## THE/TRUE/WITNESS AND CATHOLIC CHRONICLE, JANUARY 30, 1857. 1625

SOOTCHMEN AND SCOPER LITERATERE.—The Times, in all its ramifications, throughout the world, as well as in London, is the product of Scotch and, Irish bruins, rather more than English. The Daily News is Scotch; the Herald and Standard are somewhat Irish ;; the . Advertiser and Post, representative of democracy, and aristocracy, are colonised by Scotch Editors, Sub Editors, and printers, with an infusion from Berwick on Tweed. The Chronicle in its day was Scotch. The Sun is Scotch ; the Globe, Irish The British army marched to embarkation for the war in the East singing 'Cheer Boys cheer,' the literary product of the Scotch Editor of the Illustrated News, whose. Sub Editor was once a Paisley weaver. A 'sticket' Edinburgh Lawyer works with the pen of a giant in the Weekly Despatch. Thomas Carlyle 'squelches' in the Examiner. The Spectator was founded and reared by a Scotch Editor. The Economist by a liatter from Harwick, now Secretary in the Treasury, yet still, its chief. The gardening papers are nearly all edited and written by Scotchmen; as English gardens are cultivated; and crystal palaces plauned and beautified by them. The Family Herald gets its suble metaphysics from a Scotch clergyman; the London Journal most of its tales from a Merse man. The Edinburgh Review flitted to London a few, years ago, and fell into the hands of an English editor, it is true, the dull Cornewall Lewis, now the equally dull Chancellor of the Ex-chequer. Englishmen have little to boast of in their management of that distinguished Scottish product. The leading journals in the Western and Eastern regions of the Saxon world are like those of England. The New York Herald is Scotch; the leading organs of the rising Australian nation is Scotch .-Caledonian Mercury.

The Tractorian party are to have a new newspaper organ. It is advertised—"On Friday, Jan. 2nd, will appear the First Number of the Union ; a new Ecclesinstical, Political, and Literary Journal. Established with the design of assisting, in a more uncompromising manner than has hitherto been attempted, the maintenance and diffusion of Catholic principles in the English Church (or the Church of England.)

Seriously speaking, the most remarkable fact connected with the past year is its immense development of rascality. All classes of society have furnished a frightful crop of weeds during the year, and of course 57 will experience the benefit of their presence. The great scoundrels who rob by thousands, but politely, and murder scientifically, smiling all the time, and the poor scoundrels who rob by shillings and sixpences, choking people off, or smashing in their skulls, are not yet extirpated; on the contrary, they seem to increase and multiply. It has come to this in London, that people talk of wearing iron collars to protect their throats from the grasp of the villains. A writer in the Morning Post suggests that a number of small iron spikes be made to stand out from the collar, over which, nevertheless, a pretty scarf or necktie can be worn, but on which, should any gentleman with intentions the reverse of amiable presume to lay his hands, he will presently receive a sharp hint to the effect that it's no use trying to do business in that quarter. And further, the writer observes, that if those spikes be smeared with animal matter from a dissecting room, the luckless wight will in all probability die raving mad. This is, no doubt, an ingenious suggestion, but the scoundrels are very clever fellows too, sharp-witted and inventive, this being the nineteenth century, and they would soon find a way to get over the difficulty of the iron collar. If garroting be rendered difficult or impossible, we may delight ourselves with the reflection that they will immediately adopt the gag. The English Government and the press are engaged in considering to what place on the face of the earth they had better ship their hordes of convicted criminals. The jails of England will not contain them; tickets of leave have come to be tickets of terror, and leave to rifle pockets and break into people's houses .-- Nation.

An act of Parliament will be introduced next session to prevent juvenile street-smoking.

PROTESTANT CIVILISATION .--- At the Birmingham Quarter Sessions, the Recorder drew the following melancholy picture of British Civilisation :--"The amount of crime which has prevailed for many years is a subject which rightly fills the minds of reflecting men with humiliation and anxiety. That our lives and our goods may be secure from harm is our chief object in submitting to Government and in paying our heavy contributions towards its maintenance. Our advancement in the sciences and the arts, the extension of our commerce, our wide-spread dominions, our high place among the nations-all these in their various degrees are subjects of honest pride, and within moderate bounds we may indulge our selves in contemplating them with blameless gratulation. But how cruelly are we mortified when we are compelled to contrast these splendid triumphs of knowledge, enterprise, industry, and order, these testimonies of a higher civilization than has ever been achieved in any age or country, with the contempt and defiance of that civilization, and all its potent and multifurious expedients for the vindication of its supremacy, which is hourly manifested by the hordes of brutal savages who throng our streets and high-ways, break into our houses, and violate what I must call the sacred repose of our sleeping families." MEERES AND SQUEERES .- The case of the Batterson schoolmistress charged, upon the finding of the coroner's jury, with having caused the death by starvation of a little girl, is one of the thousand instances in which fact eclipses fictition. Yorkshire is outheroded in London, and Meeres is Squeeres over again with sundry shocking aggravations. There will not be read at any fireside this Christmas a more touching bit of writing than the lines found scribbled with a pencil in the pocket of a little fellow named Tindall, one of the pupils of this horrible academy, and one of the witnesses produced before the jury. Correspondence with parents or friends was, of course, against the rules of such an establishment. The wretched child had surrepti-tiously written the following letter to the tender father who had placed him with Mrs. Meeres :-" My dear Papa-I hope you are quite well, but I am very sorry that you forgot about me on my birthday, and I hope you will remember it another. I write these dines to tell you how I am treated. I am treated very badly. We only have rice, half raw, and three polatoes, but no meat for dinner, and for tea and breakfast only bread and treacle, some-times only dry bread. We are half-starved, and if you do not come and fetch me on Christmas, I shall be crying all the time. Remember me on Christmas. Excuse me writing in pencil.-I am your affectionate son.-G. F. Tindall.' In consequence of the treatment, of which the particulars here mentioned are some of the mildest, the girl, Maria Bailey, died, whence the inquiry, with the result we have mentioned. The principal testimoney as to the cause of death was Mr. Richardson, a surgeon, who concluded his evidence by deposing that "he had not the least besitation in saying that the death of the deceased had been caused from insufficient and improper food, want of clothing and cleanliness-absolute neglect of cleanliness." Little Tindall slept in his clothes, "because it was so cold," and had "a shirt sometimes once a fortnight." The bedroom was a sort of capboard. There were no lights or fires. After the pointoes were boiled, the liquor was given to the children, "and they were told it was broth." The breakfast was dry bread with water. There were neither knives, forks, nor sall, and only three plates in the house for twentyone children to feed from. Need we add that there were no "regular lessons" in this little pandemonium? George Tindall knew some of the Commandments, , but had not been taught them by Mrs. Meeres. It is a pity that investigations into schools with such terrible carnesthess and power, that their in a woodman, brakesman, &c., \$12. Seventy-one as idle and unworthy of God. The ideal Bible gives and lowing the andiences tremble, as did folix under the preaching have been induced to forego spiritons liquors, and to Christ's words in several places no sense or mean-deaths of the miserable little creatures sentenced to the arrange- ing whatsoever; or rather, instead of His words, act the them .- Examiner.

a little instructive as to the present position and future prospects of the." High Church" party in the Establishment. Mr. Denison has the merit or demerit, which ever it may be, of bringing on the tapis of ecclesiastical discussion a subject the importance of which cannot be exaggerated, and on which we should have supposed the necessity of a clear and unmistakeable assertion of true dogina would have been maintained by those who profess themselves to be "Catholics," and hold that their Church has been of souls is not sought. There is no appearance of reformed on the standard of Augustinian and Athanasian principles. But so far as we have seen, all the "High Church" commentators on the "Denison Case" have most carefully avoided any expression of their own belief on the immeasurably important doctrine brought into dispute in this discussion. They have taken infinite pains indeed not to commit themselves to the statements of poor Mr. Denison. They have thrown the hapless Jonah overhoard, without hesitation or compunction, to allay the storm of Episcopal or legal censure. Lie is a rash man who has brought them all into trouble. In his ignorance he thought that "the Church of England" must have some dogmas, and, if so, where was he to find it, if not in the place in which he asserted it? But his co-religionists desired to be let alone. Some posi-tively deny the Real Presence. Some assert it, but do not venture to explain what they mean by it; and so it was much more convenient to let the matter rest. And then poor Mr. Denison is not the man to take the lead. His brother Archdeacon, Mr. Churton, sees that he has touched a vital point, and that " the Judgment" threatens the city with destruction. He would fain save "his Church," but he will not fight under such a commander. Dr. Pusey and Mr. Koble, even more timid, will only fight with weapons borrowed from Bishop Cosin, and Bishop Ridley, and the Homilies; and hide themselves under their *ipsis-*sima verba. What the strange and self-contradictory language of these worthies meant, they do not profess

to know (that is not wonderful, for it may be doubted whether the writers knew themselves); but whatever the Homilies mean, and whatever Ridley, and Oosin, and Andrewes, &c., meant, that identical thing Dr. Puscy, Mr. Keble, and their followers mean. Under this manifold shield they hold themselves safe. They boldly challenge Dr. Sumner and his assessors to do their worst. "If you condemn us, you condemn our betters and yours ; do it if you dare." But Dr. Sumner and Dr. Lushington had not Ridley and the others before them, but only poor Mr. Denison. And with Mr. Denison these gentlemen will have nothing to do. Lastly, Dr. Philpotts takes up the same strain. He does not see much harm in the judgment. lle regrets that by a sort of obiler dictum it seems to condemn Andrewes, but, like the rest, takes special care "to guard himself against being supposed to assent to the doctrinal statements which led to that proceeding." All this is very pitiable. It is not without keen recollections of the promise which this party once gave, that we see them reduced to their present unworthy and ridiculous position. They set out with large pretensions of "vindicating Catholic truth," Wherever an opportunity has occurred of contending for it, they have slunk away under vague generalities and miserable evasions. In the momentous questions of the last twenty years, in Mr. Keble's words, " they have avoided registering themselves on either side." What is this but to say, " Let us take care of ourselves, of our position, of our livings;— and let Truth take care of itself. What matter is it to us, that others deny it, if we maintain it? Let us go hand and hand together. We will bear with their error, if they will bear with our truth." This may be all very easy and comfortable, but it is not the way in which Christians contended for the Truth in those primitive times, which they profess to honor nor easily reconciled with those words of fearful import-"He that is not with me is against me; and he that gathereth not with me scattereth."-Weekly Register.

The Weekly Despatch calls the notorious Dr. Cumming " the Presbyterian augur who, it may be recol-lected, assured us all that Russia was sure to lick the allies and take Constantinople, because his theory of prophetical interpretation would not ' come ought right' without it. Just look at his books ; all about prophecies, revelations, proofs that the world is coming to an end, and that the Millenium is at hand. We are assured that he clears about £2,000 a-year by this system of clerical southsaying. Who can be astonished at the presumption of these interproters, when it is seen that they so easily succeed attracting such dunes? Rain doctors. med cine men have some art and risk to exert and run for their credit and their money; but British believers drop into the very months of our prophets without any frouble at all and just as readily as ever, after their vaticinations have been entirely falsified by the event." ENGLISH DISSENT DESCRIBED BY AN ENGLISH DIS-SENTER .--- Mr. James Grant, the well-known editor of the London Morning Advertiser, and sworn foc of Puseyism, thus describes the state of religion among English Dissenters: a body of men, of whom he knows much more than we (N. Y. Church Journal): In many of our Dissenting pulpits the doctrine of the Atonement-the glorious sun of the Gospel system-is preached with as much reserve as it is in Puseyite pulpits. Nay, we will go further than this. We speak from the evidence of our own eyes and ears ; we but testify to what we have seen and heard, when we say, that even in the sermons of the most noted of the Tractarian clergy, the name and work of Christ are more frequently to be found than in the pulpit ministrations of many Dissenting ministers. who have acquired some reputation among the bodies to whom they belong. Instead of, like Paul, glory-ing in the Cross of Christ, they seem ashamed of the Cross. Instead of being able to say with that holy and devoted servant of the Saviour, 'We preach not ourselves, but Christ Jesus the Lord,' they do preach themselves, and not Christ Jesus the Lord. It is their own talents or acquirements as intellectual men, not the person or the work of the Redeemer, that they hold up to the admiration of their hearers. Who then shall wonder that there is so much coldness and lifelessness in our Dissenting Churches? How can we feel surprised if we see all real spirituality languishing and expiring before our eyes, and Nonconformist places of worship, in the great majority of cases, so thinly attended? You may listen for weeks to some of these Independent and Baptist preachers without meeting with any distinct recognition of the work of the Holy Spirit as a personal agent. Startling as the statement may seem, we have no hesitation in affirming that many of their hearers, were their attendance on the ministrations of the Rev. Gentlemen to whom we allude confined to a few weeks, might say in the language of old, 'We have not so much as heard whether there he any Holy Ghost.' And with regard to others of the great truths of the Gospel, the same observation no less forcibly and justly applies. There is no savour of experimental or heartfult religion in their sermons. Their dis-courses consist of mere vague, abstract statements of moral, mixed to some extent with spiritual truth, but not presented in a scriptural form, and altogether destitute of that unction which, when accompanied by the influences of the Divine Spirit, can alone give to the truth as it is in Jesus its saving and sanctifying cflect. Their sermons are mere essays. No forcible or faithful appeals are made to the conscience; no one feels that he is individually addressed; no one hears in the voice and words of the class of Dissenting preachers to whom we refer, ' Thou art the man,' addressed to him. And without this close and faithful mode of dealing with his hearers, no minister of the Gospel can expect that his sermons will be blessed to the salvation of souls. They do not reason of rightcousuess, temperatee, and judgment to come, with such terrible carnesticss and power, that their these semi-Neologist Dissenfing preachers, of any of ment.

their audience crying out as Peter's hearers, did, "What must we do to be saved ?" No wonder though everything deserving the name of piety is extinct in their congregations-no wonder, though men go to hear thein merely from custom-no wonder, though their congregations are getting smaller and smaller, until Nonconformity, as a cause, seems in danger of perishing entirely. All is cold, hearthese, cheerless. Their places of worship are regions in which real religion not only cannot flourish in health and vigor. carnestness on the part of the preacher, no indication of his being impressed with the paramount importance of his message. He does not reach the hearts of his hearers, because he does not speak from the heart. The people go away just as they came. Instead, indeed, of retiring from the house of God better than they came, they leave it worse than when they crossed its threshold. No one, therefore, will be surprised when we state that never was Evangelical religion, not merely as a sentiment of the heart, but also as a fruit to be shown and seen in the life, in so low a state as it is at the present moment among the Nonconformist bodies. There are, of course, many -we rejoice to say very many-blessed exceptions ; but speaking generally, the picture we have drawn, dark and sombre as are its shades, is unhappily true to the life, or, rather, exhibits too faithfully the spiritual death which prevails in our Churches.

It is with a pain and sorrow we cannot express that we are compelled to add that, so far, humanly speaking, from seeing any prospect of a revival of earnest personal religion amongst us, the future is clothed in the garb of a yet deeper gloom than the present. A large number of the young men who are studying in Independent and Baptist colleges, are more or less tinctured with the Neological heresy. They have partaken more or less deeply of the poison of German Rationalism. The inspiration of the Scriptures, if not absolutely and explicitly denied, is explained away in such a manner as to make it in reality no inspiration at all. And we need not say, that once the plenary of the Scriptures is given up, the whole Christian scheme falls to the ground. The doctrines of original sin, and of the total depravity of man's nature, if not openly rejected, are kept in the back ground. It is a favorite doctrine among large numbers of Dissenting ministers, that there is much of inherent goodness in the human heart. The evil which we see in man is, we are told, to be found upon the surface only; going deeper into the soul you will find an inexhaustible well-spring of moral and spiritual worth. The great doctrine of justification by faith-that doctrine which Luther so justly described as the infallible test of a standing or falling Church-forms no part of their pulpit ministrations. All, in fact, which constitutes the essence of the Gospel scheme of salvation is ignored, if not repudiated. They preach another gospel than the gospel of Christ, or, rather, they preach that which is no gospel at all. We have heard some of these preachers deliver sermons which Socrates, or Plato, or any heathen philosopher might have preached, -sermons in which there was not even the semblance of the Gospel. We have often heard Unitarian discourses, in which there was a much greater amount of spirituality than is to be met with in the pulpit-ministrations of many preachers who belong to, and have some standing in, the two leading Dissenting denominations. One of the most talented and best known of these semi-Neological Nonconformists, once, in our hearing, characterized Evangelical preaching as mere cant! And yet the ministers pass themselves off in the eyes of the world as Evangelical preachers of the Gospel. The latitudinarian preachers to whom we allude

have, unfortunately, a weekly journal, which constantly and cordially co-operates with them in the dissemination of their doctrinal errors. The journal to which we refer was originally started—chiefly with the money of persons holding Evangelical views -for the express purpose of vindicating and extending Nonconformist principles, as held by the two leading Dissenting denominations. That circumstance, in conjunction with the fact of its still retaining a Nonconformist title, has enabled it to do incalculable mischief,—especially among young students of divi-nity, and those who are not firmly established in the faith, because their minds are but imperfectly instructed. The title of this weely organ of a modified German Neology is a misnomer. It is more. It is a deception, seeing it has not only long ceased to advocate the Evangelical views for whose promotion it was first established, but has placed itself in an attitude of decided and habitual antagonism to them. With arowed Universalists-if not something moreregularly retained in its literary department, it labors systematically to sap, in the minds of those among whom it circulates, the very foundations of all real religion. The Poor Law .- Recently an inquiry has taken place into the treatment of the Chorlton Union, caused by letters which appeared in the Manchester Examiner and Times from a Mrs. Clarke, an educated and respectable person, who, under peculiar circum-stances, became an inmate. In these letters she de-scribes the treatment and the insufficiency of food and clothing given to the "paupers." The Examiner denounces the iniquity as partial, and the precipitate way in which it was entered into by the inspector, Mr. Farrell. In the evidedce it was established that there was insufficient food and clothing ; that one woman official was dismissed for her conduct to the inmates, but had been reinstated; that there was a quarrel between the master and the surgeon, by which "the poor suffered." We sincerely hope that the subject of the workhouse treatment will come under the consideration of the legislature, and that the accursed Whiggish political economy will be destroyed, and that our workhouses will be asylums for the sorrows of the poor, and not prisons for their poverty. It will be seen by the following contrast that the comfort and dietary of the criminals is far better than that of the "pauper," and that his treatment is even more considerate and kind :--" The Pauper" In Chorlton Union, whose offence is poverty :---WEEKLY ALLOWANCE, Meat,..... 16 Potatoes, ..... 47 Pints Broth. 4} Milk, ..... 161 The Criminal In Coldbath Field's Prison, whose crime is robbery,

which took place in the hall of the Maryland Institute, the proceedings were characterised by the most outrageous lawlessness and disregard for decency and life that it is possible to imagine. Fights occurred in which pistols and knives were used in the freest manner. Country Thompson had his throat cut, from which it is thought he cannot recover. A man, whose name we could not learn, was shot in the breast, and other acts of outlawry were of common occurrence. We have been diligent and careful in making inquiries in reference to the cause of the disturbances which took place, and learn that they did not arise from any political difficulty, but transpired wholly with the members of the Democratic party .--The first affray, and the most serious one of the evening, happened at the entrance inside the hall, about 1 o'clock, between Country Thompson and a number of New Market rowdies. Thompson had just entered the hall, and observing one of the above crowd, asked the reason why those having charge of the hall admitted a d----d thief, and why he was not arrested; adding, that if no other peson would arrest him, he would do so himself. This caused a fight in which a number participated ; pistols were fired, this tended to disperse the outside crowd, and after some hard knocks it was brought to a close. Thompson was found to have his throat badly cut, which it is supposed he will not recover. A man, who accompanied him, was very much beaten about his head and face, but, as far as we can learn, no one was injured by the copious discharge of fire-arms. For an hour peace reigned in triumph, when another fight occurred from a most triffing cause. Sets were being formed for a quadrille, when a boy, in passing along the lower end of the room, ran against a man who had taken his position in a set, for which unintentional act he was knocked down. A person standing near took the boy's part and drawing a pistol flourished it about him, when accidently or otherwise it went off. It is said from this a man was shot in the breast .- This gave rise to another fight, by which a number of persons received severe bruises. These were the two important fights of the evening ; others occurred, but were soon quelled. About the time the first nifray took place, a gentleman, stranger in the city, in company with some of our merchants, had his port-monnaie stolen containing over \$1,000, a check for \$250, and a through railroad ticket for 300 miles. He waited on the actuary this morning, and made known his loss, having just telegraphed to stop the payment of the check if offered.

SELF-MUNDER .- It is a lamontable fact, that the crime of self-murder is becoming every year more and more prevalent in the United States. In the rural districts as well as in the cities, in youth and in age, males and females in all ranks and classes, this dreadful crime is on the increase. Amongst Gatho: lics it is, thank Heaven, comparatively rare ; indeed amongst Catholics who attend regulary at the Confessional and worthily partake of the Sacraments, it is a crime unknown. The reason of this is obvious, In the tribunal of Penance, the Church, guided by the wisdom of the Divine Spirit, provides both the medicine and the Physician to heal the bruised spirit, to bind up the lacerated heart, to impart consolation, to excite hope, to lead to resignation. The poor weak mortal who has erred so as to dread the world's scorn, the tender mind oppressed with grief, the enthusiast whose bright imaginings are in a moment dashed into darkness, has but to unbosom himself to the Priest of the living God, to find difficulties which appeared to him insurmountable, disappear, grief lleviated, and despair hurled back to its native hill. For the good Catholic, then, there is an invulnerable shield against this most awful crime-most awful, because the abandoned criminal audaciously snatches from the brow of the Godhead one of his most glorious attributes-that of mercy ! He defies the Lord -refuses to accept from Him the time alloted to him to prepare for Heaven-he rushes unbidden before the eternal throne to defy the Omnipotent to vengeance. -Catholic Herald.

During the holidays, not less than eight stabbing cases occurred in this city. In two of the cases, the wounded persons are dead; in two other cases, the wounds were very greivious, the others slight. These are the results of celebrating holidays after the fashion of the devil.-Philadelphia Catholic Herald.

Morality seems to be wofally on the downfall in New York. Eight suicides have been committed in a few days. These things were not heard of in times of Popish ignorance.-Pittsburgh Catholic.

NATURE OF AN OATR .- In the County Circuit Court

THE MODEL REPUBLIC.—At the Democratic ball, which took place in the hall of the Maryland Insti-ute, the proceedings were characterised by the most alone?" The attack on this ideal Bible—this popular notion of the Bible-comes strangely enough, but we cannot but regard it as an important step towards the attainment of truth. The Catholic Church has the whole Bible, with her commentaries on the work of her holy and learned children century after century, -commentaries not made with a view to build up a system or form a new creed, but commentaries made reverently to explain the meaning as the sense of the Church, had unfolded it. True as this is, yet amid the clamors of sectaries, amid their loud assumptions, it is almost forgotion; and we may regard the bold and clear declaration of this Protestant author as a fact worth more than a passing notice .- New York Freeman's Journal.

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NORWAY-RELIGION, EDUCATION AND MORALITY .-The following is an extract from a work by a Protestant Clergyman, the Rev. H. Newland, entitled Forest scenes in Norway and Sweden." We commend it to the attention of those who pretend that secular education can check crime :---

"Norway is not in communion with England; indeed, strictly speaking, neither Norway nor Den-mark are Churches at all-they are merely establishments. Sweden may, by some stretch of imagina-tion and a little implicit faith in its history, be considered a Church, and is so considered by the Bishop of London, who has authorised the Bishop of Gothenborg to confirm for him. But though neither the Englishmen, nor even the Swedes, considered themselves at liberty to communicate in the Church of Soberud, there was no reason whatever against their joining in either the ottesang or the aftersang (Morning or Evening service), or even against their being present at the hogmasse, or Communion itself. The men, who had no very accurate ideas of the-ology, had joined in the English Service very readily, and, indeed, had taken a good deal of pains in de-corating the forest Church, for both Tom and Torkel could read English as well as they could speak it ; and Jacob pretended to do so. They were, however, all of them, extremely pleased at having the opportunity of going to a consecrated Church. "Perhaps one of the most remarkable features of

the country is the respect which all classes pay to their Churches, combined with the very little effect which religion has on their conduct. Norwegians will face all sorts of weather, in order to be present at the hogmasse on Sunday. Large sums of money -that is to say, large in comparison with the wealth of the parishes-are spent upon their Churches, which are always in perfect repair, and always most carefully swept, and trimmed with rushes or green sprigs. A man would lose his character at once, and would be shunned by his acquaintance as a hopeless reprobate, if he neglected confirmation, or the Lord's Supper. Nothing, indeed, is more com-mon than to see, as an advertisement-' Wanted, a confirmed cook or housemaid ;' which advertisement in no way relates to the capacities of the servant, but simply to her age, it being taken for granted that a person of a certain age must have been coufirmed. Indeed, the legislature interferes with this : few offices can be held by unconfirmed people, or by those who are not communicants ; and the legistature is only the interpreter of public opinion. No man is at present molested for any religious opinions he may please to hold ; he simply loses his civil rights by seceding from the national religion. In fact, Norway is the most complete illustration of the establishment principle which exists in the world.

"At the same time, education, as it is popularly called-that is to say, secular instruction-is almost universal. No one ever meets with a Norwegian unable to read and write. It may fairly be said that there is no country in the world in which the standard of popular education is so high, and the standard of popular morality so low-where the respect for religion is so very great, and the ignorance of religion so very profound-as it is in Norway. Sweden may be second in this parados, but Norway is by fur the first

"It is not difficult to account for both these phenomena. Few countries suffered more extensive Church spoliation in the old Reformation times than Norway and Sweden; and when, after that convulsion, men began to gather up the fragments they had to choose between an ill-paid Clergy whose social position would be inferior to that of almost all their parishioners, and a sufficiently paid Ciergy with enormous and unmanageable parishes. They chose the latter, perhaps wisely as more likely to preserve the character and influence of the Church till better times should come. They, therefore, grouped the parishes into districts, few of which were under ten. or twelve miles long, and wide in proportion, some very much larger, and one more than a hundred miles in length. These districts are a collected group of parishes, whose Churches are still kept up under the name of Aunexhyrker, and service is occasionally performed in them, as a sort of protest of their right. "Over these districts they placed rectors (Pfarr-herrer) whose revenue, though not what we should call large in our country, is, nevertheless, greater than that of most of their parishioners; they gave them good parsonage houses (pracest-guards), and, in almost every case, provided a dowager house and farm for their widows. And, while they rendered their position an object of competition, they provided that it should be adequately filled, by establishing the most searching examinations and the most careful provisions. The consequence of this is, that the Norwegian Clergy are almost invariably very superior people, and, in a country where the election is absolutely free, they are very generally chosen members of the Storthing; while, in Sweden, they form an integral estate of the realm, and possess their own independent house of parliament. "In a country where there is so much ceremonial, so much that speaks to the understanding of the unclucated by speaking to their eye, it is impossible but that the externals of religion should be respected -the position of its Ministers being such as is calculated to add to that respect, and not, as is too frequently the case in the Roman Catholic countries, such as to diminish from it. "But, from the enormous size of the parishes, the externals are all that can possibly come to the ma-jority of the people. The Scandinavian Church, learned as its individual Ministers may be, is not the teacher of the people, nor can it be-no man can teach over fifty miles of country. Education, on the other hand, there is plenty of, such as it is; for, not only do the frost-bound winters give plenty of opportunity, but the Church is the establishment, and the laws of the land are such as to make reading and writing necessary to all. At the same time, this education is absolutely secular, it has nothing to do with the doctrines of religion, and consequently, nothing with the morals of the people, except to increase their power of doing anything. Knowledge with them, as with all others, is power; but, dis-jointed from religion; this is generally the power of doing wrong: Whether this be, or be not, a correct solution of the paradox, at all events the fact remains, and it has never been accounted for : Norway is pre-eminent in the education of its people, and is as long the externals of religion are preserved with a magnificence and coremonial sufficient to keep up their reverence. But they are merely a people of religious habits-they are not a people of religious feelings. The marriage between faith and works with them has been 'dissolved by Act of Parliament, and neither their faith nor their works are the better for it."- The Rev. H. Newlands Forest Scenes in Nor-

fraud, or garrotting, &c. :--WEEKLY ALLOWANCE. Bread, ..... 1394 Pints. Soup. ..... 41 

and the poor man, without crime, only 145 oz. of solid food during the same space of time ! Indeed the criminal outcast of society has given to him nearly three times as much food as the wretched and unwilling " pauper."

## UNITED STATES.

One of the Southern Railroads has lately set the subject of morality in a new light, by putting a mer-cantile value upon it. The value of temperance in an engineer is \$37,50 a quarter; in a conductor, \$25; and the ideal Bible is supposed to condemn all these

esteraay, colored man was on trial for larceny and a small white boy was called as a witness for the prosecution. The traverser's counsel asked him-"Boy, do you know the nature of an eath ?" Witness replied-"Yes, sir-To swear agin the

ligger." Traverser's Counsel-" That will do--Swear himthat is the best definition of State's witness' opinion of the nature of an oath I ever heard."

A roar of laughter followed from the bar and spectators, and the case proceeded.-St. Louis Republican, 13th.

METHODIST Discretize .- Sarely we have come to strange times when shouting is treated as a grave offence in a Methodist church. At Albany, New York, after fifteen evenings of trial and debate, "Brother Brank" was found guilty of shouting so loud during service, as to attract attention and excite ridicule, and was duly sentenced to expulsion; but the pastor, Rev. M. Brown, took the responsibility of suspending the sentence during the good behavior of Mr. Brank. The offending brother confessed to the shouting but maintained that, under the excitement of worship, he could not restrain his feelings .--Mr. Brank is represented as an excellent and exemplary Methodist, and he makes appeal from the decision of his church to the Troy Conference. It is believed that the Methodist standards do not make shouting a disciplinary offence.

RESPECT FOR THE BIBLE .- A curious controversy is just going on between an author named Lewis and certain Protestant divines, in which the Bible question is brought up, and, strangely enough, Catholics receive some acknowledgement for their respect to the Inspired Word. Lewis, in a work on the Creation, a sort of Hexemeron, such as have frequently been made from the earliest times, adopts the theory that the days of creation are indefinite periods of time. This theory, not without supporters among the Fathers. excited, however, the ire of some Protestant divines, who, adhering to the ideal bible of modern sectarianism, declaimed against it as a disrespect for the Word of God. The authority of Cardinal Wiseman alone would have sustained Lewis, but he took the question on its source, and charged his antagonists with a want of real respect for the Bible. In fact, he asserts directly, and we cordially endorse him, that in Catholic countries and in the dark ages there was more real respect, more real reverence for the Word of God than in our day and in Protestantism, which professes to make it the ground work and base of its religious system. This is a truth that comes home to many. The cry of "the Bible, the Bible in our schools, the Bible is the religion of Protestants," has always been regarded and treated by us as a mererallying cry, a set of unmeaning words to catch the public car, and we trust that many will have the courage like this writer to denounce the deceit. The figment of an ideal Bible opposed to Popery, will, of also pre-eminent in the statistics of crime. course, crumble to the ground, when the Bible itself "But this is not the external view of the case: is studied. The real Bible differs from the ideal as the mere visitor in Norway would speak of the very day from night, and from the first word of Genesis to the last of the Apocalypse is incompatible with Pro-people of religious labits, and will continue to be so the last of the Apocalypse is incompatible with Pro-testantism. The real Bible portrays a divine worship acknowledged to be figurative, full of cermonics, rites, cepts the murmurs of His enemies exclaiming at the ' way and Sucden.