

that subsisting between the Government of Great Britain and her Colonies, although that has been attenuated almost to the ghost of an abstraction,—more shadowy, also, than that subsisting between the Church of England in England and the same Church in the Colonies. Our independence, as a church, of the mother church, is absolutely complete. The latter has no jurisdiction over us whatever; and we, in turn, have no right of appeal to her highest court. Into the reasons for this, we have not time at present to enter. Nor does the subject directly concern our purpose, except that the belief in the closeness of a connection, which is actually nominal, aids in creating in the minds of our people that tendency to lean upon the mother church which we regard as being, directly or indirectly, the foundation of all our evils.

We hope to return to this subject, unless, indeed, we should, meanwhile, have roused the attention of abler thinkers, who may be induced to grapple with it. Whatever quarrel there may be with any of the views we have expressed, there will be none with that which we desire to enforce. It is, that we must begin to act in a spirit of greater self-reliance; that our people must learn to regard their church as an institution in every respect to be upheld by and among ourselves; and that our ministers may be induced thereby to identify themselves more fully with our country's interests, else our doom is certain. D.

#### Chiniquy Versus Hodge.

An interesting commentary by Mr. Chiniquy upon the views of Dr. Hodge of Princeton, in reference to Protestant support to Roman Catholic Churches and institutions, has just appeared. It merits the earnest attention of Protestant communities, not only from the reputation of the men, but the vital nature of the question. Dr. Hodge had, in a letter, justified the giving of money to Roman Catholic Schools and Colleges on the ground, among other things, that Roman Catholics received the Scriptures as the word of God. Chiniquy admits that they do; but that, like the Pharisees of old, they make them of none effect by their traditions; that they are not en-

titled to the support of Protestants, and that it is dangerous to give them that support. A recent controversy in Britain lends additional interest to this subject. Dean Stanley preached lately at St. Andrew's upon the anniversary of the massacre of St. Bartholomew, a sermon in which he commented upon the wrong of illiberality and persecution on account of religious opinions, charging such conduct on all parties in past times. He briefly depicted the horrors of that horrible night, in honor of which the Pope ordered te deums to be sung, and medals to be struck off, which may be seen to this day. The well known liberality of the Dean—his opposition to all intolerance—his rationalism—his undoubted pre-eminence among a school so illuminated as scarcely to be evangelical, gave immense weight to words which, had they proceeded from a polemic or divine of the ordinary evangelical type, would have elicited neither comment nor surprise. English Roman Catholics of eminence, who did not know or remember such fearful atrocities, or who did not receive or approve the persecuting principles of their so-called infallible popes, or who did not wish to be considered as holding them, and thus felt themselves compromised in the right of their fellow-citizens, expressed their displeasure in the way and place usual in modern times—in the newspapers. They wanted said massacre to be viewed as an act of political vengeance. And perhaps they had been so instructed; for they must have separate schools, separate manuals, and separate bibles, if they have bibles at all, and so they must even read history, like Scripture, through the spectacles supplied by mother church and her emissaries. But be the event viewed as political or religious, it was done with the concurrence of the Pope and the approval of the Pope; it was an exact fulfilment of principles which were and are the principles of every Roman Catholic, and which, now that the Pope is declared infallible, he is bound more than ever to carry into execution whenever he has the opportunity, and is enjoined by his church. By the way, a Bartholomew medal has curiously come to light lately. The following account of it appears in the *Scottish*