

## THE LATE ANNIVERSARIES.

The Bigots have had an open field in New York for the exhibition of their malignity, and neither respect for themselves nor the contempt of the spectators could restrain them in their antics. Every foolish charge, every uncharitable denunciation which a sectarian press has issued for years back, was concentrated for the occasion, and honest men heard with surprise the rage with which bigotry "spits itself abroad." A few more such anniversaries will give Protestantism, as those Parsons understand it, a blow from which it will not soon recover. The following just castigation from Democratic, Whig, and Neutral papers, will give the reader some idea of the contempt which those Rev. ! men have brought on themselves and their cause.—*Catholic Telegraph.*

*From the Albany Argus.*

"If we do not give as full abstracts as some of our cotemporaries, of the proceedings of the anniversary meetings of the religious and philanthropic societies, which occupy so much space in the New York papers, it is because, we are free to say, we have a decided repugnance to the spirit which characterizes in some prominent instances, the speeches—we had almost said toasts—as reported in the New York papers. It strikes us that editors in and out of New York, would do a service to the cause whose spirit and essence is "peace on earth, and good will to men," if they would permit the harangues of some of the Reverend gentlemen who figure at these anniversary meetings, to spend themselves in reverberating about the walls of the Tabernacle. We allude particularly to such speeches as those delivered before the Foreign Evangelical Society, by the chief speakers.

"Of course, after saying thus much it will hardly be expected that we should go into a review of remarks, to which we could scarcely do justice without copying them entire. For such as have read them, it is unnecessary. To those who have not, it may be sufficient to say that we allude to a speech, the leading idea of which is, that the Christianity of this nineteenth century is split up into two grand divisions, who are at present engaged in desperate struggles as to which of the two forms or systems of Christianity thus designated shall ultimately prevail—which holds up one of these 'two editions of the Christian religion,' as a *piratical edition—the Devil's own edition*, revised and amended to suit his own views—as a Christianity of forms, of ceremony, of institutions, of multiplied and binding observances—a Christianity with a priesthood to stand between man and God—a Christianity of salvation by works, by *purchasing heaven*—to the speech which gives the name of 'Catholic' to this system, and which charges Papists, in giving a particular translation to a particular passage of scripture, with 'knowingly falsifying the word of God.' If any thing more is necessary to convey an idea of this speech, we might point to some other passages in which the opposing system is characterized by way of contrast, as 'a Christianity of the spirit, worshipping God in spirit

and in truth—not in Latin,—not in any particular form rather than another,' &c. &c. We might also advert to the speech of another Reverend gentleman, who followed up his tirade with the remark that, he was fully impressed with the importance of the conflict to which allusion had been made, and as clearly convinced that Papacy was but *infidelity and scepticism dressed in the garb of Christianity.*—This remark would imply that the speaker understood the gentleman who preceded him as ranging the Papists only on one side and Protestants on the other. But in this he mistook the precise line of demarcation intended to be drawn between the contending parties. The former speaker said his *line* would not run *exactly* between the Roman Catholic church on the one hand, and all Protestant churches on the other."

*From the New York Tribune.*

"Our friend who suggests that at the late Anniversaries a great deal more aversion and dread was manifested toward the Pope and the Devil, while he thinks the latter personage considerably more replete with vitality if not with venom, and therefore deserving of the more belligerent regard at these unsectarian assemblages, is probably aware that we quite agree with him in this opinion. He must also be aware, however, that not Catholics alone have reason to complain of the unceremonious positiveness with which they are denounced as anti-Christian, infidel of heart, opposed to vital religion, &c. &c. at these meetings. We do not think any good would be effected by newspaper controversy on the subject, and presume that the mass of those so harshly judged would not care to see any formal rebutter introduced in their behalf. Bad taste and even ill-feeling are best opposed by silence.—Our rule in this is—to report whatever we deem worthy of reporting—to give it to our readers as the author's sentiments, not ours, and leave it to be contraverted as it was uttered when a proper occasion presents itself. A different course would create more bitterness than would be allayed by it."

*From the New World, Sat. May 20.*

RELIGIOUS INTOLERANCE.—We have never yet met with a more pitiful exhibition of impotent spite, hatred, and "all uncharitableness," than we find in the report of the proceedings of the Foreign Evangelical Society, at a meeting held in Dr. Hutton's church in this city, on the 10th instant. The chief speakers were two reverend gentlemen named Bacon and Kirk, and their addresses were entirely made up of low abuse of Catholicism.—Mr. Bacon called Catholicism and Protestantism two editions of the Christian religion; the former he denominated "the devil's own edition, revised and amended from time to time to suit his views."—What meek christian feeling! what charity, "that loveth all things," is manifested in this and the following extract.—We beg to assure the Rev. Mr. Bacon, that by his violent display of malice and injustice he was wrought more injury to the church which he professes to have at heart than he will ever be able to repair.

"The one," says Mr. Bacon, "is a Christianity of *Forms*, of ceremonies, of institutions, of multiplied and binding observances. A Christianity with a priesthood to stand between man and God; a Christianity of salvation by works—by purchasing Heaven. The other is a Christianity of the Spirit—worshipping God in spirit and in truth—not in Latin—not in any particular form rather than in another; but worshipping God in that intercourse of the Soul with the Spirit of its Maker, a Christianity which offers salvation without money and without price, without sacrifice or priest, to the humble and believing soul. This Christianity says, in answer to the question, 'What shall I do to be saved?' 'Repent.'—What does the other say? It says, 'Do penance!' That's the way this Christianity translates the Bible; and I say, in the face of every man who understands the Greek alphabet, that the Papist, when he thus translates the New Testament to mean 'Do penance,' knows that he falsifies the word of God. He knows, if he knows the simplest elements of the language in which it was written, that it does not mean 'do penance,' more than it means the greatest absurdity that could be placed upon the sacred page. There is no truth in language if such is the meaning. Yet in the face of truth this system of Christianity thus gives answer to the inquiring soul.

"To the question, 'How can I be saved?' the Spirit of Christianity answers, 'Believe in the Lord Jesus Christ, whose is the only name given under heaven among men whereby we may be saved; our intercessor, our advocate, our living, ever living advocate to make intercession for us, and through whom we have access into the holiest place. Believe in him.'

"What does the other say? 'Fast—and yet you need not fast two much.'—'Eat fish instead of flesh; eat no meat on Friday, but eat butter.' Fast—perform this pilgrimage; pay the priest for his services; he'll be responsible for you. He stands between God and you; and if you are not saved *he* runs the risk—not you. Put your salvation in his hands, and God will hold him responsible and let you go."

We will not waste time in exposing the slanderous imputations against the Roman Catholic religion, contained in these remarks. To readers as intelligent as those for whom we write they carry their own refutation. One of two things is quite certain; either the Rev. Mr. Bacon is entirely ignorant of the doctrines of Catholicism, or he has published to the world what he knew to be unjust in regard to them. In charity we will suppose the former.

"When I was a boy," he says, "I used to read of such things as Roman Catholics in Fox's book of Martyrs, and the N. E. Primer; but as for seeing a live Catholic, I should have as soon thought of seeing a live Cyclops."

We believe that his little knowledge of the Roman Catholic religion was entirely derived from the books here mentioned.

The remarks of the Rev. Mr. Kirk were of so coarse and vulgar a nature, that we cannot consent to disfigure our pages with them. He has insured to himself, by his malice and folly, the contempt of the truly good and wise of all religious denominations."

*The Great effort of Popery is to keep people in Ignorance*—Such has been the constant cry of a certain class of Protestants. We have an illustration of the truth of the declaration in the following recent testimony of a Mr. Laing, a Scotchman and a Protestant, which we take from the *London Tablet.*

"In Catholic Germany, in France, Italy, and even Spain, the education of the common people in reading, writing, arithmetic, music, manners, and morals, is at least as generally diffused, and as faithfully promoted by the clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the Popish priesthood of the present day seek to keep a head of the intellectual progress of the community in Catholic lands; and, they might perhaps retort on our Presbyterian clergy, and ask, if they too, are in their countries at the head of the intellectual movements of the age! Education is in reality not repressed but is encouraged by the Popish Church and is a mighty instrument in its hands and ably used. In every street in Rome for instance, there are, at short distances, public primary schools for the education of the children of the lower and middle classes in the neighborhood. Rome with a population 157,678 souls has 372 public primary schools, with 483 teachers, and 14,099 children attending them. Has EDINBURG SO MANY PUBLIC SCHOOLS FOR THE INSTRUCTION OF THOSE CLASSES? I doubt it. Berlin with a population about double that of Rome, has only 264 schools. Rome has also her university, with an average attendance of 600 students; and the Papal states, with a population of 2½ millions, contain eleven universities. Prussia, with a population of 14 millions, has but seven."

INVOCATION OF SAINTS.—In the *Churchman's* reply to Dr. Pise, concerning the merits of which it is not our wish to say any thing, we notice with pleasure the assent of our contemporary to the views of Bishop Montague on the invocation of Saints. He indeed distinguishes these views from Catholic doctrine and practice and would seem to reduce the invocation to a mere rhetorical apostrophe; but the examples adduced by Bishop Montague are of a more special character. We venture, then, to recommend to the *Churchman* to act up to his convictions, and to repeat daily in all humility, "Holy Mary, pray for me; holy Peter, pray for me;" and we promise ourselves the consolation of recognizing him soon as a brother in closer and holier relations, than the editorial sympathies which have hitherto bound us together.—*Catholic Herald.*

"Bearing this distinction in mind, let the reader peruse the following passages from Bishop Montague, which Dr. Pise