

In a note:—A whimsical instance of similar feelings in the descendants of the Cromwellians, was exhibited some few years ago in the south of Ireland. The communion table in the church of Youghal stands in a recess projecting beyond the walls of the church. It was resolved to ornament the sides of the recess with stucco and with tables, containing the creed, the commandments, &c. Unfortunately the artist employed to execute the work introduced two crosses as appropriate ornaments in the basso relievo arches. Had the Pope come in person to celebrate High Mass in the church, greater indignation could not have been displayed by the pious Protestants of Youghal. They averred that the image of Baal had been erected in the sanctuary, and threatened a thousand nameless desecrations, unless the obnoxious emblem was removed. After a brief struggle between common sense and bigotry, the crosses which really looked very pretty, were effaced, and in their place two unmeaning lumps of plaster erected, with the words *Holy Bible* beneath—an announcement as necessary as *this is a horse*, and *this is a tree*, in the infancy of painting. There were a few who defended the crosses, and they were at once set down as papists. Some others laughed at the entire proceeding, and were of course stigmatized as Infidels." (*Harper's edit.* vol. ii. p. 12.)

In the case just cited, bigotry got the better of common sense, as the author insinuates. But in a case of recent date and nearer home, we are happy to see that the common sense of the parties concerned has got the better of their bigotry. Might we not hope that with the aid of a little more common sense, enlightened by the grace of God, they would be led clearly to see the inconsistency of that church, which at one moment abominates, or at least is willing to reject, the sign of redemption, and at another professes to revere it, or which rather does both at one and the same time witness the rubric concerning the cross in the rite of baptism—and hence would they even thus be convinced that such an ever-varying and self-contradicting establishment, while it has preserved much of the truths of God's revelation, cannot produce the least claim to be considered a branch of the church of Christ, far less the church itself.

S. C.

UNITY.

A minister of the Baptist sect, addressing the Bowdoinham Association—thus speaks on the subject of unity.

"It is the nature of true religion to produce a *oneness* in Christian experience. It is a union dearer and more sacred than any earthly ties possibly can be. . . Hence the religion of Christ produces *union and oneness* in the experience and hope of every renewed soul. These are its direct, its necessary fruits. . . It is a union upon the principle of *Divine Truth* which leads them all to speak the same things." . . . Let us take the infallible standard of truth for our guide in faith and practice and there abide as steadfast as mountains of brass, and as unyielding as the everlasting hills. Let us ever keep the union standard unfurled, in the centre of which is inscribed as in letters of gold,

UNION UPON THE DOCTRINE AND ORDINANCE OF JESUS CHRIST.

This sounds exceedingly well, but how is it to be accomplished? All the power of Protestantism cannot produce this "oneness." As long as that superlatively ridiculous principle of private interpretation is taught, by which each individual makes his own mind instead of the Church "the pillar and ground of the truth," so long will it be absolutely impossible to introduce any thing like "oneness" amongst those who adopt it as their guide. Why it appears that three hundred years experience ought to make a man with any pretensions to a logical understanding, to conclude that unity under such circumstances is utterly hopeless. You might as well undertake to throw back the waters at Niagara from the brink of the precipice, as to endeavor to establish "union upon the doctrine and ordinances of Jesus Christ," whilst you allow every man full liberty to interpret those doctrines and ordinances as he pleases. What, then, can the writer mean by his "Union Standard?" Where is it? Who ever saw it amongst Protestants? If they ever had such a standard it has been long since torn to tatters. Luther tore it, Calvin tore it, Zuinglius tore it, Fox tore it, John Wesley rent it from top to bottom, Alexander Campbell has given it also a strong pull, the new school and old school Presbyterians have used the old rag most unmercifully, the Baptists have scarcely left an inch of it together, the "disciples" so they call themselves are busy patching it, as they think, after having dragged it through the dirt, the Mormons have almost annihilated it; and the Millerites have driven it to parts unknown, like a jib in a storm! These be thy Gods, Oh Israel—this is thy "union standard" Oh! Bowdoinham Baptist!—*Catholic Telegraph.*

BOSTON (LINCOLNSHIRE)—On Sunday last, Oct. 15, four converts were received into the bosom of the Catholic Church by the Rev. Mr. Middlehurst, officiating missionary here in the room of the Rev. Mr. Scott, who has been labouring under a long and tedious illness these several months. After making their public profession of faith according to the Roman Catholic ritual, the reverend officiant exhorted them on the happiness they had that day enjoyed. The reverend gentleman since his arrival here has been engaged in delivering a course of controversial lectures, which are tending very much to dispel the dark cloud that has overspread this once happy and truly Catholic town. As a proof of his zealous exertions, he is daily waited on by numerous inquirers anxiously wishing to be led into the fold of the true Shepherd. Besides those received yesterday, there are several more under instruction, who, in a short time, will have the happiness to enjoy the communion of the faithful.

The Rev. Charles Seager, late assistant to, and frequent substitute of, the Regius Professor of Hebrew at Oxford, has joined the Church of Rome.

NAPOLEON'S HAPPIEST DAY.—The Archbishop of Bordeaux related an interesting anecdote of the great hero at a recent agricultural meeting:

"Napoleon, one day being surrounded by his staff and all his most devoted companions in arms, was asked what had been the happiest day of his life; and, as he was silent, some said it was the day of Austerlitz, others that of the Pyramids. At last, pressed by questions, he answered, 'It was the day of my first communion.' This answer was received with a smile. One of the generals only remained silent and

grave. Napoleon struck him on the shoulder, and said, 'I am happy to see you have understood me.' This anecdote is told by General Drouot, the general in question."

Upon this the Archbishop made the following apposite remarks:

"This fact is eloquent, nor does it require my feeble commentaries to make it more so. In whatever position you are placed, keep up religion; it alone can ensure the repose of the soul; it is the tie of the communication between the creature; by it consolation is received from that Father who loves us with such a tender love, and who wishes us to live like the members of one family."

The General Drouot spoken of above is frequently mentioned by Alison as a man equally remarkable for his piety and his bravery. He was in command of the Artillery of the Guard at the sanguinary battle of Bautzen, and the rapid and deadly fire of his guns contributed greatly to the success of the brilliant and decisive charge of the French. He always carried his prayer book about him.—*N. Y. Freeman's Journal.*

The New Englander states that within the last five and twenty years, no less than three clergymen of the Episcopal Church in Connecticut have become Papists; viz: Dr. Kewley of Middleton, Mr. Barber of Waterbury, and Mr. White of Derby.—*Baptist Record.*

Slow progress! Twenty-five in three years to come will not satisfy us. However, we'll take what we can get!—*Cath. Herald.*

ASIA.—It is stated that an establishment of the Society of Jesus is demanded by the Catholics of Letake, and that the Schismatics and Turks have supported the petition.—*Ibid.*

PRUSSIA.—In a letter from Erforth, dated 24th September, it is stated that six distinguished personages embraced the Catholic faith in that city, during the last year, and thirty since 1840.—*Ibid.*

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