

## THE MISSION TO THE MARQUESAS ISLANDS.

The Hawaiian Missionaries who were sent to the Marquesas Islands at the request of the Marquesas chief, have been safely landed on Fatuhiva. Matunui was joyfully welcomed by his countrymen. Mr. Parker, who accompanied the missionaries, was his guest ten days, and saw the fullest evidence that he is what he professed to be. The missionaries were well received, and will probably, in the course of a few weeks, be able to use without difficulty the dialect of the island. The two Sabbaths that Mr. Parker was there, religious services were held, conducted in part by him and in part by the Hawaiians; the natives were attentive and respectful, and only interrupted to ask questions relative to what was said, or to express their approbation; during prayer they were all silent. Every evening a large number came to the house where Mr. Parker stopped, to attend family worship. They came also nearly every evening to the house occupied by the missionaries, and to Mr. Bicknell's, to write on plates and to learn the alphabet; and before the end of the first week a, e, i, o, was heard from many of them, and they were asking each other Have you prayed to God!

It is a significant fact that, four days after the arrival of the missionaries, and while they were establishing themselves with the full approbation of the people, a French brig-of-war came in and landed a Catholic priest, and two Hawaiian missionaries who have been a long time at the Marquesas Islands. The natives anticipated this, and had repeatedly asked, Will not French missionaries be likely to come, if the Hawaiian take up their residence here? The Catholic priest was attended, when he landed, by the commander in full uniform, and they had a long interview with Matunui and the other chiefs, in which they demanded that the Protestant teachers should be sent back, on the ground that the islands belonged to the French. This demand the chiefs resisted, one of them saying to the priest, "No, the land is not yours. It belongs to this people; and there never was a Frenchman born on Fatuhiva; and these teachers must not be sent back. They are good, and we wish the American teachers; but the land is ours." The interview was a long one, and the priest seemed much agitated, directing his conversation first to the chief and then to the captain. The vessel took the priest away after a few days, leaving the Catholic teachers in the same valley with the Protestant, and giving out that a French priest would in two or three months come and reside there permanently. Mr. Parker, in closing the account, says, "Seeing the natives located in their house, and satisfied with the kindly disposition of the natives, I prepared to take my leave of them, and on Monday afternoon the missionaries assembled at the place where they had met on the two previous Sabbaths, with such of the natives as were disposed to come; and after a short conversation and prayer, I left them."

## IRELAND AND HER FAITH.

*By one of the Hundred.*

In a recent number we promised some additional remarks on the late mission to Ireland, and especially on the history of Ireland's faith—how she received and how she lost a pure Christianity, and became so intensely popish. We now redeem that promise, and take leave first of all to animadvert on one or two current objections to the recent mission.

It is difficult to please cavillers who having become exceeding wise after any work is done, instead of helping on a movement of Christian benevolence, use their wisdom only in finding fault. One says that our mission was too open and formidable, and another that it was insignificant; but neither has shown us a more excellent way. We have not yet been able to see that anything would have been gained by an attempted concealment of our numbers, or of the time and mode of our visit, from popery and its priests. They love the darkness—we prefer the light of open day. Why should men who have no sinister object in view, go sneaking through any portion of their Queen's dominions with the stealthy step of the Jesuits? The openness and simple honesty of the movement is one feature of it which we by no means regret.

But it was insignificant! It may be so. Certainly the instrumentality employed was sufficiently humble. No proud pretensions were put forth. No prelatric arrogance was assumed. But small means, in God's hand, have often achieved great results. And if, in the opinion of Rome, it was so insignificant, why was so much notice taken of it, and why so much alarm? Why do Father Mahor and Priest Egan write newspaper paragraphs and publish placards against it? Why do all the priests of Munster send forth their fulminating anathemas at the altar? Why does Dr. Cahill, so smooth and oily-tongued in Scotland, make himself a merry mountebank and a bold blasphemer about it, on the banks of the Liffey? Why does Dr. Whatley warn his clergy not to countenance it? And why does the famous Dr. McHale himself venture to growl forth a curse against the paltry intruders? Surely, there must have been some slight cause for trepidation, some fear lest the little heaven should find a lodgment in the heart of the Green Isle. St. Patrick was but a poor Scotch herd boy, yet he planted the standard of Christianity in Ireland: Luther but a solitary monk, yet he shook the papal throne and lighted up the glory of the Reformation!

But enough of these things for the present. Let us glance for a little at the religion of Ireland in ancient times. In the popish newspapers

the expressions "old faith," and "old catholic city," are constantly occurring—the design of the priests obviously being to impress the ignorant people with the idea that Ireland has held the popish faith, and that Limerick has been a Catholic city from time immemorial. Now this is by no means the fact; and lest some of our readers should have an impression similar to that which rests on the minds of the Irish population, we shall briefly recall, for their benefit, the historical facts of the case.

About the year of our Lord 432, St. Patrick, the great apostle of Ireland, went over there to preach the gospel. Various traditions which are current respecting his birth and country, have come down to us. The common people of Ireland stoutly maintain that he was a native of their own isle; but for this opinion there is no evidence; and amongst all the other views, the whole of which represent him as an apostle from another land—by far the most probable, and now the most commonly received is, that St. Patrick was born in Scotland, on the banks of the Clyde. To a poor Scottish boy, under God, Ireland owes her conversion from Druidism, to the faith of Christ! For seven hundred years after the mission of St. Patrick, Ireland was free from popish domination. The people elected their own clergy, and were entirely independent in all matters ecclesiastical, till near the middle of the twelfth century. She continued in the apostles' doctrine, and was in those days a chief school of the prophets, so that large numbers resorted thither from England and foreign parts to receive their education. The Bible, now hated and suppressed, was then loved and studied, and the form of Christianity then known among the Irish people was in most of its features of a pure and simple character.

How then came such a change for the worse? After the war with the Danes, a famous individual called Gillo, became bishop of Limerick.—He had studied in Normandy, and had acquired there a great fondness for the discipline and practices of Rome, and through his influence part of these were introduced into Ireland; but Ireland was still free from popish jurisdiction. After him came St. Malachy, who laboured assiduously to unite Ireland to the church of Rome. With this view, he visited the Pope in 1139, and was received and treated with great kindness. He was afterwards, in the year 1150, canonized by Pope Clement, being the first Irishman who was named a saint by the authority of the church of Rome. Ireland was now entangled in the net, but her freedom was not yet entirely gone. Soon after the death of Malachy, the Pope's legato came to Ireland, and conferred with the clergy, so as speedily to bring them, under the Pope's authority, and ere long a combination of circumstances arose, by which this was accomplished, and an English monarch placed that unhappy isle under the power of the Man of Sin.

In 1154, Henry II. became King of England, and about the same time, another person of English extraction became pope, under the title of Adrian the Fourth; and between these two a compact was made which placed Ireland completely under the spiritual supremacy of Rome.—Henry was resolved on adding Ireland to his dominions, and he sought the Pope's influence to assist him in his attempt, promising in return that he would do all in his power to favour the rights of the church there. A bargain was struck—the Pope issued a Bull—Henry obtained the temporal, and the Pope Adrian the spiritual supremacy of Ireland. The first council which formally ordered the practices of the church to be regulated in accordance with the system of Rome, was the synod of Cashel in 1172, and from that hour to this, Ireland has been trodden down of popery, and its hireling priests like a shower of locusts, have settled upon the land, and devoured every green thing! It is well, however, to let it be more generally made known, that Ireland had her day of gospel light, and that her darkness has continued, not as papists assert, from the beginning of the papacy, but only for seven hundred years. The true light is returning; already it sheds its lustre over half the land, and soon it will illuminate its remotest corners. The romantic hills and lakes of Killarney are now irradiated by the Sun of Righteousness; Macroom and Ballyvourney have abandoned their wild faction fights, and begun to assume the aspect of civilization, and all things promise happier days for Ireland.

Meanwhile, let not British Christians cease their benevolent exertions and their earnest prayers on behalf of the sister isle. We in Scotland especially owe her a debt of gratitude. Soon after St. Patrick had promulgated the gospel in Ireland, she discharged her obligation to us by sending over one of her most pious and devoted sons, St. Columba, to preach the same gospel to our fathers, in the western isles, and since that famous saint settled in Iona, Scotland has enjoyed the light of truth.—Scotland will not refuse to return the kindness done her.

Evidence more clear and more abundant is every day appearing amidst Ireland's troubled waters, to prove that multitudes of her people are weary of their yoke, and are thirsting for the truth. We adduced some fractional portions of evidence in our last paper on this subject, but in nothing is this desire for emancipation more apparent than in the ceaseless flow of emigration, and in certain circumstances connected with it. When the poor people abandon their home, they for the most part abandon popery too, and seek eagerly that Bible which they dare not freely use under the eye of their priest. Every week the harbour of Cork presents abundant proof of what we now say. Out of a multitude of cases let the following suffice for illustration:—"A stone mason came to me," says the Bishop of Cashel, "and asked if I would give him a recommendation. Knowing that he was a Roman Catholic, I was surprised at his request. He said he was going to America; and putting his hand into