APRIL 28

Yes; and they have cured thousands.

ACHE.
EADACHE PILLS,
For
AND SICK HEADACHE
URALGIA.
and positive cure.
25 CENTS.
uggists generally.
& CO., General Agents
nd the British Provin-
, Boston.
I. For sale by all the

ustice of the Peace.
A. C., 12th May, 1856.
s & Co., No. 8 Germain St.
ntally sent the other day to a
rmifuge, and the man not having
t me some of your Worm Loz-
ren showed symptoms of worms
gave them according to direc-
hours from the time they com-
e Lozenges, one (a boy about
passed 25 large worms; the
years old) had passed 12;
out just to say that from this
e with your remedy, I feel
our Lozenges are cheap, com-
more effectual than the or-
and as such I cheerfully re-
heads of families.
, with respect,
JOHN S. COLPITTS, J. P.
ERM LOZENGES ARE SOLD
L APOTHECARIES.
e and retail, by W. R
gist and Apothecary, and
y's Celebrated Hungarian
Sept. 23, 1857.

Ayer's Pills
Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these PILLS are found to cure many varieties of disease.
tatements from some eminent physi-
their practice.
FAMILY PHYSIC.
Cartwright, of New Orleans.
prince of purges. Their excellent
thartic we possess. They are mild,
ectual in their action on the bowels,
luable to us in the daily treatment
ND ALL LIVER COMPLAINTS.
dore Bell, of New York City.
PILLS admirably adapted to their
, but I find their beneficial effects
marked indeed. They have in my
effectual for the cure of bilious com-
emedy I can mention. I sincerely
length a purgative which is worthy
ofession and the people."
IA — INDIGESTION.
ury J. Dean, of St. Louis.
kind enough to send me have been
, and have satisfied me that they are
medicine. So peculiarly are they
of the human system, that they seem
me. I have cured some cases of dys-
with them, which had resisted the
amonly use. Indeed I have experi-
be effectual in almost all the com-
commend them."
— DIARRHŒA — RELAX.
J. G. Green, of Chicago.
d a long trial in my practice, and I
one of the best aperients I have ever
effect upon the liver makes them
hen given in small doses, for bilious
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CTION—WORMS—SUPPRESSION.
o practices as a Physician and Midwife
in Boston.
rge doses of your PILLS, taken at the
ent promotives of the natural secre-
artially suppressed, and also very ef-
tomach and expel worms. They are
o we have that I recommend no other
TION — COSTIVENESS.
. Vaughn, Montreal, Canada.
be sold of your PILLS for the cure of
of our fraternity have found them
, they should join me in proclaiming
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are worse. I believe costiveness to
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E BLOOD — SCROFULA — ERY-
RHEUM — TETTER — TUMORS
— GOUT — NEURALGIA.
Ezekiel Bull, Philadelphia.
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retories, and carry off the impurities
blood, engendering disease. They
of digestion, and infuse vitality and
ou prepare are a national benefit, and
lit for them."
SICK HEADACHE—FOUL STOM-
ROPSY—PLETHORA—PARALYSIS
. Edward Bogel, Baltimore.
I cannot answer you what complaints
r PILLS better than to say all that we
ative medicine. I place great depend-
athartic in my daily contest with dis-
I do that your PILLS afford us the best
alue them highly."
ils in market contain Mercury, which,
emedy in skilful hands, is dangerous
the dreadful consequences that fre-
autious use. These contain no mercu-
ce whatever.

Cherry Pectoral
anufactured by a practical chemist, and
ler his own eye, with invariable accu-
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. It supplies the surest remedy the
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, COLDS, HOARSENESS, ASTHMA, CROUP,
ONCHITIS, INCIPIENT CONSUMPTION, and
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e makes these facts wider and better
e has gradually become the best fel-
from the log cabin of the American
ces of European kings. Throughout
in every state and city, and indeed al-
contains, CHERRY PECTORAL is known
medies for diseases of the throat and
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gained friends by every trial, confirmed
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and remarkable to be forgotten.
by Dr. J. C. AYER,
ND ANALYTICAL CHEMIST
OWELL, MASS.
& Co. and W. R. WATSON
e Agents for P. E. Island.

PRINTED BY
E T. HASZARD
Side Queen's Square,
TETOWN, P. E. ISLAND.

THE PROTECTOR

AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—PROV. XIV 34.

Vol. 2. Charlottetown, Prince Edward Island, Wednesday, May 5, 1858. No. 10.

The Protector and Christian Witness,
GEO. T. HASZARD, PUBLISHER.
Edited by a Committee of Protestant Gentlemen. Terms: 12s. per annum, in advance; otherwise 15s. will be charged.
Advertisements inserted at the usual rates.

KIRWAN'S LETTERS TO BISHOP HUGHES.

SECOND SERIES.

LETTER IV.

Miracles—Milner's Vindication—Many Examples—Legends of the Saints—A Miracle of my own working—Why so few Miracles since the Reformation.

My Dear Sir.—Another reason which prevents my return to the bosom of your Church I draw from the *miraculous power* claimed for your saints and clergy. I have felt disposed to say nothing on this subject, because of the extravagance of the claim itself, and because of my reluctance to state the absurdities which crowd the legends of your saints, and which your Church has palmed, and yet palms, on the world as miracles. I feel afraid that some candid papist will conclude that I have at last commenced drawing on my imagination, and that the influence of my former reasoning with him will be weakened by the utter, the intense absurdity of the miracles claimed for your saints which I shall quote. But pledging myself to fairness of statement, I will risk the consequences.

Milner, as you know, devotes his twenty-third letter to vindicate the possession of this power by your Church. He says, "The Catholic Church being always the beloved spouse of Christ, and continuing at all times to bring forth children of heroic sanctity, God fails not in this, any more than in past ages, to illustrate her and them by unquestionable miracles: accordingly, in those processes which are constantly going on at the Apostolical See for the canonization of new saints, fresh miracles of a recent date continue to be proved, with the highest degree of evidence, as I can testify from having perused, on the spot, the official printed account of some of them." And miraculous power is claimed by all your writers, and is put forth as an evidence of yours being the true Church; and its absence from Protestant churches is considered by you a conclusive evidence against them.

Milner not only claims this power for your Church but gives the following miracles that were performed, to his own certain knowledge and belief: Twenty years before it happened, a nun predicted the fate of the King and Queen of France, Louis XVI. and his consort, who were beheaded. In 1814, Joseph Lamb fell from a hay-rick and injured his spine. At Garswood, in England, is preserved the hand of one Arrowsmith, a priest who was put to death at Lancaster in the reign of Charles I. Lamb was signed on the back by this hand with the sign of the cross, and was instantly healed! In 1809, Mary Wood, in striving to open a window, greatly injured her arm, so as almost to lose the use of it. She employed physicians in vain. She finally had recourse to God through St. Winfred, by a *Novena*—that is, prayers offered for nine days. She put a piece of moss from the saint's well on her arm, and it was instantly restored. Miss Winifred White, for some time diseased with a curvature of the spine, was healed in an instant of time by bathing in Holywell! Milner was not a witness of any of these miracles, but they were proved true to his satisfaction! Marvelous!

Now, sir, permit me to add to these miracles a few others from the Legends of the Saints, and no doubt equally well attested to those adduced by the learned Milner. As I have but few of these legends before me, I will quote from a recent review of the "Lives of the English Saints," now in a course of publication by those marvelous men, the Oxford divines, worthy a place in the museum as Protestant curiosities.

Somewhere near York, St. Augustine restored a blind man to his sight. St. Sulpicius, when a mere child, drove away, with the sign of the cross, two black demons who strove to scare him from his devotions. St. Amatus miraculously stopped a lofty rock in its descent, with which a fiend sought to crush him in his cell. The father of St. Furceus contracted a clandestine marriage with the king's daughter. When the king found that she was likely to be a mother, he ordered her to be burned. She shed such a flood of tears as to put out the fire. Finding he could not burn, he banished her, and Furceus was born in a foreign land. St. Mochua had to call the stags from the forest to feed the multitude of his followers. He ordered their picked bones to be placed in their skins, and by an incantation over the skins and bones, the stags were brought to life, jumped up, and ran back to the woods. St. Euchadius did the same with an old favorite crow that he had to kill to provide meat for his guests. The piety of St. Fechin was so fervent, that when he bathed himself in cold water, the water became almost boiling hot. When St. Mochua wanted a fire in his cell, he called down a fire from heaven to light it. St. Goar of Treves, wanting a beam to hang up his cape, hung it on a sunbeam, where it remained until he took it down. St. Columbanus miraculously kept the grubs from his cabbage. When St. Mael was in want of fishes, he caught them on dry ground; St. Berach, when in want of fruit, made willows to bear apples. St. Fechin, when hungry, turned acorns into pork. In travelling, he was stopped by a large tree which fell across his road; he commanded it to make way, and it instantly rose to its place. He built a mill on a hill-top: being asked about the water, he went to a lake a mile distant, into which he threw his stick; the stick followed him on his return, and the water after it, and the mill worked finely. Some thievish crows carried away some of the thatch of St. Cuthbert's hut to build their nests: at his rebuke, they not only made an apology, but they brought him a piece of hog's lard to make amends for the injury. To this miracle Bede testifies. A raven plucked out the eye of an ass of St. James of Tarentaise: the saint made a hasty invocation, and the raven immediately returned and put the eye in its place, without the least injury to the ass. St. Augustine was treated with insults in a certain town in England, the fishmongers being especially active in the bad work, hanging the tails of fish upon his garments and those of his followers. For generations afterward, the children of that place were born with tails.

Your legends narrate miracles like these to any amount; and they are now reproduced from the French and English press, for the purpose of encouraging the faith of the pious! Wonderful as these are, they are by no means more wonderful than many narrated in "the Legends of the Canonized of 1839," a book published in Rome, and translated by Cardinal Wiseman in London.

And some of the saints wrought a profusion of miracles. St. Fechin was a wonderful hand at them. St. Francis far surpassed the Savior himself. Christ was transfigured but once—St. Francis more than twenty times. St. Francis and his disciples restored more than a thousand blind to sight—and more than a thousand lame to the use of their limbs—and more than a thousand dead to life!

Now, sir, while these things are gravely narrated in your legends, and are read by your common people, from your own books, with the most pious belief in their truth, it is more than probable that this statement of them will be denounced as a bundle of Protestant lies! When a boy I read the life of St. Francis Xavier, which narrated miracles wrought by him far surpassing any here cited.

But why go to the miracles of the legends? You are daily performing miracles which come up to any of them! Your daily changing of a wafer into the real body of Christ, and then eating him, beats any thing St. Fechin ever did. Your preparing an old sinner for heaven by rubbing him with olive oil, and then opening its gates to him by the keys which are only in your possession, far surpasses Fechin's turning acorns to pork. We believe the swine themselves are constantly doing this work of transubstantiation in our western woods. And in Ireland your priests are constantly performing miraculous cures on men and cattle. Even your common people there work miracles. When a thunder-storm is raging, they kindle a fire, and heat the tongs red-hot. This preserves their cattle from the lightning. If they are killed notwithstanding, it is in chastisement for some sins not confessed, or some penance not rightly performed. Perhaps, sir, it may astonish you when I tell you that I myself, while yet in your faith, wrought two or three. Near my father's residence was a wood in which a man was once killed. His ghost was regularly seen after dark. I never passed through that wood without crossing myself, and saying Hail Mary; and I assure you I never saw the ghost! After dusk, in the spring of the year, I was sent on an errand to a neighbor's house, which was separated from ours by two or three fields. As I ran along, I saw through the magnifying twilight what was obviously an evil spirit. I stopped suddenly, and the sweat commenced pouring. Naturally of a resolute spirit, I thus reasoned: If I run back he can catch me; if I go forward, he can but catch me. So after saying my Hail Mary, and crossing myself, I went forward with a trembling step. As I advanced, the horns of the fiend became perfectly obvious. Almost dead with fear, I rushed forward and caught hold of them: and marvelous to narrate those fiendish horns were instantly turned into the handles of a plow! Now I submit it to you, sir, whether these miracles wrought by myself are not as great as those wrought by St. Mochua or St. Columbanus? And yet I fear my chance for canonization is exceedingly small. I would ask you to interfere for me; but, as the Pope has not yet granted you the red cap and stockings, I fear your influence at the Vatican, as in America, is on the wane.

But, considering the grave effects which have followed this claim of yours, it ought not, perhaps, to be treated lightly, and yet it is difficult to treat it otherwise.

Now, sir, will you say that the miracles adduced by Milner are worthy of a moments' consideration? Look at them again. A man hurt his back by falling from a hay-rick and is cured by a dead man's hand! A girl in opening a window, cut her arm, and felt difficulty in using it; she puts on a piece of moss, and her arm gets well! Another girl has a diseased spine; she is cured by bathing in Holywell! Are these proofs to any mind that your Church possesses miraculous power? If these are not, can the miracles selected from the legends of the Middle Ages be?

Can you, for a moment, place any of your miracles on an equality with those wrought by the Savior and his apostles? Milner does it, sad I am to say, but, will you John Hughes, do it, and in the city of New York? What! place these marvels of lying legends, the productions of infamous monks of the Dark Ages, who made saints of necromancers, and miracles of witch stories, on the same foundation as the miracles of Christ! Will you gravely tell us that if we deny the one we must deny the other? If I deny that the fervor of the piety of St. Fechin almost made the cold water to boil in which he bathed, must I also deny that Christ raised Lazarus from the grave? Will you, claiming to be a bishop in the Church of God, say that these miracles are sustained by evidence equally conclusive as those of the Scriptures? This I will only believe when you say so.

Compare the object of scriptural and popish miracles. The one are divine attestation to the truth; the other, to yours being the true Church. How different these objects; And they are no more different than the miracles. And in point of force and evidence, Milner's miracles can not be compared to those of Irving, or of our own Mormons. Indeed, a common travelling juggler could beat them all.

If your Church possesses miraculous power, why so sparing of its use since the Reformation? If they are not all impostures, why so many in Ireland, while there are none in Scotland; why so many in France and Spain, and so few in New York? Come out in the open view of some intelligent Protestants, and cure a man that was born blind, or raise one from the grave that lay there until putrefaction commenced, and then we will ask you to excuse the utter scorn with which, until then, we must treat your impostures. My dear sir, the world will not forget the history of Hohenlohe, the modern St. Fechin. He was forbidden to work his miracles save in the presence of some commissioners and physicians: he appealed to the Pope. The holy father enjoined him to conform. From that hour his miracles have ceased.

"Ghosts prudently withdraw at peep of day."

Miracles were vouchsafed by God divinely to attest the truth of the Gospel. This power was vouchsafed to the apostles, and was continued in the Church until the truth of the Gospel was established. Then it was withdrawn. Since the rise of Popery there has been no miracle wrought. The nearest approach to one that I now remember, for fourteen hundred years, is the fact that your Church could gain such a general credence for its absurdities, and make men believe that she could work miracles.

You must give up your lying legends and your claim to miraculous power before I can return to your fold. I feel as did our fellow-countryman with the bad asthma, who exclaimed, "If once I can get this troublesome breath out of my body, I'll take good care it shall never get in again."

With respect yours, KIRWAN.

THE SECRET OF HORSE-TAMING.

All horses can be temporarily subdued; but some require a much longer time for that purpose than others, and the operator must possess a commanding self-possession and energy of will. The vicious horse can be quieted even so as to be entirely under control; but after the influence of the operator has been removed, and the effect of his operation has subsided, he will resume his constitutional tendencies. With nervous horses the case is altogether different. Repeated operation acts upon them as a kind of education and training; they becoming habitually quiet. The *Boston* (United States) *Journal* has the following article on Mr. Rarey's system of horse-taming:—"We saw Mr. Rarey in this city some two years since, and had a long and interesting conversation with him in regard to his peculiar mode of subduing wild and vicious horses. His method of managing a vicious animal entirely precluded the use of force or fear, and he represented that his power was obtained solely through certain herbs and drugs, first subduing the desire of the horse to injure him, and then, by inspiring the beast with affection and confidence, he is enabled to do what ever he chooses with him. These herbs and drugs are perfectly harmless, and as Sir Richard Airey says, 'there is nothing in the treatment but what any horseman would approve of, Mr. Rarey did not communicate his secret to us but we have no doubt his treatment is substantially the same as that described in the following extract which has been floating through the papers of this country for several years:—'The horse-castor is a wart, or excrescence, which grows in every horse's fore legs, and generally on the hind legs. It has a peculiar rank musty smell, and is easily pulled off.

The ammoniacal effluvia of the horse seems peculiarly to concentrate in this part, and its very strong odour has a great attraction for all animals, especially canine, and the horse himself. The oil of Rhodium possesses peculiar properties. All animals seem to cherish a fondness for it, and it exercises a kind of subduing influence over them. For the oil of cumin the horse has an instinctive passion—both are original natives of Arabia, and, when the horse scents the odour, he is instinctively drawn towards it. The directions given for taming horses are as follows:—Procure some horse-castor, and grate it fine, Also get some oil of Rhodium and oil of cumin, and keep the three separate in airtight bottles. Rub a little oil of cumin upon your hand, and approach the horse in the field, on the windward side, so that he can smell the cumin. The horse will let you come up to him then without any trouble. Immediately rub your hand gently on the horse's nose, getting a little of the oil on it. You can load him anywhere. Give him a little of the castor on a piece of loaf-sugar or potato. Put eight drops of oil of Rhodium into a lady's silver thimble. Take the thimble between the thumb and middle finger, stopping the mouth of the thimble to prevent the oil from running out while you open the mouth of the horse. As soon as you have opened the horse's mouth, tip the thimble over upon his tongue, and he is your servant. He will follow you like a pet dog. He is now your pupil and your friend.'"

MONEY AND HEALTH.—There is this difference between those two temporal blessings, health and money. Money is the most envied, but the least enjoyed. Health is the most enjoyed, but the least envied; and this superiority of the latter is still more obvious, when we reflect that the richest would gladly part with all their money for health.—*Colton.*

THE JEWS.

It will be seen by the following that the Jews, that interesting class of people, whose destiny is so clearly pointed out in holy writ, are sharing to some considerable extent in the influences of the revival work now in progress throughout the American Continent:

"Many Jews have participated in the operations of the present revival movement. They have been in attendance at nearly all the meetings in the various parts of the city, and have presented numerous requests for prayers in their behalf. In the Twentieth Ward quite a number of Jews of both sexes have gone over to the profession of the Christian faith. One convert is about to go forth as a missionary among his own people. Many Jewish families have sent their children to Christian Sunday schools. At a meeting in Burton's old theatre a few days ago, a Jew complained that the seed of Abraham had been neglected in the prayers of his Gentile brethren. He said that a class numbering as many as thirty-five or thirty-six thousand souls in the population of this city, surely had a high claim upon the interests of Christians in heart. He begged that in future they be prayed for at every meeting. In Brooklyn an entire family of Jews were recently led to embrace Christianity.

HOW THE UNLEAVENED BREAD IS PREPARED.

There are thirty thousand Jews in the city of New York and the immediate vicinity, all of whom, at the present time, are celebrating their most solemn festival, the Passover. All who are conversant with the history of the chosen people are aware that the Passover is a feast instituted to commemorate the providential sparing of the Hebrews during the time of their bondage in Egypt, when God smote all the first born of the idolatrous Egyptians, but *passed over* the dwellings of the Israelites, whose doors were sprinkled with the blood of the Paschal Lamb.

The feast of unleavened bread, which is annually observed in remembrance of this event, begins on the fifteenth day of the month Nisan, which is the first of the Jewish year. This month answers to the latter part of our March and the beginning of April, and begins this year on March 16th. The feast continues for seven days, beginning on March 30th, and ending April 6th, and is the most holy festival acknowledged by the Jewish church; its strict observance is obligatory, and is most scrupulously adhered to by every believer in Judaism, no matter what his language or abiding place, and it is respected even by those who pay little regard to the other requirements of their church. During this seven days, perfect abstinence from all bread, save the unleavened bread, and from all malt beverages and spirituous liquors, save wine under certain restrictions, is imposed. The thousands of Germans who profess this faith, and who are thus cut off from their lager beer for a time, perhaps feel the deprivation the keenest of all.

Bitter herbs are also eaten during the holy week to remind the Israelite descendants of the sufferings of their ancient people when, fleeing from their Egyptian masters, they were compelled to eat the bitter herbs by the way side.

The importance of the Passover to the Hebrew nation may be argued from the subjoined list of historico-religious events that occurred during that season, which list is extracted from one of their books of prayer, which is read at the devotional exercises attendant on the inauguration of the feast, the first day of the seven:—

"The inhabitants of Sodom provoked God to anger, and they were consumed with fire, on the Passover.

"Lot was delivered, who baked unleavened cakes for the angels, on the Passover.

"Thou didst sweep the land of Moph and Noph, when thou didst pass through on the Passover.

"O Lord! thou didst wound the head of the first born son, on the night of the observation of the passover.

"O Omnipotent! yet didst thou pass over thy first-born, (Israel) being marked with the blood of the sacrifice of the Passover.

"Not suffering the destroyer to enter my doors on the Passover.

"The strong and fortified city was surrendered at the season of the Passover

"Midian was destroyed by the cake of barley bread like the offering of an omer of barley, on the Passover.

"The mighty men of Pul and Lud were destroyed with a burning conflagration on the Passover.

"The King abode yet in Nob this day, till the time of the Passover.

"The palm of the hand which wrote the destruction of the foundation of the Empire of Babylon, on the Passover.

"Even at the time when the watch was set, and the table prepared on the Passover.

"Esther gathered the congregation to fast three days on the Passover.

"The sworn enemy (Haman) didst thou cause to be executed on a gallows of fifty cubits high, on the Passover.

"These two things shalt thou bring in a moment on Uts, on the Passover.

"Thine hand will then be victorious, and thy right hand exalted, as on the night whereon was sanctified the festival of the Passover.

"And ye shall say, this is the sacrifice of the Passover."

Previous to the coming of the Passover, every Jewish family thoroughly clean and purify their house from attic to basement. The word "unleavened" originally signified pure, uncorrupted, and the unleavened bread is therefore of purity. Accordingly, every possible effort is made to have the house and all it contains perfectly free from even the suspicion of uncleanness. Every domestic utensil that has been used in the preparation or serving of food is put away and its place supplied by another one, and the things laid aside may not be used again till the next year's festival. Most exactly and scrupulously is this law observed with reference to all the articles, both of the kitchen and the dining room, that come in contact with food.

The most extraordinary care is exercised concerning the preparation of the unleavened bread, lest any substance other than the lawful elements should designedly or accidentally be introduced. The only permitted ingredients are wheaten flour and and water; no particle of salt or other flavouring matter being used. Should there, by any carelessness or negligence, be any portion of Gentile bread, or any dust or greasy matter so incorporated with the mass of dough that it cannot be at once wholly removed, the whole quantity is laid aside for other uses. In order to secure the grain and bread from adulteration, and consequent defilement, it is watched, by persons appointed to that office, from the harvest field to the baker's oven.

The growing wheat when ready for the reaper, is visited by this Committee while it is yet standing in the field; they watch it while it is cut and thrashed on a clean thrashing floor with flails or with a machine which is used for no other grain; they gather up the wheat in new bags, see that it is ground in a mill with new or exclusive machinery, and then put the flour into new sacks for removal to the bakeries.

It is not absolutely necessary that the hands that prepare the dough should be those of the faithful, for the touch of a Gentile does not defile the sacred bread; and in this and other larger cities, where many thousand pounds are required, the Christian bakers generally prepare and bake it. This is done, however, only under the superintending vigilance of an attendant Israelite, whose duty it is to see that the flour he provides is all accounted for, and to guard against the possible intrusion of improper substances. To this end he is constantly in attendance. He weighs the flour, satisfies himself of the purity of the water, and sees that the amount of bread rendered corresponds to the quantity of flour provided.

In all the large bakeries of the cities the laborious duty of kneading and thoroughly mixing and incorporating the various ingredients is all performed by machinery. The Jewish bread is prepared in the same manner, and with the same machines; but every part of the mechanism that comes into actual contact with the dough, and which has been previously used in preparing the "leavened of the Pharasees," is removed, and new corresponding portions substituted; so that the feeding-webs, rollers, cutters, kneading apparatus, &c., of every machine belongs to the Israelites; but the same steam engine may drive the machine, and the same running-gear will suffice for the holy bread, that are used for the every-day work of the not-so-particular Gentiles.

The bread is not made into loaves, but into large thin cakes, resembling, more than anything else, exaggerated sea-biscuits.—Each cake is about the size of an ordinary breakfast plate, and is about an eighth of an inch thick. This is the ordinary unleavened bread for common use at any time during the week of the Passover. The same dough is also made into other cakes of the same diameter, but of double the thickness, which are baked much browner, and are marked with a knife before being baked, some with one, some with two, and some with three slashes about an inch or two long. These are considered more holy than the rest, and are to be eaten on the first, second and third days of the Passover, respectively.

So necessary is it deemed that every one of the Jewish faith should be supplied with an abundance of the bread during the holy season, that private individuals and some of the benevolent societies contribute large sums of money to purchase quantities of it for gratuitous distribution among those who are not able to pay for it. Colporteurs or missionaries go about among the poor Hebrews, furnishing the needy with unleavened bread, in like manner as similar persons of the Christian faith go about seeking and supplying those who have not the Bible. About 5,000 barrels of flour are annually made into Passover bread in the City of New York; it is generally sold for eight cents per pound, but this year the price is but six cents per pound, when a considerable quantity is required.

On the first two and on the last two days of the Passover no work is done, but the rest of the week the Israelites attend to their affairs as usual.

The ceremonies observed in every Jewish household on the first day of the Feast of Unleavened Bread are interesting and impressive. As far as possible, all the members of a family assemble in one house; the table is laid with the unleavened bread, the bitter herbs, &c., and when the household is gathered, and all seated about the table, the head of the family rises, and, touching the dish of bread, says:

"Lo! this is as the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry enter, and eat thereof; and all who are necessitous come, and celebrate the Passover. At present we celebrate it here, but the next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be freemen in the land of Israel.

"Blessed be he who strictly preserveth his promise unto Israel; blessed be the most Holy, who premeditated the end of the captivity, that he might perform what he had promised to our father Abraham, between the parts, as is said: And he said unto Abraham, know for certain, that thy seed shall be strangers in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and they shall afterward go forth with great substance."

A cup of wine is then lifted by the oldest of the assemblage, who repeats a long discourse commemorative of the deliverance from Egypt.

A cake from the dish is then shown to the company, and the following explanation is given—

"These unleavened cakes, wherefore do we eat them? Because there was not sufficient time for the dough of our ancestors to leaven before the Holy Supreme King of kings—blessed is he!—appeared unto them, as is said, And they baked unleavened cakes of the dough which they brought forth out of Egypt; for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they made any provision for themselves."

The bitter herb is then exhibited by the same person, who explains its significance thus—

"This bitter herb, wherefore do we eat it? Because the Egyptians embittered the lives of our ancestors in Egypt; as is said, And they embittered their lives with cruel bondage, in mortar and brick, and in all manner of labor in the field; all their labor was imposed upon them with rigor.

"It therefore is incumbent on every Israelite, in every generation, to look upon himself as if he had actually gone forth from Egypt: as is said, And thou shalt declare unto thy son, in that day, saying, This is done because of that which the Eternal did for me, when I came forth from Egypt. It was not our ancestors only, that the most Holy, blessed be He! redeemed from Egypt, but us also did he redeem with them; as is said, And he brought us from thence, that he might bring us in, to give us the land which he swore unto our fathers."

A lengthy prayer to the Great Jehovah, for his favors to the chosen people, is then said, and the religious exercises close for the time.

On the next and subsequent nights prayers are said and discourses explanatory made, and the Synagogues are not closed during the week.

A JEWISH SYNAGOGUE.

Few of our readers probably have ever seen a Jewish synagogue, or place of worship. In this country as yet there are none. We propose, in the present notice, to give from the pages of a cotemporary an interesting account of one of the Jewish synagogue in London. It is that in great St. Helen's, Bishopgate Street, and is said to be the finest building of that description, not only in England, but in all Europe. G. H.

In the centre of the building is the readers' desk, which stands upon a large raised platform, capable of containing some twenty or thirty persons, and upon this platform, besides the readers, stand the choristers, boys and men, who chant the choral portions of the service alternately with the reader. A light and elegant gallery surrounds the building upon three sides. This gallery is exclusively devoted to the female portion of the congregation, it being an invariable rule amongst the Jews to keep the sexes separate during public worship. At the extreme end of the Synagogue is a very beautiful arched recess, lighted by stained glass windows, upon the centre one of which are represented two tablets containing the Decalogue in Hebrew, or, rather, the indication of the Decalogue, the first word of each commandment only being given. Above, surrounded by a "glory," is the name "Jehovah," and around the recess a Hebrew inscription, signifying, "Know before whom thou standest!" A tablet against the wall upon the right hand side, close to the gallery, contains a prayer for the Royal Family—the only portion of the service read in English, and on the opposite side of the building is the same prayer in Hebrew. Within the arched recess, below the windows, is the ark, which is approached by steps, and hidden beneath a hanging drapery. The ark contains the "five scrolls of the law," each scroll consisting of one of the five books of Moses, written by hand with the minutest care—not printed—and preserved with the most reverential solicitude. Some of the scrolls are known to be no less than 400 or 500 years old. The services are so arranged that these five scrolls, containing the whole of the Pentateuch, shall be read through once a year. At a certain period the readings commence with Genesis. The reader, as soon as he has finished the portion appointed for the day, carefully envelopes the scroll in a handsome velvet covering profusely ornamented with precious metals, and carries it with the greatest solemnity towards the ark, where he deposits it with every sign of veneration and respect; and as the scroll is borne along, those of the congregation who occupy the nearest pews, rise from their seats, and, bowing humbly as it passes, stretch forth their hands to touch the covering of the holy writing. Thus is the reading of the scrolls proceeded with, until at the end of the year they have finished the last of the five—the Book of Deuteronomy—when the same order is commenced again.

The impression produced upon the mind of a stranger on entering a synagogue during the hours of worship is extremely striking. We found it absolutely impossible to divert ourselves of the idea that we were in some foreign land. The strange, sonorous accents of the Hebrew tongue, in which the whole service is carried on, falling on our untutored ear, and giving rise to no distinct idea within the mind—only a kind of dreamy notion of solemnity, arising from its very mystery; and our utter ignorance of the unaccustomed rites enacted in our presence, seemed to preclude the possibility of our being still within a hundred yards of Bishopgate Street. The entire absence, too, of many familiar objects invariably found in Christian churches of all denominations, and in every part of the world, although our reason told us at once that they were incompatible with Jewish worship, still served to make the scene more strange. We felt as though we had been suddenly transported into the midst of some unknown race, or that the centuries had retrograded, and we were living with a people of the past.

And yet the congregation that surrounded us were men whom we had probably been in the habit of meeting in the streets of London. Once outside the walls of the Synagogue, they became ordinary Englishmen, speaking the same language with ourselves, transacting business, buying and selling—only, perhaps, with a greater cleverness at a bargain—like ourselves. There is nothing very romantic or poetic about the Jews in general, we own. Yet, whether it *was* the unknown tongue in which their worship was conducted, as we have already hinted, or whether it *was* the mere knowledge that it was Jewish worship going on before us, which led us to think of them only as the descendants and representatives of one of the most ancient peoples of the earth, we know not. Certain it is, our thoughts, in spite of us, would wander into lands and periods far remote, and dwell more on the Tabernacle in the Wilderness than on the money-getting Jew of England in the nineteenth century.

While in the Synagogue, the Jews invariably wear their hats, and upon most occasions every man wears a kind of scarf, called a *tallis*. These scarfs, which are white, or at any rate light coloured, have wide borders, some of them very deeply fringed, and vary much in texture, from the finest satin to the coarsest woollen or cotton fabrics, according to the degree of strictness with which he adheres to the traditional material proper for the *tallissim*. We have been informed that peculiar orthodoxy is expressed by one of the woollen varieties, but we are not sufficiently versed in Hebrew lore to say which it is. The origin of these fringed and bordered scarfs is a command contained in the Book of Numbers, bidding the children of Israel "make fringes on the borders of their garments." The scarfs are put on at the commencment of the service, and taken off at its conclusion, with great solemnity, a special prayer being recited upon each occasion.

A large portion of the Jewish ritual is carried on in chanting, the reader and the choristers taking it up alternately, as in our own cathedral churches. The chant, however, is a much more varied one, and more embellished with musical ornamentation, than those we are accustomed to hear. The congregation join aloud in the responses, and every now and then rise in a body from their seats, and bow towards the ark. It is only recently that the Synagogue has had a choir at all. Mr. Philip Salmons, the brother of the present Lord Mayor, first introduced it, some time since. We also understand that, through the exertions of the same gentleman, a much greater degree of decorum and general propriety than had existed formerly, has been brought about in the services of this Synagogue, of which he is a liberal patron, and at which he and the Lord Mayor himself are regular attendants.

We have endeavoured to give our readers as accurate a description as lies in our power of our impressions of the Synagogue and of its service. Of the latter, we did not, as we have already stated, understand a word; nor did we wish to do so. We were content to let our fancy wander dreamily, as we have attempted to explain, to long-past ages. If we had understood the language we might have heard something that would have sounded strangely in our ears, and made us loath to stay. But as it was, we merely stood spectators of a curious scene, noting as it were the manners of a people strange to us, and musing in wonder on the long lapse of centuries through which that people had preserved its individuality. We looked upon the living Jews around as a part of history—a strange anachronism in the present day, having no single thing in common with us but the one fact that they were men, as we are.

However strongly we, as Christians, may denounce the Jew's religion as an error; however ardently we may wish that his belief, like his nationality, were no more, but that he were connected to a better faith, still, while it is his creed, sincerely entertained, we must in some degree respect it. Pity him if you will; convert him if you can; but do not mock his worship—or any worship by which man believes that he is drawing near to his Creator!

ROMANISM AND POLITICS.—The New York *Tablet*, a Catholic paper, still insists that Mr. Wright, Minister to Prussia, should be recalled or reprimanded by the Administration for his Protestant speech at the Berlin Conference of the Evangelical Alliance. Even his presence where Catholics were "proscribed as enemies of the truth, progress, and enlightenment," is considered an insult which a Democratic President and Cabinet should punish, out of regard to "the position of the Catholics in the late Presidential election."

We are very glad to learn that a Resolution has passed the House of Assembly, on the motion of Mr. M'Clellan, to discontinue Sabbath Labor in the Post-office Department of the Province. This decision is in conformity with the petition to the Executive Government, from the Magistrates, Merchants and Traders, of this City, to close the office here on Sunday, and the action of the House will therefore meet with general approval among those most interested in the matter in Saint John.—*Church Witness.*

The perpetrators of the horrible outrage and murder in the family of Mr. Dickson, at Jaffa, in Syria, have been arrested and condemned to death, through the prompt action of the U. S. Consul General in Egypt, Mr. McLeon.

EFFORTS AMONG ROMANISTS IN IRELAND.

The subjoined extracts from an Appeal of the Bishop of Tuam for a church endowment fund, to meet the wants of the converts from Romanism and others in West Galway, and the reply of the Archbishop of the province, will doubtless satisfy the most incredulous that the commonly reported reformation is a reality, and that it is still progressing.

The Bishop sets forth that in West Galway alone *twenty* congregations have been gathered where before there were only *two churches*, and *twenty-three* school-houses have been built since 1853; and also that there are many other stations for which provision must be made in the way of missionary school houses and churches. The appeal was issued last November, but is of permanent interest, as an authentic record of the triumph of the Gospel in sections of the island which have been long under the iron rule of the papal priesthood.

EXTRACTS FROM THE BISHOP'S APPEAL.

The Bishop of Tuam feels it to be his duty to call the attention of the members of the United Church of England and Ireland to the remarkable position into which the circumstances of the last few years have brought several important districts of his diocese. The impulse that has of late been given to missionary efforts amongst the Roman Catholics has been attended with results which encourage the hope that a large increase to the members of the United Church may be expected from perseverance in the same efforts; and the present effects are of a nature to call for new ecclesiastical arrangements, for which there does not exist any adequate means. The earnest exertions of the clergy generally, and the effective operations of the Society for Irish Church Missions, have led to the establishment of the ordinances and means of grace in many places where none such had existed for a long series of years. *In the district of West Galway alone, twenty congregations have been gathered, where before there were only two churches, in which fewer persons were accustomed to assemble than now form the smallest of these more recent congregations.* In the year 1853, the prospect of missionary success induced the Bishop of Tuam to appeal to the members of the United Church for funds, in order to build churches for the increasing congregations. The appeal was liberally responded to, and the money entrusted to the Bishop for the purpose was the occasion of procuring a considerable amount of help from the Ecclesiastical Commissioners. Thus the West Galway Church Building Fund became the means of procuring the erection of *eleven churches* in different districts.

Beside these churches, funds were raised by individual exertion, by which no *fewer than twenty-three substantial school-houses have been built*, of which nine are licensed for Divine worship in places where it has not been possible to erect churches. . . . . It is to be feared that the