

PROTESTANT AND CATHOLIC WAYS AND MEANS OF PROPAGATING THE GOSPEL AND THE FAITH.

[The following extracts from the letters of a Protestant and of a Catholic missionary are chiefly remarkable from their having been received and read at the same time by one of our correspondents resident abroad, who, struck by the coincidence of the two papers (the *Morning Herald* and the *Univers*) which contained them, coming to hand at the same moment, could not resist transmitting them to us, requesting their juxta-insertion in our columns, as the fairest means of rendering evident the totally different spirit which pervades the one and the other.]

EXTRACT FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, FROM THE REV. J. L. KRAFF TO D. COATES, ESQ.

ANKOBAR, Feb. 20, 1841.

"I repeat my strongest wish that you may be able to furnish me with a rich quantity of Amharic, and still more, of Ethiopic Scriptures. I got about 200 copies from Cairo; but after a day and a half they were all given away. The people having heard of their arrival, came from all quarters, begging for books.—From the morning to evening they besieged my house; and only the sticks of my servants were able to prevent them from breaking the door of my house open!! Even the strongest rain could not determine them to go home. I have never seen so great a desire for books in Abyssinia; and I cannot conceive their real motives. Respecting a great number of them, I cannot think but they are led by a real and interior want of the word of God. I can tell you in a verbal sense of the word, that the whole scholarship of all the five churches of Ankobar asked for Bibles, and I was not able to comply with their desire. You may think that this made a distressing impression on my mind, as well as on the people. I may be allowed to mention only one instance:—Three days ago, the son of a concubine of the King came to me, accompanied by another boy, the son of the prime minister of Shoa. Both boys begged earnestly for a copy of the Holy Bible. I examined them whether they were able to read, and had the pleasure to find that the son of the concubine was well acquainted with reading. I therefore gave him what he asked for, but I refused to give the other boy, as he could not read very well. But he fell down at my feet and cried aloud, saying,—'O father, give me a book!' I said to him—'You must first learn reading, and then I will give you a book.' He replied,—'I shall learn it; but give me only a book at present.' I said that I had given them all away; but he cried still more, until I took a book from my boys and gave it to him. He then arose being exceedingly glad at having got the treasure he came to seek for. He ran away, saying, 'I shall learn the whole by heart.'

"It is a pity that the transport from Tajurra to Shoa is so expensive (the camel's load per 17 dollars) else I would beg you to send several thousands of copies, if you are able to do so. At least I might beg for 500 Ethiopic and 500 Amharic Scriptures. I shall beg the King to send a copy to every church in his kingdom. He will not refuse this petition if only the Amharic Scriptures are accompanied with Ethiopic. This circumstance will certainly contribute to the increase of our influence upon this church,

EXTRACT FROM THE CORRESPONDENCE OF A CATHOLIC MISSIONARY, FROM THE ABBE MICHE TO HIS BROTHER.

(Translation.)

PULO-PINANG, March 20, 1841.

"It is not only in Cochinchina and in Tonkin that persecution is laying waste the field of the church. It appears that the Christians in Sutchien and in several of the other Chinese provinces have also shared the cup of bitterness. As to Corea, it is said to be reduced to the lowest degree of misery. Neither the bishop nor the missionaries have written this year. Their messengers were expected about the middle of last December, at Macao, and none of them have arrived. Some Chinese from Peking have assured us that the mission of Corea was reduced to the last extremity, and that Monsignor Imbert and his priests had suffered martyrdom, together with a great number of Christians. Are we to trust to these reports? I hardly know; but the want of news is considered here by every one as a confirmation of this intelligence, and it is too currently believed.

"You must have heard of the arrest of M. Taillandier at Canton; he has been restored to liberty. The French consul at Manilla, M. Barrot, had moved heaven and earth in behalf of this missionary, but without success. It was the English admiral Elliot who, amidst his negotiations with the Chinese, insisted upon the liberation of our countryman. This act of generosity on the part of an Englishman, at a moment when war was supposed to have been declared between France and Great Britain, will, I hope, be appreciated by the French government.

"I received yesterday a letter from M. Grandjean, which was delivered to me at the same time as yours. This dear friend desires me to inform his relations, through your intervention, that he is well, and also that they are not to wonder at the silence that he may be condemned to keep towards his family for some time longer, since in the post he now occupies it will be impossible for him to write.

"One of his catechists, whom he had sent into the neighborhood of Bang-kock, to feel his way, had informed him that in a village at a distance of three day's journey from the capital, on the road to Camboge, he had found some peasants disposed to receive instructions, and who were only waiting for a priest to embrace the faith. On hearing this, M. Grandjean, prompted by the ardor of his zeal and charity, left the ninety-nine faithful sheep to go after the stray one. He informs me, he shall not be able to write a letter to Europe before his return from this expedition.

"Since I mention to you the health of others, I may say a few words about my own. After I left Camboge, I was reduced

and present a good antidote against the Roman Catholics, supposing they should come to Shoa. Besides, this step might lead to the formation of a bible society in Shoa, if the learned of the country have got what they always require—Ethiopic bibles. I humbly pray that the Lord may enable you, not only to send scriptures, but also some brethren endued with a great measure of compassionate love, and of a heavenly, wise, and placable spirit, as well as of an intrepid faith."*

* A considerable supply of Amharic and Ethiopic Scripture has been granted.—[From the *Morning Herald* of Nov. 6th, 1841.

There is no doubt but a curious and impressive work might be compiled from the "Annals of the Propagation of the Faith," and the Correspondence of the Bible Society; as documents, however, taken at random, the above are certainly remarkable, and we regret much that our time and space will not admit of our expatiating further on Mr. Kraff's striking method of driving biblical knowledge into Abyssinian pates, and of his complaints of "painful impressions made on the people's minds," (he probably means their heads) when they received a beating instead of a book.—The proceedings of this gentleman and his servants (servants of an apostle! servants armed, too, with sticks!!!) together with his complaint of not having a sufficient supply of bibles, when compared with the Abbe Miche's description of the labors of his companions, with his complaints at leading too easy a life, and his sighing after greater hardships, if not martyrdom, in God's service, must alone convince a thinking mind of the sterility likely to attend the attempts of the one, and the success which must crown the charitable, self-denying efforts of the other, and must go far indeed towards proclaiming to the world on which side must be the truth which inspires its apostles—with means so different—of propagation, the dead letter instead of the living word—comforts instead of hardships—blows instead of easy access—with unnumbered others as antipodal as pride and humility. What sums might be saved for the charitable relief of these same Abyssinians, and, by the way, for the relief of our own poor at home, of Paisley, of Spitalfields, &c., could the zealous members of the bible society but once believe the undeniable fact that the Bible alone never seriously converted a single Oriental. The inhabitants of the East, the land of prophets and of the living word, heedless of literal commentators, is incapable of attention to truth unless manifested by acts, or of comprehending a doctrine, except when clothed, to a certain degree, in that same spiritual mystery so repugnant to a Protestant mind; a circumstance that argues but poorly for the future apostolical labors of Mr. Alexander, unless, contrary to the spirit of the last negative creed he has adopted since he abandoned the Jewish, he invokes some Catholic principle to his aid. Catholicism, not appealing to reason alone, but ever holding communion with the supernatural world, steadfast to its faith in well-attested miracles, devoted to its pious and rational veneration of its saints, attract within its all-embracing sphere the souls of the simple-minded child-people of the East, in the same manner that, by the light and majesty of its doctrines, it reigns triumphantly over so many highly-cultivated minds of the West.

Protestantism, with its dissecting, doubting tendency—its spirit of self-interpretation, and its arid study of the dead letter alone, will never captivate the inhabitants of the one, and the day is fast approaching when it will be forgotten by the inhabitants of the other. In a few generations its name will be only found in the dictionary of heresies, by the side of so many other bye-gone errors of the human mind, that have for a moment glared, as it were, with fitful light, to sink again into darkness and oblivion.—*Correspondent of the Tablet.*

From the Catholic Herald.

WHAT IS IN A NAME?

Mr. Editor.—It is really amusing to witness the attempts, from time to time being made by Episcopalians, as we may designate them, to lay aside the mantle which good Father Luther wrapped them in at their birth, and assume the more ample robe of her of Rome; willingly would they now leave the lowly land of their German accoucheur, and dwell with the ancient of the seven hills. In vain is every little stratagem tried, to shake off the odious name of Protestantism—the true name, as Bishop Onderdonk well says, of every heresy. But it will not do. Names are the representatives of things, they are the incarnations of conventional ideas; and what reality has created cannot, at least in the ordinary course of things, will not be des-

ed almost to a skeleton; nor could it be otherwise; I was very weak, but not ill; thanks be to God, I now enjoy perfect health.

"Since my arrival at Pinang I have been transformed into a doctor of theology. I do not know how long it may last, but if I were allowed to follow my own taste, I should not die at Pinang, where life is in no way painful. I should much prefer being buried in the deserts of Camboge or in the marshes of Cochinchina. Awaiting, however, in silence, the orders of those in command, I will submit to the will of God, that is, to what is best for me.

"Do not forget in your prayers one who daily prays for you, and is ever with you in the communion of the holy sacrifice.—Your all devoted brother,

MICHE, Apostolic Missionary.

—[From the *Univers* of Nov. 10, 1841.

stroyed or altered by the interested whims of individuals.

"The Church Catholic" has become a favorite phrase to typographise Protestantism, certes, it was a branch of 'the Church Catholic.' The phrase fitted neatly, and was generally printed off from all genuine English periodicals, and regularly endorsed by all Anglo-American Editors and printers. But when any thing like originality arose from the pen editorial, or type orthodox, lackaday, all went backwards—good old Protestantism would poke up his nose, and the Popish wording of Catholicism slip off from the phantasmagoria or real dark lantern.

There exists at present a more than ordinary anxiety on the part of certain sectarians, to assume the name, without the doctrine of the Catholic Church. Hence