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IIN HARRIS, ESQ.

thanks to their , for the very KIRWAN'S REPLY TO BISHOP HUGHES. NO. IL.

TO THE RIGHT REV. JOHN HUGHES, D. D., ROMAN CATHOLIC BISHOP OF NEW-YORE.

VOL. 1.

My Dear Sir .-- I now proceed to the examination of the Letters which you have addressed to a "Dear Reader," and of which mine to you have been the occasion. I have taken the standpoint outside your church which you requested our "Reader" to take and there I have consided and inwardly digested them. My views in ference to them I will now frankly and candidgive to you and to the public. And if a word r sentiment shall escape me, not essential to my main object, that will give you pain, I beg you to charge it to the account of that frailty of our common natures from which, alas! neither Peter nor his successors were, or are exempt.

These letters give the old statement about the papal being the only true church, and in the old av; a statement which has been better made very many times. There is an utter absence

the wheat? from it of freshness; it is a mere distillation from ther minds wonderfully weakened in the process. Out of the old beaten track of Christ appointing apostles and making Peter their popeof giving to them, and especially to him the keys

of the kingdom, you seem unable to take a step. And you present the argument, if it can be so called, in the weakest and dullest form that I have seen it. How to account for this-whether on the ground of an over estimate of your talents, or that you are reasoning against your own interior convictions-I know not. Although comparatively nnknown, and with but little general

reputation at stake, I would not be the author of them for your crook, crosier, and mitre. A remarkable feature of these letters is the toolness and confidence with which their statements have been logically and theologically re-

uted very many times ; and yet you reproduce them with as much composure as if they were the utterance of the divine Spirit, as if they were

The scriptures, you say, (No. 10,) owe to your church their character for authenticity and inspiration. How is this? The Old Testament Translated for the Recorder from the Indicatore of Malta of May 1st. If they should lead a better life, die y we we we who drove them from their convents did not in-who drove them from their country. Sepabefore the coming of Christ ;- the Evangelists and Apostles who wrote the New Testament were inspired so to do by the Holy Ghost. These

whole papal Church were swallowed up with the compound mixture named, after him whose holy and, if their faults are to be attributed rather to company of "Core." Why is the Bible more name they usurp, "the company of Jesns." We the body than to the individuals, each of them than any other ancient book indebted to your are acquainted with men among them respectable separated from the body, would have reduced Apocryphal books uninspired which your Church als, who would deserve to be called good, if, in maining tithe would be all that remained and be places in the Canon;—and with equal facility could we not prove the Epistles of Paul to be not the sin of belonging to a wicked body, and of Of a man who has done wrong and afterwards inspired if your church had taught otherwise? Do we not, with the utmost facility, show all your corruptions of Christianity and of the Scriptures, and separate the false from the true ble with the great offices; and that it is the criminality as easily as does the husbandman the chaff from of each individual, and proceeds from the spirit

The scriptures as we possess them, existed be-fore the rise of your church—before a general wherever they are, and of these chiefly the Pope, men, when he shows a change in himself. A council ever commenced—before a declaration whom they recognize as chief of the world. If fore the rise of your church—before a general council ever commenced—before a declaration was ever made by a council as to the canon of the Pope and the sovereigns had not been tyrants, the Jesuits would not have been what they have the Jesuits would not have been what they have scripture. Any such declaration must be found- the Jesuits would not have been what they have ed on antecedent evidence. And unless such been. It is not then the Jesuits who first formed evidence existed previous to the declaration of it such tyrants; the popes were generally tyrants -the declaration itself is a falsehood. Let it before them, and were so afterwards by instinct, then be granted that we have no evidence of the in virtue of the bulls and constitutions which truth of Scripture save what the church of Rome they professed, so that it is impossible for any gives us, and the whole fabric of Christianity totters to its base. Are you prepared for this result? ing his own laws. Besides, the Jesuits assumed the latter, will easily find, in the friends of religior would you rather sustain popery than Chris-

only in its superior importance. All truths in logic and facts, that the Jesuits have not so much and reformed. the universe are connected together, and make an made popes and kings tyrants, as that tyrants, harmonious whole. They strengthen and fortify already made, have used Jesuits as ministers of each other. And as God proposes truth to our their tyranny. And in this the Jesuits have invites, all those who, by one of the greatest belief, he has endowed us with minds capable of been guilty of allowing themselves to be used to examining the claims of all things soliciting our subserve the accursed ambition of those whom belief, and has surrounded us with motives ever the Devil made the masters of the world, as soon for the subserve the decursed ambition of those whom the Devil made the masters of the world, as soon for the subserve the decursed ambition of those whom the Devil made the masters of the world, as soon for the subserve the decursed ambition of those whom the Devil made the masters of the world, as soon for the subserve the decursed ambition of those whom the decursed ambition of the decursed ambi impelling us to seek, and to love the truth. We as they had bowed down to him. And hence it the merest, and some of them the most foolish have in the works of God the evidences of his is that at this day, when justice pursues the assumptions. The argument of assertion is one eternal power and godhead-we have in his masters, it pursues also the servants; and the with a certain order of mind it is so potent. With many it is sufficient to know that the pope, the bickore or the proof, and that we cannot believe with. At bickore or the proof, and that we cannot reject with. At in which your church is very powerful, because word the more full revelation of his will. And people, in driving away Jesuits, serve God, who

into the real body and blood of Onist. But you, Sir, should know that you live not in the age of Thomas Aquinas, and that you are read by in-creasing multitudes in your own Church with whom assertion is singly assertion.

external arrangement which you call "the body of the Church," must be both to God and to the Church as heathen and publicuns. If this argument is true then there is not a man on earth who can be saved, however he may submit to argument is true then there is not a man on earth who can be saved, however he may submit to the yoke of Christ, unless, in addition he pu s on the yoke of Christ, unless, in addition he pu s on the yoke of Christ, unless, in addition he pu s on the yoke of Christ, unless, in addition he pu s on the yoke of Christ, unless, in addition he pu s on the yoke of Christ, unless, in addition he pu s on the yoke of Christ, unless, in addition he pu s on the yoke of Christ, unless, in addition he pu s on the yoke of the your the the yoke of the pope. And yet the gospel is teach, by virtue of a certain divine commission more than any other, commends them to the serthe yoke of the pope. And yet the gospet is called a "law of liberty;" and the generous and warm hearted Peter, who, although according to your showing, the first pope, yet wore no shackles, delares "of a truth L perceive that God is no your showing, the urst pope, yet wore no shackles, declares, "of a truth I perceive that God is no respecter of a truth I perceive that God is no their pastors constitute "holy mother church," their pastors consti declares, "ot a truth 1 perceive that God IS no respecter of persons, but in every nation he that feareth him, and worketh righteousness is ac-cepted of him." Sir, the 'monstrous conclusion in their theory are moving on --a wonder that " holy mother" is the rule of " holy doctrine of salvation by that goodly Canaan, towards which they are to all holy those rule are going the range rule of the range rule of the rule of " holy mother" is the rule of " h teareth him, and worketh righteousness is ac-cepted of him." Sir, the 'monstrous conclusion to which it leads proves your argument to be a nonstrous one; and that argument is put forth at a time when the divine right of kings and priests to enslave the nations civilly and spiritual-ly is passing away like the foam upon the waters. priests to enslave the nations civily and spiritual-ly is passing away like the foam upon the waters, before the indignant scorn of the world! The fate of the doctrine of divine right to hold in bondage the bodies and souls of men, as held by fate of the doctrine of divine right to hold in bondage the bodies and souls of men, as held by kings and papal priests, reached this country about the commencement of last Lent, when vour letters died. I have sometimes thought a coroner's jury empannelled to investigate the your letters died. I have sometimes thought a coroner's jury empannelled to investigate the cause of the death of your letters would render the following verdict, "Died because of the graticulty for instance, have you to do with it? Practically to investigate the consideration of Almighty God upon the doctrine of divine right as held by kings and popes." And sto morels is the merest debauchees! Now, Sir, if I go to the sufficience of the merest debauchees! Now, Sir, if I go to the sufficience of the merest debauchees! Now, Sir, if I go to the sufficience of the merest debauchees! Now, S tion of their statements. You will remember I am compelled to cry out in the languge of the that my work is not to prove anything save the tion of their statements. You will remember that my work is not to prove anything save the utter truthlessness of your positions. Your num-bered paragraphs are like stones in a pile, the interprets them, then will you answer me tact, but without logical arrangement or connex-tion. L will cut from thom your main principles. ion. I will cut from them your main principles, and will seek to show you that they are the and will seek to show you that they are the merest papal assumptions. In doing this I will she has given forth no binding interpretation. not confine myself to your arrangement, nor-yet At what period of the life of holy mother am I to your language or method of argumentation. I most likely to get a true interpretation? Is it will even give to your principles the advantage of the better statement made of them by stand-she was pagan with Marcellinus? or when she ard papal authors; as I truly believe that noth-ing is finally lost by fairness. ing is finally lost by fairness. 1. You assert that the Bible has no authority were her waiting maids with John XII. and Alexander? or is it when she was drunk with the save what your church gives it, and that it must be understood and received as your Church interprets blood of the martyrs? or when rival popes were it. And you doubt private interpretation as the tearing out each other's bowels ? or is it when in root of heresy, and of all evil. Although this is the height of her charity she was thundering her not among our first postulates, I select it as the curses from Trent against all who refused to say Amen to her decisions ? These, Sir, are very first for examination, because of its fundamental importance. If I have no right to read, or interpret the Bible, or to deduce from a single pas- Arian, Pelagian, or infidel, a Calvanist, or an sage of it a meaning different from that which Arminian, according to the time I seek from holy your church puts upon it, then controversy is ended. I am shut up either to return to Holy Mo-Perhaps my reverence for the venerable old lady, ther or to go to hell. Now, Sir, as by the grace now in her wrinkles and dotage, might be greater than it is, were it not for my sense of her disof God, I intend to do neither one or the other, solute and changeful life. But I find I have finished a letter without I will show that the principle above asserted is a false assumption. To be sure it is not yours,

tend to expel them from their country. Sepa-

The Jesuit, taken separately from the body, is things are capable of the fullest proof-nor would their proof be weakened a hair, if the truly excellent; which cannot be said of that No one would then any longer call them Jesuits; church for its character ? Do we not prove the | for their goodness of heart and strictness of mor- his share of the blame nine-tenths, while the re-

concurring in some way to wicked ends. We will say then that the Jesuites are chargeaand the laws of the body. The Jesuits devote when it appeared that he regretted his former

the enterprise of converting every new king to the spirit of their times : and this mission they Truth is the great object proposed by God to our belief. Religious differs from other truth We are therefore generally to conclude, by

DUTIES TO THE AGED AND INVALID.

DANGERS OF WORLDLY SOCIETY.

Next to positive impiety and sensuality, the greatest obstacle to faith is that worldiness which iving wiohout God. It stupifies the conscience, daughters : cools the affections, breeds distate to serious rflecwhat our nature is, what our proneness under

turned to doing good, or at least ceased to do the wisest and best restraints, to self-indulgence evil, we saw nothing more than that he once was wicked. And this indeed is praise for the reformed; and to say that any man was a Jesuit, but is one no longer, would become an eulogium " Like a river smooth following the directions, known to all the world under the title of "Secret instructions of the Jesuits," has failed to obey the doctriae and precepts of the best of books, which is called "The

New Testament of our Lord and Saviour Jesus on and of the country, those who will extend the hand with the tenderness of affection, and forgetting the past, delight to press to their bosom a brother who has done evil, but since repented

It is at this moment that our dearest Italy wishes to bring back to herself, and calls and

many it is sufficient to know that the pope, the bishop or the priest says so. And it is difficul to conjecture what those may not say who affirm that they can charge a little wafer made of flour into the real body and blood of Christ. But you, Sir, should know that you live not in the acc of

A BEAUTIFUL ALLEGORY.

NUMBER 32

Next to positive impiety and sensuality, the greatest obstacle to faith is that worldiness which s acquired in the chosen society of those who are Dr. Buckminister, and addressed to one of his

Messenger

" In an accompaniment with one of your lettions, accustoms the mind to the absence of re- ters, I find a picturesque description of a fashionigion, and gives scope and nourishment only to able ball in the neighbourhood of A-----, giving the corrupt tendencies of our nature. It is a an account of the marriage of Mr. ----. world, in which God is practically allowed to have no part, which is seperated from eternity, ous; rendered splendid and sublime by all that where all trifles have a dangerous value, and every | art and taste could devise. Fancy and ornament thing is permitted to drift, but what may be combined their powers to throw a lustre over the gathered up and turned to advantage and plea-sure of a wasting life. And when it is considered delighted attendants. Three hundred silver candlesticks, and an infinite number of lamps, poured their light upon thirty mirrors, which faithfully reflected what they received, in softened and the neglect of spiritual concerns, can it be brightness through the several apartments, and thought safe for our virtue, to say nothing of our their variegated scenery. The desserts were faith, to strike for pleasure and notoriety in such delicious, exhibited in a style of elegance and an element of atheism as this? to inure the heart grandeur. The music and amusements were to a fascination that steels it to the impression of enchanting and transporting. This must have danger, to shut God out of the mind, and let been a scene highly delightful to a man of the nature run, without the guidance of His grace, world, or to the daughter of worldly taste and pleasure. But, Betsy, I find it lasted but one short night, nay, it blushes to meet the rising

Along its earthly borders ?"

If we can do this safely, we may blot out as su- sun, as if conscious that the lamp of heaven perfluous, half of the precepts and cautions of would tarnish all its glory. The ladies retired the word of God : our nature is not what it is at three; the gentlemen at five; probably they there described to be, nor what we have seemed | both resolved to take their revenge upon the disto find it in experience; we have been deceived: there is no danger of being corrupted by "evil charms, till they began to be lost in the evening communications," no cross in religion, no self- hemisphere.

denial, no crucifixion of the natural man, no "The reading of this description suggests to "worldly lusts" to be slain, nothing to be done me the attempt to give a faint sketch of a mar-but to consent to be borne to heaven, or rather, riage festival, for which preparation has long been to let our nature carry us there. Alas, that any making ; and from time to time, descriptions have should indulge in a dream like this; should think been given of what is there to be exhibited. To themselves proof against " the wear and tear " this festival I have the honor to be invited as a of this current; or should esteem religion so lit- guest, and am entrusted with authority to invitetle as to enter themselves on this ground, and others. I have heard a little, and imagine more, misfortunes in the world, have once been made take their chance for salvation in a race that of this transporting scene; but could I correctly leads directly from it, and must soon leave it out paint both on paper, the half would not be told to of sight ! This is to turn their backs on God, you.

" This festival is to be celebrated at a seat or to stop their ears to His calls, to close their eyes to the lights He has set in their path, palace, 'he length and the breadth of which are In almost every church, there are members who and all in the easy expectation of getting to heav- 12,000 furlongs; its height and stories proporcome within this description. Some of them are en at last. That any will do this, while they | tionably elevated. It stands upon a foundation contined for years, if not to their chambers, at have a speculative belief in christianity, and no of twelve different kinds of precious stones of

their ignominy out of their country, where, even if they should lead a better life, they would not THE JESUITS IN ITALY.

LONDON, (CANADA WEST,) SATURDAY, AUGUST 12, 1848.

(Concluded from No. 31.)

rated from their society, deprived of their gowns, nothing should prevent them from residing under

THE EVANGELICAL PIONEER

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nch Bille k of BIRLES sizes, and nely low. for com T. CRAIG, 25

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f Montreal.

GLIS,

general agency

finishing my analysis of the principle under examination. I will resume it in my next. With great respect yours, KIRWAN.

IDLENESS.

upon this point I must have proof beyond quesbe convenient ;-but where is such need asserted ; hood proceed from idleness ; with men of quick certainly presage the resurrection of religion and of God : "I will never leave thes, nor forsake much as a lukewarmness for God --where is such an interpreter appointed ? If minds, to whom it is especially pernicious, this religion; and the restaration of religion and the restaration you point me to a passage of scripture you ad- habit is commonly the fruit of many disappoint- liberty will be for us an argument to prove that thee. Fear thou not, I am with thee, Behold,

treasure of a library as would be appropriate to mity and suffering are silently sending forth ; and Christ, the overthrow of morality and the enor- | force, mous evils to Christianity which have ruined so

Jesuits, from one end of Italy to the other, the ment of the promoter in the promoter in the promoter is the p God has punished them as enemies of the public oured ; and oh, that such a faith were more fre-

terpreter of the will of God? Such an one would Nine-tenths of the miseries and vices of man-be convenient ;--but where is such need asserted; hood proceed from idleness; with men of quick certainly presage the resurrection of religion and of God; if L will never large the new forsake nor forsake nor forsake nor forsake

litte books, called books of devotion, which teach and their sense of what is due to others, would and be turned off as uncertain. The great re- that the extensive palace needs no other light. dictated to the Jesuits the corruption of faith in nevolence of the gospel, who does not feel their perversion of the intellectual powers in reference qualities of the heart. They did not anticipate

God has punished them as enemies of the public oured; and on, that such a faith were more in the first of the peculiar dangers of society, both civil and quently found amongst us! Alas! even where dangers of youth are, in associations which with-religious. They have fallen; and what is more, true faith really exists, it is but too generally in a draw their attention from religion and put them they have been cast down by a vote of the whole state of conflict, and seldom triumphant and per-upon satisfactions foreign to it. There is death to receive this honor and happiness! There people. In this fact we perceive a hand from heaven, a beneficent decree of Providence, and from ical situation; the cares of this life and domestic heaven, a beneficent decree of Providence, and ical situation; the cares of this life and domestic neaven, a benencent decree of Frovidence, and in straated, the cares of this month decree normanity in tengion, and distaste embarrasments press you down; you can see no to spiritual duties—will spread through all the faculties of their soil, not leaving, ultimately, so

A NEW SPECIES OF POTATO .- Mr. Edwin Bry-

and reverenced. What a pleasure and benefit we see them yet: their hearts beat only for neighbourhoods and families; and though they have been run-ning with notes of invitation to more distant neighbourhoods and families; and though they have been run-

the last professor of the Roman College, they have all taught in public, that the Bible, which gladdened the heart of such and such an one by God has given to the people, is a dangerous book, a Christian visit? Let this be done, and we fear mind unsettled. When common respect and the chiefest among ten thousand, and altogether which the people ought not to read. Instead of that the consciences of too many would accuse tenderness towards religion is dissipated, truth lovely. Such inconceivable light, lustre and it they have placed a high value on numerous them of a neglect which their own kind feelings, once received and felt, will come under susp cion, glory constantly emanate from his divine person, the worship of Mary, the heart of Jesus, and a be the first to condemn. Age, poverty, sickness, alities of a future life will hang in doubtfulness; Its most distant corner is illuminated with his. the worship of Mary, the heart of Jesus, and a legion of saints, making them mediators and in-tercessors with God, in opposition to the instruc-tions of the Apostle Paul, that "there is one advocate and mediator with God—Christ Jesus." These of others will be craved as cold advocate and mediator with by a been given us by the sympathies of others will be craved as cold advocate and mediator with by a been given us by the sympathies of others will be craved as cold advocate and mediator with by a been given us by the sympathies of others will be craved as cold advocate and mediator with by a been given us by the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of others will be craved as cold the sympathies of the glorious Bridgeroom; and all the sympathies of the glorious bridgeroom crave as the sympathies of the glorious bridgeroom crave a These are the works which have been given us by water by him who is dying with thirst. Com- better proof of this than reflection on the opera- combined in one mysterious body will constitute thousands of their writers. And to these if we passion and gratitude alike urge upon the young tion of our own mind will give us; but if, we the happy Bride, for whom all this glory is should not so readily find it here, we may see it prepared. This festival, once begun, shall never thousands of their writers. And to these it we passion and grateated with add the books called casuistic, those grand per-add the books called casuistic, those grand per-vertors of Christian morals, we shall find such a mix and suffering are silently sending forth; and the happy the duty of remembering with tenderness and patience the appeals which infir-tenderness and suffering are silently sending forth; and the multitudes who in maturity and old age, are fined without con-and the happy the duty of remembering with tenderness and patience the appeals which infir-tenderness and suffering are silently sending forth; and the multitudes who in maturity and old age, are fined without con-and the happy the duty of remembering with tenderness and patience the appeals which infir-tenderness and suffering are silently sending forth; and the multitudes who in maturity and old age, are fined will be continually springing up. The hell, for thence has issued the spirit which has sally must his heart be estranged from the be-distorted to the Lowitz the commution of faith in complement of the manual who does not fail their to spiritual objects, which has its origin in the living fountains of delight, and all occasions of sorrow will forever cease. "My friend, shall earthly festival and scenes

Jest length a cry has been raised against the Jon God's bare word, where nothing like fulfil-Jesuits, from one end of Italy to the other; the ment of the promise is to be seen, is certainly a rage of the people has burst forth against them; great and glorious thing, by which God is hondeavors to be suitably attired and ornamented, that we may be bailed welcome guests ? I hope

THE LATE ACTION FOR LIBEL.

Pursuant to notice a meeting of persons connected with Parsuant to notice a meeting of persons connected with the press was held on Saturday night last, at Orr's Adel-phi Hotel. Gentlemen were present from the offices of the Garland, Minerce, Register, Aurore. Melanges Religituz, Pilot, Gazette, Courier and Herald. Mr. David Kinnear, of the Montreal Herald, Chair-man; and Mr. Penny, also of the Herald, requested to act

in the set in the set of the set

nor Milner's, nor Hay's merely, it is asserted by

the Council of Trent, and all are cursed who re-

fuse to receive it.

The first question I wish to ask is, where is the

authority you claim for your church, given her?

