The Protector.

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KIRWAN'S REPLY TO BISHOP HUGHES

LETTER II.

Bishop Hughes's Letters characterized.—Coolness of their Statements.—Their Argument one enforcing Despotism.—The Principle that the Bible has no Authority but what the Church gives it, and that it must be understood as the Church interprets it, examined.

My dear Sir,—I now proceed to the examination of the letters which you have addressed to "Dear Reader," and of which mine to you have been the occasion. I have taken the stand-point outside your Church which you requested your "Reader" to take, and there I have considered and inwardly digested them. My views in reference to them I will now frankly and candidly give to you and to the public; and if a word or 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 nor are exempt.

These letters give the old statement about the papal being the only true Church, and in the old way—a statement which has been better made very many times. There is an utter absence from it of freshness; it is a mere distillation from other minds, wonderfully weakened in the process. Out of the old beaten track of Christ appointing apostles, and making Peter their Pope—of 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 yet 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 internal convictions—I know not. Although comparatively unknown, and with but little general reputation at stake, I would not be the author of them for your crook, keys, and mitre. They have let you down many degrees in the intellectual scale.

A remarkable feature of these letters is the coolness and confidence with which their statements are made. These statements have been logically and theologically refuted 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 not the merest, and some of them the most foolish assumptions. The argument of assertion is one in which your Church is very powerful, because, with a certain order of mind, it is so potent. With many, it is sufficient to know that the Pope, the bishop, or the priest says so; and it is difficult to conjecture what those may not say who affirm that they can change 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 age of Thomas Aquinas, and that you are read by increasing multitudes in your own Church, with whom assertion is simply assertion. In our day the reason of a child holds against the assertion of a priest.

The argument of these letters is one maintaining and enforcing ecclesiastical despotism. Christ appointed apostles; over the twelve he placed Peter as Pope; to these and their successors he gave the government of the Church in all ages and countries, and the power of the keys to admit or to exclude, to bind or to loose, as they might deem meet; and all who submit not to this external arrangement, which you call "the body of the Church," must be both to God and to the Church as heathen and publicans. If this 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 puts on the yoke of the Pope. And yet the Gospel 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, declares, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted of him." Sir, the monstrous conclusion to which it leads proves your argument to be a monstrous one; and that argument is put forth at a time when the divine right of kings and priests to enslave the nations, civilly and spiritually, 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 kings and papal priests, reached this country about the commencement of last Lent, when your letters died. I have sometimes thought that a coroner's jury, empanneled to investigate the cause of the death of your letters, would render the following verdict: "Died because of the gracious visitation of Almighty God upon the doctrine of divine right, as held by kings, and popes, and bishops, and other inferior clergy, which has recently taken place in Europe."*

But I pass from the general impressions made by the perusal of your letters to the consideration of their statements. You will remember that my work is not to prove any thing save the utter truthlessness of your positions. Your numbered paragraphs are like stones in a pile, in contact, but without any logical arrangement or connection. I will cull from them your main principles, and will seek to show you that they are the merest papal assumptions. In doing this, I will not confine myself to your arrangement, nor yet to your language or method of argumentation. I will even give to your principles the advantage of the better statement made of them by standard papal authors, as I truly believe that nothing is finally lost by fairness.

1. *You assert that the Bible has no authority, save what your Church gives it, and that it must be understood and received as your Church interprets it;* and you flout private interpretation as the root of all heresy and of all evil. Although this is not among your first postulates, I select it as the 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 passage of it a meaning differing from that which your Church puts upon it, then controversy is ended. I am shut up either to return to holy mother, or—to go to hell. Now, sir, as by the grace of God I intend to do neither the one nor the other, I will show you that the principle above asserted is a false assumption. To be sure it is not yours, nor Milner's, nor Hay's merely; it is asserted by the Council of Trent, and all are cursed who refuse to receive it. But you know by this time how much I care for your cures or your curses.

The first question I wish to ask is, Where is the authority you claim for your Church given her? Upon this point I must have proof beyond question. Do you assert the need of an infallible interpreter of the will of God? Such a one would be convenient, but where is such need asserted? where is such an interpreter appointed? If you point me to a passage of Scripture, you admit my right of private interpretation, for I must exercise my judgment to decide whether it is or is not to the point. If you tell me that uniform tradition asserts the possession of this authority by the Church, how do I know that your tradition is true? Your Church has corrupted the written Word; hence I may infer that, if there is any such thing as unwritten tradition, she has corrupted that also.

The Scriptures, you say (paragraph No. 10), owe to your Church their character for authenticity and inspiration. How is this? The Old Testament was completed, and was in use hundreds of years before the coming of Christ. The evangelists and apostles who wrote the New Testament were inspired so to do by the Holy Ghost. These things are capable of the fullest proof; nor would their proof be weakened a hair if the whole papal Church were swallowed up with the company of "Core." Why is the Bible, more than any other ancient book, indebted to your Church for its character? Do we not prove the apocryphal books uninspired which your Church places in the canon? and, with equal facility, could we not prove the Epistles of Paul to be 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 as easily as does the husbandman the chaff from the wheat?

The Scriptures, as we possess them, existed before 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 Scripture. Any such declaration must be founded on antecedent evidence; and unless such evidence existed previous to the declaration of it, the declaration itself is a falsehood. Let it, then, be granted that we have no evidence of the truth of Scripture save what the Church of Rome gives us, and the whole fabric of Christianity totters to its base. Are you prepared for this result? or would you rather sustain popery than Christianity?

Truth is the great object proposed by God to our belief. Religious differs from other truth only in its superior importance. All truths in the universe are connected together and make a harmonious whole; they strengthen and fortify each other. And as God proposes truth to our belief, he has endowed us with minds capable of examining the claims of all things soliciting our belief, and has surrounded us with motives ever impelling us to seek and to love the truth. We have, in the works of God, the evidences of his eternal power and Godhead; we have, in his Word, the more full revelation of his will; and he has so formed us that we can not believe without proof, and that we can not reject with; at least, I know of no way of doing otherwise save by turning papist. Now, why should the Bible be exempted from the general law which rules my acceptance of all truth? While permitted to think for myself on all other subjects, why should I be forbidden to investigate the Scriptures for myself? why bound up to believe them only as your Church interprets them? Sir, there must be some priestly device at the bottom of all this. As reasonably might your Church forbid me to believe any thing in astronomy, or in physical or moral philosophy, contrary to her teaching, as forbid me to receive the Bible save in the sense which she gives it; and you remember she sent Galileo to prison for teaching that the earth moves around the sun.

I must believe the Scriptures only in the sense of your Church—"Holy Mother!" But who is she? where is her residence? You define her, in a controversy with a late distinguished divine, to be "the visible society of Christians, composed of the people who are taught and the pastors who teach, by virtue of a certain divine commission recorded in the 28th of Matthew, addressed to the apostles and their legitimate successors until the end of the world;" so that the people and their pastors constitute "Holy Mother Church;" and "holy mother" is the rule of faith; so that "holy mother" is the rule of "holy mother;" that is, the venerable and fretful old lady wills as she wishes, and does as she wills! Has not this been very much so?

But *the people and their pastors* form the Church, and the Church is the rule of faith! And yet the people and their true pastors, those who daily labor among them, visiting their sick, and burying their dead, have nothing to do with the rule. The authoritative meaning of Scripture is declared by your bishops, and even of these, not one in ten has any thing to do with it. What, for instance, have you to do with it? Practically, it is in the hands of the Pope and his cardinals. So that "*holy mother*," the rule of faith, is made up of a few *holy fathers*, many of whom, as to sense, are the merest drivelers, and as to morals, the merest debauches! Now, sir, if I go to these *holy fathers*, who, individually, are men, but who, unitedly, are "*holy mother*," for the sense of Scripture, must not my religion be based upon man? and from building upon such men, I am compelled to cry out, in the language of the Litany, "May the good Lord deliver me."

But admitting, for the sake of the argument, that I am bound to receive the Scriptures as your Church interprets them, then will you answer me a few questions? How am I to obtain her sense of them? On the greater part of the Scriptures she has given forth no binding interpretation. At what period of the life of holy mother am I most likely to get a true interpretation? Is it when she was Arian with Pope Liberius? or when she was pagan with Marcellinus? or when she was Pelagian with Pope Clement XI? or when she was infidel with Leo X.? or when strumpets were her waiting-maids with John XII. and Alexander? or is it when she was drunk with the blood of the martyrs? or when rival popes were tearing out each other's bowels? or is it when in the height of her charity she was thundering her curses from Trent against all who refused to say Amen to her decisions? These, sir, are very important questions to be answered, as I may be Arian, Pelagian, or infidel, a Calvinist, or an Arminian, according to the time I seek from holy mother her interpretations of the word of God. Perhaps my reverence for the venerable old lady, now in her wrinkles and dotage, might be greater than it is, were it not for my sense of her dissolute and changeful life.

But I find I have finished a letter without finishing my analysis of the principle under examination. I will resume it in my next.

Yours, &c., KIRWAN.

* Here reference is made to the Revolutions in Europe in 1848, among which was the putting up of the Roman Republic and the flight of the Pope.

The New Orleans *Crescent* of May 20th, says:—Three young gentlemen went out fishing on the lake last Sunday morning, and while the boat was at anchor the gale which passed over the city came up and swamped her. All the young men are supposed to be drowned. Their bodies have not been found, nor has anything been heard of them otherwise. Their names are Robert Henderson, Edmund Burke and Thomas McCluskey. All were estimable young men. Henderson's father lives in Opelousas, and depended entirely upon him for support, Robert being his only child. Burke's father is an Episcopalian minister, and chaplain at one of the frontier forts. McCluskey's parents reside in Ireland and were also dependant upon him for support. The boat was picked up two miles and a half from shore by parties who went in search of them. She was capsized, but still at anchor.—*N. Y. Observer.*

INTERESTING TELEGRAPHIC EXPERIMENT.

On Monday afternoon—a number of gentlemen were invited to be present at the Telagraph Office, to witness the experiment of sending a communication direct from Halifax to St. John's, Nfld., and *vice versa*, now attempted for the first time since the latter line has been in operation. The remarkable and instantaneous action of that mysterious agent, the Electric current, was evident in this satisfactory trial, and it has been very clearly shown that there will be neither delay nor difficulty in the transmission of messages from the old World to any part of the North American Continent, when the great Submarine Cable shall have been successfully laid, an event which may be looked for about the close of the present month.

The distance from St. John's, Nfld to Halifax, by the Telegraph wires, is 983 miles, including the submarine sections between Aspey Bay and Port au Basque (85 miles), and across the Strait of Canso (1½ miles); but to get the whole distance traversed by the electric spark or current, its return through the ground must be added to the above; and this is counted the same as by the wire, making a total of 1966 miles!

It is not generally known that in telegraphing the current leaves the positive pole of the battery, traverses the whole extent of wire to its destination, and returns in the same instant through the ground. This discovery was made by Professor Steinhiel, and explains why only one wire is used both for the transmission of messages to and from any two points, the earth forming the return circuit. But it will be seen from the subjoined despatch that a still greater feat was accomplished, communication being made direct and instantaneously between St. John's Nfld. and Troy, N. Y., a distance over the wires of 1938 miles, which doubled as before mentioned, for the ground or earth's circuit, gives 3876 miles traversed in a moment!

The following is the despatch forwarded from St. John's, Nfld., to the tri-weekly Press in this city, through the kindness of W. J. Ward, Esq.:

Hon. C. F. Bennett, Jno. W. Smith, W. J. Ward, and W. L. Solomon, Esqs., send compliments to gentlemen in Halifax office. The *Persia* passed here at 8 o'clock on Saturday evening. Shall I send news? Here it is!—

GENERAL NEWS AGENCY,

St. John's, Newfoundland, June 21, 1858.

To Chronicle, Colonist, Sun, Express, and Morning Journal.

I have news from Liverpool to 12 inst., intercepted off Cape Race, at 8 o'clock p. m., 19th.

The new S. S. *Indian Empire* would leave Galway for Halifax and New York, with Colonial and U. S. mails, Friday last. Expected to make the run from Galway to Halifax in 8 days. She is the first of a weekly line between Galway and Halifax.

Agamemnon and Niagara both left Plymouth Sound morning of June 10, and will go under sail to middle of the ocean; expected to be there on Sunday, 20th inst.

Great Telegraphic feat! This office has been conversing direct and instantaneously with Boston, and Troy, N. Y.

Difference of time between this city and Halifax is 32 minutes.

BRITISH OREGON.

A late communication from San Francisco represents the Gold fever as on the increase, and estimates that at least fifteen thousand persons will emigrate from California for the new "diggings" in British Oregon. Very fine specimens have been brought in, of good quality, heavy, and resembling what is called in California "gulch gold."

We learn from a California exchange that—

"Nothing is heard but discussions concerning the newly discovered auriferous fields in the British possessions north. So great has become the excitement that the Mormon war, our local political affairs—always the source of considerable acrimony—and the Kansas difficulties are for the time being only questions of secondary importance in the public mind. Already a large emigration has taken place from this State, and people are coming from all parts of the interior for the purpose of proceeding to the spots where it is believed fortunes are to be made in a week. During the past month fifteen hundred persons have left here for the new diggings, and though sufficient time has not elapsed to allow reports to be received of their success, yet we have intelligence by two or three steamers weekly from the mines. The newspapers published up there come freighted with wonderful accounts of the richness and extent of the new El Dorado. At first the epidemic was confined to Oregon and Washington Territories, but it has spread to California, and the *furore* is daily becoming greater. On the banks of Fraser river, in the Hudson Bay country, gold has been found in the greatest quantities. Though we are informed the auriferous fields extend to the American side, it is certain the best lie on English soils. The region extends from the vicinity of Fort Ootlville, in Washington Territory, where successful mining operations have been carried on for years, in a north-westerly direction to Fort Thompson, in the British possessions, and is principally east of the Cascade range of mountains, and between Fraser river and the western base of the Rocky Mountains. The diggings are located between 48° and 50° north, and 117° and 127° west longitude, covering a space of about 140 miles square.

Several Steamships, loaded with miners and others, have left the American cities for the gold fields. It seems that the Hudson's Bay Company whose lease of British Oregon does not expire until May 1859, impose a tax of five dollars a month on every American for the privilege of digging for the precious metal. Of course the Americans grumble loudly at the imposition, and not a few anathemas are occasionally hurled at the heads of the Administration who, under the Ashburton treaty, surrendered the territory on which those gold fields are situated to Great Britain. The New York *Times* mournfully remarks that if "54-40" had been insisted upon, the whole of this auriferous region would have belonged to the United States.

THE FUTURE OF THE LEVIATHAN.—The Eastern Steam Navigation Company propose to raise the £220,000 required for the completion of the Leviathan by granting annuities of £5 terminable in eight years for a payment of £20. They have also decided that the vessel shall be permanently employed in the traffic between England and America. Portland, in the State of Maine, whence there is direct communication with all the principal railways of the United States and Canada, is to be the American port, and Holyhead or Liverpool will be selected on this side. It is hoped that the passage will be regularly accomplished in seven days, and that seven or eight voyages out and home may be performed yearly. An estimate is put forward of probable earnings showing a net profit of £17,700 per voyage. In this it is assumed that the number of passengers each way will be 2,100, and that the fares should be £21, £12, and £6 for first, second and third class.

UNITED STATES ITEMS.

IMPORTANT FROM UTAH.

SALT LAKE CITY ALMOST DESERTED.—FORTY THOUSAND SAINTS EMIGRATING.

ST. LOUIS, Tuesday, June 15, 1858.

Col. Thomas L. Kane, from Camp Scott May 16, passed Boonville this evening. He reports that Gov. Cumming had returned to Salt Lake City after making an ineffectual attempt to stop the Mormon hegira to the South. Salt Lake City and the northern settlements were nearly deserted, a few persons only remaining to guard the buildings. Forty thousand persons are said to be in motion, their trains extending for miles down the valley. The advanced trains were already 300 miles distant.

To evade answering where they are bound, they say they are going south, but their supposed destination is Cedar City or some part of Sonora. There were no mules at Camp Scott. Col. Hoffman's train was met twenty miles from the Platte Bridge. Col. Johnston would wait the arrival of the Peace Commissioners.

The Indians were annoying the Mormons. They call them squaws, and say that they wont fight. Brigham Young had delivered the great seal, records, &c., which it was supposed had been destroyed, to Gov. Cumming. The recent heavy rain extended far to the west, and all the streams are full.

ATTEMPTS have of late been made, with some success, to suppress in the cities of New York, Philadelphia, and some of the towns in Massachusetts, nefarious and fraudulent schemes not only to rob, but corrupt the thoughtless and inconsiderate inhabitants of rural districts. The one by the circulation of lottery schemes, holding out the inducements of splendid prizes. These schemes are most widely circulated by mail; they represent lotteries and drawings which never had an existence, and many thousands of dollars have been sent from all parts of the country to purchase tickets, by which the unprincipled originators of the scheme have been enriched. The whole is an artfully concocted plan of robbery.

The other scheme, appealing to corrupt human nature, sends specimens of obscene pictures by mail to all the country towns, and offering a great variety of such obscenities for cash sent by mail. In two of these offices a large correspondence has been found, compromising to the character of the writers, who little dreamed of such exposure. Now, although we cannot suspect any of our readers of countenancing such iniquity, it may be well to put them on their guard, lest their dependents and children should be entrapped.

We would take occasion to guard them also against the loss of their money in giving heed to quack advertisements, in which great cures are promised for a small sum sent by mail. These are, for the most part, mere tricks of sharpers. Deceitful brothers also hold out great inducements to purchasers who will send cash by mail, and, many have thus been defrauded. In purchasing see to it that you are dealing not with rogues, but with houses of established reputation. Flaming circulars are always to be distrusted, and in parting with your money it is better to have some guarantee that the money's worth be returned.—*Philadelphia Presbyterian.*

The Newport Mercury, published at Newport, Rhode Island, completed the hundredth year of its existence last Saturday, the first number of that journal having been issued June 12, 1758. It was founded by James Franklin, and his press—the one on which he and his younger brother Dr. Benjamin Franklin, so often worked—has remained in the office to the present day, a venerable relic. *The Mercury* was afterward published successively by Mrs. Ann Franklin, the mother of James and Benjamin; by Samuel Hall, who married her daughter; by Solomon Southwick, Henry Barber, Rosemainer & Barber, William & John H. Barber, John H. Barber & Son, and William Lee Barber, who died in 1850. The present publishers are F. A. Pratt & Co. They stereotyped for circulation, on the centennial anniversary of *The Mercury*, a facsimile of its issue for December 19, 1758—the earliest perfect number in their possession. It is a dingy little sheet, about 7x12 inches. The contents are letters from London descriptive of the then condition of political affairs in Europe; a short essay on agriculture; an account of the taking of fort Duquesne from the French in November, 1758; sixteen ordinary advertisements, and one special notice inserted most conspicuously across the editorial page, to wit: "Any person who plays well on a Violin, on application to the Printer hereof, may be informed where he will meet with proper Encouragement."

[Com. Advertiser.

POISONED MILK.—The people of New York are in a state of great excitement in consequence of the discovery of the poisoned nature of the milk which they are in the habit of using. It appears that thousands of cows are kept in close and filthy stables connected with the distilleries, and fed exclusively on "still slops." Here they soon become diseased, from the system of steaming and dieting to which they are subjected—breaking out all over in putrifying sores, and their tails even rotten off—yet they are regularly milked while in this condition by the "lovely milkmaids" who have charge of them, and the dirty fluid, reeking with poison, is daily peddled out to the citizens of those places as "Pure Fresh Country Milk." There is reason for this excitement. But did the New Yorkers ever think how much greater is the danger from the thousands of groceshops that are daily selling poison as fatal as that of swill milk? Why are they not excited about that? Men die there by the use of poisoned liquors, why don't we hear something concerning the business of those who sell them? A diseased cow is not more loathsome or dangerous than a rum-shop.—*Am. Paper.*

ANOTHER VIOLENT WHIRLWIND.—Haldane Station, on the Illinois Central Railroad, in Ogle County, was struck by a whirlwind on Thursday last similar to that which destroyed Ellison. The station-house was completely torn in pieces, and a warehouse owned by Mr. Huntley and occupied by Messrs. Norton and Preston, was also torn asunder, and the grain stored in it sent broadcast over the prairie. It first tore off the roof of a frame house and carried up through the opening a Mrs. Eberhart who lived in the house, and deposited her on the ground about a hundred yards distant. She was considerably injured, but will recover.—*Chicago Journal.*

TELEGRAPHIC CABLE FROM ST. JOHN'S, N.F, TO PORTLAND.—We learn that the announcement made by the last news from England, of the intention to lay a telegraphic cable from St. John's, N.F., to this city, in connection with the Atlantic Telegraph, is correct; and the Newfoundland Company will proceed in the prosecution of this work as soon as the laying of the Atlantic telegraphic wire is completed.—We hope that they will lay their wires through this Island as at one time contemplated.—[ED. PRO.

The prices of provisions promise to rule very low all over America during the ensuing Autumn.