

st a doctrine. I was lecturing on the possibility of salvation, proving on the assurance of the sacred Scripture, that God suffers no one to be tempted above his strength, that he wishes the salvation of all men, and that I would find it more rational to be an Athiest than to believe that God could create any one, under the *unavoidable destiny of being damned.*

The readers of the "Philadelphian" would suppose that the expulsion of Mr. Cooper, trod on the heels of his "memorial" praying for respect to be paid to Protestant feelings, which were never interfered with. But the fact is that three months elapsed before the faculty had recourse to the last remedy. And during this interval the teachers in order to diminish as much as possible the disproportion between his age and his education, gave him at the generous sacrifice of their own times, *private lectures in Geometry and Greek.* Gratitude, we are told, is the index of a noble mind!

In a word, it is almost evident, that this young man came or was sent for the express purpose of producing one of those Collegiate insurrections with which this Institution has been unacquainted; thanks to the unbending energy of our discipline, which is blind to the distinctions of age, and preses with equal impartiality on the child of ten, and the child of twenty-five. That Mr. Cooper should call the act by which he was dismissed from the College an act of *tyranny*, is quite natural, and that he should represent himself as the victim of my thing; but his own ill conduct, is equally so.—But impartial men will judge.

I also send you two documents which have been sent to me in consequence of Cooper's publication. The one is signed by sixteen of his fellow students still in the College, including Protestant and Catholics; the other by two Protestant young gentlemen of Frederick, who have been educated here. The closing paragraph of the former will give you an idea how far Mr. Cooper is likely to be sustained in appealing to the testimony of his late fellow students.

Their letter concludes in these words.

"We, therefore, deem it no more than an act of justice to assure you, that we disclaim every thing which might be interpreted as a concurrence in the sentiments which he (Cooper) has expressed—that we consider his publication in the "Philadelphian" to be the malicious effusion of an ungenerous heart, an attempt by an *humbled* student, as base as it is unavailing, to bring into disrepute the authors of his just humiliation, by representing his expulsion as the result of religious intolerance, and endeavouring to excite the sympathies of an unsuspecting public in his behalf, as the devoted victim of religious persecution—in a word, we regard all his accusations as false and ungrounded, and we consider his expulsion from this College as the just meed of his own misconduct.

We are, Rev. Sir,

Most respectfully, Yours," &c.

The other letter is in the following words.

Frederick city, May 4th, 1831.

Respected Sir,

Having seen in a late number of the "Philadelphian" an article calculated to impair the future usefulness of the institution over which you have the honor to preside. we deem it our duty as Pro-

testants, and an act of justice to the gentlemen associated with you, to state, that during our residence at the College, we observed nothing in the conduct and treatment of Protestant students to support the author of the article alluded to in any of his assertions.

We entered the College Protestants, we left it such; we never perceived any distinction made on account of difference of religious belief—no persecution for opinion's sake—the honors of the College were conferred on those, and those only, who merited them by their superior knowledge of the branch they had studied, their talents, and good conduct.

We thank Mount St. Mary's a valuable institution, and highly approve its rules and regulations, and the manner in which they are administered.

With due respect, &c.

WILLIAM R. SANDERSON,  
G. M. TYLER."

REV. J. B. PURCELL, D. D.

President of Mt. St. Mary's College.

With this simple statement of facts, and the request that the Editor of the "Philadelphian" will publish it as an act of justice to an injured party, I take leave of Mr. James Cooper, jr. and of the subject. Where he and Mount St. Mary's are known, even this statement is unnecessary. Would it be asking too much to request that those papers which have copied the attack of Mr. Cooper from the "Philadelphian," would also insert the explanation?

JOHN B. PURCELL,

Pres. of Mount St. Mary's College.

Mount St. Mary's College, May 5th, 1831.

ORIGINAL.

The following interpretation of one of the darkest portions of Holy Writ, will, we hope, be acceptable to most of our readers.

THE VISION OF THE MYSTICAL CHARIOT IN EZEKIEL EXPLAINED

CURRUS DEI DECEM MILLIBUS MULTIPLEX  
MILLIA LÆTANTIUM : DOMINUS IN EIS ; IN  
SINA, IN SANCTO. Ps. 67, 18.

The Chariot of God is attended by tens of thousands; thousands of them that rejoice. The Lord is among them in Sina; in the holy place.

EZEKIEL—Chapter I—Verse 4.

And I saw; and behold a whirlwind came out of the North: and a great cloud: and a fire enfolding it: and brightness was about it: and, out of the midst of the fire, as it were, the resemblance of amber.

Explanation.—The *whirlwind* is the sudden, impetuous rushing, and overwhelming blast of the Gospel; bursting forth from the North; that is, from Rome, the Babylon of the Gentiles, and Capital of the Heathen world; whence the faith of the Redeemer, taught there by Saint Peter, his chief Apostle and Representative; (the rock on which Christ said he would build his Church) and by Saint Paul, the specially chosen Doctor of the Gentiles; was to take its progress over all the nations of the earth; prostrating and levelling with

the breath of their preaching, and that of their successors; as with a sudden rushing and irresistible hurricane, the whole wide spread fabric of Idolatry, error and immorality.—So rapid and effective was this *whirlwind* of the word divine; that Saint Paul, in his epistle to the Roman converts, gives thanks to God that their faith is already spoken of in the whole earth. Rom. 1, 8. So soon was verified the prophecy of the Psalmist: *their sound has gone forth into all the land: and their words to the ends of the world.* Ps. 18, 4.

And a great cloud, &c.—The impenetrable mysteries of the Christian revelation, always represented and prefigured by the cloud. No man ever entered within that cloud; or saw and understood the mysteries it concealed; but the Man-God; the divine law giver himself; represented by Moses, the law giver of the Jews. Exod. 20, 21.—24, 2, 18.

And a fire enfolding it.—It is all embraced, that Revelation, by that fire divine, which the Saviour said he came to cast upon the earth; and which he desired so much to see enkindled: Luke 12, 49, the sacred, all-enlivening and purifying fire of Charity, which he sent down upon his early followers in the form of fiery tongues; his holy spirit thus indicating by the form he then assumed, the gift he gave; that of enkindling the tongues of his teachers; and thereby making them the fit instruments for spreading abroad the holy flame; for dispelling every where the darkness of error; and for lighting up all round the mystic cloud, the heart-expanding conflagration, of love to God above things; and to our neighbours as to ourselves.

And brightness was about it.—That is, the brightness of evidence, so visible to all, who do not shut their eyes against it. We behold it every where surrounding the impenetrable cloud of the mysteries revealed; the truth of which is so clearly demonstrated by the miraculous establishment, propagation and preservation of the Saviour's Church; the exact fulfilment of all the ancient figures and prophecies: in a word, by all the invincible arguments adduced in favour of Christianity.

And out of the midst thereof, that is, out of the midst of the fire, as it were, the resemblance of amber.

Amber is a substance of a rich, clear, transparent, but not dazzling brightness; not concealing the extraneous substances, which it happens to contain: a substance too, which acquires by friction an electric heat and an attractive quality. It may therefore be considered as representing in the midst of the divine fire that embraces it, the righteous portion of the human race; the just, so mild, unostentatious, humble and open-hearted; who seek not to hide their imperfections; and whose benevolence and friendly sympathies are excited and warmed by their contact, or communication with their fellow creatures; whom they win over, and attract to themselves by the endearing ties of good offices and brotherly love. These, though not so resplendent as the glorified in heaven; continue to dwell and shine in the midst of the bright evidence of truth, and the fire of Charity, which encircles the mysterious cloud: that is, they adhere to the true