

religion and disguised opposition against its own authority, should be filled, &c.

We do not deny the least importance to the columns of the Italian monk, La Fontaine Ventura, the Protestants of Father Ventura accuse the Protestants of being enemies to the laws, revolutionaries, anarchists, a pestilence to society, what matter? We despise such antagonists too much to take the pains to refute them.

It may be thought that the cases we have mentioned are exceptional, that the evil practice of artificial confession does not very extensively prevail. One is reluctantly compelled to arrive at a different conclusion. We find the Bishop of Oxford shielding a Clergyman under his refined distinctions between Confession in the Church of England and Confession in the Church of Rome, a distinction as far as it goes rather favorable to the latter, for, as the Times justly remarks, "the most sturdy Romanism would surely rather prefer that his wife should be confessed openly in a public church, by a priest who cannot see her, than be pounced upon in her own cottage while her husband is absent."

This is what was published at Paris. The government forbade, last February, a passionate controversy. The Romanists disregarded the prohibition; but Protestants are prevented from replying to these infamous charges; they hardly dare to utter some timid words of apology. Is this liberty, equality of worship? But patience, such enormous iniquity will not last always.

Yours, &c.

Christian Guardian.

Provincial Wesleyan

THURSDAY, SEPT. 23, 1858.

Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

The Anglican Confessional.

From one step to another in its progress towards the fulness of the corruptions of Rome, has the apostasy in the Church of England proceeded, until now it has reached and lowered to breathe in the foul atmosphere of avarice and confession. The unimpaired extent, indeed, to which recent revelations show that the loathsome practices of the confessional have been introduced into the established Church of Protestant England by Romanizing clergymen, and the degree of favor with which they appear to be regarded by Tractarian prelates, must produce extreme disgust in the heart of every Englishman, unbiassed by the doctrinal errors which have conducted to these scandalous results.

Within the last three months many cases have been brought to light which prove how systematically those who are indolently working for the conversion of England to popery are wont to ply the Confessional, and how successfully they have striven to create a taste for it in the minds of English men and women. First we had the startling disclosures of the course pursued by the curate of St. Barnabas. It is thus described by one who had been in his service: "His back drawing-room was fitted up for the St. Barnabas Church; there was an altar covered with different cloths on different days, with cross, candles, and beads; he generally had six or seven persons a day to confess. I have frequently seen persons coming out crying in consequence of the questions which had been put to them." Other statements follow, which are said to be unfit for publication. In this course Mr. Pope appears to have been countenanced and supported by his immediate superior, and actively assisted by ladies of his congregation, who formed a sisterhood for the purpose of supplying females to the confessional.

Of this sort are they which come to light, and which capture silly women, laden with sins. The scandal brought upon the Church by these proceedings was deeply felt by the bishop of London, who performed his duty in withdrawing his license from the erring curate. "I feel especially," says his Lordship, "that this questioning of females on the subject of violating the seventh commandment is of dangerous tendency, and I am convinced generally that the sort of systematic admission of your people to confession and absolution which you have allowed to be your practice, is most to be deplored." The Archbishop of Canterbury confirmed, on appeal, the Bishop's proceedings. Different was the result in the next case brought to public notice, that of a clergyman who on visiting a dying woman at Brighton asked her to confess her sins to him, while he offered interrogatory after interrogatory, and who in administering to her the Lord's Supper made use of crosses, pictures of the crucifixion, and images of the Virgin Mary, and indulged in genuflections quite unappreciated by a simple member of the Church of England.

The woman recently refused to confess her sins to him, saying that she had confessed to Jesus, who alone had power to forgive sins. The complaint against this clergyman was partially heard by the Bishop of Chichester, and summarily dismissed. The diocese of Oxford furnishes the next example. There a pious woman, in a critical condition, was it solemnly asserted by herself, visited by a curate, who explained to her, seriatim, the ten commandments, and as he did so, put each of them in the form of a searching interrogatory, to which he was not content to receive a general negative reply, but insisted, especially where he should have been most forbearing and delicate, in impressing upon the poor woman's mind, the constructive breach of which she might by possibility have been guilty, and urging her to unreserved confession. He left her, if the woman's story be true, charging her not to tell her husband of the conversation which had passed between them; and she was subsequently visited by a "Sister Ellen," who upbraided her for having repeated it.

Letter from the United States.

FROM OUR CORRESPONDENT.

A SLAVE SHIP CAPTURED.

Considerable excitement has been produced throughout the country, by the capture of the brig Echo, a slave ship, bound to Cuba, with 310 negroes on board. The brig was taken to the Spanish and shipped to their native land by order of the government, as the law requires in such cases.

The Captain's name is Townsend, a native of Rhode Island, and has a wife and three children residing at Providence. His age is about 30, he has a good education, and is very prepossessing in appearance. His ill success in legitimate commerce is his reason for going into the slave trade. He promised his crew each \$900 if they would continue on the voyage. He gave up the command of the brig to a Spaniard and shipped himself as a passenger—a ruse frequently resorted to in the slave trade to avoid responsibility in case of capture.

On reaching the coast of Africa, they took on board 470 negroes, 160 of whom died on the passage. The negroes were brought to the coast to sell to the slave ships. They cost there from 50 cents to \$1 each and not costing more than \$1 or \$1.4 each in Cuba, where all were to be sold on contract for \$500 each, or one hundred and seventy-five thousand five hundred and thirty dollars (\$175,380), the cargo! Such enormous gains are to be reaped for those who make haste to be rich to resist.

It is said the captain is somewhat dejected and melancholy, but hopes to escape the extreme penalty of the law by the verdict of a Spanish jury. It is not clear, however, we think, the law against the slave trade had better be annulled. It is a solemn farce for nations to make a law declaring the slave trade piracy, and then not enforce it in a case like this one we have described.

About fifty of the captured negroes are said to be sick, and most of the others are in feeble health. Probably a large number of them will never live to see Africa again. They are of various ages, from thirty years to a few months, and even weeks, some having been born on the passage. They belong to different tribes, as is apparent from their different shades, from their being congregated in separate groups, and their inability to converse generally with each other. They are below the common size, and are perfectly docile. Their appearance is indescribably wretched. Most of them are in a state of nudity, and their poor rags are emancipated from their bodies. Their sufferings during the voyage must have been terrible. The horrors of the "middle passage" can never be told.

Says one who recently saw the ship, dysentery, dropsy, and ophthalmia—all, I believe, the production of contact, and want of ventilation and exercise—are the prevailing diseases. But even where these were not, the spectacle was harrowing. A selection seen in a doctor's closet, would excite the indignation of any man who has seen the human frame. The effects of very startling when we saw them squatting in their haunches, with their knees drawn up to their chests, and their arms and hands to their faces, and their bodies in a state of apnea and hiccups, but which no human frame clothed in flesh can attain.

Some, when sitting and told to rise, did so with great difficulty, and moved with a step as tottering as I ever saw after illness. The very best secured by a skull cap, and a state of nudity. It is common to speak of a man being reduced to skin and bone, but let any one see two poor creatures, and he can scarcely use this expression again!

We hope this case will bring up the subject of the slave trade before this Congress, and that the most energetic exertions will be made for its immediate suppression.

THE AMERICAN BOARD OF MISSIONS.

This is one of the largest and most efficient missionary organizations in the world. It is called the American Board of Commissioners for Foreign Missions, and is under the direction of the Congregationalists and Presbyterians in the United States.

The American Board of Commissioners for Foreign Missions, is a body of men, who are engaged in the most noble and heroic work of the age. They are engaged in the work of evangelizing the heathen world, and of bringing the light of the Gospel to the darkest corners of the earth. They are engaged in the work of education, and of training up a native ministry for the service of their country and their race.

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Letter from Newfoundland.

Wesleyan Methodism has long held an undisputed and acceptable place in this part of Newfoundland. On our Circuit records are to be found the names of many illustrious Ministers, some of whom were found in the most honourable positions in the church.

Five of these are at the head of Districts, and the others, with one or two exceptions, have the pastoral oversight of Town and City Congregations. Blessed with the labours of such men for many successive years, it is not surprising that our people manifest a deep reverence for God, a fervent respect for his servants, and a liberal spirit for his cause. The seed of Gospel truth which was sown by those who preceded us, is now bearing fruit in the hearts of the people, and the work of the Lord is being gloriously advanced.

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Can India be Converted?

LETTER V.

The rebel army pursued their victorious march. The lion of England dejectedly turned toward the sea; the flag of Albion was trailed in the dust. Hindoo vengeance and Mohammedan fanaticism were alike rejoicing over the fall of the British power in the East. Cruelities unnumbered were being perpetrated. Let the English soldiers speak, who waded through blood inches deep, where women and children had perished by Hindoo barbarity, into blood which floated the tresses of hair which once waved over the damask cheeks of England's daughters.

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the purpose of persuading them to embrace that religion, present very different aspects. The Missionaries only sought their conversion by the ordinary operations of the Holy Spirit, and the preaching of the Gospel. Against the efforts of the Missionaries, the Hindoos had nothing to oppose but their arguments. And skilled as they are in metaphysical discussion, to them it was a source of intellectual enjoyment to argue with the Christian Herald, as to the merits of the religion of the Lord Jesus Christ. But coercion by force of arms became quite a different thing. To that they would not oppose force, and they did so. In this then are we to blame the conduct of British rulers in India, that they did not at first send the Missionaries that encouragement which they sought at their hands. Let me quote a case in point in carrying out this statement.

At a meeting held in Exeter Hall, in January, at which the Earl of Shaftesbury presided, Mr. Smith a returned Missionary from Cawnpore said: "I have often stood up in the beautiful chief street of Delhi, preaching the Gospel to hundreds of idolaters. After using many arguments by which the objections against our religion were met—I was invariably met with the taunt—'well, but your government supports what you call idolatry—and are you wiser than your laws?'"

Thus while the people in England had subscribed liberally to extend Christianity, the government had done its utmost to destroy the moral influence of the missionaries on the minds of the people. But the red waves of the rebellion are rolling back. A brighter era is dawning over Asia. Surely at "eventide it shall be light." Should not the question be pondered by every Christian "how shall we be co-workers with God in the wondrous movement which we are contemplating?" Should not the question be urged on every member of that church whose knowledge of the reception of the missionary spirit bequeathed to it by John Wesley, and Richard Watson, and Robert Newton—"what do you intend to do? will you go to your graves uselessly—leaving your work undone, or will you come up to this battle for the Lord of Hosts? Will you fold your arms with indifference and say let others go up and save India—we will neither pray, nor give, nor send—for India's moral renovation—or with one heart and spirit will you unite in sustaining those whose souls are now agonizing with the temptation to turn the wastes of heathenism into the cultivated fields that shall bloom as the garden of God? Let every Wesleyan preacher bring the matter before his people, Sabbath after Sabbath for one year—let each Circuit contribute £10—let the Wesleyan Church of Eastern America select her man—one whose spirit is thoroughly missionary—whose well-read mind is conversant with recent events, and who can not only eloquently plead for Christian Missions, but for an Indian mission—one who has the sympathies and the confidence of the Churches, let the Church send forth such a man through these Colonies commissioned to address audiences, during six months, on this topic exclusively, and much will have been done. It will then remain to look for those, who with a knowledge of Hindoo theology and oriental languages, will be found willing to act as the representative of our church and the ambassadors of Christ, in the land of the revolt—and we as a church shall have performed our duty. A work that God will bless and prosper; a work which will rejoice the hearts of our infant Church, a work which will bring ransomed spirits to glory—and continue when its originator, have departed from earth to join "that assembly and church of the first born, and to mingle" with the spirits of the just made perfect whose names are written in heaven." Let us forget our work, and the living God will assuredly refer to confer on us that power and love, without which a Christian Church becomes a curse and ceases to be a blessing.

W. C. MCKINNON.

Editorial Intelligence. (St. John, N. B.) From the Religious Intelligencer. CORNWALLIS, N. S., Aug. 27th, 1858. MY DEAR G.—I have not yet seen a notice in the Intelligencer of the death of the Roman Catholic Archbishop of Nova Scotia, which event took place in Halifax on the day I left St. John. You have not probably regarded the demise of this Romish ecclesiastical dignitary in the same light that the Executive of this Province did, and hence you have carelessly passed by giving it a public notice. As a public man, occupying an important place as a professor of the Christian faith, and the extraordinary influence he is said to have exercised over the acts of the Government of this Province, reader his death deserving a notice in the public journals both secular and religious. But I intend to devote this letter to a notice of some circumstances connected with his funeral.

It is well known to our readers, (a brief notice having appeared in our columns) that during the Session of the Methodist General Conference in Halifax a few weeks since, a delegation was appointed by that body to wait upon his Excellency with a view to the removal of the Roman Catholic, and other things, of loyalty to the crown and constitution. The reception which this delegation met, was of that character we learn, that no notice of it appeared in the published minutes of the Conference, and the gentleman who presented the Address, left his Excellency's presence with dissatisfaction. This was strange treatment of a large and respectable body of Christians whose loyalty to the throne is not only unimpaired, but unassured by any others.

Contrast with this that on the day preceding the funeral of the Roman Catholic Archbishop, an order is issued from the Provincial Secretary's office to the Public departments in Halifax, "to close their offices at one o'clock, a. m., on the day of the funeral," a mark of respect for the deceased! Had this been in the Pope's territory, or in Roman Catholic Spain, or Austria, we should not of course wonder at it, but in British colony, in a Protestant community, I confess, with all the allowances I can possibly make for the Romish influence said to be exerted over the Government, more, far more, I think, than even the greatest Protestant admirers of the Government would be desired. But still further than this, is the mark of respect carried! On the morning of the day in which the interment is to take place, the Union Jack is floated half-mast high, over Government House, while a notice appears on the door of the Provincial Secretary's office, that the office will be closed at one p. m., and on the doors of other public offices similar notices appear! Though belonging to New Brunswick and neither desiring nor intending to interfere with the politics of Nova Scotia, yet I cannot write of this circumstance without a feeling of indignation at the insult offered to all British Protestants, by the acts, as well as the contempt thrown upon the memories of the men, who with their lives purchased and bequeathed to us the inestimable blessing of freedom from the Romish hierarchy. Had the circumstance passed without immediate rebuke, it was to the very best of it, a most daring and unwise policy, to insult the loyalty of the Wesleyan Conference, and honor the teaching of the Romish priesthood. It has been

said by somebody that "there is a point beyond which advance ceases to be a virtue." To this axiom I am not prepared to subscribe, but the mark of respect intended by the Government of Nova Scotia, is shown to the memory of the Roman Catholic Archbishop beyond what the Protestants of Halifax were willing to accord. Public opinion comes to the rescue—the Romish acts; the notices are removed from the doors of public offices, and the Union Jack is floated to its proud and rightful place, the top of the mast.

This must have been humiliating to the would be perpetrators of the above indignity to a Roman Catholic priest! What matter, dying, of any Protestant denomination in the Province, would have induced such marks of respect on the part of the Government? Although the leading men of the Government are Baptists, yet it is doubtless true, that if half a dozen of the ablest and most influential Baptist ministers were dead, and buried on the same day, that attempts to suspend the business in the public offices of the country on that day would be made solely on that account. Why then should the Government attempt to do this to the memory of a Romish priest, who bears in his Church the title of Archbishop, a distinction which many Protestants apart from the piety and excellence of the man, entering no respect for? This price of place and power, is too great before the people of the Province as the funeral of Archbishop Walsh developed, it is to be wondered at, that a Protestant Alliance is desired by the reflecting and vigilant men of the country? The terms of both Liberal and Conservative should sink into significance and become inaudible and devoid of any meaning, if the Protestant feeling of the people, and all denunciations should unite in one grand Anti Romish sentiment, resolving to continue together, and maintain it at the polls and in the Government. It is presumed, and I think justly, that this recent act of insulted dignity will hasten a reform, which had previously begun, by opening the eyes of many to the dangers of Protestant equality and freedom, and the determination of the Romish hierarchy to obtain and hold the ascendancy in both honor and Government.

Christianity in India. ACTION OF THE BRITISH CONFERENCE. The following is taken from the report of proceedings of the British Conference contained in the London Westman: Mr. Oubon said—There is another point of great pressing importance. It will be the recollection of the Conference that the Missionary Committee of Review passed a Resolution referring in its last clause to the future policy of the government of India. Since that meeting, important circumstances have occurred in reference to that subject. The Minister for India had laid before Parliament a despatch of his predecessor, Lord Ellenborough, and a memorandum from the gentleman who was the permanent Secretary of the old Board of Control, and will no doubt be the Secretary of the new Indian Council. That despatch, in its bearing on Christianity in India, is of a painful and highly objectionable character; it is, in fact, all but reaffirm what is known as the traditional policy of the East India Company. The new Minister for India expressed himself in Parliament in reference to that despatch in a manner which excited the strongest approbation of the friends of Christianity in India. The conductors of the different Missionary Societies thought it necessary to arrange immediately for a deputation to Lord Stanley to sustain his sentiments in reference to this matter. That Deputation waited last Saturday on Lord Stanley. Among the many services which my friend and colleague Mr. Arthur has rendered to this Society, his going to join that deputation is one of the greatest and most valuable. He had your permission, Sir, to leave the Society. They were the Indian Minister; and I hope the Conference will be disposed to bear from Mr. Arthur an account of what took place on that occasion. It is hardly possible for us to exaggerate the importance of the present crisis in regard to Christianity in India. The nobleman at the head of Indian affairs, is a man of high character, of great personal influence, both in the House of Commons and with a large number of intellectual men throughout the Kingdom. On saying anything more about his conduct, I am not more than to remark that the future of India, as far as its intentions in regard to the Government of India in reference to religious matters, are about as unsatisfactory as it is possible for them to be—and that he proceeds on the principle of altogether ignoring Christianity as a Divine Revelation, and leaving it to take its chance with Buddhism, Mohammedanism, and nobody knows what besides. Under these circumstances, it has occurred to me, and we should hardly do our duty as a Conference, without preparing some memorial to Lord Stanley, which might afterwards be published as an expression of our views. We are not prepared to go back to the old policy. It is by no means an encouraging sign of the times, as far as we are concerned, that of the eight members of the Indian Council elected this week, several are gentlemen from whom we have very little to hope on this subject. Altogether the aspect of things is discouraging. We might almost say, the gage of battle is thrown down to us by the new government. If it be so, I hope we shall be prepared to take it up in God's name.

Mr. Arthur said—Owing to the absence of members of Parliament from London, only two were on the deputation.—Mr. Kimnard, the ever ready friend of every good cause, and Mr. Lefroy, the member of the University of Durham; three of the Deputation were also gentlemen connected with different Christian Societies, in all about twelve. Lord Stanley received us with as perfect courtesy as any statesman could show to a deputation. He gave us a very full opportunity of speaking to him; we were with him more than an hour, and I find that an imperfect report of the conversation in the Record occupied two or three columns. One advantage of that interview is that it gave the minister for India a clear idea of the feelings of religious men in this country; and the members of that Deputation a clear idea of the intentions of the Minister for India. So far as we can judge at present that was the chief advantage that resulted from it. I must say, that although I was perfectly prepared from all that had passed before, to find the tendencies of Lord Stanley's views of the same kind as those expressed by Lord Ellenborough, yet the result of that interview was far more than I expected confirmatory of the impression that we had nothing to hope from the predictions of a new view. We are not prepared to go back to the old policy. It is by no means an encouraging sign of the times, as far as we are concerned, that of the eight members of the Indian Council elected this week, several are gentlemen from whom we have very little to hope on this subject. Altogether the aspect of things is discouraging. We might almost say, the gage of battle is thrown down to us by the new government. If it be so, I hope we shall be prepared to take it up in God's name.

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