceptable to God, are observed and reported (so to speak) with strong desires that they may be heard." Finally, every thinking reader will see how many seemingly obscure texts of Scripture are placed in a clear light by such views as have been exhibited above.

When Paul says of himself and his fellow sufferers, "We are made a spectacle unto the world and unto angels: 1 Cor. 4, 9; when it is said that Christians are compassed about by a great cloud of witnesses," Heb. 12, 1; that Christ, when he had "spoiled the [evil] principalities and powers, made a show of them openly," Col. 2, 15, viz., to the inhabitants of the heavenly world, Eph. 3, 10; these and other like passages stand in the light of open day, when connected with the considerations that have already been adduced."

These are truly Catholic sentiments, and their emanation from Andover is one of the omens of better times which are multiplying around her. Professor Stuart throws in a protest against the Romish abuse and perversion of the Catholic doctrine; and we sincerely hope that his readers, by discriminating between Catholicism and Romanism, will meet to him that justice which we should ask of their hands in vain."

Mr. Moses Stuart, in whose homage to Catholic truth the spirit of our contemporary exults, is known to the literary world for his defence of the Divinity of Christ against Dr. Channing. He admits that angels are intercessors for men before the throne of God, and that they observe and report (so to speak) the supplications of the saints with strong desires that they may be heard. The *Churchman* has not informed us how the learned Professor (who we believe, is a Presbyterian), distinguishes these sentiments from Catholic principles: but Catholics and Protestants will agree that these things being admitted, there remains little cause for strife. The Editor despairs of obtaining justice from his Protestant friends, who, despite of his protestations, regard his distinctions between Catholicism and Romanism as ingenious subtleties, designed to conceal, for a time, his Popish predilections: but it is the penalty of this qualified advocacy of Catholic truth, to be visited with the censure of strict Protestants, and to be destitute of the interior consolation by which a simple single-minded believer is supported. "*Usquequo claudicatis in duas partes?*"—*Catholic Herald*.

We borrow from the *Episcopal Record* the following remarks, and fully coincide with the Editor that Oxford lies on the way to Rome; nay, in these days, wherein dissent seems annihilated, we venture to say that the University has been transferred by Angels to the gates of the Eternal city. It is, nevertheless, the misfortune of the Oxford Divines to imagine that because they are so near Rome, they may enjoy the privileges of citizens; which, however, are denied to

any who wilfully remain beyond the precincts. Alas! for the delusion!—*Catholic Herald*.

THE TRACTARIAN ROAD.

There can be no doubt it leads towards Rome. The last English papers state, that the Rev. Bernard Smith, a thorough Tractarian, late Fellow of Magdalen College, Oxford, and rector of Leadenham, Lincolnshire, has followed Mr. Sibthorp's example, resigned his living, and joined the Roman communion. A correspondent of the *Morning Herald* gives a list of conversions from Tractarianism to Popery, which are known to have taken place during the last sixteen months, amounting to ten individuals, most of them persons of considerable distinction. Among the number were three Clergymen, two Fellows, two Commoners, and one Scholar of Oxford.

In noticing the secession of Mr. Bernard Smith, the *London Record* remarks, referring to the two leading Tractarian journals, the *Times* and *Post*:

"Thus untoward event was received by the *Times* and *Morning Post* in dead silence. For more than a week they entirely withheld it from their readers. At last, on Saturday, the *Times* felt it impossible any longer to conceal the fact, and accordingly a letter appears, signed A LAYMAN, intended to palliate and account for the secession.

Several important admissions are made in this letter. We are plainly told, that the peculiar doctrines and practices generally attributed to the Oxford School, do bear a nearer resemblance to those of the Roman Church, than any others popularly taught either in the English Church or the religious world, during the eighteenth or nineteenth centuries. Again, Oxford does lie between Rome and Geneva; nay, we will say, between Rome and Exeter Hall. Who doubts it?

But then, it is argued, that the error of Mr. Smith and the other converts to Popery, is that they go too far. "Is it fair," asks the *Times*, "to conclude, that because a certain rising school or system of doctrine," "is found between the popular Protestant creed and absolute Popery," therefore all who enter that school are in the direct road to Popery?" &c. &c. We should say that it is fair: Hounslow lies between London and Windsor; therefore one who sets out for Hounslow is on the direct road for Windsor. His present intention to stop at Hounslow does not alter this plain fact.

But do the Tractarians mean to stop short at a certain point? This is a question to which they themselves have supplied a very explicit answer.

Mr. Oakley, of Margaret street chapel, is not, we believe unknown to the *Times*. Now Mr. Oakley has universally, the reputation of having written the opening article in the fifty-ninth number of the *British Critic*, in which these words occur, as to the meaning of which there can be no mistake:

"We cannot stand where we are; we must go backwards or forwards, and it will surely be the latter!"