

WHY DO NOT PROTESTANT MINISTERS PREACH AGAINST ROMISH THEOLOGY.

(BY REV. J. G. WHITE.)

SOME ministers preach and write controversial sermons on baptism, perseverance, apostacy, and other portions of speculative theology—often to the detriment of true piety among protestants—while they pass in profound silence, or with an occasional remark, the God-dishonoring and soul-damning dogmas of the Roman sect. Why do they not "Contend earnestly for the faith once delivered unto the saints?" Why do they not lift a warning voice against the abhorrent doctrines of auricular confession, transubstantiation, indulgences, purgatory, image worship, and kindred subjects? Why do they not warn parents of the folly and danger of sending their daughters to convents, when protestant schools are far superior to them? Why do they not expose the corruption and intolerance of the papacy? Why do they not warn Americans of the danger to civil and religious liberty from the influence of jesuits in our midst? Why do they not inform the people of the deep-laid, far-reaching plans of papists to subvert the institutions of this country? Why do they not expose the drunkenness, licentiousness, Sabbath desecration, and profanity, which are inseparably connected with the establishment of Romanism in every community? Why do they not impress more deeply upon the minds of the people the necessity for sustaining the system of American free schools with the Bible in them? Why do they not show from prophecy, history, and Providence, that the "signs of the times" indicate a great intellectual and moral conflict between truth and error, light and darkness, liberty and despotism, Christ and anti Christ? When they see the sword coming, why do they not give the people warning? Do they know the facts, or, knowing them, are they indifferent as to the consequences.

WE must take part in the elections. Move in solid masses in every state against the party pledged to sustain the integrity of the public schools.—*Cardinal McCloskey.*

"The catechism alone is essential for the education of the people."—*Cardinal Antonelli.*

THAT EXECRABLE BILL.

THE miscalled freedom of worship bill now devolves upon Gov. Flower the duty to decide whether the guarantee of freedom of worship, so carefully embodied in the Constitution shall be trampled out by a law in violation of its provisions, framed with an ingenuity peculiar to the most deadly and vindictive enemies of liberty of conscience that the state has known.

The first constitution of the state, adopted in 1777, contained the reasons for adopting the guarantee which has been preserved in successive constitutions.

"And whereas we are required by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spirit of oppression and intolerance with which the bigotry and ambition of weak and wicked priests and princes have scourged mankind; this convention further, in the name and by the authority of the good people of this state, do determine and declare that 'the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever hereafter be allowed within this state to all mankind.'"

It would be idle to attempt to ignore the stain which the enactment of the Jesuit bill would fix upon the people of the state of New York in betraying, after a hundred and fifteen years, the right so secretly guarded and transmitted to us by our forefathers. The moral effect of such an act must extend

to the nation at large, whether it be attributed simply to mental or moral imbecility, or directly to fear or favor, or treachery and cowardice combined.

"Rights," says Mulford, "are slowly and only with toil and endeavor, enacted in laws and moulded in institutions. It is only with care and steadiness and tenacity of purpose that these qualities are forged, which are the securance of freedom, and they are to be clinched and riveted to be strong for defense and against assault.

The state of New York is strictly bound by duty and honor to guard its infant wards during their detention in its charge from all attempts at proselytism and propagandism, so that on their enlargement having been taught no denominational dogmas, but simply the broad truths recognized by all christians, and by the christianity which is a part of the common law, they might exercise for themselves a free religious choice.

The governor, in considering the bill, will have time to remember some things which the legislature seems to have forgotten. He will not forget the syllabus (proposition 15) denounces as a false and monstrous error that every man is free to embrace and profess the religion he shall believe true; or that it is possible for men who have embraced any other than the Roman religion to find and obtain eternal salvation.

Let the various denominations imitate the Methodists in appointing representatives to be heard by the governor in opposition to the bill; let all citizens co-operate in such opposition with the National League for the Protection of American Institutions, of which Hon. Jno. Jay is chairman, having their office in the Morse Building, corner of Nassau and Beekman streets.—*New York Mail and Express.*

EX-MONK PERCIVAL RELEASED.

Ex-Monk Percival, who was arrested a little over two weeks ago and sent to jail upon short notice for an alleged indecent offence without being defended or permitted to produce witnesses, was released a week ago upon a writ of habeas corpus procured by Attorney Shellenburg of this city. Rev. W. H. Stifer, pastor of the Eighteenth Street Baptist Church, and another gentleman became bondsmen for Percival's appearance at the recorder's court in the sum of \$500. The accused will probably be placed on trial early in September. When he first left the Detroit House of Correction he was a mental wreck owing to the worry he had sustained at being separated from his wife who is within a few weeks of becoming a mother; since his liberation, however, he has recovered himself to a great extent, although the constant threats levelled at him by his neighbors—most of whom are Romanists—of tarring and feathering both the man and his wife, still continue to give him anxiety.

Mr. Percival is preparing a statement of his life in the Franciscan monastery, his reasons for leaving it and his subsequent persecution. This statement will shortly appear in these columns.—*Patriotic American.*

PATRIOTIC AND NON-PARTISAN.

A SPLENDID and patriotic movement is embodied in the American Patriotic League, recently organized in this city and chartered under the laws of congress. Its aim is to educate the youth of both sexes into earnest, intelligent and patriotic citizens.

The society is non-sectarian and non-partisan. It will sow the seeds of patriotism by a three years' course of reading and study, to be pursued after the Chautauqua plan by individuals and circles. A contribution of \$100 will constitute the contributor a life member. Among those interested in this patriotic work are Edward Everett Hale, of Boston, John Jay and Dorman B. Eaton, of this city; while such eminent