

them familiar with the language of those oracles of God; we teach them to read the Prayer-book and find out lessons and places, in order that they may join intelligently in public worship; having done that, why should we immediately place in their hands, or pour into their ears, what is practically another language? Shall we not be more likely to succeed by using, as much as possible, the same vocabulary, the same grammar, the same simple modes of expression which we find in those two standard works?—whilst at the same time, we shall keep the English language fixed, and prevent the words and idiom of the authorized version becoming obsolete. The sciences may, indeed, as they advance require their words of art, but the language in which those words are set may still be pure and plain English.

The first great event to the infant Church of Christ, was the gift of tongues. Every man heard in his own tongue the wonderful works of God! Now, the poor and unlearned have their own peculiar tongue; and a man may speak English to them in such a manner that they cannot half understand him. Some men so clip, slur over, or omit words or syllables; so raise and drop their voices; so articulate; are so fond of uncommon words and sentences, that the unlearned and slow of thought can rarely follow them. This is not easily perceived by church-going people, who have Bibles and Prayer-books before them, or who know by heart what is being uttered. But let them put themselves in the place of the unlearned, and ask themselves, whether what they hear is quite intelligible? If those that desire to minister to the poor of the flock would ask their brothers, sisters, or friends, or enquire of the unlearned themselves, how they hear, and understand and correct their faults with patience, they would perhaps find themselves rewarded by the presence of a larger number of the labouring classes.

We trust that nothing we have said will be supposed to countenance coarseness of expression, or the lowering of doctrine, or the pandering to vulgar tastes; our only object being to promote that "plainness of speech" which Paul said he used to the edifying of the body of Christ; and we would therefore conclude by repeating the testimony of our Lord to his own ministry: "To the poor the gospel is preached."—*London Record.*

### News Department.

#### HOUSE OF COMMONS, FEB'Y 17.

##### RELIGIOUS PERSECUTION IN TUSCANY.

Mr. KINNAIRD moved an address to her Majesty to take steps for bringing under the notice of the Grand Duke of Tuscany the strong feelings prevailing in England in consequence of the persecution in Tuscany of those who profess the principles of the Protestant religion. The case of the Madias was not an isolated one. It indicated a religious reaction and a determination on the part of the hierarchy of the Church of Rome to put down Protestantism by force wherever the civil power enabled them to do so, and on this ground he asked the House to call upon her Majesty's Government, in concert with the Governments of Prussia and Holland, to remonstrate, not dictatorially or menacingly, but in the name of religion and humanity, with the Grand Duke. He gave the details of the arrest of several Florentines for no other offence than reading the Bible, to show that the persecution was systematic; thousands, he said, were living in Tuscany under a reign of terror. The objection that, this being a matter between a Government and its own subjects, we had no right to interfere, had been disposed of in the admirable despatch of Lord John Russell, and precedents were not wanting for such interference. Lord D. STUART seconded the motion.

Mr. LUCAS could not agree with the resolution, because, according to the papers laid before the House, it did not state the facts of the case correctly. If he believed that the resolution expressed the facts of the case, he could not adopt it, because he never could recognize the doctrine that the exercise of humanity and philanthropy was to be all on one side. At this moment acts of persecution were going on against Roman Catholics in Protestant countries quite as deserving of our interference as the case of the Madias, and he should bring some of them before the House. The system of law in Sweden was quite as persecuting as that of Tuscany, and in Mecklenburgh Catholic priests had been conducted by the police across the frontier for the crime of saying mass in private.

Lord J. RUSSELL professed himself totally at a loss to know whether Mr. Lucas approved or not persecution for religious opinions. His (Lord John's) conclusion was, that if the Protestant State should condemn persons because they had become Roman Catholics, or

taught others to become so, such conduct was morally wrong. Mr. Lucas alleged that the Madias were punished, not because they had become Protestants, but that, being Protestants, they endeavoured to convert others to Protestantism at the instigation of a foreign agent; whereas the foreign agent had left the country, and the Madias had followed their own convictions. But, be it as the Tuscan tribunals said, that those individuals had endeavoured to induce Roman Catholics to read the Bible, and to believe that certain doctrines were not authorised by the Bible, he still said it was a moral crime to punish them. Mr. Lucas had said we were not justified in considering ourselves friends of religious liberty while we were indifferent to persecutions against Roman Catholics. But it could not be maintained that such was our general conduct; in no part of our dominions were persons punished for endeavouring to induce Protestants to become Roman Catholics.

After a few more words from Mr. Bowyer and Mr. Drummond, Mr. J. Fitzgerald said, that as a Roman Catholic, he disapproved of the punishment of these persons, and he should ever raise his voice against persecution of every kind. Lord Stanley, Sir R. Inglis, and Mr. Kennedy spoke briefly on the question.

Lord PALMERSTON repelled the imputations cast upon him by Mr. Lucas, in respect to the expulsion of the Jesuits from Switzerland, and to the transactions at Tahiti. He complained that that hon. member had made a partial representation of the facts in the former case; and in the latter the noble Lord justified the treatment of the Roman Catholic priests, who went, he said, to disturb the tranquillity of an island already pacified, for the purpose of turning Protestants into Catholics, instead of endeavouring to turn heathens into Christians. Those priests had, however, not been put into "comfortable prisons," like the Madias, but had been merely told to go about their business.—Mr. Kinnaird withdrew his motion.

ROMAN CATHOLIC CHURCHES, CHAPELS, AND STATIONS IN GREAT BRITAIN.—We learn from the "Catholic Directory" that the total number of churches, chapels, and stations in England and Wales is 648; in Scotland, 133; total in Great Britain, 781. In England there are 10 Roman Catholic colleges, and in Scotland 1. There are also 17 religious houses of men and 75 convents. The total number of priests in England and Wales is 8761, and in Scotland 132.

At the first levee of the new Lord Lieutenant of Ireland on the 9th, upwards of 1200 persons were present. It was a subject of remark that not a single Roman Catholic clergyman was present.

#### UNITED STATES.

BISHOP IVES, OF NORTH CAROLINA.—EXTRACT from the Journal of the Convention of the Protestant Episcopal Church, held in Fayetteville, North Carolina, May, 1852, having relation to Bishop Ives.

The Committee to whom was referred the Report of the Committee of investigation, appointed at the last Convention, with its accompanying documents, with authority to confer with the Bishop or any other person touching every matter referred to them, and in explanation of the several charges which have been brought against him with respect to doctrine, made the following statement:

Bishop Ives said to the Committee, that it might be considered humiliating to him to offer to the Committee the statement he was now about to make, but a sense of duty, both to himself and to the Church, compelled him to do so. That it had been at one time a very favorite idea with him to bring about a union of the Roman, the Greek, the Anglican and the American Churches, and that in his zeal for Catholic union, he had overlooked the difficulties in his way, which he was now satisfied were insuperable. That this tendency of his mind towards a union of the Churches had been greatly increased, and his ability to perceive the difficulties in the way had been diminished, by a high state of nervous excitement arising either from bodily disease or a constitutional infirmity. That in the pursuit of this favorite idea, he had been insensibly led into the adoption of opinion on matters of doctrine, and to a public teaching of them, of the impropriety of which he was now fully satisfied, and upon a review of those opinions wonders that he should ever have entertained them.

That this change in his views has been brought about in part by a return to a more healthy condition of mind and body, but mainly from having perceived the tendency of those doctrines to the Church of Rome, as sad experience has shown in the case of Archdeacon Manning, and others. That among the effects of his desire to bring about this union of the Churches, he was

induced to tolerate the Romish notion of the invocation of saints, as expressed in his letter to the Rev. C. F. McKee, which expressions he now retracts, and would denounce as strongly as any one. That on the subject of Auricular Confession and Absolution, whatever extravagances of opinion or expression he may have heretofore indulged, he now holds that confession to a Priest is not necessary to salvation, and that he does not believe in judicial absolution, or the power of the Priest to forgive sins. Nor does he hold that the absolution recognized by the Protestant Episcopal Church is merely declaratory, but that the Priest is therein an instrument through whom pardon is transmitted to the penitent, while its efficacy does not in any degree depend upon the volition or intention of the Priest.

That absolution is not essentially necessary to the forgiveness of sins, but that it is important when practicable, to obtain public absolution as contained in the ritual of our Church, which is the only absolution that he holds proper, except in those cases in which that is impracticable. That he had at one time, under the influences before mentioned, entertained doubts whether our branch of the Church was not in a state of schism. That he had never gone so far as to believe that it was, and merely entertained doubts.—He was now satisfied, beyond a doubt, that she was not schism. That he had never held the doctrine of the real presence in the Holy Communion, as synonymous with transubstantiation, but on the contrary has always abhorred it. L. S. IVES.

The Committee would further state, that in addition to Dr. Paige's letter they have before them statements tending to show that the Bishop had, for several years past, been in a state of mental excitement, which has impaired his memory and rendered quite uncertain the determination of his judgement. An oral statement quite in detail, but which the Committee have not had time to reduce to writing, was also made by Josiah Collins, Esq., to show that the Bishop's mind has been, for several years past from an attack of fever, singularly affected, so as to impair his judgment and enfeeble his memory, while other powers of his mind have been rather exalted; a state of mind well calculated to mislead its subject, and at the same time to expose him to gross misconception on the part of others.

All which is respectfully submitted.

EDWIN GREER, Chairman.

There has been a good deal of excitement in Charlestown, owing to the disappearance of Hannah J. Corcoran, who had lived with a person named Carpenter in Boston. The girl has been missing about three weeks. A handbill circulated in Boston and neighboring towns, calling upon those "opposed to imprisonment for opinion sake to meet in Richmond street, Charlestown," induced the city authorities to order the military companies to hold themselves in readiness to preserve the peace. The mother of the girl, however, appeared before the Mayor and made affidavit to the effect that she had taken the child "under her own custody," without the interference of any one, and had placed her in a boarding house in Boston, where she remained unrestrained of her liberty until a place in a private family out of the city was obtained, where she then was. The Mayor of Boston addressed a letter to the public stating these facts, and that the girl would come before him on or before the 7th inst. This young person at the time of her disappearance was reported to have been a convert to the Catholic faith.

#### NEW BRUNSWICK.

FROM AUSTRALIA.—The following extracts are from two letters—one from Port Philip Bay, the other from Melbourne—received in this City by the last mail, from one of the young men belonging to St. John, who took passage in the ship *Revenue* from New-York:—*Courier.*

"Port Philip Bay, Oct. 13, 1852.

"Here we are, lying at the entrance of the most beautiful bay that I ever saw in my life after a delightful passage of 102 days. The golden news has already been confirmed by a man who owns a brig alongside of us, he having made his money at the mines, by which he bought her. We are at anchor forty miles from Melbourne. The mines are 75 and 150 miles from that place, and the charge for getting there, is six guineas, allowing the passenger 14 lbs. weight. The price per ton for carrying anything to the mines is £100 sterling. We had but one death on the passage, a young Canadian, who was only sick seven or eight days. It was blowing a gale the day we launched the poor fellow overboard. The mizen topsail was laid to the mast, and the Church of England service read over him, ere he was consigned to his watery grave. It appears that his father was against his coming, and refused to part with him.—