

STATISTICS OF PROTESTANTISM IN FRANCE.

The Protestant papers of the United States frequently refer to the progress of Protestantism in France. To every serious reader this topic is worn threadbare. But there is another point upon which the error is almost general, which is the number of Protestants actually in France. We find thereupon some precious confessions in certain articles, in other respects very inferior, which M. Vivien has published in the *Review of the Two Worlds*, upon the organization of sects. What he says of the Protestant and Jewish religions may be considered the statistics of these sects. Certain theories promulgated by this Minister of Public Worship, under the defunct French Republic, need not be here reproduced, we confine ourselves to the quotation of some rather curious enumerations from his latest labors.

Mr. Vivien numbers the Protestant population of France at 1,500,000. We may, in passing, remark that another Minister of Public Worship, M. Barthe, in a document submitted to the Chamber of Peers, enumerates this population at only 900,000. The two Protestant sects which take part in the State budget are Calvinism and the Evangelical church of the Confession of Augsburg. The Calvinists have 511 ministers divided among 63 Departments; in the Gard are 93 ministers, Drome 41, Ardeche 27, Bas-Rhin 23, Herault et Tarn each 22, Deux Seores and Tarn et Garonne each 20, Charente Inferieure 19, Lozere 18, Lot et Garonne 17, Gironde 14, Haut-Rhin 13, Ariège et Seine 9, and other Departments have from 8 to 1 ministers. There are 600 Calvinist churches, of which 121 are in the Gard.

The Evangelical church of the Confession of Augsburg has the greatest number of sectarians in the Bas-Rhin; there are 30,000 in Strasburgh, and 15,000 in Paris. There are 249 ministers of this communion, scattered among 9 Departments: Bas-Rhin 159, Donbs 32, Haut-Rhin 28, Haute Soane 10, Meurthe 8, Seine 5, Vosges 3.

There are 25 Departments which contain Protestant sects, not attached to any-consistory, and possessing no authorized churches. To form an idea of the divided state of Protestantism in France, we may glance into the Department of the Gard in which a single community, that of Congenies, containing scarcely 1,000 souls is divided into 735 reformed Protestant sects; among the rest one calling themselves Darbists, who preach the abolition of all sacred ministry, and proclaim the institution of universal priesthood.

France contains also about 3,000 Methodists, who have a chapel in Paris. Their principal public organ, the *Sower*, died a violent death in the revolution of 1848.

The Anabaptists to the number of about 5,000 are scattered through the Departments of Aisne, Doubs, Juro, Meuse, Moselle Bas-Rhin, Haute Soane, Soane, Somme and Vosges.

The extreme difference of these Protestant sects which all pretend to be the possessors of religious truth, seems to inspire no reflections to the former Minister of Public Worship, M. Vivien. He, however, expresses a lively admiration for the Protestant deaconesses established at Strasburg and at Paris; on this point he has made a grand discovery, namely, that St. Vincent de Paul usurped the honor of the foundation of Sisters of Charity; long before St. Vincent de Paul, the Protestants had established Sisters of Charity at Rochelle and at Sedon! How happens it that those foundations remained so long in obscurity and barrenness, and that the cities of Rochelle and Sedon alone should, from the sixteenth to the nineteenth centuries, enjoy the services of these Sisters of Charity, whilst there have been Protestants in every part of Europe? M. Vivien never imagined an objection of this nature. Why should we be astonished? M. M. Pierre Leroux and Jean Reynaud have written long dissertations to prove that the Chinese were the first inventors of Christianity. Jesus Christ being a mere plagiarist of Confucius, St. Vincent de Paul may well be nothing more than a copier of certain Protestant ministers of Rochelle and Sedon.

Besides the Protestant sects M. Vivien also counts 87,000 Jews, who possess eight consistorial and ninety-five communal synagogues.—*Prop. Catholique.*

A KISS OF PEACE.

Napoleon the Third has embraced the Queen of England by proxy. His Imperial Majesty took Lord Cowley to his friendly bosom at the Tuileries on Monday, and kissed him for the sake of his Royal Mistress.

The Britannic Minister, says the French official journals, was received with an *empressement particulier*. Something after the insinuating style of Robert Macaire, we suppose, who used always to pay his blandest attention to those whose pocket he intended to pick.

We have not heard that his Majesty went so far in his affability as to assure Lord Cowley (in confidence) that his immense warlike preparation was all a joke; that he thought talk about Waterloo a capital "do;" that he regarded the construction of flat-bottomed boats, and of a monster steam fleet, as sure experiments in naval architecture, and not at all an imitation of his uncle's proposed flotilla of 1803; that he thought the Rhine a sham, and had no desire to extend French territory; that he was not engineer enough to convert the Mediterranean into a French lake; and that he knew very well he would be disgracefully licked by the new militia if he put foot into London.

Some thing like this, however, must have been said; for our Saxon friends are beginning to believe that all fear of an invasion may be laid aside. The *Times* has taken to soothing the new Emperor; and the Press is quite proud of the courtesy paid to Lord Cowley.

But, for all this diplomatic ceremonial, the hearts of England and France are as estranged as ever.—Neither trusts the other. Neither Government dreams it is secure in the other's profession.

Louis Napoleon has indeed played his part with infinite address. He has talked Europe fair; but he looks to his army and navy. With consummate duplicity he speaks moderately of his own position, while his agents fan the passions of the people and stir their souls with visions of the new conquest and new glory.

Wait. Sure there is a Napoleon Emperor of the French to-day, so surely shall England and he be at each other's throat.

Kiss him again, oh! gentle Queen, in the name of Waterloo and Saint Helena. Maybe you'll coax him out of a subscription for the new Wellington College. He was mighty fond of the old Duke, and owed him a great deal. But he'll try to pay off his own and his uncle's debts one of those days, we promise you; and the receipt will be written in blood.—*Nation.*

PROTESTANT PRESS IN THE U. STATES.

It is only a few weeks ago that we called attention to the horrible immorality of the German Protestant press in the U. States. Since then we have read in the "N. Y. Allgemeine Zeitung" of the 22nd, a sensible article on the same subject; in which the writer denounces the impious journals of his countrymen; and entreats Christian fathers and mothers to reflect well before they admit such papers into the bosom of their family. That there should be necessity for such entreaty is too clear a proof of the wide-spread circulation of such journals amongst our German populations. Add to this the number of such sheets printed in so many cities of the Union; and the fact that the larger cities, such as N. York, Baltimore, &c. have several papers of this stamp. Nothing but a good circulation could warrant the printing of so many organs of the same principles; for, however ill-willed and reprobate may be these disciples of the Devil, they would scarcely serve him without pay. Such generous devotion belongs only to the Apostles of truth; and the archfiend "knows his own" too well to expect it from them. Lest any one should suspect us of exaggerating the character of the papers in question, we will give an extract from one of them, which no Christian can read without shuddering. It is alleged by the editor of the A. Z. with the same view; and is, he assures us, a faithful copy of some stanzas for Sabbath reading, that appeared two days previously in the "New York Beobachter (Observer)," which is the name for the Sunday edition of the "N. Y. Democrat." We present a literal translation.

"Why should the God of the priests trouble us?—He gives us nothing to eat. The money-chest is our true God. . . . What need of mass or Confession?"

"Then let us leave the Church, with banners, tables and benches. Thither—O thither let us fly, where reigns the spirit of Liberty, and that is—in the ale house."

"There live we in revel and riot. Adieu ye dogs of priests! In our new House of God, with full glasses we cry 'Long live Freedom's hour.'"

"We are now Catholic enough; our eyes are now opened: Christ's religion is an imposture of the Priests: we find in the tankard doctrine enough, and that serves us much better."

"And when we have well bathed our throats in barley juice, we derive thence courage and strength, and make a bond of brotherhood with the Devil who is roasting in Hell!"

"And when at last our hour comes, the hour that is to reward our deeds, we will drink ourselves full to overflowing and thus bring (worthy) tribute to our King who reigns in Hell!"

It is a shame that in the American Babylon, with its missionary societies, its pious crowd of Bible distributors, its appropriations of public money for the propagation of Methodism in the Five Points, no one has the courage to invade these German sanctuaries of Atheism, and test public virtues or public shame by the prosecution of such wretches.—*Catholic Instructor*

There are no less than ten or a dozen newspapers and magazines in the United States, devoted to ghost literature; which pretend to give communications from the world of spirits. A New York paper states the number of believers in this sort of thing is increasing. There are besides the periodicals of spiritual literature, innumerable books and pamphlets. A New York paper says:—"Among the periodical publications of this kind the most elaborate is *The Shekinah*, a monthly magazine often noticed in these columns. *The Spiritual Telegraph*, hebdomadal, is conducted by the same editor, Mr. S. B. Brittan. *The Spirit Messenger* is published weekly in this City by Mr. R. P. Ambler, himself a "medium," and may confidently be consulted by all who desire to know what the spirits have to offer. *The New Era* hails from Boston, is also a weekly, and gives communications from the "higher order of spirits." But the proverb that a living dog is better than a dead lion was never more tediously illustrated than in its pages; to hear the braying of a live ass would be agreeable pastime after their perusal, for the higher the spirits mount, the bigger fools they seem to become, if *The New Era* does them justice. *Light from the Spirit World* is published at St. Louis, every Saturday; its pages are in a great measure, filled by the contributions of spirits. *The Seraph's Advocate* is a paper we have heard of, but not seen. *The Crisis* comes from Grand Rapids, Mich., and *The Mountain Cove Journal*, the highest flown of all in its gabble, is published in Virginia.—There are other papers which give a good deal of space to ghostly discussions, though not exclusively devoted thereto, as for instance, *The Practical Christian*, at Milford, Mass. In all these journals the least interesting and most silly articles are invariably those which purport to be of spiritual authorship."

BLASPHEMY.

The notorious Rev. Theodore Parker, a Protestant minister, (observes the *Catholic Miscellany*.) lately visited Cincinnati, and preached on Sunday in one of the Protestant Churches of that city. In his discourse he represented the Saviour as a shrewd and wise man, ahead of the age in which he lived, but far behind the wisdom and enlightenment of our own. Had he lived in latter days, or had his life been spared longer, he would have given us a more perfect religion, or, at least, would have been able to retrace many faults and imperfections of the religious system which he founded. These doctrines are new in America; but they are old in the birth place of the Reformation. They are the natural sequel of that great event; and what is more, they are more logical and consistent than the original theories of the Reformers. An impartial philosopher, or even a reasonable Catholic, must feel more respect for the bold, fearless logic of Paulus and De Witte, than for the sneaking, cowardly contradictions of Luther and Calvin. But pious Protestants, who admit and cherish principles, of which they refuse and hate the consequences, ought not to tolerate in their churches such free-spoken men as the Parkers and others of his stamp. But, alas! Protestantism cannot be uniform even in its inconsistency. Theodore Parker was heard patiently and attentively by an audience that believed in the Saviour's divinity, or at least, professed respect for his character. Blasphemy was tolerated and tacitly sanctioned by those, who would not allow freedom of speech on moral and political subjects. *The Catholic Telegraph* of that city thus rebukes the calm indifference of his hearers, and contrasts it with that of the Evangelical Kossuthites, who raved and growled their open disapprobation of Mr. Brownson's lectures in that city:—"And how did that Christian Congregation receive the torrent of blasphemy? Did they rise up with in-

dignation and say with Holy Paul, 'If any love not the Lord Jesus Christ let him be anathema?'—Did they manifest in any way their disapprobation of the blasphemy to which they were listening?—Not at all. They sat quietly and listened through the discourse. Perhaps they did not express their disapproval of respect to what they esteemed to be the House of God in which they were assembled. They might have left it. Perhaps from courtesy to a stranger they did not wish to abandon the house. When Dr. Brownson of Boston, a few months since spoke of a foreign demagogue—and sworn enemy of society in terms not more disparaging than Theodore Parker used of Jesus Christ—they had not this respect for the feelings of a stranger. Then they could roar out loud-mouthed their indignant dissent.

When that vain, worthless vagabond, the plunderer of public property—the destroyer of public peace, who, for a time, had been constituted by the influence of revolutionary secret societies, the personification of the God of this world, the representative of its avarice, its rebellion, its spirit of murder, was being dragged from his idol-throne, and stripped of the ornaments that hid his corruption and deformity, by an eloquent and fearless man, then they had shouts and clamors wherewith to drown his voice. But when Theodore Parker seeks to pull down from the Throne of Mercy Jesus Christ our Lord, when he tries to make him out a Liar and Impostor that pretended to be God, whereas he was an ignorant and inexperienced man, when he belches forth this torrent of abuse against the man God—the Only Begotten Son of God who is also the Son of Mary—our Saviour, our Redeemer, our Hope, our Salvation, our Wisdom, our Pride, our Judge and our Beatifier—then all is silent and apparently approval—bland smiles are exchanged between the hearers; and striking views are said to have been advanced by the preacher—in the dinner-table comments over the morning's performance. Where are our seventy-two Sunday Schools, our Societies for the diffusion of Religious Knowledge—our money spent to print Sectarian tracts for distribution among the poor that are dying in the City Infirmary? Where was the religious sentiment that keeps a-going for the perversion of the Catholic poor—while Theodore Parker was preaching? Where?"

PROTESTANT LIBERALITY.—NEW ENGLAND CHRISTMAS IN OLDEN TIMES.—It is well known that our Catholic forefathers in New England suffered much on account of their holy religion. Its free exercise was prohibited by positive laws, and its ministers held in execration. It was the avowed policy of the Puritan fathers to abolish every vestige of Catholicity; and among the many measures which they adopted to effect their purpose, we find the following in relation to the observance of Christmas:—"General Court of Massachusetts, held in 1651.—Be it therefore ordered by this Court, and the authority thereof, that whosoever shall be found observing any such day as Christmas, or the like, either by forbearing labor, feasting, or any other way upon any such account as aforesaid, every such person so offending, shall pay for every such offence five shillings, as a fine to the county."

ASTOUNDING CHARGES OF MURDER AND FRAUD—ARREST OF PARTIES SAID TO BE IMPLICATED.—Alonzo and Amasa Chapin, formerly of the firm of Filley & Chapin, extensive boot manufacturers of this city, and Wm. Kissane, of the firm of Smith and Kissane, pork packers, and James Chandler, of Covington were arrested yesterday about 12 o'clock, by G. A. Jones, U. S. Marshal for Ohio, and S. B. Haynan, U. S. Deputy Marshal, assisted by constables E. Ewan, T. Curd, L. Harris, R. Blacks, Snowfield, Banker, and Redding, of the city police, and Esquire Merchant, and taken to Columbus on charge of being implicated in one of the most damnable crimes, if true, that we have ever had to record. Some time last January, Captain Cummings, brother-in-law of the Chapins, purchased the steamer *Martha Washington*, and put her in the New Orleans trade. On her first trip the Chapins made very heavy shipments on her, of what purported to be boots, and shoes. It is now said that Capt. Cummings and the Chapins had effected an insurance on the boat and shipments on her, amounting to one hundred and twenty-five thousand dollars, and that the boxes supposed to contain boots and shoes, were filled with rubbish of no value whatever, and that the boat was set on fire and wholly destroyed, with a view to recover this immense insurance. Capt. Cummings is now, we learn, in New Orleans, and measures have been taken for his immediate arrest, if it has not already been done. It will be remembered that sixteen persons were lost by the burning of the boat, and we learn that parties arrested are now charged with murder, as well as fraud. Kissane and Chandler are also charged with being parties to the attempted fraud.—*Cincinnati Paper.*

The bill of the Howard House in New York for the entertainment of Kossuth and his retinue, is about \$14,000. After talking the matter over at several meetings, the City Council voted to pay it. One of the items is for cigars, &c., \$39,75, but this charge accrued only during the few last days that Kossuth, the patriot was an inmate of the house. The entire appropriation which has been made by the city of New York, and paid for Kossuth's reception, is \$29,800.

The extravagances the city, and the people of the city are going into exceeds anything in our previous history. Costly houses of \$75,000 and \$100,000, with furniture, mirrors, carpeting, pictures, frescoes, &c., to match, are not uncommon—but there are dinners, soirees, fetes, dresses, &c., to match. We hear of balls, the past week, in which diamonds and emeralds were worn, worth \$30,000, on the person. Thousand dollar dresses are not uncommon. Dinner parties are spoken of, when ladies appear in cloaks embroidered with pearls, &c. What are we coming to!—*N. Y. Express.*

A TOUCHING APPEAL.—The editor of an Indiana journal makes the following appeal to his delinquent subscribers, an appeal which we trust will touch their pockets as well as their hearts:—"Hurd Up. It is but seldom that we trouble our patrons by asking them to fork over the small balance due us, but we think if they only knew how difficult a task it is for us to make provisions to protect Sally and the children from the cold, chilling blast of Winter that is now coming upon us like an avalanche, it would hardly be necessary to say pay once, for they would come to our rescue instantly."

THE PRINTER.

"I pity the printer," said my uncle Toby. "He's a poor creature," rejoined Trim. "How so?" said my uncle. "Because in the first place," continued the Corporal, looking full upon my uncle, "because he must endeavor to please everybody. In the negligence of a moment, perhaps a small paragraph pops upon him; he hastily throws it to the compositor, it is inserted, and he is ruined to all intents and purposes."

"Too much the case, Trim," said my uncle, with a deep sigh. "Too much the case."

"And please your honor," continued Trim, "this is not the whole."

"Go on, Trim," said my uncle, feelingly. "The printer, sometimes," pursued the corporal, "hits upon a piece that pleases him mightily; and he thinks it can go down with his subscribers. But alas! sir, who can calculate the human mind! He inserts it, and all is over with him. They forgive others, but they cannot forgive the printer. He has a host to print for, and every one sets up for a critic. The pretty Miss exclaims, 'Why don't you give us more poetry, marriages, and *bon mots*!—away with those stale pieces.' The politician claps his spees over his nose, and reads it over in search of a violent invective; he finds none, takes his spees off, folds them, sticks them in his pocket, declaring the paper good for nothing but to burn. So it goes. Every one thinks it ought to be printed expressly for himself, as he is a subscriber; and yet after all this complaining, would you believe it, sir," said the corporal, clasping his hands beseechingly, "would you believe, sir, there are some subscribers who do not hesitate to cheat the printer out of his pay! Our army swore terrible in Flanders, but they never did anything so bad as that."

"RELIGIOUS NEWSPAPERS.—We say, much more in sorrow than in anger," that the average morality of the journalism of our day, calling itself "religions," is one of the worst scandals of the evangelical denominations. It happens to us to have been compelled to watch it narrowly; and whilst we cheerfully admit that there are honorable exceptions, we aver, with all seriousness, that for unfairness, untruthfulness, meanness, cowardice, and all the worst vices of reckless partisanship, we know of nothing outmatching our "religious newspapers." Their flattery of their patrons is fulsome, servile, and sickening—they lay it on with a trowel. In their reports of public meetings they suppress whatever is unfavorable to their own views, describe incidents as may best suit them, or bend facts to their own inclinations. They mis-state without compunction. They abuse without discrimination.—They puff without modesty. And they arrogate to themselves a monopoly of religious motive. There are few men of honorable feeling, of any sect or party, whose duty or whose taste may lead them to watch the section of the press to which we have alluded in whose nostrils our *soi disant* religious newspapers are not an intolerable offence.—*The Nonconformist ("Religious" Journal.)*

THEORY OF AN OPEN POLAR SEA.—Dr. Kane, of the United States navy, in his lecture before the Geographical and Statistical Society in New York, delivered Tuesday evening, advocated the theory of an open Polar Sea and cited as facts to sustain the theory, among other things, that the estuaries of Baffin's and Hudson's Bays and Bhering's strait, indicate the existence of a Polar Basin, having an active supply and discharge, as well as an internal circulation; the intercommunication of whales between the Atlantic and Pacific oceans, as shown by Maury; the increase of warmth in many places in very high latitudes; the migration of animals, and the flight of birds of passage, some of which incubate in regions of unknown northness; the phenomena of the Polar drift, which indicates that the thaw commences on the northern and not on the southern side. Henry Grinnell has placed at the disposal of Dr. Kane the exploring vessel *Advance*, and the Secretary of the Navy has assigned to him as a special duty the control of an expedition in search of Sir John Franklin. Dr. Kane proposes to proceed along the west coast of Greenland, and north upon the meridian of Smith's Sound, for the following reason, as stated by him: "1. Terra firma as the basis of our operations, obviates the accidents characteristic of ice travel. 2. A due northern line, which throwing aside the influences to terrestrial radiation, would lead soonest to the open sea, should such exist. 3. The benefit of the fan like abutment of land on the north face of Greenland, to check the ice in the course of its southern or equatorial drift; thus obviating the drawback of Parry in his attempt to reach the Pole by the Spitzbergen Sea. 4. Animal life to sustain travelling parties. 5. The co-operation of the Esquimaux settlements, of Greenlanders having been found as high as Whale Sound, and probably extending still further along the coast. The point I will endeavor to attain, would be the highest attainable point of Baffin's bay, from, if possible, pursuing the Sound known as Smith's Sound, advocated by Baron Wrangell as the most eligible site for reaching the North Pole."

The California papers say there is no probability of the Gold of that country being exhausted for many years to come, if ever. They predict that in proportion to the increase of mining population, will be the increase of the yield, and two years from this time, it not sooner, it is not at all unlikely the shipments by each semi-monthly steamer will be double what they are now.

Mr. James Tweedle, living on President's Island, near Memphis, Tenn., was murdered one day last week by one of his sons, not more than 14 years of age, who made a full confession. His father, having whipped him, laid down and went to sleep, when the son seized an axe and drove it into his skull.

The Milwaukee *News* is responsible for the following—we think it a very funny hit at a mode of singing, prevalent in many churches, and it has also an air of truth about it:—"A friend of ours, who possesses a quiet vein of humor, was recently on a visit to Maryland, and relates an amusing account of a 'colored chorus' witnessed by the 'relator' at one of the African churches. The masculine darkies were arranged 'like four and twenty black birds all in a row' on one side, and the females on the other. The latter commenced the chorus with 'O! for a man—oh, for a man—oh for a mansion in the skies; to which the former responded: 'Send down sal—send down sal—send down salvation to my soul.'"