

# The Protestant

## AND CHRISTIAN WITNESS.—A FAMILY JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A PREACH TO ANY PEOPLE."—Prov. xiv 34.

Vol. 2. Charlottetown, Pince Edward Island, Wednesday, September 29, 1858. No. 31.

### The Protector and Christian Witness.

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NEW ARRANGEMENT.

The Mails for NEW BRUNSWICK, CANADA and the UNITED STATES, on and after the 1st Inst., will be made up and forwarded, via Shediac, every Tuesday and Friday morning at 10 o'clock.

For Nova Scotia, via Pictou, every Monday and Thursday evening at 5 o'clock.

For Newfoundland every Monday evening at 5 o'clock.

For ENGLAND and BERNEVA every alternate Monday evening at 5 o'clock, viz—

Monday evening, June 14th	Monday evening, September 16th
" " " " 28th	" " " " 30th
" " " " July 12th	" " " " October 4th
" " " " " 26th	" " " " " 18th
" " " " August 9th	" " " " November 1st
" " " " " 23d	" " " " " 15th
" " " " " 6th	" " " " " 29th

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THOMAS OSWEN, P. M. G.

General Post Office, May 27, 1858.

### NO POPEERY.

EXTRACT FROM A SPEECH OF THE REV. R. J. M'GHEE, AT SHEFFIELD.

I shall notice a charge that is brought against us, as a most overwhelming and unanswerable crime, namely, that we are endeavouring, indeed, to raise up a cry of "No Popery" in England. What, and do they think we shall shrink from the imputation? I stand in the presence of my God and my country, and before Heaven and earth I glory in the honourable office of lifting up my voice like a trumpet to cry, NO POPEERY.

What, let me ask, has placed you there, and placed us here, as freemen and as Christians? What has bestowed upon the British nation the blessings which God has crowned the land? The blessings of your boasted Constitution; the blessings of civil and religious liberty? What but the bold fidelity of our Reformers, who, under God, in the face of danger and of death, lifted up their voices and echoed the cry through the length and breadth of England, NO POPEERY.

But it is unkind, but it is illiberal—but it is uncharitable to our Roman Catholic fellow-subjects. Now let us just ask this simple question—Do we really count the conduct of our Reformers to our forefathers—do we count their honest fidelity to their God, their love of their country, their love of their fellow-subjects, as a thing to be imitated? Do we not consider those Reformers—the noble benefactors of ourselves and our ancestors—the best and brightest ornaments of their country; and for what, but for their resolute defence of faithful duty to their God, in lifting up their voices to cry, NO POPEERY?

And that which was faithful, and Christian, and charitable in them, unfaithful and unchristian in us! I can lay my hand upon my heart, and say, that as I love and value the best and dearest interests, the temporal and eternal welfare of my Roman Catholic fellow-subjects, so in direct proportion to the love and maintenance of the cry of, NO POPEERY.

If I could follow my heart wherever it would go, I would visit every spot where my Roman Catholic fellow-subjects are deluged with the blood of the Pope, and their religion and their freedom, I would cry, NO POPEERY.

I would go into the Mass-house, where that minister of idolatry, that Papal priest, takes a thing like this in his hand (holding up a wafer), this idol of paste with an image stamped on it—and while he blasphemously mocks the incarnation of the Son of God—mocks that wondrous mystery of Godliness, and that highest of all mysteries, pretending to embody in this, his fat, the "whole body, blood, soul, and divinity of the Lord Jesus Christ"—I would tell him that this idol is, like other idols, the work of men's hands, "having eyes, it sees not; having ears, it hears not; neither has it breath in its mouth; they that make it are like unto it, and so are all they that put their trust in it." I would tell him this. I would warn him to turn from this accursed idol, to serve the living God, and in the name of that God I would shout out, NO POPEERY.

I would go into his dark and damnable confessional (hear, hear, hear), where my poor Roman Catholic countryman trust their lives and dangers to him, under the veil of his delusion of false religion, and while the tyrant was pressing his obscene, infernal investigation, putting the heart and feeling of the helpless creature on the moral rack, till the soul enlaved and powerless as it felt, I would drag the victim forth in triumph from his grasp, and ring in the morning's ear, NO POPEERY.

I would go to the dying bed of my poor Roman Catholic, his fellow-sinner, and I would tell him of that light that shines from his eye, and the light of heaven from his heart—while this blessed soul is denied him, or taken from beneath his pillow, as it was in Ireland by a Romish Priest, and committed to the flames, while his agonizing soul, and that of his wife, his children, and his neighbours, and all the refugees of lies like these are set before him, as the hope of his immortal soul, I would tell him faithfully and affectionately of the glorious finished work of a crucified and risen Saviour, who would save him from all unrighteousness, and that would cover all his nakedness, that precious blood that could cleanse him from all his sin. I would proclaim to him the glad tidings of free and full salvation in the Lord Jesus Christ, and I would tell him to turn from every rock upon the shore of the Saviour and his God, and as I loved and valued his soul and his eternal happiness, I would cry, NO POPEERY.

I would go into the school-room, where they dare to take the Bible from the hands of the children, and I would expose the iniquity that robs man of his glorious birthright from his cradle to his grave. You are the man to go into the school-room, to take the Bible in your hand, and cry, NO POPEERY.

But it is not only for the happiness, for the salvation of the Roman Catholic, but for the sake of every blessing we value in our Protestant empire; as I value the blessings of civil and religious liberty; as I value the maintenance of the Established Christian Church; as I value even life itself; I would make my voice heard, if I could, from every rock upon the shore of the Saviour and his God, and the words it should resound should be, NO POPEERY.

I would go into the conclaves of the Popish Bishops, where they concoct their secret statutes and their traitorous and cruel laws, and about in their ears, NO POPEERY.

I would go into their conferences with their priests, and while I saw them with their Deists' Theology and Canon Laws in their hands, holding their conclave to conceal their cruelties and crimes, I would lift up my voice, and in the name of the Holy God I would cry out, NO POPEERY.

I would go into the Ribbon-lobby, and lift my poor unhappy countrymen that their parish masters, instead of leading them, as they ought, to truth, and peace, and happiness, in time and in eternity, were leading them to guilt, and misery, and blood, and everlasting perdition; and I would make the Ribbon lobby resound with the cry of, NO POPEERY.

I would go into the House of Commons. I would look Percy in the face, and while I gave notice of a Motion to expel its pollution in the name of England, and of England's God, I would shout out, NO POPEERY.

I would go into the House of Lords. I would take with all deference the Report of their own Committee in my hand. I would appeal to them whether it did not furnish demonstration of the cause of our misery. I would

lay before them the authors and movers of the crimes they had detected; and even in the midst of that august assembly I would cry, NO POPEERY.

I would go into the Privy Council; I would tell the Papal Privy Council, that he must be of necessity a traitor, for he was not a traitor to his master, the Pope, he must be a traitor to the Protestant Queen of England, and I would cry, NO POPEERY.

I would go to the very footstool of the throne, and with a heart full of loyalty and love to our gracious Sovereign as any subject in her realm, prompted by those very feelings, I would tell her how her confidence had been basely dishonoured and betrayed by the men that ought to have laid down a thousand lives in her defence. I would remain before her Majesty, and at the sacred portals of eternal truth, for the defence of which her Royal ancestors were placed upon the British throne. I would remind her, that the throne that is founded on eternal truth alone can have mercy for his guilty soul.

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### BISHOP HUGHES CONFUTED.

Reply to the Rt. Rev. John Hughes, Roman Catholic Bishop of New York. By Kirwan. New York: Leavitt, Trow & Co. 1848.

Bishop Hughes made a great mistake in not writing Kirwan. His letters could not be answered, and anything written about them, and especially to their author, not being an answer, must be a failure. We presume there never was a case of controversy, in this country, where the advantage was so entirely on one side, or so unwarpedly on the other, as in the case of Kirwan. Kirwan is completely victorious, and Bishop Hughes is completely discomfited.

There are various legitimate methods of controversy. Kirwan, in the first instance, adopted one of the safest and the most effective. He undertook to explain Romanism in its practical operation on society. This he did simply, truthfully, and therefore powerfully. All that Bishop Hughes had to say, in his first series of letters, about the nature and authority of the Pope, was entirely beside the mark, as an answer to Kirwan. It had no tendency to counteract the impression made by his book. And as to the Bishop's second series, addressed to Kirwan himself, being a direct attempt to break the power of that writer's letters, the failure is only the more conspicuous. Kirwan has as usual Romanism on her weakest side. It is a monstrous system of conscious deception. The most absurd of Popish legends is more credulously adopted than the most sacred of priestly dogmas. He holds it to be impossible that the Pope should believe in the pretended miracles and legends of all sorts, which are constantly receiving their sanction. Do all the clergy of Naples believe in the miraculous litigation of the wondrous blood of the Virgin Mary? Do the Jesuits and Cardinals believe in the genuineness of the relics which their churches are filled with and which they encourage the people to reverence? It is not a priest or one bishop, who is guilty of this deception, but the whole hierarchy. It is built on "lying wonders," and the fall, bold declaration of the truth, even of what the Romish hierarchy know to be truth, would go far to destroy the whole system. We have never heard this facturing of the Pope, or any other principle than that of "pious frauds." We never saw any one who pretended that the priests themselves believe the legends they constantly sanction and circulate. We wish Kirwan would take up and press this view of the matter. Let him collect authentic accounts of the sanction given by the Romish authorities, in all countries, and even in our own times, to the most obvious and wicked impostures on the credulity of the people. The question must force itself on the minds even of the most bigoted, whether a system can be true which rests so extensively on known and deliberate deception.

### Arrival of the English Mail.

(From Willmor and Smith's European Times.)

#### NEWS OF THE WEEK.

Nothing could exceed the warmth and enthusiasm of her Majesty's reception at Leeds, this week, when she presented herself to the good people of that town, for the purpose of inaugurating their new Town-hall. Leeds, like most of the manufacturing towns which owe their origin to the woolen and cotton trades, has nothing to recommend it in the shape of architectural beauty. Its streets are narrow and irregular, the houses of every imaginable shape and height, and the spirit of discord might have reigned supreme when Leeds was designed,—if design can be traced in the motley group of human dwellings and big warehouses which meet the eye at every turn. The new Town-hall is a substantial and a noble pile, and the cost of its erection shows that the inhabitants, now that they have grown wealthy, have also become sensible of the unpicturesque character of the place, and desire to remedy the defect as far as they can. Of course, the Queen, from feeling and interest, is desirous of encouraging the feeblest spark of taste on the part of the great towns. It was this sentiment which attracted her to Liverpool and Manchester, three or four years back, and to Birmingham and Leeds during the present year. These country excursions are evidently gratifying to her feelings. In London her appearance is not a novelty, and although when she presents herself in public she is always favourably and warmly received, yet the reception appears cold and tame measured by the warmth of the demonstration which the loyal inhabitants of the provinces make whenever she comes amongst them. The united voices of two or three hundred thousand persons can emit a formidable volume of sound when the heart is in the work, and we can readily conceive the astonishment and pleasure of the Queen, on her way to the Town-hall, when this number of human lungs were exercised to do her honour. The whole arrangements appear to have been excellent, and the spirited conduct of the Mayor, Sir

Peter Fairbairn, has been the theme of admiration with all who have attended the celebration.

The quinquagesimo centenario of the new Reform Bill that the Cabinet will shortly be summoned to consider its details. This is being done with a vengeance. It looks like work, and it is a better solution than any we have seen of the Premier's motive for selling his racing stud. Five months must elapse before Parliament meets, and the two leading politicians have all that time before them for giving the new Magna Charta its final touches. "Sweet are the uses of adversity." The Tory party has been so long excluded from the sweets of office that a desperate effort will be made by it to retain the unexpected felicity. Will the new Reform Bill do it? Much will depend upon the spirit of the measure. It augurs well for the comprehensiveness of the scheme that Mr. Disraeli is so busy at the incubation. He was always an advocate for the Tories outbidding the Whigs in popularity, and he may have succeeded in imbuing his aristocratic superior with the same idea. It is said that a dissolution of Parliament in the coming session is resolved upon, in which case there must be something to "go to the country with." No man is better skilled than the Chancellor of the Exchequer in the use of a "good cry." He has now the opportunity of making one, and by and by we shall be enabled to measure the extent of his success.

The new Indian Council has at length been placed in working trim. At the first meeting the Council was divided into committees. Sir Frederick Currie, the late chairman of the East India Board, was appointed Vice-President of the Council. The Council is to meet once a week, and five members form a quorum. At the meeting on Wednesday Lord Stanley assumed the chair as President. Mr. J. C. Melville has been appointed to the office of Under-Secretary of State. Lord Stanley's appointments to the Indian Council have wronged the following admission from the chief supporter in the press of the late Palmerstonian Government:—"Nothing probably tended so much to the overthrow of the late Government as conviction on the part of the public and the House of Commons that patronage was abused for the purposes of private friendship and to meet the solicitations of aristocratic connections. We know not how far Lord Stanley's party may be pleased with the present proof of his superiority to such corrupt and debasing influences; but of this we are sure, that he deserves for it and will receive the approbation of every true friend of India and of every honest man in the country." This praise is not undeserved. Whatever the Derby Ministry may do in making or unmaking the reputation of its other members, the opportunities already afforded to Lord Stanley have placed him in the first class of practical statesmen. The manner in which he piloted this India Bill through the Parliamentary shoals with which it was beset is beyond all encomium, and he has followed up the line he has chalked out for himself by selecting as the nominees of the Government the best men he could find, irrespective of their political sympathies, or that they sat on the Ministerial or the Opposition side of the House.

Affairs are in a very unsatisfactory state throughout Turkey, and although we are told that much of the unfavourable news now stirring relative to the state of things there must be received with caution, inasmuch as it comes through Greek channels, and is therefore tainted, enough remains after this very liberal discount to show that that country is rapidly tumbling to pieces, and the prophecy about the "sick man" who the Emperor Nicholas communicated to Sir Hamilton Seymour, four or five years back, is on the eve of being realised. At Jerusalem fears are entertained that the terrible massacre at Jeddah will be re-enacted there. The Mahomedan subjects of the Sultan labour under the delusion that he is betraying the cause of Islamism, and hence their hatred of their ruler, and their anger at the Christians. Mr. John Bright's organ in the metropolitan press, alluding to the impending crisis, declares that if the European powers will settle beforehand what is to be done with the "sick man's" property—whether the Turks are to be driven across the Bosphorus. If they are, what new power is to take their place; if not, whether the preponderance is to be given to them or to the Christians." The whole affair is a melancholy commentary on a war which cost England one hundred millions sterling and fifty thousand lives, and France nearly as much treasure and still more men.

Some additional particulars have come to hand respecting the treaty with China, from which it appears that a series of deceptions were attempted to be practised upon Lord Elgin by the Chinese commissioners; but his lordship, now skilled in the falsehood and cunning of these Orientals, was on his guard, and turned the tables upon them cleverly. The treaty, it is evident, will meet the requirements of the case, but there is too much reason to fear that the very moment our force is withdrawn its terms will be repudiated. Our old friends, the Russians, are said to be very anxious to prevent France and England from having representative at Peking, like themselves, and we can readily understand this. Keying, who figured conspicuously as a peace-maker in the events of 1842, when Sir Frederick Pottinger concluded a treaty with China, has appeared on the scene during the late negotiations, but in the character of a Marplot, disliked and even hated by his two fellow commissioners. Keying, in the confidence of the Emperor of China, was possibly sent as a spy on the other commissioners, but he so overacted his part, and was detected by the allied authorities in such barefaced falsehoods, that they would hold no communion with him and he had been recalled to Peking.

### THE FLAW IN THE CABLE.

The most notable event during the week is the stoppage of the Atlantic cable—its refusal to work, although we ascribe by the papers which came to hand by the City of Washington, on Tuesday evening, that at the end of last month the excitement respecting the successful laying of the cable had not abated in New York, nor had the

celebrations in honour of that triumph worn themselves out. A gentleman named Whitehouse, "one of the four original promoters of the Atlantic telegraph," and who appears to have had the management of the cable, at Valencia, from the time that it was laid down to the time that he was prominently dismissed from the company's service, has written a letter to the newspapers, in which he brings serious charges of neglect against the directors of the company. Mr. Whitehouse says, "As early as the fourth day after the landing of the cable at Valencia I felt it my duty to urge in the strongest manner upon the directors the immediate necessity for protecting the head end of our light and fragile cable, warning them of impending injury, and of the certain interruption of communication which would ensue therefrom. Of this no notice was taken by the directors." Mr. Whitehouse then proceeds to state that, as he was left in responsible charge of the cable at Valencia, "without support or advice, without the assistance of the engineer, and without the aid of a single electrician," he was obliged to attempt the raising and repairing the faulty part of the cable, "by which free intercommunication with Newfoundland was re-established. Mr. Whitehouse, who seemed to have been formerly treated by the company as if he is an authority on all matters connected with electricity, as his instruments have been used at Newfoundland for the transmission of the messages, and Dr. Thomson, the dinner to Sir Charles Bright, when the Lord's tenants of Ireland were present, spoke of him in these terms:—"Electricians doubted the possibility of sending the current through a wire of 2000 miles long, and submerged in the sea to the depth of more than two miles, not the genius of a great man anticipated the difficulty, and Mr. Whitehouse they must look as the man who had removed the barrier between England and America."—says, in the communication condemning the spathy of the directors respecting the cable, "Ireland the cable was exposed." "There is little real cause for anxiety, nor is there necessarily, as far as I am at present aware, anything in the obstruction calculated to damp the most sanguine hopes of ultimate success." "It is apparently no more than a repetition, from continued exposure to the same causes, of the fault or injury, already once removed, and which ought, by this time, so far as circumstances admit, to have been prevented or rendered impossible."

This is consolatory, as far as Mr. Whitehouse's opinion goes, but the real remedy is a second cable, or, better still, a number of additional cables, and this can only be done by fitting up and employing the Levantian in the work. The best scientific explanation of the existing difficulty about the cable which we have seen is this:—"The current which may be great intensity, as it leaves Newfoundland, becomes much weaker as it reaches Ireland. As it leaves Newfoundland it would perhaps paralyse you, as it nears Ireland you might take it with impunity. Now, if there is interruption or leakage, not a total stoppage, but the electrical current near Ireland, the current sent from Newfoundland to Ireland might suffer a great diminution of intensity near its destination, and yet be strong enough to make its way manifest to the receiving instrument in Ireland." On the other hand, the current sent from Ireland to Newfoundland, suffering a great loss of intensity near its starting point, might not, after its diminution of intensity, be able to record its presence at Newfoundland. "The defect on this side is evident from the fact that although no messages are received from Newfoundland, messages are sent there, as appears by the contents of the American papers, and this seems to be the case in all instances of the disaster being the one assigned by Mr. Whitehouse. Last week we made some remarks on the absence of the Lord-Lieutenant from the banquet given to Sir Charles Bright by the Corporation of the City of Dublin, because Cardinal Wiseman was present, although his Excellency had long previously accepted the invitation. Lord Eginston seems to have felt that his conduct was liable to serious criticism, for he then said in his speech at the Killarney complimentary to Sir Charles Bright,—"I am most grateful for your having given me an occasion to assure you of the heart-felt interest which I take in the country first, and then in the city of Dublin, and to show you that my conduct on a late occasion in Dublin was not caused by any lukewarmness on my part, or any want of desire to encourage that enterprise by every means in my power, but that I was unwilling to absent myself on such an occasion, either from any personal hostility or from any sectarian bigotry. It is not one who knows me well for a moment, and who has seen me in the city of Dublin, who would be so ready to ascribe to me such a course. I am able to speak my feelings to the people of Ireland, I beg to assure those who have not hitherto known me that most of the time I have spent in Dublin was not caused by any lukewarmness on my part, or any want of desire to encourage that enterprise by every means in my power, but that I was unwilling to absent myself on such an occasion, either from any personal hostility or from any sectarian bigotry. It is not one who knows me well for a moment, and who has seen me in the city of Dublin, who would be so ready to ascribe to me such a course. I am able to speak my feelings to the people of Ireland, I beg to assure those who have not hitherto known me that most of the time I have spent in Dublin was not caused by any lukewarmness on my part, or any want of desire to encourage that enterprise by every means in my power, but that I was unwilling to absent myself on such an occasion, either from any personal hostility or from any sectarian bigotry. 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