

throne; as the appearance of the sapphire stone: and upon the likeness of the throne was a likeness of the appearance of a man upon it."

Over the whole appears the emblematic throne of the Redeemer; who promised to be himself with his Church, "her High Priest for ever, according to the order of Melchisedech." In her he is daily seen offered up upon her altars; or resting on his mercy seat in her tabernacles, and attended by the living cherubim; prefigured by the Jewish Tabernacle and golden Cherubim; which stretched out their wings over the *Holy of Holies*; where the *shew bread*, and *Loaves of proposition*; the *manna* and *wafers of fine flour*; styled, the *holiest of holy oblations*, were constantly kept; all a most striking type and resemblance of the real manna and true bread from Heaven, kept in the universal Tabernacle of the Messiah's universal Church; in which all the legal figures are fulfilled, and finally terminate in the reality.

The Throne is most appropriately likened to the sapphire stone, the colour of which is a celestial blue.

"The Amber and fire round about, and without and within," &c., indicate, as we observed above, the just on earth, dwelling in the sacred fire that encircles the mystic cloud.

"And the appearance of the rainbow, when it is in a cloud on a rainy day; this was the appearance of the brightness round about."

The rainbow was the token of God's alliance with the just Noah, (the regenerating Father through water of the human race,) and of the offended Deity's reconciliation with man; appointed to remind us in rainy weather that God had solemnly promised never more to destroy our race by water. In the new covenant of mercy and grace, which God makes with the prefigured Noah, Jesus Christ (the Saviour also, and regenerator by water of our race). *Baptism*, the mystical rainbow, and showery sign of cleansing grace, is set up by the Deity as the token of his perfect reconciliation with us, on account of the supremely just one of our kind, the *Man-God*; with whom, as man, the covenant was made in behalf of his spiritual progeny. The rainbow is therefore the most appropriate emblem of Messiah's merciful dispensation, & the fittest glory to encircle his throne on earth; where all his followers, like the followers of Moses, still live and wander under the cloud.

THE CHRISTIANITY OF ENGLAND.

We find the following on the columns of the *Belfast Vindicator*, under the above caption. What a hullabaloo the holy rogues w^od raise about our ears co^ud such a specimen of Christianity be detected in a Catholic country. How the gentle Saints would gloat over it as evidence of the moral delinquent necessarily engendered by the "Mother of—."—But they will never learn wisdom.

We lately published a few extracts from the first report of the Commissioners appointed to inquire into the employment and condition of the children of the poorer classes in mines and collieries, both with

regard to their bodily health and moral training. The extracts we gave afforded melancholy evidence that, in England, these unfortunate beings are treated as if they were considered no better than mere beasts of burthen. However, sickening as were the details of the suffering of the poor creatures, we have yet to furnish the reader—the christian reader—with proof demonstrative, that in England, with all her boasted "enlightenment," the children of the coal-miners are positively in the most brutalised state of ignorance with regard to the simplest rudiments of that knowledge, by which alone man boasts pre-eminence over the beasts that perish. What are our Bible Societies about? Converting the savage, forsooth! Let them look nearer home—let them visit the coal districts of North and South Britain, and they will there find savages enough, in all conscience. Dr. Alexander, we are told, "to do great deeds in Jerusalem. Let him return to England; the "heathen" lurks beside the cathedral, and the yell of the savage may be heard mingling in the christian services. Let our foreign missionaries roud the following, and blush, if they still retain the power to do so:—

Morgan Lewis, nine years old, pulled up—

"I have never been at any day-school; am sent to Mr. Jones's Sunday-school to learn the Welsh letters: can't say I know them yet. I do not know what you mean by catechism or religion; never was told about God. The sky is up above, and no one ever told me about Jesus Christ; can't say what he is.

Sophia Lewis, twelve years old, laborer in the iron yard—

"We have never been to any day-school; sister and I go to the Welsh Sunday-school to learn the letters—(can scarcely tell one letter from the other in the Welsh primer.) Mr. Jones tells us that Jesus is our Lord, but does not know what he means by our Lord, nor who is God. There may be commandments, but I never heard of any."

Edward Davie, about ten years old, hooker-on—

"Have not much time after work, as I always wash; never spoke any English; father and mother speak Welsh, and so does Mr. Jones, the preacher, whose Sunday-school I go to. I can say the Welsh letters, for I have been two years at school. (Not able to manage the letters; said D was G, and C the letter A.) I do not know any thing about God."

Richard Williams, aged nine years and three-quarters, air-boy—

"I come at six in the morning, and leave at six or seven in the evening. I have never been to a day school. I attend the Independent Sunday school. Never heard of Jesus Christ. I don't know the Lord's prayer."

Evan John, aged thirteen years and a half, hauler—

"I have been at the work about four years. Was four years at day-school; it was a Welsh school. God was the first men; knows nothing of the commandments."

John George, aged fifteen, binder—

"I have been for eight or nine years at work as plate-opener. I was for twelve

months at a Welsh school. Jesus Christ made me; thinks Jesus Christ made God."

Mary Paine, aged seventeen, unloader—
"They never told me anything of Jesus Christ, nor do I know who he is."

Henrietta Frankland, aged eleven, drawer—

"Sister Maria (thirteen years old), as well as myself, have not been to school since we went to work. I do not know whether God made me, nor anything about Jesus: there are no commandments."

Henry Jowett, aged 11—

"I never went to day-school long, but I went a little while before I came to the pit, and then I did not want to stop at school, but I wanted to come to pit; I go to Sunday-school; they teach me a bab; I do not know who God is; Jesus Christ is Heaven: If I die a bad boy, I do not know what will become of me; I have heard of the devil; they used to tell me of him at the every-day school, father does not go to church or chapel on Sundays; he does nought but stop at home; I go to chapel now a Sundays; 'tis not long sin' I began a going."

David Thomas, aged fifteen, in-filler—

"Was at day school, and learned the spelling: there are ten commandments; one says you must not steal, and that Christ is God; thinks Jesus Christ was born in Wales, and went to England; now goes to the Sunday-school of the Independants."

Thomas Mitchell, aged thirteen—

"I never heard of Jesus Christ; I don't know what you mean by God; I never heard of Adam, or know what you mean by Scripture; I have heard of a Bible, but don't know what 'tis all about; I do not know what would become of me here after if I am wicked; I have never been told; if I tell a falsehood or lie, I tell a lie; it may be good or bad, but I don't know the difference."

Anna Hoile, aged 13—

"I never went to day school, but I began, for the first time to go to Sunday-school yesterday; I cannot read; I have heard of God, and of Jesus Christ, but I can't tell who that was; if I died a good girl, I should go to heaven; if I were bad, I should have to be burned in brimstone and fire; they told me that at school yesterday, I did not know it before; father nor mother never reads to me at home; they never go to church or chapel; I never went before."

Let Popery beat this if it can! The Saints, however, it appears, are nice in their predilections. Whatever be the responsibility they may incur in the neglect of those miserable children, they have an eye at least on the poor Papists. We copy the annexed from the correspondent of the "*Cork Examiner*," of May 11th, Manchester.

"Stockport is in a miserable state of distress, and its operatives are reduced to a frightful state of destitution. Whilst the mass are thus suffering under unmerited privations, their miseries are increased by a system of religious intolerance exercised against the children of your oppressed countrymen. It is this—by the authority of the Poor-law Guardians, the Catholic children in the work-house are

compelled to learn the Protestant catechism, and unless the priest can produce the *Godfathers and Godmothers* of these children, he can have no interfering power to prevent it. How lamentable is this state of Protestant tyranny, where, if children cannot be proved Catholic by a test next to impossibility, the unfortunate children are subject to a compulsory apostasy, and obliged to forfeit a religion they were born to inherit. In the branch work-house within a few yards of Mulbury street chapel, the Catholic paupers were confined for ten or eleven weeks without being permitted to go to Mass. The Rev. Mr. M. Courtney applied to the Guardians to have the evil removed, but he was peremptorily refused. In the Salford Poor-house, things are not so bad, for although removed from the Catholic chapel half a mile, the paupers are allowed to go to mass on Sunday. There is a petition to be presented by Mr. O'Connell, calling for a committee to enquire into the grievances Catholics labor under in the Army, Navy, Workhouses and Jails. If this committee be granted it will be productive of much good.

Was there ever such an exhibition of Pharasaical zeal as this? Catholics locked up lest by saying their prayers in a Popish chapel they would merit damnation: and numbers of unfortunate children suffered to grow up ignorant even of what Protestantism means! Since however "PROTESTANTISM IS NOT THE REVELATION MADE BY GOD," perhaps the Bible reading bigots of England don't think it worth their care to urge the matter.—Why then compel Catholic children to learn the Protestant Catechism which they should have sent to the mines and collieries? Well were they rebuked by the great teacher of truth in the persons of their predecessors:—"Wo to you, Scribes and Pharisees, hypocrites: because you go round about sea and land to make one proselyte: and when he is made, you make him the child of hell two-fold more than you yourselves are."—*U. S. Catholic Miscellany.*

ON THE PROTESTANTISM OF THE ANGLICAN CHURCH.

The Dublin Review, No. 24, Mo., 1842. London: Dolman. On the "Protestantism of the Anglican Church;" from the pen (we take it for granted) of the Bishop of Melipotamus.

It is there demonstrated in a manner the most conclusive, that not merely by the public declaration of the Anglican bishops in their charges and pastorals, but by the official proceedings of the establishment herself in the Jerusalem affair, she has now at last, even if she had never done so before, pledged herself to communion and religious intercourse with the Protestantism and modern Christianity of the Continent—while she shrinks from, or rather cannot be admitted to, the sisterly embraces of the old traditional Christianity of Catholicism. The writer of this article does not attempt to argue the regularity or irregularity, the folly or the wisdom, of the new Jerusalem Establishment. He endeavours to show, and, as we have said