The Protector.

AND CHRISTIAN WITNESS.—A FAMILY JOURNAL.

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

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KIRWAN'S LETTERS TO BISHOP HUGHES.

SECOND SERIES.

LETTER VIII.

The Destiny of the Papacy.—Its Growth.—Its History not yet written.—The Reformation.—Reasons for the Extinction of Popery: 1. Incapable of Reformation; 2. Its Reformation impossible; 3. Opposed by the Intelligence of the World; 4. By its Piety; 5. The Causes which gave it Origin passing away; 6. Its Extinction ordained; 7. How it is to be done.

My dear Sir,—In my last letter I brought to a close the chief objections which prevent my return to your Church. As they bear, at least, upon my own mind, you and all men will say that they are insurmountable. If I have misstated any of your doctrines—if I have magnified any of their absurdities, I have done it ignorantly; and if I have uttered a sentence that could have been avoided in the discussion, and that can be interpreted as personally offensive or disrespectful to yourself, I withdraw it. I feel not ashamed of you as a countryman; I respect your character, and the only feeling in my soul in reference to you is one of deep—I might almost say, agonizing regret that you should lend your talents, character, and influence to the sustaining of such a system of delusion as is popery, which I deem equally at war with the Bible, and with the common sense and best interests of men. However much or little value you place on this avowal, it is made in sincerity. In the present letter, which will close those addressed to you personally, I will ask your attention to *some considerations bearing on the ultimate destiny of your Church.*

The growth of your Church has been like that of the mustard-seed—small in its beginning, but gradually unfolding, until its branches overshadowed the world. It took centuries, and generations of men endowed with all the deceivableness of an unrighteous policy, to perfect its despotic unity. Corruption was introduced so gradually as to create no general alarm; and the truth of God was so mixed up with the traditions of men as to take away the power of the truth, and as to rivet upon the world the traditions of men as the commandments of God; and the whole system was so adapted to the tendencies of our fallen nature as to gain easy access for it into barbarous and semi-civilized states. From being an ally of the state, it rose to the government of the state. It put out, first, the lights of civil, and then of religious liberty. By it kings reigned and princes decreed judgment; and by the silent and gradual deposit of corruption and power, your Church rose, a vast form, and complicated of superstition, error, and tyranny, shutting out the light of heaven from the mind, and the hope of heaven from the soul, and filling the world with the gloom and terror of its despotism. Oh, sir, the history of your Church, from the seventh to the seventeenth century, is yet unwritten. Much has been revealed, but the one half has not been told us; nor will man ever know, until the day of final revealing, a tithe of the miseries and woes which it has inflicted on our race. When the pall of darkness which now conceals them shall be drawn aside, and when, in all their crimson hues, they shall be exposed to the gaze of a collected universe—when the martyrs from the "Alpine mountains cold," and from the vales of Piedmont, and from the dungeons of the Inquisition—when the Huguenots of France, and slaughtered Protestants of the isles and the continents, shall rise up and testify against her, where can popes, prelates, and priests then find a hiding-place? The rocks and mountains, disregarding their cries, will not fall upon them, nor hide them from the face of an angry God.

The world bore the burden of the despotism of your Church until it could be borne no longer. The Reformation ensued; and because God was in it, the combined efforts of popes, emperors, kings, and prelates failed to arrest it. All the elements of superstition, and of depravity, and of selfishness, and of cupidity, and of civil and ecclesiastical power, were moved to their deep foundations, and were combined with unsurpassed skill to prevent it, but in vain. The nations broke the heavy yoke which your Church had placed upon their necks, and indignantly cast it away. And from that day until this the conflict has continued between Protestantism and popery, between the law of Christian liberty and of papal thraldom, between the principles of an open Bible and the free access of the soul to God through a Mediator, and of a closed Bible and the religion of sacraments, and ceremonies, and priestly interferences, without meaning, measure, or end. It must be confessed that, in this conflict, your Church has retained its ground with great art and skill, and that, after three hundred years of hard fighting, it yet is in the field, and with a fearful array. But what is her destiny? Is she to rise again to her former power, and to tread out the liberty of the world, and to send us all to school again to muttering monks, and to open hell to all who decline her authority, and to admit to heaven only those whose great faith or greater ignorance receives all that she teaches? Sir, I have no fear of this. I am most firmly persuaded that your Church is destined to total extinction. And permit me, in the briefest manner, to state to you a few of the reasons which sustain me in this belief.

1. Your Church is incapable of reformation. What may be reformed may be preserved; but the diseased body that allows no purgatives to remove its fever, and no stimulants to quicken its decaying organs, must die. And your Church is just such a body. Because infallible, it has never fallen into error in doctrine or in practice, so that what it once believes and commands is always true and is always binding. Infallibility forbids reformation. Here, then, is the position which it holds before the world—an infallible Church—its sense and nonsense equally true and important—and because infallible, incapable of reformation! And, in my opinion, it is well it is so. This very position will hasten its overthrow. How soon were the waters of the sea made the winding-sheet of the Pharaoh that, amid the wonders which were wrought around him, refused to lessen the burdens of Jacob and to let Israel go! Old Baxter was in the habit of saying, "What will not bend must be broken."

2. Even if the doctrine of your Church permitted reformation, any reformation is impossible save that which ends in its extinction. I refer, of course, to a reformation of your *system*, and not to that of individuals. How can your doctrine as to the Pope's supremacy be reformed save by its utter abandonment? How reform your transubstantiation—your Purgatory—your penance—your extreme unction—your praying to dead men and women—your relic worship? No reformation of these things is possible. How can they be reformed? If they can not be, they must be abandoned; and if abandoned, where is your Church? Gone, like the fabric of a vision, which leaves not a wreck behind. And again I say, it is well that it is so; these things will hasten its overthrow.

3. The intelligence of the world is in opposition to your Church. The mind of man, wherever enlightened and permitted to act freely, is opposed to it. The most enlightened, the most commercial nations are anti-papal. The literature of the world is against it. The genius of history is revealing its past wickedness; the genius of romance is holding it up to ridicule by its magic creations; the genius of poetry is rehearsing its cruelties in undying song; nor do I now remember a living apologist for popery, out of the ranks of your priesthood, worth naming, save Chateaubriand, whose eloquent work, "Genie du Christianisme," is much more of a romance than a serious apology for your system; and all this while the historian, the poet, the novelist, the essayist, the penny-a-liner, the grave quarterly, the lighter monthly, the laughing weekly, are out in opposition to it.

4. The prayers and the piety of the world are against it. I assert this as a rule which has its exceptions—exceptions within the pale of your own Church, where, I believe, in spite of your system, there are some of whom the world is not worthy. But from tens of thousands of hearts in every land upon which the sun shines, the prayer is daily ascending that popish superstition may come to a perpetual end. And God is a prayer-hearing God.

5. The causes which gave rise to your Church are rapidly passing away. Popery, you know, for the most part, rose in times of great ignorance. As the art of printing was unknown, the Bible was but little circulated. It required almost a lifetime to transcribe it, and a large fortune to purchase it. Hence your priests could teach almost any thing for divine truth, because the people had no Bible by which to test their teaching; and having enormously multiplied, for doctrines, the commandments of men, it became your settled policy, as far as possible, to suppress the free use of the Bible. This is all over with you; and the Bible will be soon in every living language and among all people. And the ignorance of those ages in which the foundations of your Church were laid is passing away. The schoolmaster is going into all the earth; and, with an instructed mind and an open Bible, the priest will not be long endured as a substitute for the preacher, nor the saying of mass for the proclamation of the glorious Gospel of salvation. Despotic governments, too, which lent the power of the state to the priest to assist him in riveting the chains of bondage on the people, are becoming more free. In many nations they have passed, in many more they are passing away. The old feudal system and popery formed the upper and the nether millstone in the mill in which the people were ground down to the state requisite to suit your purposes. One of these stones—the feudal system—is broken. It will require all your wits to go on grinding with the other.

In addition to all this, intercourse among the nations is rapidly increasing. By the power of steam the most distant people are made neighbors, and by the application of magnetism the thoughts of men are made to travel round the earth with a velocity far surpassing that of the sun. That stagnation of the mind, and of the mass, which is the true element of popery, as of all superstition, is broken up; and at the prospect of a steam-engine whistling through Italy on a railway, Rome is alarmed. And thus the causes which gave rise to your Church, and whose continuance for so many ages enabled it to maintain its fearful pre-eminence, are rapidly passing away. It would seem as if, for the last four hundred years, *every thing* was operating against her. The sacking of Constantinople, the discovery of the art of printing, and of the mariner's compass, and of this new world, the Reformation by Luther, the firmness and the weakness of princes, the periods of war and peace, the passing away of old and the rise of new dynasties, the virtues and the vices of popes, prelates, and priests, their learning and their ignorance, bloody and bloodless revolutions, the pragmatic sanction of Charles VII., the revocation of the Edict of Nantz by Louis XIV., the irruptions of infidelity, and the revivals of true religion, all, all have been directed by the hand of God so as to weaken the foundations, and as to hasten the desired period of her final fall.

6. And more than all this, it is my strong conviction that God has ordained the total extinction of your Church. I will not detain you, sir, nor my readers, with any dissertations upon the prophecies bearing on this point; this would be aside from my object. John, when rapt in vision in Patmos, informs us that Babylon "shall be utterly burned with fire," and calls upon God's people to "come out of her," that they might not be partakers of her sins, nor receive of her plagues. And Paul tells us that the Lord shall consume "that wicked" with the spirit of his mouth, and destroy him with the brightness of his rising. And by "Babylon," and "that wicked," I believe Paul and John meant the papal Church. It has already lost its civil power. Once she could dethrone kings, and absolve subjects from their allegiance: now, in a civil point of view, there is no weaker power on earth. Metternich can send his Austrian troops into the States of the Church without fearing the least injury from the successor of Gregory the Great! How is the mighty fallen! Ronge, in Germany, excited to opposition by the impositions of the "Holy Coat of Treves," has led out one hundred thousand from the yoke of your Church, and all that his holiness can do is to bear it. Even in the city of New York, the resolute Germans are flocking out from the care of Holy Mother, and all that you can do is to flourish your crook, your keys, and your crosier around the altar of St. Patrick's, without the least power to stop one of the wandering sheep; and the more you strive to stop, the more determined are they to leave your fold. The temporal power of your Church is gone; the spiritual is fast going after it; and the time will soon be here when the pen of the historian will write, THE CHURCH OF ROME WAS, BUT IS NOT.

How this is to be done is a question of some importance, and upon which I have my own opinions. A careful looking at past providences may cast some light upon the future, and inspire hope or fear, according to the relation we sustain to God and his Church. You know, sir, the way in which God treated Pharaoh and the Canaanites, and how he blotted out the nations that opposed the progress of his people. You know the way and manner in which he broke up the Jewish Church and state for their opposition to Christ and his Church. You know how the Reformation progressed, from small beginnings; until it opened a new epoch in the world's history; from what was considered a little ecclesiastical gladiatorship, until kingdoms were shaken; until thrones, cemented by ages, were convulsed, and tottered to their base; until hostile armies met in deadly combat, and fattened the earth with the blood of the papist and the Protestant. God has the control of all agencies to accomplish his will. Much will be done for the extinction of your Church by education; much by the general influence of learning; much, very much by the circulation of the Bible; much more by the simple and fervent preaching of the Gospel to the masses, as did Luther; and much by the direct agency of Him in whose sight the nations are as a drop in the bucket, and who will overturn and overturn until He shall come whose right it is to reign.

These, reverend sir, are, in brief, my reasons for believing that your Church is destined to utter extinction. No reasons can be drawn for its future continuance from its continuance until now. If your people had not been papists, they might have been pagans or infidels. The Canaanites remained a long time in the land to perplex the Jews. Paganism continued for ages in the Roman world after its conversion to Christianity; yet both became extinct, save as paganism has been perpetuated by your people. Nor can any argument be drawn from the occasional conversions to your communion which are now occurring. You know that in ages past some Christian ministers relapsed into idolatry; and that, during the French Revolution, some of your bishops, and many of your priests, went over to infidelity. You must lay no flattering unction to your soul from arguments like these. Your Church is opposed to the truth of God, to the people of God, to the will of God. The shed blood of the martyrs is crying to heaven against it. Its extinction is certain, and may God hasten it in his own time and way.

With the most sincere prayers for your spiritual and eternal welfare, I remain, with respect, your fellow-countryman and fellow-sinner, KIRWAN.

THE EVIL OF FICTION.—It is often forgotten that many of even the best works of fiction labour under a fault which, although negative, is yet real and exceedingly serious. This is, that they inculcate morality, without reference to religious principle. They represent the highest traits of moral excellence as frequently exercised under very trying circumstances, and yet make no reference to what is the only possible basis of such excellence. It is wrong, both in taste and in morals, to inculcate virtue and yet say nothing of that which is its main spring; to trace vice to something else than the want of the fear of God; to represent a radical change of character as wrought by an agency less than that of the Eternal Spirit or to derive consolation under trial from any other than the One Great Source. The young are taught a most pernicious lesson when they are led to believe that noble, disinterested, thorough-going virtue is to be gained by any means short of communion with God.

A GREAT SECRET SOCIETY AGAINST ALLOWING THE BIBLE IN SCHOOLS.

Correspondence of the Albany Statesman.

NEW YORK, May 17, 1858.

Those who remember the religious feeling which met and finally overwhelmed the myrmidons of Roman Catholicism some years since, when they attempted to exclude the Bible from our common schools by *force* and enactment, could not then have believed that the Roman Catholic Church would ever again make the attempt.

Recent events have brought to light some developments of a startling character, fearful to contemplate, and almost exceeding belief; and was not my informant unimpeachable as a man of truth and character—with no motives of pecuniary or political aggrandizement—I should not give these revelations to the world, and ask for them a careful perusal, with a challenge to disprove them in any one single particular.

It is very generally known that at a meeting of the School Trustees of the Fourth Ward in this city, held some two weeks since, a resolution was adopted by them, *excluding the Bible from the Schools, and forbidding its use hereafter.* The Press of our city, with but one or two marked exceptions, united in condemning the policy of this action, while the public at large received the announcement of this new outrage with universal indignation.

It is only the beginning—the end is not yet.

It is proper that I should preface my statement with a few words of explanation.

My informant is a foreigner by birth, educated a Roman Catholic of the most bigoted description. He has been and was until very lately in the confidence of those high in authority in the Roman Church. He was a passive spectator and participant in the scenes and "circles" I am about to describe, and so far as it was possible, he has furnished me an examination of the documentary proof to substantiate his statements.

There exists in this city a secret oath-bound organization, composed of the select of the Roman Catholic Church, of which Archbishop Hughes is the head, called the "Circle of Jesus:" priests and laymen of any influence are *selected* from the masses and initiated into its mysteries. It has for its object the political advancement and civil supremacy of *the* church; its members are sworn to obey any orders which may emanate from and "by authority," at whatsoever sacrifice of life and property may be necessary to secure the desired end. Members of different political parties are connected therewith, and while professedly earnest in the support of party principles are in reality laboring under the direction of this unseen influence.

At the proper time I will state several circumstances which may serve to explain away many incomprehensible movements which have attracted general attention, and for which no explanation has ever been given.

The "Circle of Jesus" has been organized nearly three years, and now numbers quite three thousand of the most energetic and influential members of the Roman Catholic Church. There is no limit to its sphere of action within the States of New York and New Jersey; members are received from any portion of either of the two States. John † Hughes, Archbishop of New York, is the Bishop of the "Circle." A Board of twenty-one Counsellors, elected for three years, seven each year, perform all the executive business of the "Circle," and no action of any kind is taken without the concurrence, first, of two-thirds (fourteen) of the Counsellors, subject to the approval of the Bishop.

The Treasurer (an influential banker in Wall-street) can make no disbursements save by order of the Bishop.

No person can be proposed for membership without the approval, first, of the Bishop.

No changes, modifications or alterations in the organization of the "Circle;" no movements, civil, religious or political, can be set on foot involving the aid of the "Circle," without the entire concurrence of the Bishop.

They are possessed of pass-words, signals, signs of recognition, of distress, oaths, obligations and all the usual (and unusual) paraphernalia of a secret society, a review of which reveal the master-hand of one well fitted by learning and experience to shape the course of action and define the policy of such a combination.

I need not say *who* that master-ruling spirit is.

I will pass over that portion of the preliminary arrangements taken, and so necessary to secure the admission of a person to the "Circle," except that I may state that one vote, except the Bishop again aprove of the candidate, is sufficient to exclude him forever from the "Circle."

That portion of the initiation or "introductory" (as they term it), to which I desire especially to call the attention of American citizens, is the infamous oath and obligations taken by each and every member of the "Circle of Jesus." It makes one's blood run cold to think that men of intelligence and standing in society; men in whom the public have repeatedly placed the greatest possible confidence in various different ways; men whom we are accustomed to respect and honor; I say it makes one shudder to think, aye! and know, that they have bound themselves by oaths and obligations to obey the behests of one man, no matter if in so doing it they deluge the land of their birth and adoption in blood, or forever destroy (were they possessed of that power) the very existence of our institutions.

The "Circle of Jesus" always sets in the morning, when members are initiated in the presence of at least three of the Counsellors and the Bishop. The meetings are held at some of the numerous Catholic churches in New York, Brooklyn or Jersey City, to secure the greatest possible secrecy, and remove all suspicion as to the object of the gathering. The church is close against all comers save such as can give the necessary signs and pass-words. They (the signals, &c.,) are changed once in each month, and to secure the active cooperation and strain attendance of each member at the meetings, no one thing to attend (unless by reason of sickness—due notice of which must be given to the Bishop) can receive the new signs, &c., for three months, and then only by subscribing to all the rules and regulations laid down in such cases. This to secure the "Circle" against all possible treachery on the parts of its adherents.

The form of the "introductory must be profanely sublime, and well calculated to strike terror to the hearts of the credulous and bigoted Catholics.

THE INITIATION OR "TRODUCTORY."

After a person has been "receed," he is notified by the Archbishop, John † Hughes, in personal interview, of the fact, and notified when and where present himself for further advice and direction.

After having complied with several preliminary forms, he is led to the altar of the church, in which burning incense is ascending, accompanied by the usual display of lighted candles, priests in full dress, &c&c. The Bishop of the "Circle" (as in the case of my informant), arrayed in his robes, advances to the kneeling candidate, and—placing his hand upon his head—utters a short prayer. The object of the ceremony is then briefly explained, a short and, of course, imperfect sketch of which I can only give:

"The necessity for an organization of the true and faithful adherents of the Catholic Churches led to the formation of a Society composed exclusively its members; you (the supplicant) have been chosen from the many on account of your worth and influence in the world around us. Indiscretions committed by over-zealous friends, ill-timed exertions on the part of our adherents, have endangered our standing, and imperilled the influence of the Church. This Society will guide and control in all cases the civil and political policy of our Church in America; we here all else to our Father the Pope and our Heavenly Master. We know your fidelity and self-sacrificing devotion to our cause, and for which reason we have chosen you one of our number. We exact a solemn oath from you, in the presence of the Most High and these your brethren, the necessity of which is a voluntary, self-imposed one.

"That oath we will now administer."

The candidate kneeling, with the hand upraised, while pressing the cross to his lips, repeats word for word after the Bishop the affirmation.

As far as can be ascertained, the oaths are not in print, being committed to memory by the officiating Bishop, and the attempt to reproduce them paper from memory must of course be exceedingly difficult. A mere outline, which is all I can give you, must be submitted for any one. I was forced to admit I had heard enough.

OATH—DECLARATION BY THE BISHOP.

"We, a Bishop of the Church, by the authority of God Almighty, the Father, Son and Holy Ghost, and of the Holy Canons, and of the undefiled Virgin Mary, Mother of God, and of the Heavenly Virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims and Seraphims, and of the Holy Patriarchs, Prophets, and of the Apostles and Evangelists, and of the Holy Innocents, who in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs, and the Holy Confessors, and all the Holy Virgins, and of all the Saints, together with the Holy and Elect of God—do by this act of ours in this House of God, this Holy of the Holies, absolve you from all sins of omission or commission, and cause you to be undefiled from sin. We give you the Holy Ghost, and by the token of the Holy Cross, which, with the body and soul of Christ, will make you worthy to become a powerful instrument for the protection of our Church on earth."

The party then bow to the earth, and, with his forehead touching the ground, repeats this fearful oath:

"I, in the presence of God Almighty, and his chosen on earth, do solemnly swear to fulfil in each and every particular, the conditions of this oath—voluntarily taken and subscribed to by me.

"I swear to keep the secrets that may be given to me.

"I swear to respect and obey their requirements.

"I swear to labor for its good.

"I swear to a willing acquiescence of all its obligations.

"I swear to recognize the head of this 'Circle' as my adviser and director in all things appertaining to my civil and political rights and actions.

"I swear fully to be guided by the Grace of God through his chosen in everything temporal or spiritual, and I will obey every demand upon me by the willing sacrifice of life, health, honor, character and property.

"And if I fail in any one particular to observe and obey such orders, directions, requirements and obligations, may the Father in Heaven curse me and mine; may the holy and eternal Virgin, Mother of Jesus, curse me and eternally damn me unless I repent and make satisfaction for all shortcoming.

"I promise to labor for the welfare of the Church in America and seek her advancement and obey her necessities.

"I promise to use every faculty of mine; every pecuniary or political advantage I enjoy; to use every exertion and perform any act; all—and as much more as maybe for the good of our dearly beloved Church.

"I will neither spare life, property, health, standing in society, institutions, laws, Governments, whether my own or that of another, if the Church require it.

"I will respect no oath or obligation of any kind or of any nature, in conflict with this obligation; and shall consider all other and conflicting affirmations as null and void, and of no moral binding effect upon me, if the Church require it.

"I swear never to testify against any member of this Society, to his injury, in any Court of Justice; and I furthermore promise never to acknowledge the existence of this 'Circle,' under any pretense or for any purpose whatever.

"I promise to conform, in each and every particular, to all the rules and regulations of this 'Circle,' and never to attempt any alteration, or seek any change, without the assent of the Bishop.

"I am a disciple of the 'Circle of Jesus.'"

As I stated in the outset, my version is necessarily imperfect; but so far as that imperfection extends, it detracts from and adds nothing to the infamy of the Roman Catholic oath.

I leave the reader to pass his own comment upon it, for no language of mine can add to its infamy.

The "Circle of Jesus" is thus constituted the bulwark of Roman Catholicism in America. The Roman fortress is to be guarded against encroachments by a "Circle," whose members are sworn to disregard our laws; sacrifice our lives, and property, and honor; tamper with our institutions, violate the sanctity of our Halls of Justice, and deluge our streets in blood, "*if the Church require it.*"

Can bigotry and hatred lead men much further than this?

Do the days of the Inquisition furnish a blacker record of Roman Catholic "rule or ruin," than is revealed in the Nineteenth Century in Free America? Can a man conceive of greater infamy and ingratitude? and that, too, from men who enjoy the greatest toleration of religious sentiment, and whose countless edifices are protected by our laws.

Already this Black Band have begun their work of infamy in the Fourth Ward of this city, by excluding the Bible from the Common Schools of that Ward. At a meeting of several prominent members of the "Circle," held at Saint Peter's Church in Barclay street, on Sunday, the 4th day of April last, and at which meeting were present four school officers of the Fourth Ward, it was determined that no Bible should again be read there.

Several members of the Board of Education of this city and Brooklyn were also present, and it was determined, if the Board of Education should be appealed to, that no action should be taken and thus virtually concur in action had by the local Board. Such a contingency did arise, and a resolution of inquiry was laid on the table. The public can readily ascertain the name of the maker of that motion and judge for itself who one of the parties were present on the occasion I refer to. All our daily papers, except the *Herald*, contained that information.

The "Circle of Jesus" has labored ever since its organization to obtain the control of our Board of Education, and thereby receive the management of the Common Schools. I shall be prepared at some future day to show what they have done—and how, and what they intend to do if possible—and how.

It becomes a serious question for the American people to consider (and that too in a deliberate and impassionate spirit), whether they will build up and support a system of universal education which knows no God and deliberately banishes religion, and prescribes all the religious sentiment as inimical to his growth and progress.

Shall we educate a generation of infidels, who may scoff at God's laws as well as man's? Or shall we educate, as an auxiliary to Catholicism, the children of parents who would rather see their offspring perish and die than they should know the Christian's God, and the Christian Bible.

A MEMBER OF THE CANADIAN PARLIAMENT EXPELLED.—A member of the Canadian House of Assembly, Mr. John O'Farrell, was unanimously expelled from his seat on the 12th instant, for election frauds. He was from the county of Lothiniere, and under the law, is incapable of being re-elected for fourteen years. The Parliament has also disfranchised his county, the disfranchisement to continue until proper steps are taken to secure a peaceful contest. Mr. O'Farrell has been proved to have been guilty of extraordinary frauds. Being unsuccessful in an attempt to bribe the returning officer, the poll-book of the parish of St. Sylvester was seized by his friends on the second day of the election, and under his direction, names were added in sufficient numbers to secure his election. The clerk was then forced to certify to the correctness of the book. Although the Canadian Parliament has now been in session several weeks, very little in the way of business has yet been done, on account of the great number of contested seats, one-fifth or one-sixth of all the seats in the House being contested. There are several other aggravated cases, but none, it is supposed, so bad as the one mentioned above. The Toronto *Leader* says this is the first time that a member of the Parliament of United Canada has been expelled.

FARM HORSES.—A full allowance of oats for a farm horse is fourteen pounds per day. This may be divided into three feeds—in the morning, noon, and evening. During winter, farm horses ought to have a warm mash at least three times a week. This consists of boiled turnips and chaff, and boiled barley or oats, and is given on their return from work in the evening. Horses are very fond of this kind of food.

Capt. Harrison of the *Leviathan*, writes that he hopes to be in Portland with his vessel in the latter part of next June, and that he proposes to remain there with her seven weeks.—*Halifax Chronicle.*

BAD BOOKS.

There can be no hesitation in laying down the rule, *Books should be rejected which are bad or useless, or even below mediocrity.*

1. Bad books are abundant. They "go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs." Of making bad books there is in our time no end; never was there such a propagandism of evil reading. Omitting those which invite the criticism of the police, we have books of error, of heresy, of scepticism, of infidelity, of scoffing, of blasphemy, and of atheism. The old English and French deists are reproduced with new forces of vastly greater danger and reduction from young England and young Germany. Those are not the most fatal which are the grossest. To posion an enemy, wily malice will ply him with "poppy and mandragora, and all the drowsy syrups of the world." And such are the infidel books which come to us in the guise of a popular fiction or poetry. For example, the ignorant creatures who innocently try to comprehend the involved and intricate strophes of Percy Bysshe Shelley, scarcely know, even while the volume is in their hands, and they are lulled with his soft music, that as an atheist he is worse than Paine; that in that very volume he scouts the idea of a God, raves against the institution of marriage, laughs to scorn chastity as a virtue, blasphemes the miraculous conception of our Lord in language which we dare not quote, and traces the misery of mankind to what he calls "the accursed book of God." I charitably believe that those young misses, whose saloons are graced by costly copies of Shelley and Don Juan, have contented themselves—no unusual practice—with the cover and the gilding of the volume.

Bad books are unfortunately of wider range than those which inculcate infidelity or paint voluptuous sin. The cheap, frail pamphlet—editions of idle romances, notable for its dead level mediocrity—a literature peculiar to our day, in which great and famous but unprincipled publishers and booksellers purvey to the least intellectual and most illiterate portion of the reading world, are recognized by their very integument, and the yellow or tawny cover is seen lurking under the pillows, on work-tables, or wherever consciousness of ill-spent hours leads to concealment. The world is so full of injurious and corrupting works, that a decision should early be formed to shun them all as you would shun a scorpion.

2. Useless books are innumerable. It is not enough to shun those which are shameful and flagitious. Our life in this world is but a brief period, abridged at either end; when longest, greatly interrupted, and often abruptly cut off. Why among tens of thousands, should a man select those which can do him no good?

3. Inferior books are to be rejected in an age and time when we are courted by whole libraries, and when no man's life is long enough to compass even those which are good and great and famous. No man can do his friend or child more real service than to snatch out of his hand the book that relaxes and effeminates him, lest he destroys his solids and makes his fibre flaccid by the slops and hashes of a benefactor who instils the principle that no composition should be deliberately sought which is not good, beneficial and above mediocrity.—*Rev. Dr. J. W. Alexander.*

RAGGED KIRK AND SCHOOL AT ABERDEEN

PRIVATE LIFE OF THE QUEEN AT BALMORAL.

The following pleasing account of what may be called the inner life of royalty at Balmoral, was given at the annual conference of the Evangelical Alliance in London, by Mr. J. A. Wilson, of Aberdeen: He said that a Ragged kirk and school were originated in a little room, which was rented at 1s. 6d. a week. At length they got professors of the Free and National churches to aid in the work; so he thought they ought to try and get the patronage of royalty. He wrote to her Majesty an account of what he was doing, and her Majesty sent him a letter expressive of her gratification at the objects of his labours, and the success which had attended them, and inclosed a cheque for £20. Two years and a half afterwards he was commanded by her Majesty to report the progress he had made in the interval; and he sent up a statement, especially answering the inquiries which her Majesty had made, as to whether he was doing anything to promote the education of the poor children of the district. He gave an account of the school in which the children paid a penny a week; and her Majesty sent him down £25 towards the expenses of it. In 1850 he formed these poor people into a Christian church, which now numbers nearly a hundred members. They built a little kirk of wood, and, on reporting progress to the Queen, her Majesty sent him £50 towards the expenses. When the Queen went last to Scotland, three hundred of these poor people turned out to greet her; and they were honored by the gracious smile of their sovereign. If he were to tell them half what he knew respecting the movements of the Queen in Scotland, the Christian people of this country would have a higher opinion of her Majesty's religious character than many of them had. The fact was, that the gay side of the Queen's character was constantly brought under notice; but of the other aspect of it they heard little or nothing. He could tell that *there was not a family in Balmoral which had not been visited by the Royal Family, and supplied with the sacred scriptures where they did not possess them;* and he spoke in feeling terms of the very affectionate interests which the Princess Royal took in the poor people of that locality. He referred also to the number of Evangelical Ministers the Queen had commanded to preach before her in the little church of Crathie, a very humble edifice, which hundreds of London Christians would hardly like to enter. With respect to his Ragged Kirk, they had an average attendance of from three to five hundred every sabbath. They had a Penny Bank, in which these very poor people had deposited £1,800 in three years.

The kindness of heart and womanly sympathy of her Majesty is thus brought out in another light by the following anecdote: When Jenny Lind first sang in private before the Queen, she was accompanied by the Queen's pianist, who, as connected with a rival theatre, played some tricks, which annoyed Jenny exceedingly; this the quick ear of her Majesty—who is an excellent musician—instantly detected; and as Jenny stood up for the second song, she motioned the pianist aside, saying quietly, "I will accompany Miss Lind," which she did to perfection. How perfectly does this little incident accord with the characteristics of kindness, benevolence and tact for which her Majesty is remarkable.

CONDITION OF SPAIN.

One of the Madrid journals dilates upon the unfortunate condition of Spain, a land groaning under its fertility, its plains and mountains hutching in their loins iron, mercury, slate, coal, and other minerals, which she is content to purchase at immense cost from France and England. A ton of coal costs in Madrid abot 750 reals, or upwards of seven pounds sterling, and yet coal fields extend to unknown depth and extent through the province of Castile. Chalybeate waters, rusting the rocks from which they emerge, reveal the presence of iron below, and mercury is known to abound in many places. And there they remain in the earth, and were they extracted from their resting-place they must remain at the mouth of the pits, as railroads are scarcely known here, and in too many places bridle-paths are the sole means of communication between vast tracts of country. But who will listen to the lament of Spain, when she has in her hand the remedy for the disease? A portion of her population is the prey of the priesthood, steeped in abject superstition and bigotry; the majority, on the other hand, are infidels, driven into disbelief by the scandalous licentiousness which they behold in those who affect charity and chastity. But the reins of power are in the hands of those who own the dominion of the priests, and the priests, true to their traditional policy, oppose the construction of roads, and teach that the shrill whistle of the steam engine is the hiss of Satan. In the *Diario* there is a strange controversy respecting the liberation of *los mecanicios ingleses*, *Watt-y pewk*—Watty Pewk signifying Watt and Park; and, after all, the Spanish version of Mr. Park's name is preferable to that of the French papers, which insist in calling him Pareke. The Neapolitan papers long since Italianised him into Pareo; and the Genoese, with