

absolved from all censures, to the inexpressible delight of every one present, except the self-interested hirelings of the colony." (Pp. 220, 233.)

In the name of common sense, let us bear no more of Protestant conversions. We have quoted but a few of the many accounts showing the state of religious feeling in the West. Let the Exeter Hall people say on this as they please, we see the facts. What do they tell us? What, indeed, but the old tale of the Baptist in the Wilderness and the Apostle in the Market-place. A society in which faith still lives, and which such appearances rouse to its inmost depths, where rich and poor, and young and old, flock together over the plains and through the streets and lanes to hear, not the Bible distributors of noisy sectaries, but the word of God in truth.

PROTESTANT PROGRESS.

The following is from the correspondent of the Christian Advocate and Journal, and professes to give a view of the state of Protestantism at the present day in Germany, the birth place of Luther and the Reformation.

MR. EDITOR.—Germany is dear to America for the Reformation. Her subsequent religious history is full of striking, of anomalous lessons. It proposes to review some of its principal phases. They have been extremely interesting to me. To not only the thousands of German Christians amongst us, but to the Christian public in general, they can hardly fail to be equally interesting. The prelate Kappt presented at the late Evangelical Alliance meeting in Paris, the data for such a review. I avail myself of his aid to give a comprehensive and reliable resumé of the subject.

Let us first look a little into the past of the German Church. The decline of the Reformation is the great fact that presents itself in this retrospect. Kappt declares that for half a century the greatest princes, thinkers and poets of the country have rendered a homage to Rationalism which can only be compared to ancient Paganism, though a little more refined—placing Christ by the side, of not much above Zoroaster, Socrates, and Seneca. What Festus said to Paul may be truly applied to Germany. "Much learning has made thee mad." Their philosophical pursuits and their application to classical literature have bewildered their reason and made them blind to the light shining from Bethlehem and Golgotha. The Deism of England and the Materialism of France were seized with avidity by Germany. The authority and avidity of the great Frederick doubtless contributed much to this result, as also the excessive zeal for science, seeking always new manifestations of itself, but above all the facility with which the natural man seizes upon everything which opposes the Spirit of God.

Until the middle of the last century the two principal phases of the religious life of Germany were orthodoxy and pietism. The first entrenched itself in its adherence to the dead letter of the law, its lifeless formulas, and its uncharitable polemics. The other was too subjective, by the preponderance of sentiment and imagination, in most of its adherents. In both cases the religion of the country was adapted to the masses. When the revolutionary movement in France broke forth, it found the ancient Christian faith such an obstacle in its way that its first efforts were to overthrow and uproot it.

The new spirit of liberty, together with the unpopular character of the faith, seemed to emancipate the people from the last restraints of orthodoxy. The most general doctrines of Christianity alone were preserved, such as the existence of God, morality, immortality, &c.; while its distinguishing features were rejected, as a kind of accommodation with Judaism. Before the tribunal of reason, there could no longer be any discussion upon questions so peculiar as the supernatural manifestation of God, and the miracles of the Bible. A theology was thus formed which indulged itself in liberties with the holy writings, such as would never have been permitted with any other records of antiquity. It did what the boa constrictor does with its victims—breaking its bones, and covering its surface with saliva, that it may be swallowed the easier. The most ingenious exegesis was employed to give a new meaning to the plainly expressed words of Matthew, John, and Paul. Exegesis itself led to the denial of all positive Christianity, and criticism demanded the suppression of the doctrine of the divinity of Jesus Christ. At the same time a spirit of domination was attributed to the Church, which, it was said, must yield to intelligence, to the only sovereign, enlightened reason. What contributed powerfully to the rise of the new theology was the development of Kant's philosophy. Starting with its doubts on criticism, it became more and more involved in the labyrinth of Idealism and Pantheism, and terminated finally in Atheism. These novelties were elaborated by the apostles of the new order of things, either in the assemblies of the universities or in the books of the learned, and were immediately introduced into the saloons by the poets, and from thence made their way to the public resorts, the very taverns of the people.

It was at this epoch, that the most distinguished poets of Germany flourished, and by their talents a new impulse was given to the mind and language of the nation. A new era of self-styled progress was announced, which promised to uproot all the abuses which had been attributed, as much to the worn-out and enfeebled Church, as to the old and decayed government. The forest was cleared by the destruction of the most beautiful trees, and the greater part of the poets assisted in the work. Their influence contributed powerfully, and in a short time, to spread sentiments of indifference, and even of hatred against serious Christianity among the self-styled

enlightened. Princes, nobles, government functionaries, universities, and the schools generally, yielded to these influences, and the greater part of them turned from Christianity and the Bible to a species of "easy meteoric morality," as Kappt calls it—a powerless summary of the human reason. The services of the Church became sadly cheapened, and the blind servants, who had been conducted by moral and negative Protestantism, by equally blind and untempted to explain to the people subjects already understood without their assistance. It seems scarcely credible, and yet it is distinctly asserted by Kappt, that sermons have been preached in German churches upon the cultivation of the potato; the advantages and disadvantages of tobacco; the management of animals and stables, upon the seasons, the holidays, and other equally ridiculous themes.

After the long barbarity of the seventeenth century, which was so clearly visible in the corruption of the language, a new era dawned, a better taste was awakened, and more elevated cultivation was demanded. This demand, however, produced with much good, some lamentable results; hymn-books and liturgies being revised, breathed the corruption of the half-Christian or anti-Christian influences of the times, and the people soon deserted the temples, where they were no longer instructed or edified. A small number of theologians, in the midst of all these tempestuous changes, remained constant to the faith, particularly at the University of Tubingen. The inhabitants of Wittenberg kept their faith warm by their steady adherence to their local usages, and by numerous small assemblies, which found support in the Brudergemeinde, an important religious fraternity which rendered an emphatic testimony of the salutary influences of Christianity upon morality, fraternity, and intellectual culture and success.

The influence of Rationalism on science was lamentable indeed; but that which bore most directly upon the life of the people was its influence on the course of public instruction. The more the Church was humbled the prouder arose the scholasticism of the times, asserting its mission to spread that which the degenerate Church declared was the only thing necessary, viz., intellectual culture. This immense advantage was to be immediately diffused throughout the entire nation. A certain set of writers became the fashion, such as Rousseau, Pestalozzi, Dinter, and others, who deny the doctrines of original sin, redemption through Jesus Christ, and regeneration by the Holy Spirit. They taught that the natural goodness in all men in only to have its outward manifestation, instead of being created within by the power of Christianity. This erroneous opinion of Pestalozzi, a man whose character was in all respects a noble one, was imposed by government upon all public instructors. The happiness which was to be secured to the people by the diffusion of these new ideas, was considered such a pressing necessity that the heads of the Church and state reorganized entirely the public school system. Normal schools and petty universities sprung up everywhere, and the future educators of the people studied the sciences in the light of the new philosophy. The result was a superficial general intelligence which despised the Bible and the Church. The injury caused by the new system of teaching thus authorized by the government can scarcely be calculated. Discords arose among the instructors themselves. Some were at variance with the new ideas, others with their ancient position; many among them demanded experiments of changes, which, whether reasonable or just, were impossible to grant, and thus a large class of discontented men were scattered throughout the nation. The people gained no longer from these schools the salutary advantages of a Christian education; they acquired, however, knowledge, ideas, and pretensions, which readily set themselves in opposition to the divine order of things, while the journals and pamphlets gave still greater popular circulation to the false doctrines of the schools.

As might have been expected, the Circular from His Lordship the Bishop of Toronto, to the Electors of Canada, has terribly excited Mister George Brown of the Globe, provoking him to fall foul of the offending Prelate. The Rev. Mr. Bruyere of Toronto replies to the strictures of this miserable hypocrite in the following admirable letter, which we copy from the Toronto Catholic Citizen.

AWFUL DISCLOSURES—UNHEARD OF CRIMES.

TO THE LADIES AND GENTLEMEN OF A PAPER STILED THE GLOBE. Ladies and Gentlemen.—It became my painful duty to convey to you a melancholy intelligence. Poor Brown of the Globe is beside himself. His weak and flickering mind, has at length given way, by allowing an over-dose of anti-popy hatred. The sad event took place sometime in the beginning of this month. Any one who has read the frightful strictures of that sheet of the 11th instant on Bishop de Charbonnel's Circular, on the Separate School Act of 1855, can have no doubt in his mind, but that the stupid Editor of the Globe is at present fairly entitled to the first vacant place in the Toronto Lunatic Asylum.

The following appalling list of crimes drawn up and charged by Brown of the Globe, to Dr. de Charbonnel, Bishop of Toronto, may be advanced as an instance of the truly lamentable state of his mind. First Crime of Bishop de Charbonnel. His Lordship does not like Mixed Schools. He is bold enough to maintain that religion should be the basis of education, that the principles of christianity and sound morality should be taught to children; as well as reading, writing, grammar, arithmetic, geometry, algebra, gymnastics, and chemistry. But our cracked editor of the Globe cannot understand, for the life of him, what religion and piety may have to do in a school, nor why a bishop should interfere in such a matter. If through the neglect or inability of parents, such an instruction is not given to children, what is it to Peter or George of the Globe? Now a days, the all-important affair is to be trained in the sciences and accomplishments of mixed schools, and in the appreciation of the "mighty dollar." But you may, without the least uneasiness, for your future welfare, live, and die, without the slightest idea of the catechism. You may be, throughout your whole life, an infidel, a pagan, all is right, so you be called a Pro-

stant. Were the unfortunate Editor of the Globe yet blessed with even a dim ray of reason, I would tell him what we think of the unchristian system of Common Schools. Catholics look upon those State Institutions as the anti-chamber of infidelity. No wonder that public opinion has stigmatized them as godless schools. For every all doubt on the subject, we ask, who were the movers in the scheme of the materialistic education, now so much the fashion in this country? If the stupid editor of the Globe will please to inform me, I will inform him, at once, of the same notorious characters who were the originators of an insane crusade against marriage, religion, and property. It was they and their kindred associates, who contrived the diabolical plan to rid of religion gradually, and to convert our churches into halls of science, and to establish everywhere a system of State Schools, from which all religion was to be excluded, and to which all parents were to be compelled by law to send their children. This infidel contrivance has been carried into execution in the neighboring Republic, where, lamentable facts show, but too clearly, that the plans of the friends of godless education have already brought forth their bitter fruits. An infidel, or at least lukewarm, generation, is rising up everywhere. The sermons of irreligion, says a Reviewer of Boston, swarm everywhere. They are found in the palace and the hovel; the court and the camp, in the halls of justice, and even in the temple consecrated to religion. The venemous animal spares neither age, nor sex, nor condition. The bite of the reptile, continues the same celebrated writer, proves but too frequently fatal. Very few of us escape; we can scarcely raise up a clever boy to the age of twelve years, without his being bitten. The great mass of young men and maidens in our cities, if not in the country, show unequivocal signs of having inhaled the deadly poison. At this time, about twelve millions of infidels in the United States, proclaim with one voice, the benefits of the Common School system. In presence of the deplorable results of an infidel education, can any one wonder that a pastor of a christian flock should devote all his energy in securing to those committed to his charge, the benefit of Separate Schools, where children receive religious instruction? Let the weak-minded editor of the Globe advocate as long as he pleases, his free system of education, free from religion, forsooth! Let him defend it with his fist falling influence, against popish bigotry and superstition, as he is pleased to style the time-honored church of his ancestors. Let him exclaim, "if he can, God and faith from his infidel institutions." Catholics will have none but Catholic Schools, where their children will be taught the principles of that saving faith without which it is impossible to please God.

Second Crime of Bishop de Charbonnel. His Lordship advises his flock to use all constitutional means against the opponents of Separate Schools. Holy Church of Luther, Calvin, Henry VIII., &c., all ye innumerable Covenants, Kirks, Synods, Associations, of the blessed Reformation, did you ever see in your hallowed assemblies, so wicked a Minister of the Gospel?—Did you ever hear such a blasphemy? Oh! the wretched, oh! the Jesuitical priest! Oh! the wolf in disguise! To advise his flock to make use of constitutional means! The old doter of the Globe might overlook unconstitutional means; but constitutional or legal means, never, never.

Third Crime of Bishop de Charbonnel. His Lordship directs his flock to require, by constitutional means, from candidates for a parliamentary seat, the pledge to support the Separate Schools in Upper Canada; as enjoyed by Protestants in Lower Canada. Is not this an intolerable piece of audacity? Ransack all the annals of crimes, as long as the one thus boldly perpetrated by that wretch called Dr. de Charbonnel? What right have these contemptible Catholics of Upper Canada to claim the same liberty and privileges as are enjoyed by the Protestants of Lower Canada? Is a Catholic to be compared to a Protestant? Is there anything common between these two classes of the animal kingdom? Let Protestants rule, possess the land, and all things therein. Catholics are born to serve, the superior race, their noble Protestant masters.—Let them plough and dig the ground, open our railways, construct our canals, sweep our streets, let them suffer and die. Those are their rights and privileges. As to their children, and children's children, with the system of Common Schools, they will be educated thorough Protestant or infidel, but what is that to the Globe, provided they be not Catholics.—Should these stubborn Catholics complain and lament at their hard fate, let them be whipped and kicked out of the way, for presuming to raise their heads on a level with their Protestant fellow-citizens.

Fourth Crime laid to the charge of His Lordship, Bishop de Charbonnel. This wretched Bishop dares to advise Catholics to support, at the next election, such candidates only as are ready to do justice to us on the subject of Separate Schools. He even threatens to oppose by all constitutional means, and by his personal co-operation, if necessary, the re-election of any member who has voted, or acted against that support. O tempora, O mores, will, no doubt, exclaim the rabid Editor of the Globe. Have we lived to this day to witness such atrocity? Be easy, my dear old man. The Bishop in this, follows your own example. He supports candidates who entertain the same opinions as himself on a matter which he considers of vital importance for the good of his Catholic flock. Have you ever Mr. Globe, upheld men of opinions contrary to yours? Have you ever in times of yore, when your now decrepit sheet wielded some moral power in this Province, attempted to exalt your enemies and put down your friends? Give us, Mr. Globe, an example of such disinterestedness. Who knows, but Bishop de Charbonnel, unprincipled as he is, might be induced to enlist under the noble banner of the Globe?

Fifth Crime of Bishop de Charbonnel. He is a foreign Priest. (A Bishop if you please.) How can such a pastor give sound instruction to his flock? Can anything imported from a foreign land be worth a cent? What land, unless within the British dominions, ever brought forth good fruits? Can there be, for instance, any good wine or brandy but in Canada and England? If it be manifest, as the old man of the Globe seems to infer, that a foreign country cannot give birth to a good Priest or Bishop, by the same logical process I am to conclude, that in a foreign land can produce any good thing, for English subjects, neither wine, nor brandy, nor tea, nor coffee, nor sugar, nor tobacco.—Away, therefore, with the use of foreign produce; be they in the shape of coffee or priest wine or bishop. A way with Bishop de Charbonnel, who, being of foreign birth, cannot be qualified to direct in the right path the flock committed to his care. Brown of the Globe, who never was a foreigner in this country, but was truly born in the spring of the year of our Lord 17— (I have forgotten the exact date), under an oak from a genuine a corn fallen from the said oak which was itself a genuine native of the land, declares and solemnly maintains that every body in Canada should believe so an act according!

Sixth Crime of his Lordship Dr. de Charbonnel, still more atrocious than the preceding one. This Bishop is not long from Rome. O moritum horreum! Will posterity ever believe it? If he were just imported from China, Japan, or Congo, the poor weak-minded man of the Globe might, perhaps, bear it with some stretch of christian fortitude. Had Bishop de Charbonnel come from St. Petersburg or Paris, the exception and unadvised Editor of the Globe would not be so much put out of humor. But from Rome, the city of the seven hills, the capital of the Catholic world, oh! dear readers, spare the feelings of the poor old man. Let me ask of you, mention no more the hateful name of Rome. However, en passant, for the sake of argument let me suppose that an Englishman, a Protestant, into the bargain, was appointed Bishop by Queen Victoria, our gracious Sovereign, in some part of the world, say for instance, Jerusalem, Constantinople, or Paris. Suppose, moreover, that new Bishop, just from London, the capital

of the British Empire; should he be considered a foreigner and unable, on that account, to use constitutional means to obtain what he deems to be his right and lawful privileges? Would Brown of the Globe interfere with his natural rights? The old man is too liberal to maintain such narrow minded policy. The case is different, if coming with him from home, such a being as, by the very fact of his coming from there, declares a backslidden, ledged unable to do anything good. The Editor of the Globe daily repeats to whomsoever may choose to listen to him, and here declares, most solemnly, that Rome being the great Whore of Babylon, any man who is born there, or has visited, and is come from this city, should never be allowed to use constitutional means; nor can he be, in the opinion of this oracle of wisdom, Brown of the Globe, a true Priest and a good Bishop.

If I pass over a seventh crime of which Bishop de Charbonnel stands accused in the eyes of the world, I mean the Globe. The Right Rev. Gentleman does not speak English fluently, nor does he write it correctly, says the individual who sits in the editorial chair of that noble sheet. On this subject, I beg to be silent; the charge is so horrible and so atrocious a nature, that I have neither will nor strength to inquire into it. I fear his Lordship will plead guilty to it, being a foreigner, and not long from Rome. Should his inflexible judge, I mean the Globe, deprecate upon him the extreme penalty of the law, I hope the reverend gentleman will be able to meet his awful fate with the resignation of a repenting and truly converted sinner. Meantime, let me argue the case with the old man of the Globe, if he have sense enough left him to understand what I am going to write. Dr. de Charbonnel does not speak or write the best English. Therefore, conclude the old man who lives on the other side of St. Michael's Palace, His Lordship does not, and cannot know what he is about, when he advocates Separate Schools, when he asks for the Catholics of Upper Canada the enjoyment of the same rights which have been granted to the Protestants of Lower Canada; when he advises his people to make use of constitutional means to obtain their rights. This foreign Priest, this Bishop not long from Rome, does not write or speak English as correctly as the once illustrious Editor of the Globe, therefore there cannot be any reason or sense in what he writes or says. A man who has the misfortune to break occasionally the rules of grammar, were he a Wellington, a Napoleon, a Sir Robert Peel, must be a blockhead, and should not pretend to be wiser than a blockhead; so says the learned logician of the Globe. If a man makes use of that instead of this, of his instead of its, if he says I spoke instead of I speak, by the same rule of logic observed by the Globe, he must be put down as a rank ignoramus, an idiot, something beneath the monkey. A murderer of the Queen's English, even in the second degree, cannot be a soldier fit to fight the battle of his country at the Malakoff; nor a clergyman qualified to teach the people. They only who write English correctly, and pronounce it with the soft, musical accent of the Scotch Editor of the Globe, deserve the appellation of brave soldiers and skillful generals, wise counsellors, zealous and learned clergymen, able lawyers, in a word, worthy members of society. Hear this, and bear it in mind, ye my good friends of the Emerald Island, who up to this day have retained something of, and glory in their rich and pleasant Irish brogue. Ye also, gallant sons of Scotland, who, perchance, may drop some words of your dear Lowland idiom, and all ye sons of St. Patrick and St. Andrew, you are good for nothing, fit for no employment or station in life. Keep out of the way; here is coming the polished gentleman and scholar, the learned Editor of the Globe, who is going to kick you out, better than any of you.

Dear readers of the Globe, there are several more crimes perpetrated by that great sinner Bishop de Charbonnel, and brought to light by that enlightened Editor called P. Brown. But what I have said is sufficient, I trust, to show you the character of the defendant. Let me sum up the charges made out by the Globe against Dr. de Charbonnel. His Lordship is the promoter of ignorance, the abettor of darkness, an enemy of civilization, because he upholds Separate Schools, in which religion and christian piety are inculcated on the youthful mind of the rising generation. He is an enemy to our Constitution, because he advises his flock to make use of constitutional means to secure their natural rights. He is an enemy to liberty and equality, because he insists upon obtaining for the Catholics of Upper Canada, the rights and privileges which are enjoyed by Protestants in the Lower Province. He is an enemy to the country, because he is not born in the happy land which saluted Brown of the Globe, on his entering upon the scene of life; because, forsooth, he is not a Scotchman. He is an enemy to religion and christianity, because he is not long from Rome. Lastly, Bishop de Charbonnel is an enemy to our language, because he does not speak or pronounce it as graciously as Peter Brown of the Globe. Therefore, let Canada look out; beware of that fendish culprit, all ye inhabitants of this Province!

Poor Brown! his mind, if ever he had any, has fast relapsing into the imbecility of childhood. Does the old fool imagine that sensible Protestants and the public at large, will be imposed upon by his silly diatribes on Bishop de Charbonnel's administration? Does he suppose that the electors of Peterboro' and Newburg will care a fig for his cackling about the Common School system? Does he really think that enlightened Protestants believe a word of what he says about the pretended dangers they are in of putting their necks under the foot of a foreign Priest? Is there a man in his senses, throughout the length and breadth of the land, who dreads that Bishop de Charbonnel aims at choosing the institutions under which Protestants children shall be trained? What does the Globe know of the miserry, popish authority has brought on all countries where it has been introduced? When Protestants wish to ascertain the degree of ignorance or intelligence, superstition or pure religion, darkness or light which prevails in Catholic countries, fit it is for the living columns of the Globe—the sworn enemy of Catholicity—that they go for correct information. The character of the Globe, as a mendacious sheet, is so well established, that the man is not to be found in all Canada, who places the slightest reliance on its statements and groundless assertions. Its inveterate hatred against all that is liberal, christian, pure and noble-minded, is so well known that its enlogiums or censures, fall alike on the ground, unheeded or despised.

Let me examine your conduct, for a moment, old lying scribbler of the Globe. Tell me candidly, once in your life, where is the unprincipled politician, the fanatic bigot, in a word, where is the irreclaimable rogue, the desperate villain, the midnight thief, whom you have not hugged to your bosom, and rendered still more despicable by your impure embraces? Where is, on the contrary, the noble, pure-minded, disinterested, and self-sacrificing clergyman, on whose head you have not attempted to pour the filthy slime of your impotent rage? Where is the spotless character, the virtuous citizen, the man devoted to his religion and his country, whom you have not dragged most shamefully before the gaze of the public, indignant at your effrontery and audacity? If I may be allowed to give you a parting advice before you descend into the silent grave, which is already opening before you tottering steps, I will treat you to the name of an offender. God! to pause, awhile, and look on your fast obbing life. Remember, there is a God in heaven who sees the wickedness of the sinner's ways. Before His dread tribunal, you shall appear sooner than you may expect, to give an account of your ignominious career. From him nothing can be concealed. His penetrating eye beholds the base envy, blind bigotry, inveterate hatred of your heart. He sees that insupportable pride which shrinks from no means, however dishonest, provided they may attain its end. He sees a soul become callous to the voice of religion. Before Him the dark schemes of disappointed ambition, are laid open. To Him the sower of discord and