

PROTESTANTISM THE SOURCE OF NATIONAL GLORY.

By the Rev. Dr. Croly.

Every reign which attempted to bring back Popery or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal calamity. It is a striking circumstance, that almost every reign of this popish tendency has been followed by one purely Protestant; and, as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in their religious principles, than in their public fortunes. Let the rank of England be what it might under the Protestant Sovereign, it always went down under the Popish; let its loss of dignity, or of power, be what it might under the Popish sovereign, it always recovered under the Protestant, and more than recovered; it was distinguished by sudden success, public renovation, and increased stability in the freedom and honours of the empire.

Protestantism was first thoroughly established in England in the reign of Elizabeth.

Mary had left a dilapidated kingdom; the nation worn out with disaster and debt; the national arms disgraced; nothing in vigour but Popery. Elizabeth at twenty-five, found her first steps surrounded with the most extraordinary embarrassments: at home, the whole strength of a party, including the chief names of the kingdom, hostile to her succession and religion; in Scotland, a rival title, supported by France; in Ireland, a perpetual rebellion, inflamed by Rome; on the continent, the force of Spain roused against her by the double stimulant of ambition and bigotry at a time when Spain commanded almost all the whole strength of Europe.

But the cause of Elizabeth was Protestantism: and in that sign she conquered. She shivered the Spanish sword; she paralyzed the power of Rome; she gave freedom to the Dutch; she fought the battle of the French Protestants; every eye of religious suffering throughout Europe was fixed on this magnanimous woman. At home, she elevated the habits and the heart of her people. She even drained off the bitter waters of religious feud, and sowed in the vigorous soil, which they had so long made unwholesome, the seeds of every principle and institution that has since grown up into the strength of empire.—But her great work was the establishment of Protestantism. Like the Jewish king, she found the ark of God without a shelter; and she built for it the noblest temple in the world—she consecrated her country into its temple.

She died in the fulness of years and honour, the great Queen of Protestantism throughout the nations; in the memory of England, her name and her reign alike immortal.

James the First inherited the principles with the crown of Elizabeth. His first act was, to declare his allegiance to Protestantism. From that moment Popery lost all power against him. It tried faction, and failed. It then tried conspiracy, and more than failed. Its conspiracy gave birth to the most memorable instance of national preservation, perhaps, in the annals of Europe. The gunpowder plot would have swept away the king, the royal family, the chief nobles and commoners of England at a blow.—The secret was kept for a year and a half. It was never betrayed to the last. It was discovered by neither treachery nor repentance, and but on the eve of execution. Yet its success must have been national ruin. A popish government was to have been set up. The country, in its state of distraction and destitution, must have lain exposed to the first invader. The consequence were incalculable. Seeming accident alone saved the throne and altar of England.

Charles the First ascended a prosperous throne; England in peace; faction feeble or extinct; the nation prospering in the new spirit of commerce and manly adventure. No reign of an English king ever opened a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He had formed a Popish alliance, with the full knowledge that it established a Popish dynasty.* He had

* By the marriage compact with the Infanta, the royal children were to be educated by their mother until they were ten years old. But France, determined on running

lent himself to the intrigues of the French minister, stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to Popery, he was madly regardless of its hazards to the constitutions.

All for one suddenly gathered around him. Distracted councils, popular feud, met by alternate weakness and violence, the loss of the national respect, finally deepening into civil bloodshed, were the punishments of his betrayal of Protestantism. The late discovery of his error, and the solemn repentance of his prison hours, painfully redeemed his memory.

Cromwell's was the sceptre of a broken kingdom. He found the fame and force of England crushed; utter humiliation abroad; at home, the exhaustion of the civil war; new and arrogant faction, and old intractable partizanship still tearing the public strength in sunder.

Cromwell was a murderer; yet, in the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolaters, and restored by idolaters. But, whatever was in the heart of the Protector, the policy of his government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause, in France, in Italy, throughout the world. He was the first who raised a public fund for the relief of the Vaudois churches. He sternly repelled the advances which Popery made to seduce him into the paths of the late king.

England was instantly lifted on her feet, as by the work of miracle. All her battles were victorious; France and Spain bowed before her. All her adventures were conquests. She laid the foundation of her colonial empire, and extended that still more illustrious commercial empire, to which the only limits in either space or time may be those of mankind. She rapidly became the most conspicuous power of Europe; growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid improbability, that, "before he died, he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman."—*To be continued.*

A new way to pay debts.—"There was resident in the village of Duniver, a Father O'M——, the predecessor of the present Father Connolly, and in the same village dwelt a poor, struggling fellow, who had to support his aged parents, that, unable to work, sat by the hob in his cabin, and in their turns dropt into the grave. Now, his mother died first, and, to use my informant's phrase, 'there were five shillings coming to the priest out of her death.' The poor man neglected to pay this due, for the best reason, because he had a not to pay, and by-and-by the father died, and five-shillings more were 'coming to the priest out of his death;' this was too much money for the priest to lie out of, so he demanded, insistingly, his due.

"Give me time, father," says the poor man, "until I sell the pig, it's a fine slip, and wait till Shrove-tide, father jewel, and my blessing go wid yees, and I'll do my best to fatten it for your reverence's sake and my own."

"Ah! thin, Darby, you deceyver, do you think I'm an omdawn all out, to be out of my money so long, and I wanting, as I do, a decent suit of clothes to go to meet the bishop. I'll do no such a thing, you beggarly spalpeen. But I'll tell you what I'll do, I've the best of good feeling for the pig myself; and Darby, I'll take her from you, and allow you as much, after paying myself, as any one else would give you—may be more."

"So the man gave him the pig, and it in due time fattened, died, and was hung up in his reverence's kitchen, and supplid him with bacon when he needed flesh food, for many a day; and after a decent time elapsed, and Darby did not find that the pri-

no risk of their being Protestants raised the term to thirteen years. Even this was not enough; for Popery was afraid of Protestant milk; and a clause was inserted that the children should not be suckled by Protestant nurses. The object of those stipulations was so apparent, that Charles must have looked to a Popish succession; and the stipulations were so perfectly sufficient for their purpose, that all his sons, even to the last fragment of their line, were Roman Catholics,

est was forthcoming with the balance due on the pig, he went to him and humbly put him in mind of the agreement.

"Oh! yes," says the priest, "I do remember that I did promise to give you the value, and more than the value for your pig ever and above what was due to me, and so I will, Darby; when you yourself die, avick, you shall be the value, in masses for your soul, so be content, my child, it's well you have the likes of me to keep father, mother, and yourself, and for a little slip of a pig, out of purgatory.—*Cons. Jour.*

Clerical Society—Our attention has been drawn to a society comprising most of the clergy residing within a "circle drawn from the centre between Ayr and Stonehouse" in this county, the object of which is to promote friendly meetings for the purpose of conversing on clerical subjects. The society has been established about 12 months, and we are informed, been productive of much good.—The meetings take place at the houses of different members in alphabetical succession, and are held on the second Tuesday of every month in the year, except January and December. The subject discussed is generally of a practical nature, and as we heartily approve of the objects and constitution of the society we are induced to hope that this slight notice may excite the attention of the clergy in other districts to the subject.—*Gloucester Chronicle.*

It will be seen that we this week announce the probability of another church being built in Lancaster. It is a startling thing, we dare say, and no doubt many persons will ask the necessity of another Church. The necessity is simply this—that we have now a population of 16 or 17,000 persons, and the Church, accommodation for only 4 or 5000, Stenton Church included; and we may be sure that if we of the Establishment do not build places of worship to meet the wants of an increasing population, the Papists, or the Dissenters, perhaps both, will. Indeed, with the former it is a favourite device to build upon speculation even. That is the secret of the vast and otherwise unaccountable increase of Romish Chapels all the country over. We do not believe we never have believed, that there has been any increase of Romish worshippers at all commensurate with the astonishing multiplication of Chapels which witness, not only in this county—so unenviably famous for the great proportion of Romanists its population presents—but in almost every part of Great Britain.—*Lancaster Gaz.*

A WELL DIRECTED BEQUEST.

Mrs. Edwards, the widow of an English curate, who a few years ago, bequeathed the residue of her property to the Charity for the relief of the widows and orphans of distressed clergymen of the Diocese of Gloucester. At an annual meeting of the Charity subsequently held, it was the prevailing sentiment "that no class of persons experienced greater deprivation and misery than the families of many deceased clergymen, who, during the incumberment of the father or husband, enjoyed the possession of a comfortable home, and who upon his decease, are rendered houseless upon the wide world; and that therefore to provide such afflicted persons with a commodious residence during the period of deep distress, would tend greatly to comfort the widowed heart and cheer the drooping spirit." It was resolved, therefore that a college or asylum at Cerney, where Mrs. Edwards resided, should be erected out of the proceeds of her bequest, and called after her name. The building, which is nearly completed, is a beautiful specimen of Tudor architecture. It is cheerfully situated at the entrance into the village, and consists of twelve tenements, each of which consists of a parlour, about fourteen feet square, a kitchen or brew house, good chambers, and as many attics. The college commands a pleasant prospect and stands at a convenient distance from the Church. Here then is another refuge against the storm into which twelve afflicted families are removed from the Glebe house, now become the property of another, and enjoy for life a cheerful and comfortable home.—*Ban. of Cross.*

Thirty-one clergymen of Ripon, Thirsk, and neighbourhood, have transmitted an address to the Marquis of Londonderry, expressing deep regret "in compliance with the unchristian usage of the upper classes of society," his lordship had conducted