carnal reason heave up, and interpose to eclipse thy comfort from the approaching deliverance? Judge not by sense, but by faith on an omnipotent God, and these bugbears will not scare thee. It is the highest act of our understanding to believe those things which seem most improbable; as it is the highest act of love for Christ's sake, to take pleasure in those things that bring pain and shame with them. For as in the latter we deny ourselves the satisfaction of our carnal desires, which goes near to flesh and blood; so in the former we deny our carnal reasonings, that would be disputing against God's power and strength.—*Gurnall.*

THE

Protestant & Evangelical Witness.

SATURDAY, JULY 5, 1862.

Synod of the Presbyterian Church of the Lower Provinces.

(Continued from our last.)

THURSDAY, June 26.—This day a considerable number of ministers and elders not present on the previous day entered and took their seats. The members of Synod in attendance from P. E. Island were—Revds. R. S. Patterson, James Allan, Isaac Murray, Alex. Munro, H. Crawford, Geo. Sutherland, Allan Fraser, Donald M'Neill, Robert Laird, Wm. Rose, Allan M'Lean,—ministers; and Messrs. David Auld, John Clark, Robt. Robertson, Murdock M'Leod, and D. Laird—elders.

The report of the Committee on title deeds was read by Rev. G. Patterson, narrating the steps taken in procuring an Act of the Legislature of N. S. for giving greater security to the property of congregations in connection with the Synod. The report was received.

The report of the Foreign Mission Board was then read by Rev. James Bayne, giving details of the calamities which have befallen the Mission in the New Hebrides during the past year, the last of which was that which resulted in the expulsion of Revds. Messrs. Paton and Matheson from the island of Tana, and containing two or three references for the consideration of Synod. The report was received.

Special prayer was then offered up by Rev. Prof. King, acknowledging the hand of God in the recent trials which have befallen the Mission, with confession of sin, expression of gratitude for past mercies, and supplication for further direction and blessing.

A Committee was appointed to prepare a suitable statement to be entered on the minutes with respect to the reverses of the Mission.

The references of the Board were then taken up.

First. Shall the request of the Missionaries for a larger vessel be granted, by this Synod undertaking to bear one-fourth of the cost, and a similar proportion of maintenance? This question elicited considerable discussion, in the course of which it was stated that a vessel of 100 tons—about the size required, would not, if built in either of these Colonies, cost, at the highest estimate, more than £2000 N. S currency. A considerable sum, however, would be required for outfit, and working expenses. After a full consideration of the subject, it was resolved that the Board be authorized to take the proper steps to provide a vessel such as the Missionaries have requested as necessary for the efficiency of the Mission, of about 100 tons burthen, and to appeal to the children of the Church for the sum required.

It should be stated that the other three-fourths of the cost and expenses of the proposed new missionary ship are agreed to be borne by the Reformed Church of Scotland, and the Churches in Australia.

Another enquiry of the Board was, When shall the salary of Missionaries commence? In reply to this it was agreed that a Missionary should be on salary from the date of ordination and designation to the work; and if previously an ordained minister, from the date of his acceptance and employment in the services of the Board.

Rev. Professor M'Knight then read the report of the Board of Home Missions, from which it appeared that the number of missionaries now laboring in the home field is nearly sufficient for the wants of stations, there being 11 missionaries in all, viz., 4 ordained ministers, 6 probationers, and 1 catechist. The whole expenditure of the Board during the year was about £444, of which sum there was given as supplement to weak congregations £210; to probationers who were not fully paid by those among whom they labored, £162; to catechists in Cape Breton, £48; for miscellaneous expenses, about £23. The receipts had met the expenses, and left a balance in hand of about £64. The report, which also contained a code of rules recommended for the guidance of probationers and catechists, was received.

During the discussion which took place on this report, it was stated by Prof. M'Knight that he had applied, but not in his official capacity as Secretary of the Board, to the Convener of the Colonial Committee of the Free Church of Scotland for a supplement to the congregation in Charlottetown under the pastorate of Rev. George Sutherland, and to the congregation of Harbor Grace, Newfoundland, and that he had been informed that for the present these congregations would each receive from that source annually the sum of £20 sterling.

FRIDAY, June 27.—The rules recommended in the report of the Home Mission Board for the guidance of probationers and catechists were taken up and approved of, with the exception of one directing them not to pronounce the apostolic benediction, as this was an act which particularly belonged to the ordained minister, but that the probationer might give the words of the benediction in the form of a prayer. There was so much difference of opinion in the Synod on this rule that it was agreed that the matter should be held in abeyance for the present.

The report of the Board of educational superintendence was then read, showing that 42 students had attended the Seminary in Truro last term. Of these 5 were from New Brunswick, 3 from P. E. Island, 3 from Cape Breton, and 31 from Nova Scotia proper. It further appeared that 16 students had prosecuted the study of theology in the college at Halifax, and that the greater number of these gave good promise of success. The report recommended greater strictness in adherence to the proper standard of admission, and the appointment of a Synodical committee to consider the question of the consolidation of their educational establishments in one locality and under one roof.

The reports of the Professors were also read, and a memorial of the students praying that the term at the Seminary might be reduced from 6 to 5 months, in order to give those of them who had to engage in teaching the opportunity of taking schools for 6 months, and also that the close of the term be so late in the spring, as to render no inconvenience to students from P. E. Island, New Brunswick and Cape Breton who have or may desire to return home by water.

The financial accounts of the two establishments having also been read, which showed some confusion in regard to the arrangement of the items of receipt and expenditure, a large committee was appointed to devise some means to prevent a recurrence of this evil, and for the purpose recommended in the report of the Board.

The Committee appointed to prepare a statement to be entered on the minutes in relation to the trying circumstances of the Foreign Mission, presented the same, which recognized in the reverses of the Mission a series of trials which called for deep searchings of heart, and for humility and contrition on account of manifold shortcomings. The statement also recorded the Synod's high sense of the zeal, fortitude, and self-denial of the fallen missionaries, and expressed its deep sympathy with the widow in a strange land, and the relatives of the deceased missionaries, with the survivers who have had to flee for their lives, and with the whole Mission band over whom wave after wave has been made to pass. It also recommended that all pastors of congregations under the Synod, should make special reference to these mysterious dispensations on the 3d Sabbath of August next, that the people may have an opportunity of uniting in exercises of humility.

A letter was read from Rev. Allan Pollock, convener of a Committee appointed by the Kirk Synod, expressing their readiness to confer with any Committee which this Synod might appoint on the subject of the higher education of the Province in connection with Dalhousie College, and suggesting a suitable time and place of meeting. A Committee was appointed consisting of Rev. Professors King and Ross, Rev. Mr M'Culloch, and Mr C. Robson, to meet at the time and place mentioned.

Rev. J. L. Murdoch, convener of Committee on union with other Presbyterian Churches, stated that no communications had been given or received by the Committee during the past year. The Committee was reappointed.

Rev. Professor King read the report of the Committee of correspondence with the Parent Churches, so far as preparing that report had devolved upon him. This was a letter addressed to the General Assembly of the Free Church of Scotland informing that body of the Union, and a letter to the Convener of the Colonial Committee of the same Church acknowledging obligations for past kindness, and especially in the advancement of ministerial education, and soliciting for a time the continuance of this aid. To the first letter the following reply had been received:—

"To the very Reverend the Moderator, and Remanent members of the Synod of the Presbyterian Church of the Lower Provinces of British North America.

"The General Assembly of the Free Church of Scotland, met in General Assembly this 29th day of May, 1862,

"Fathers and Brethren,—We have received with the greatest pleasure your communication announcing the consummation of the Union, and incorporation of the two churches in Nova Scotia, formerly known as the Presbyterian Church and the Free Church, respectively.

"From other sources we had previously been informed of this event, and of the basis on which this union had been effected. We rejoice in this opportunity of expressing anew our high appreciation with the spirit in which the transactions connected with this union have been carried forward, and the declaration which you have made of principles held sacred by this Church.

"We rejoice to hope that by the blessing of God your new united Church will prove a powerful and effective instrument for advancing the cause of the Redeemer, and for maintaining and illustrating the authority of Christ as sole Head of his Church, and as the governor among the nations.

"Assuring you of our earnest desire to strengthen the bonds of brotherly fellowship with your Church, by mutual sympathy, counsel, assistance and intercourse, we commend you and the congregations of your communion, to him who is able to bless you and to make you a blessing in the land of your habitation.

"In name and by authority of the General Assembly of the Free Church of Scotland.

"THOMAS GUTHRIE, Moderator."

A reply was also read from the Rev. Dr Bonar Convener of the Colonial Committee, expressing their deep interest in the welfare of the United Church, and their regret that the increasing demands upon their funds obst them up to the necessity of discontinuing at the end of their financial year the aid hitherto granted for educational purposes. This we understand to have immediate reference to the salaries of Professors Lyal and M'Knight which were till now paid by this Committee.

A letter was read from the Presbyterian Church of Canada, informing the Synod of the union recently effected there between the Free and the U. P. Churches of Canada, stating that the number of ministers in the united body was 220, and giving other information of this nature, and expressing their fraternal regards for the P.C. of the Lower Provinces, and their readiness to welcome ministers from it as fellow-laborers in Canada.

The Synod having expressed gratitude in regard to the reception of this letter, appointed Rev. Professors King and Ross to prepare a reply.

The Committee to prepare a scheme to raise a fund for the support of ministers' widows and orphans, reported that owing to the local separation of the Committee and other causes nothing had been done. A new Committee was appointed with instructions to report before the close of the session.

The Committee on the rules and forms of procedure reported, and desired more time to perfect them with the proposal that a small number of copies be printed to be laid before the next meeting of Synod for final approval. The Committee was reappointed and directed to carry out their own suggestions.

In the evening, Rev. Dr Forrester, Superintendent of education in Nova Scotia, addressed the Synod on the subject of common school education, and urged the Court to use its influence upon the Government to establish some efficient system. The Dr was thanked for his eloquent address, and a Committee was appointed to consider his suggestions, and report at a future sederunt.

SATURDAY, June 28.—Rev. Mr M'Culloch read the report of the Committee on marriage licenses, pointing out existing evils, and recommending that action should be taken to amend the law in the case. A long discussion took place on this report, some advocating that the ministers of this Church should be enjoined to marry only by publication of bands, as it would remedy the evil of their sometimes ignorantly uniting parties who were within the forbidden relationships; others thought that the most effectual remedy for existing evils, would be a more stringent legislative enactment. It was finally agreed that the Committee be reappointed, with an addition to their number, and directed to bring the various abuses in regard to the matter under the notice of Government with a view to their rectification. The Committee was also instructed to correspond with the Presbytery of P. E. Island in order that a similar application might be made to the Government of that Colony.

The Publication Committee reported showing that the *Record* had now a circulation of 2800 copies, and that the subscriptions exceeded the expenditure to the amount of £35. The Committee was directed to apply the surplus to pay of debts incurred in the publication of the periodicals of the two Churches before the union.

On motion of Rev. Wm. Murray, a Committee was appointed to consider the subject of systematic giving, and report before the rising of Synod.

The question who shall be the constituent members of Church courts, then came up for consideration. Seven Presbyteries had reported, all of which affirmed that ordained ministers having pastoral charges, and representative elders have a right to sit in such; six Presbyteries were in favor of the constitutional right of Professors of theology; three in favor of other Professors appointed by the Church; three in favor of Foreign missionaries, and none in favor of Home missionaries.

MONDAY, June 30.—The consideration of membership of Church courts was resumed. A resolution was passed, carrying out the decision of the majority of Presbyteries, with the exception, that the declaration should have no *ex post facto* reference to Professors Ross and Lyall who were recognized members in their respective Synods before the union.

The Synod took up the dissent and complaint of Rev. Mr Munro and other members of the P. E. I. Presbytery against the decision of that Presbytery in granting the moderation of a call to the congregation of Queen Square Church. The minutes of Presbytery were read, and reasons of dissent and replies thereto. Parties were then called to the bar, and all those present who had agreed to the complaint were heard, and two of those whose action was complained against, when the hour of adjournment arrived.

In the evening, the usual missionary meeting held at the session of Synod, took place. Interesting statements were made by the Secretaries of the Foreign Mission, Home Mission, and Seminary Boards, respectively. The meeting was also addressed in a solemn and impressive manner, by Rev. D Morrison, and Mr J. D. Gordon, accepted missionaries of the Church for the Foreign field. Rev. Wm. Murray also spoke effectively on the duty of supporting the educational institutions of the Church.

Tuesday, July 1.—Resumed consideration of the P. E. Island Presbytery case, when the remaining parties whose action was complained against were heard, as also the Revds. G. Sutherland, and A. Munro, in reply. Several questions were then asked of the parties at the bar, by different members of Synod, after which the parties were removed, and the Synod proceeded to decide the case. It was moved by Rev. Mr Duff, seconded by Rev. Mr Sedgewick, and unanimously agreed to "that the Synod having fully heard all parties, sustain the dissent and complaint against the action of Presbytery in proceeding to the moderation of a call without consulting Synod, but in doing so think the congregation of Queen Square had reason to complain of the course adopted in the large expenditure upon Prince Street Church so soon after the meeting of Synod, as tending to defeat the object of the Synod's resolution; and in view of the whole case, find that in the present position of affairs in Charlottetown, the union of the two congregations there, in the spirit contemplated by the Synod at its last meeting, to be now impracticable, and authorize the Presbytery to proceed in the call which they have sustained from the congregation of Queen Square, according to the rules of the Church."

[To be concluded.]

We regret that we have been unable to obtain as yet any report of the proceedings of the Synod of the Presbyterian Church of Nova Scotia and P. E. Island, in connection with the Church of Scotland.

The next meeting of the Synod of the Presbyterian Church of the Lower Provinces, is appointed to take place at Charlottetown, on the 4th Wednesday of June, 1863.

Mr. W. R. Frame, probationer, has accepted the call of the Presbyterian Congregation of Lots 16 and 17; and Mr Alex. Falconer that of the Congregation of Queen Square Presbyterian Church, Charlottetown.

Rev. D. Morrison begs leave thus to acknowledge the following sums collected in P. E. Island not previously acknowledged; Collection at Strathalbyn for outfit £5 9s 4d, collection at Cove Head £3 0d 2½ for do.

We observe by the Halifax *Church Record* that the Encænia of King's College, Windsor, was celebrated on the 26th ult., on which occasion the "Bishop's Prize" Essay was read by G. W. Hodgson, B. A., son of Daniel Hodgson, Esq., of this City. The subject of the Essay was "the contrast of Scripture prophecy with the oracles and divinations of the Heathen." We congratulate our fellow Islander on his success in competing for collegiate honors and rejoice in the evident prosperity of the Institution in whose classic halls he has been prosecuting his studies.

The Quebec *Vindicator* says:—We learn that the Emperor Napoleon has, at the solicitation of M. Rameau presented 1000f. to the Acadians of Rustico, P. E. Island, towards supplying books and maps to a literary institution lately founded at Rustico. These Acadians are a remnant of the once numerous and prosperous French colonists celebrated in Longfellow's "Evangeline." Last year they commenced a migration to a new settlement at the head of Cealeurs Bay.

The Toronto *Patriot* of the 18th ult., publishes the address presented to the Rev. Donald Morrison by Knox L. O. Lodge, No. 1047. of which he was formerly Chaplain, just prior to his leaving this Island,—together with the Rev. gentleman's reply thereto. In doing so, the *Patriot* says:—"We wish him (Rev. Mr Morrison) much success in his new field of labor in behalf of Protestantism, and at the same time embrace this opportunity of recommending to the support and encouragement of our brother Protestants of Prince Edward Island *The Protestant* and *The Monitor*, both of which journals are ably conducted, are sound in their Protestantism, and cannot fail to be interesting and valuable acquisitions to every right-thinking family of the Colony."

We copy the above from the *Monitor*, and join with the editor of that paper in expressing our indebtedness to the editor of the *Patriot* for his friendly notice, and also for the recommendation by which it is accompanied.

To the Rev. Angus McDonald, Rector of St Dunstan's College.

Reverend Sir;

In the month of February last, I addressed you in defence of several statements, contained in certain anonymous communications which had previously been published in the *Protestant*, the authorship of which you were pleased to attribute to me. In the apology referred to, I quoted solely from the writings of Roman Catholic authors, whose orthodoxy, I believed, had never been derided; and, as I conceived, by their testimony, I satisfactorily proved—

"That in the early ages of Christianity, the Popes extended darkness and ignorance,—the surest stay of their ascendency over mind—by declaring war against every species of Pagan erudition."

"That the Popes were often the most abandoned and infamous of men, and the chair of St. Peter, the seat of the most abominable crimes."

"That wicked and abandoned women ruled at Papal Rome, and that their lovers were intruded into the chair of St. Peter.

"That as far down as the commencement of the sixteenth century, the Romish Church had become almost pagan—that obscene paintings and statues were placed in the temples, dedicated to the worship of God, while the princely dwellings of ecclesiastics were filled with Venuses, Nymphs and Prostitutes, such as the most immodest eye could not look upon without causing the cheek to blush."

You did not venture, Rev. Sir, to question the correctness of any of the quotations made by me,—or the credibility of the authors from whose works I quoted.

You have however, as I have reason to believe, very recently addressed to the Representative of the Queen in this Colony, a communication, in which, after setting forth that I had insulted the entire Roman Catholic population by sneering at their religion, you treated me to not a small share of abuse, in that style which is so characteristic of an angry Papist, and gave your estimate of my religious belief; you demand that I may be dismissed from the office of Colonial Secretary!!!!

This demand proves that you possess one, at least, of those characteristics, which pertain to the order to which you belong,—a tyrannical disposition,—it, at the same time, is evidence that you are sely deficient in others, namely, craft and cunning. Had you possessed even a very moderate amount of prudence, you would have borne your defeat in silence. Permit me, Rev. Sir, to tell you, that the knowledge that every subject of the Pope, whether Priest or layman in this Island, would gladly join you in the endeavour to deprive me of Her Majesty's Commission, gives me not the slightest uneasiness. I owe not my position to the support of papists. I believe, that so long as the declaration "that no man can serve two masters," shall hold true, so long will the vassals of the Pope in the British Empire remain, in their hearts, disloyal to the *Heretical* Sovereigns of England; and I am quite willing to endure the opposition of all who are the enemies of my sovereign and of the Protestant Religion. I believe, Rev. Sir, that the time has arrived, when, in this Colony, every man who desires to live free from the degrading tyranny of Priests, who have sworn obedience to the Roman Bishop, should exert himself, regardless of what papists may say or do, in order to maintain a Protestant Government in the Colony. Within my recollection, Rev. Sir, no papist was allowed to vote for the election of members of Assembly. Now, Romish Priests aspire to govern the Colony, and to dictate to the Representative of the Sovereign. They have even dared to practise their disgusting idolatry in our public highways. But, Rev. Sir, I believe, Protestants are at length thoroughly alive to the danger with which they are threatened,—at this moment, thousands throughout the land have associated themselves in Orange Lodges, and I trust are long to be able to inform you, that no Township is without its Lodge. These associations are now required. You know Reverend Sir, that every Romish Priest in the Island has, for several years past, exerted himself to the utmost of his power to establish popish ascendancy in the Colony and that he will henceforth exert himself, in order if possible, to accomplish that end. It is therefore absolutely necessary for Protestants to unite and defeat your designs. Before Orange Lodges were formed in the Island, Protestants while travelling the highways and attending elections had been waylaid, beaten, and murdered by papists. Since their organization, there have been no such occurrences. There was one Belfast massacre—I, Sir, do not apprehend a second.

As you, Rev. Sir, have thought proper to express your opinion of my religious belief, you cannot consistently complain of me, should I give you my opinion of yours,—and should my exposition prove offensive to any of the 35,000, they should blame you, as the cause of their being offended.

You are a Roman Catholic Priest,—you believe therefore, the doctrines of the Church of Rome; and that these doctrines are unchangeable. It is a tenet of your creed, that what your faith ever has been, such it was from the beginning, such it is now, and such it ever will be. The infallibility of the Romish Church, the real presence in the Eucharist, the power of the Church to grant absolution for sins, also the power of indulgences, the duty of venerating relics,—such as the "hair, teeth, skin, bones and old clothes of *Saints*, the divine institution of secret confession to the Priests, the worship of the Host, belief in miracles, and a great many other absurdities, go to form your creed. You have, I believe, as a Priest, sworn "TRUE OBEDIENCE TO THE ROMAN BISHOP, the SUCCESSOR OF ST. PETER, the PRINCE OF APOSTLES, and VICAR OF CHRIST." It is your duty also to obey your Bishop, who I believe on his elevation, took an oath of allegiance to the Pope, in which the following sentence occurs,—"*Heretics, Schismatics, and rebels to our said Lord* (the Pope) *or his foresaid successors, I will, to my power, persecute and oppose.*"

There is at least one advantage, which Protestants have in dealing with the dogma of infallibility,—it is this:—As the Romish Church can never change her belief, it necessarily follows that the decision of the Vicars of Christ and their councils, delivered in ages of gross ignorance, barbarism, credulity and superstition, must be held as infallible in the present day. Now, Rev. Sir, I presume you will not dare to deny that scores of the "Vicars of Christ" have been most vile and infamous miscreants. BARONIUS, your own annalist writes "what was then the face of the Holy Roman Church? How exceedingly foul was it, when most powerful and sordid, and abandoned women ruled at Rome, at whose will, the sees were changed, Bishops were presented, and what is horrid to hear, and unutterable, *false Pontiffs, their lovers*, were intruded into the chair of Peter, who are only written in the catalogue of Roman Pontiffs for the sake of marking the times; *for who can affirm that men illegally intruded by wicked women of this sort were Roman Pontiffs?* *Genebrard*, also one of your historians, records, that for nearly 150 years, about fifty popes, viz: from John VIII to Leo IX, "deserted wholly the virtue of their predecessors, being apostate, rather than apostolical." If Rev. Sir, you desire to form a correct idea of the fearful depravity of human nature, refer not to the Newgate calendar for the lives of highwaymen, murderers and felons, but to the Roman Catholic historians who have recorded the lives of those whom you would have the world believe to be the "Vicars of Christ," the "Heirs of apostles" "the key bearers of the throne of God," "the confirmers of the faith of Christians" and "the most sure havens of all Catholic communion."

Is it not an insult to the understanding of any man to ask him to believe, that such vile wretches as John XII, Boniface VII, Sextus IV, Alexander VI, or Julius II, were the "Vicars of Christ," that the decisions of such monsters and their Bishops, presented by the "abandoned women who ruled at Rome," are to be taken as the infallible will of God? Absolution for sins committed, and indulgences for sins to be committed, of whatever nature, were, I imagine, in the days of Sextus or Alexander, easily procured from those "most sure havens of Catholic communion."

The articles of your faith, which I shall next notice, are the belief in the real presence,—and the worship of the Host. The Prophet Isias ridiculed the God-makers of his day, after the following manner:—

"He hath planted the pine-tree, which the rain hath nourished, and it hath served man for fuel; he took thereof and warmed himself: and he kindled it, and baked bread, but of the rest he made a God, and adored it, he made a graven thing and bowed down before it: part of it he burnt with fire and with part of it he dressed his meat, he boiled pottage and was filled, and was warmed and said, Aha! I am warm: I have seen the fire. But the residue he made a God and a graven thing for himself; he boweth down before it, and adoreth it, and prayeth unto it, saying, Deliver me; for thou art my God."—*Douay Version.*

Pray Rev. Sir, in what respect do you differ from the idolator described by the Prophet? He took a piece of wood,—you take a quantity of flour or of wine, He made part of the wood into a God, and with the other part thereof he comforted himself,—you make part of the flour or wine into a God, and comfort yourself with the remainder,—He fell down before the God he had made and prayed unto it: Deliver me for thou art my God; you fall down before your God, and pray unto it in very nearly the same language; and not satisfied with doing so, you pronounce accursed, all who say your idol should not be carried in procession and adored!!!

Isias has also given us a minute description of the manner, in which the Idol of his day was made. In the "*Missale Romanum*" the *recipe* for making your Idol is to be found,—I shall not at present transcribe it. In the same Book under the head "DEFECTS occurring in the CELEBRATION OF THE MASS." It is directed,

"If after consecration, a fly or any such thing, fall into the chalice, and if it produce nausea to the Priest, let him draw it out and wash it with the wine; and when mass is concluded, let him burn it, and let him throw the ashes and washings into a sacred place"!!

[Si post consecrationem accideriit musca, aut aliquid ejusmodi, et fiat nausea Sacerdoti, extrahat eam, et lavet eam vino; facta missa, comburat, et cinerem ita factum mittat in sacrarium projiciatur. *Missale Romanum.*]

"If any of the *Blood of Christ* fall on the ground or table by negligence, it must be licked up by the tongue, the place thoroughly scraped, and the scrapings burned; but the ashes must be buried in Holy ground."

[Si, per negligentiam, aliquid de SANGUINE CHRISTI cadent, non quidem super terram aut super tabulam, lingua lambatur, et locus ipse radatur quantum satis est, et abrasio comburatur; cinis vero in sacrarium reconditur."—*Id.*]

"If the Priest *vomit* the eucharist, and the species appear entire, they must be reverently swallowed, unless nausea prevent; and in that case, the consecrated species must be *cautiously separated from the vomit*, and laid by in some sacred place, until they be corrupted, and afterwards they are to be thrown into a sacred place."

["Si recordeo vomet eucharistiam, si species integræ appareant, reverenter sumantur, nisi nausea fiat; tunc enim species consecratæ cauto separentur, et in aliquo loco sacro reponantur donec corrumpantur, et postea in sacrarium projiciantur; quod si species non appareant, comburatur vomitus, et cineres in sacrarium mittantur."—*Id.*]

Now Sir, suppose a Pagan were to enter your chapel, and find you busily engaged over a copious vomit, of which you had but recently been relieved, endeavoring to separate from the 'mess' a drop of wine or a crumb of bread, and you should tell him, with all sincerity, that you were seeking for your God in the filth, what opinion would he form of your religion?

Or suppose that in carrying the chalice across the church a single drop should fall from it to the floor, and that you should at once fall on your knees and lick it up,—that then you should scrape most carefully the spot on which it had fallen,—burn the shavings,—and carefully collect the ashes, and bury them,—and the pagan should be gravely told by you, that you had scraped your God from the floor, do you not think, sir, he would consider you a very great ass?

You will doubtless exclaim against the publication of this profane nonsense, which I have quoted from the Missal; but you cannot deny the correctness of it. I, Sir, consider the procedure of Isias a very safe one. This idol, which your church has induced the vulgar to regard with veneration, is very serviceable to your order. It is used, as you are aware, to stimulate man to the commission of crime, and to restrain mobs when it is deemed judicious that they should be restrained. It was used by the Papists who plotted the destruction of Protestantism, and the murder of the king and nobility of England, in the time of James I.; and by Bishop Mullock, the other day, in Newfoundland,—by the former, to give the conspirators courage to proceed in their diabolical work; by the latter, to suppress a mob, which had asked permission to destroy the Protestant population, or something equivalent to it. Well might the atheistic Leo X. exclaim "How profitable is this Jesus Christ to our interests!" I shall now notice that most abominable *sacrament(?)*, Confession. Your belief on this head is found in the following:

"Whosoever shall deny, that sacramental confession was instituted by Divine command, *or that it is necessary to salvation*, let him be accursed."

Of the abominations of the confessional, we can form a very correct opinion, by referring to "Dens' Theologia"—the standard of Dogmatical Theology, at Maynooth, and I presume also, at St. Dunstan's. It is a work highly approved by your Holy Father. In this *infamous* production (I apply the term in its fullest sense), may be read that which is correctly translated in the following words:—

"What is the seal of sacramental confession?

"It is the obligation of concealing those things which we know from sacramental confession.

"Can a case be stated, in which it is lawful to break the sacramental seal?

"It cannot be stated, ALTHOUGH THE LIFE OR SAFETY OF A MAN, OR EVEN THE RUIN OF THE STATE SHOULD DEPEND UPON IT.

"What, therefore, ought a confessor to answer, being interrogated concerning truth, which he has known through sacramental confession alone? ☙

"He ought to ANSWER THAT HE DOES NOT KNOW IT; AND, IF NECESSARY, CONFIRM THE SAME BY AN OATH" (debet respondere, se nescire eam; et si opus est, idem juramento confirmare)!!!

It is unnecessary, Rev. Sir, to comment on such barefaced villainy.

A few words more, and I shall, for the present, have done with Peter Dens. You are, doubtless, intimately acquainted with his "Theologia,"—which the Roman Catholic Prelates of Ireland solemnly pronounced "the best book on Theology" as containing "*the most secure guidance for Ecclesiastics.*" You know the infamous instructions which are there given upon sins, to the confessional, are such as would disgust the most abandoned inmates of the lowest brothels. Much as I desire to expose the iniquity of the system, I cannot consent to pollute the pages of a public newspaper by transcribing, even veiled in the obscurity of a dead language, which comparatively few can read, the detestable filth which is to be found in Dens, and which is there given for the "guidance" of Ecclesiastics such as yourself. Reverend Sir, a woman might spend her life, as a prostitute, in the great metropolis of our Empire, among the vilest of the race, without hearing anything so filthy, so horrible, so revolting, as may be poured into the ear of a pure and virtuous woman by a young priest, who in doing so shall simply follow the directions given in the "sure guide" for Ecclesiastics. Rev. Sir, were you to go into the house of any respectable member of your church, and read to him in any intelligible language the chapter in Dens on the confessional, and tell him, that such are the instructions which are given you for your guidance, he would summarily drive you from his presence.

"The questions to be put to women are not to be put abruptly but framed prudently; for instance wives are to be asked "whether they have quarrelled with their husbands, what was the cause of their quarrels * * * *

Since the young woman is more under the influence of modesty, we are wont for that reason to hear the betrothed husband's confession first &c. Well may Popery be designated "Satan's masterpiece."

Raising the dead, restoring sight to the blind, speech to the dumb, and curing diseases &c., are only ordinary occurrences, the result of visits to, and prayers at, the shrines of such divinities as Gervasius, Protheatus and Co.

A few words on miracles, and I shall have done with you for the present; *Bellarmin*, as I, on former a occasion, told you, informs us, that the divine presence in the Host, was proved by the fact, that a hungry horse left his oats, and adored the consecrated wafer,—In "Alban Butler's lives of the Saints" there are related all sorts of funny stories. One saint, who had his head cut off, walked with it under his arm for several miles; another went to see on his cloak, &c. &c. These "attestations of sanctity" are, I presume, circulated among the ignorant, in order to inspire them with devotion to the true Church. Now, Rev. Sir, as you have been pleased to say, that I have no religion, will you kindly tell me whether you believe the miracle of the horse leaving his oats and worshipping the Host? and also, whether that is the best evidence which you can give of the reality of the divine presence? If you do not believe it, and many others of a like character, will you kindly inform me why they are circulated?

My private opinion, I may inform you, is, that all Ecclesiastics—not excepting "Father Angus" and Cardinal Wiseman—who aid and assist in the dissemination of such books as "Butler's Lives of the Saints," are either fools or knaves,—fools, if they believe such silly lies; knaves if, not believing them, they allow the people committed to their charge to be led astray by them.

And now, Reverend Sir, in the hope, that not a few of the deluded people whose misfortune it is that they have been from infancy educated to believe implicitly in an idolatrous and degrading superstition—which from age to age has been perpetuated with "infernal art," for the benefit of the order to which you belong,—by reading the communications which your forwardness and impertinence have recently called forth, may be led to assert their manhood, dissolve their connection with an apostate church, and seek a purer faith in that Book which Romish Churches has so sedulously labored to withhold from its victims; and leaving you from henceforth to indulge in all the innocent pleasures of "*meroes delectation*," and to test the efficacy of that "Holy water" which your catechism teaches is a specific against "magical enchantments" and the "power of the Devil," and a sure defence against all "the powers of darkness."

I remain Rev. Sir, your obt. servt.

W. H. POPE.

Charlottetown, 24 July, 1862.

British and For. American News.

United States.

NEW YORK, 30th 9 a. m.—Thursday noon—The enemy made attack on Gen. Stoneham's forces in the vicinity of Hanover Court House. Shortly after they commenced vigorous cannonading from the woods on an eminence opposite Mechanicsville; also from two batteries, one above and the other below. They were replied to by Campbell's Penn. batteries, one on the Mechanicsville road and the other from behind earthworks at the right of the grove.

At about 2, p. m., the enemy's infantry and squadrons of cavalry, crossed the Chickahominy in immense force a short distance above the Virginia Central Railroad, making a rapid advance in the direction of McCall's division, entrenched on hilly woodland across a swampy ravine, about a mile in the rear of Mechanicsville. The 1st Penn. Rifles, Bucktails and Campbell's Penn. batteries were on duty, all of whom except one company fell back behind the breastworks and rifle pits where the line of battle was drawn up.

Enemy advanced down in rear of Mechanicsville on a low marshy ground, where our forces were drawn up behind rifle pits on an eminence on north side of ravine, where conflict became most terrible.

Company K. of the Bucktails which were on duty beyond the railroad, was surrounded, and the last known of them was they were trying to cut their way through an immense force. Their fate is unknown but it is presumed the greater number were taken prisoners.

The rebels with most determined courage, attempted to push forward over the miry ground, but bullets and grape fell among them like hail, until, in the words of an officer, "they lay like flies on a bowl of sugar," and withdrew. Commanding was kept up on both sides until about 9 p. m., when the battle ended.

Our forces were covered by earthworks, and suffered but slightly.

This terminated first day's fight. Battle was resumed on Friday morning, but we have no further details.

The battle lasted from 2 o'clock till 9, p. m., when the division was ordered back.

Gen. McClellan was on the field and expressed himself satisfied with the result.

Telegraphic intimation received last evening that an important battle has been fought before Richmond, resulting in triumph to M'Clellan's army, and that Richmond must fall, but the news was withheld by the Government authorities.

Refugees on board Federal gunboats at City Point report Jackson, Price and Beauregard at Richmond, and assigned important commands.

Nashville clergymen having refused to take the oath of allegiance, most of them are placed under arrest. Catholic clergymen being loyal were not disturbed.

Gen. Banks is content to serve under Gen. Pope. He long since expressed his willingness to form a junction with Fremont or McDowell, subordinate to them.

Confederates, 60,000 strong, attacked the right wing of the Federal army near Richmond on Thursday p. m. The battle lasted two days, and is claimed by the Federals as a successful and strategetic movement, into which the enemy had unwillingly been drawn, and which will result in the capture of Richmond and the entire rebel army.

The rebels fought with most determined courage.

On Friday the rebels four times tried to break the Federal lines, but were repulsed.

The rebel loss is not estimated, but it is said to be horrible.

Federals lost ten guns.

Nearly every officer of the 11th U. S Infantry was killed or wounded.

Federal loss on Friday 1200. Federal loss in officers very heavy.

ST. JOHN, July 1st.—The correspondent of the Baltimore "American" thinks that the object of M'Clellan was to abandon the White House, and draw in his right wing across the Chickahominy—which he accomplished with little loss in comparison with that of the enemy—and strengthened his position by contracting his lines and changing base of operations to James' River, where the gun boats will co-operate. Telegraph communication from between White House and General M'Clellan was broken at one o'clock on Saturday. Tustall Station, four miles out, was in our possession until 4 o'clock, p. m., at which time the signal was given for a final evacuation, when a portion of the infantry forces immediately embarked on board the steamboats. The White House was set fire to by some vandal, and totally consumed. The enemy made his appearance at White House on Saturday evening, and was welcomed with a heavy shower of grape from the gunboats. They were 3,000 strong.

ST. JOHN, July 2.—President Lincoln has, on the recommendation of the several Governors of the Loyal States, decided to call into the Federal service an additional force of three hundred thousand men.

Secretary Seward has stated that there is no truth in the current report to the effect that two European Governments had given notice that the civil war in America should cease.

York river is being completely cleared of everything moveable. One hundred and fifty barges, schooners and tow boats were at Yorktown on Sunday last.

The falling back of the right wing of Gen M'Clellan's army was effected in perfect [illegible] movement, but one well planned, after the union of Stonewal Jackson and Johnston's forces (Confederates.)

There is a report current that Gen. M'Clellan has taken Richmond—but there is no good authority for the rumor. The telegraph is not in working order.

The Memphis "Avalanche" states that the Confederate leaders have solemnly determined in their last emergency, to appeal to England and France to be received as colonies.

The Federal General, Curtis, in Arkansas, is suffering for supplies; his situation is critical; he being unable to bring up supplies; and his army has been on half rations for a week.

Refugees report the Confederate General, Pike, with six thousand men moving forward to attack Gen. Curtis; while Gen Hindman is gathering force to attack his front.

ST. JOHN, July 2, p. m.—M'Clellan's loss during two days fighting reported at ten thousand. It is understood that M'Clellan's right wing was attacked by Jackson, who successfully charged the Federal artillery, sustaining a loss of 5,000.

Jackson reported killed.

One Federal regiment captured.

General Porter, being sorely pressed, crossed the Chickahominy.

M'Clellan with severe fighting, passed through White Oak Swamp, securing advantageous position, cutting through communication with James River and advancing heavy body within four miles of Richmond. Immense fleet conveying troops to new base of operations.

Telegraphic communication beyond Yorktown cut off.

Despatch received via Memphis, Monday, states that Confederates have been driven from Richmond.

Governor of Massachusetts has issued proclamation for fifteen more regiments.

[We learn from a private source, which we believe to be reliable, that Gen. M'Clellan has been signally defeated, and, with his whole army, retreated across the Chickahominy, losing a great many guns. He has called on the Washington Government for reinforcements—ED. ELE. UNION.]

THE BATTLE NEAR CHARLESTON.—A little before noon yesterday our city was thrown into a state of feverish excitement by the vague intelligence that there had been bloody work in Secessionville, on James Island. From the first, the news was of an encouraging character, inasmuch as we were assured that a mere handful of our brave troops had repulsed a heavy column of the enemy thrown forward to assault the battery at Secessionville, manned by a portion of Col. Lamar's regiment of artillery South Carolina Volunteers. From the various accounts which we have received, we have collated the following facts in relation to the battle:

About dawn yesterday morning our pickets in front of Lamar's battery were driven in, and almost simultaneously the enemy's column was seen four hundred yards off, advancing with the bayonet, at double quick, to the assault. Our troops within the battery had been hard at work the evening before in throwing up another battery, and we were almost worn out with fatigue. The first round that was fired at the Yankees was by Col. T. G. Lamar himself. His men hastened with alacrity to their pieces, and were soon pouring grape and canister against the rapidly approaching enemy. At each discharge great gaps were visible in the Yank