

THE LOVE THAT LASTS.

BY THE REV. GEORGE B. CHEEVER, D. D.

It is not a flower of instant growth,
But from an unsuspected germ,
That lay within the hearts of both,
Assumes an everlasting form.

As daisy-buds among the grass
With the same green do silent grow,
Nor maids nor boys that laughing pass
Can tell if they be flowers or no—

Till, on some genial morn' in May,
Their timid, modest leaflets rise,
Disclosing beauties to the day
That strike the gazer with surprise;

So soft, so mild, so sweet, so holy,
So cheerful, in obscurest shade,
So unpretending, meek, and lowly,
And yet the pride of each green glade:

So love doth spring, so love doth grow,
If it be such as never dies—
The bud just opens here below,
The flower blooms in paradise.

NEW REFORMATION IN IRELAND.
(Continued from last week.)

It may perhaps be said that it is not just to cite the representations of a foreigner, as if they were considered important testimony touching the character of the Priesthood. It would not be just to offer such testimony against them. We have not done so. The passages now quoted have been adopted by the body to whom we apply them. We have not taken them from Montalembert's work but from the 'Complete Catholic Directory Revised by a Catholic Priest approved of for that purpose.' Its—of course distinguished—editor says—

'To the multiplied calumnies of apostates and interested bigots of our venerable Clergy it is not necessary for us to reply. The convicted forgeries and self-evident falsehoods of the parties concerned form their best refutation. We cannot better conclude these few observations than in the words of a learned and noble foreigner, Count Montalembert, taken from his *Sketches of Ireland*—A Complete Catholic Directory, 1837, p. 81.

There is one passage in the count's 'masterly delineation' (so styled by the same reverend reviser) which it remains for us to cite:—

'Again you may see him in his white robe standing before the altar and speaking to his brethren on all their interests, spiritual and temporal, in the old Irish—a language so poetic so pure, and so extensive—the only one of the European languages that has no trivial or unmeaning words—the only wreck that remains in Ireland of its original greatness and power. It is in this mysterious language, unknown to the rich and the Protestant, that the Priest associates himself with all the wants and all the affections of the poor.'

Though the French Count's eulogy of a language of which our monuments he knows probably nothing, may be much exaggerated, there is undoubtedly a great truth disclosed here—the main secret peradventure, of the strength of Romanism in Ireland. By means of this spell the priesthood was enabled in times past to retard and resist the progress of wealth and civilization; to withstand the severity and the attractions of the laws to bind together and keep distinct from the population with which they intermingled, the Community and to make them regard Ireland and the Church of Rome as one; to fuse into one passion against the Protestant and Saxon all the rancour of race and sect, and thus to keep masses of the Irish people ever in readiness for a struggle, in which, when the hour is come national hatred will hope to plot its revenge and religious bigotry to indulge its darkest tyranny. The Irish language is no doubt a potent charm that protects these detestable passions against the better influences of the day we live in.

There is an expression, however, in the passage, not to be interpreted literally—'unknown to the rich and the Protestant.' This is not altogether true. Protestants have made themselves acquainted with the Irish language, Roman Catholics, well versed in its eloquence, have become converts to a pure faith; and if we are rejoicing at the prospect held forth to us now, it is to be proclaimed that we owe the blessing very much to the instrumentality of a Society composed of such Protestants by education and choice, and active in connection

with the Established Church. The *Irish Society* has been nearly thirty years in active operation—and, making allowance for the opposition of professed friend and open enemy, its success has been, in fact, marvellous.

It is not necessary to offer proof that a change had been effected in the public opinion which prevailed at the commencement of this century, with respect to the policy which should be pursued towards the Church of Rome. The clumsy attempts at proselytism, previously made had proved abortive: the inducements to leave the Italian Schism, ill seconded and strongly counteracted as they were, had been of but little avail; and, as if repose at any cost had become desirable, it was thought well to purchase it by a species of truce with the religion against which the State had long waged fruitless war. The establishment of the Royal College at Maynooth, and the discountenance of a provision for Priests conforming to the Church of England—first made by an early Act of Queen Anne, and suffered to lapse in 1800—would have been, had they stood alone, sufficient signs that the Government wished to set at rest all controversy between the rival religions. The Church of Rome, however, would not acquiesce in the will of the State, or submit to its dictation. According to her fashion, she addressed herself to the duties, as she conceived them, of the season. The State had recoiled—her interest and duty were to advance. With the more obscure movements in which she laboured for her ends we do not concern ourselves here; but there were certain leading measures on which even in this sketch a line or two should be bestowed. In 1808, the 'Complete Theology' of Dens was pronounced by the Roman Catholic Bishops the best guide for their clergy; and in 1814 an edition of this work issued from the Irish press. Two years after, in 1816, came forth the Douay Bible—with the same annotations which had appeared in the Douay and Rheinish versions when first published—and asserting on its title page the approbation of Dr. Troy, Archbishop in Dublin. The execrable principles enunciated by Dens are notorious. The notes of the Douay Bible are not less flagitious. The design they were to serve has been avowed with authority not to be disputed. In the second number of the most important of the Papist journals—at that time edited by Dr. Wiseman, Mr. O'Connell, and Mr. Quin—we have this frank acknowledgment:—

Such was the design to which Holy Scripture was thus made subservant when comments on him 'who was a murderer from the beginning' were appended to its text by authority of the Church of Rome. As soon as the pestilent volume appeared, it attracted the strong censures of this press, aroused the indignation of the English people, and thus produce a disavowal from Archbishop Troy of his having had knowingly, any complicity in the issuing of it. There was also an abortive endeavour, on the part of Mr. O'Connell, to have it condemned in the Catholic Board. The learned gentleman—influenced, as he subsequently acknowledged—by a fear that the publication might prejudice the Roman Catholic question in parliament, described it as a book which taught that it was not merely permissible but 'essential to believe that it was lawful to murder Protestants,' and that 'faith might be innocently broken with heretics;—but he could not prevail 'on the Board' to disavow the book. For a time it would appear as if the disclaimer of Dr. Troy had some effect; but in 1818 the condemned work was again given to Roman Catholic readers, in a manner which might justly be called clandestine.

The perseverance with which this bad book was circulated is no trifling matter. There was no scheme of invasion, it is true, meditated in 1816; but there was another scheme in preparation or in action, still more odious and formidable. The Ribbon Society bound by oath to the extirpation of Protestants—a Society which Lord P. prosecuted in 1822, and which, when its existence and its purpose had become notorious Dr. Doyle made the occasion of a pastoral address—was preparing for a work of slaughter, when the Bible which in the reign of Elizabeth, had for its express purpose to convert Englishmen into traitors, was called forth from obscurity that it might teach its perilous doctrine in Ireland. We do not profess to find correspondence

where coincidence only is manifest; but we have no hesitation to say—adopting, not inventing, the illustration—that when Cicero and Roscius essayed their respective arts and the actor's jestures responded to the great orator's expressions the harmony could not have been more perfect than that which subsists between the sentiments manifested by the annotators of Ribbonism and the ruffians of Ribbonism.

The Protestant clergy were now aroused into action; and the laity in various instances encouraged and aided them. The pulpit the platform, the press, were employed in discussion of the great questions upon which it seemed all hearts were set; and instead of the sullen rancour or the dull indifference with which subjects of controversy had been previously regarded—as if the exposure to sun and air had extracted the venom from them, they were discussed in a spirit of 'stormy cheer,' in which antagonists became friends. Priests who shrunk from such conflicts were compelled by their flocks to undertake the defence of their faith; and some of them, for a time conspicuous in the contest, renounced by and by the errors they felt to be indefensible. Scriptural aid was called in. The Bishops Doyle and Murray proclaimed marvels wrought at the intercession of a German prince in attestation of the exclusive mission of their Church; and parodies of prophecy were put in circulation, predicting not only the downfall of the Protestant Establishment but the extirpation of the Protestant people. All this was vain. The reports of miracles were carefully examined, the impostures exposed and the truth wherever there was truth accounted for from natural causes. At length educated Roman Catholics began to intimate wonders were too empirical for the age or not executed with sufficient dexterity. The miracles ceased. As to the prophecies time tested them, 1817, 1818, 1821, 1825, were each in its turn named as the year which was to close upon Ireland cleansed of heresy. Dr. Doyle, when the Ribbon conspiracy was detected in 1821, warned its members against the interpretations of prophecy that had betrayed them, and which, he fairly said could not apply to the Church of England, which they were carefully to distinguish from Lutheranism. 1825 was to be, then, the year; and, when much of it had passed away, Mr. O'Connell put back for four years more the shadow of death, declaring that, if the prophecy were to be received in its popular interpretation, 1829 was to be the date of its fulfilment—still, undoubtedly, a noticeable date!

During all this time the cause of the New Reformation had been growing—without attracting much notice in high quarters—through the influence of Scriptural schools and the unostentatious exertions of the clergy. It is to be observed that the power of the Established Church as an instrument to diffuse truth, has been greatly augmented since the Union—the number of Protestant Episcopal Churches in Ireland having been in 1700, 492; in 1800 626; in 1830, 1100 in 1848, 1354. The parochial clergy had been proportionally augmented in the number and had partaken largely in the improvement which has been experienced throughout the empire. The present venerated Lord Primate of Ireland, by his own act (cordially acquiesced in by the other heads of the Church), had abolished the vice of pluralism—and thus the evil of absenteeism ceased to be felt. In fact while the State was legislating and governing as if they sway of Romanism were to be a permanent infliction on Ireland, the rightful Church of that country had been reforming itself and recruiting its energies for the great work of deliverance which it now accomplishes. The first decisive evidence of altered spirit was afforded in the spread of Scriptural education. In 1812 there was six hundred schools in which the Scriptures were read, and four thousand in which they were not read. In 1836 the schools in general had increased to eleven thousand, and in six thousand of these the Scripture was avowedly read—while in more than three thousand Scripture had not been introduced—and there were two thousand from which no answers were returned to the query whether the schools were not Scriptural. Every circumstance justified the persuasion that the Bible was read in this latter class of schools but that the masters or mistresses were reluctant to make the avowal. The war

which the Priests opened against this prospering system of Scriptural education introduced a new and powerful principle into the controversy. In many an instance, when the alternative was offered to withdraw from the Church of Rome or from the school, parents said their children must be instructed, and they would embrace the side of those who gave them education.

(To be continued.)

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NOTICE.
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OF
THE CHURCH SOCIETY
IS Removed to the Store of HENRY ROWSELL, Bookseller and Stationer, King-street West, where the Clergy and others can be supplied with Bibles, Prayer Books, Tracts, and Printed Books of all descriptions, on the same terms as hitherto from the Church Depository. N. B.—The Office of the Secretary of the Church Society is also removed to H. Rowsell's. Toronto, May 6, 1852.