

he Peace... day, 1856...

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AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

Vol. 2.

Charlottetown, Prince Edward Island, Wednesday, March 31, 1856.

No. 5.

The Protector and Christian Witness, GEORGE T. HAZARD, PUBLISHER.

KIRWAN'S LETTERS TO BISHOP HUGHES.

The effects of Popery on Liberty, Knowledge, Happiness, and Religion.

My dear Sir,—In my last letter I submitted to your decision the question whether or not the Roman Catholic is a church of Christ, after briefly stating to you how some things bearing on its truthful doctrine strike me.

In reading the prophecies of the Old Testament, I find that they speak with the most glowing anticipations of the yet future kingdom of Messiah. That kingdom was to produce the civil, moral, and spiritual renovation of the world.

What has been the effect of popery upon human liberty? Permit me to use the word "liberty" in its widest sense. As to civil liberty, it has been its unchanging enemy.

What has been the effect of popery upon human knowledge? Permit me to use the word "liberty" in its widest sense. As to civil liberty, it has been its unchanging enemy.

What has been the effect of popery upon human happiness? Permit me to use the word "liberty" in its widest sense. As to civil liberty, it has been its unchanging enemy.

What has been the effect of popery upon human religion? Permit me to use the word "liberty" in its widest sense. As to civil liberty, it has been its unchanging enemy.

The Bible teaches us to do good to all as we find opportunity—to love our enemies—to treat with kindness those who despitefully persecute us.

What is the influence of popery on true religion? To this point I have already spoken. I have told you, Sir, how it has corrupted our rule of faith, and the Bible and traditions, canonical, deacons, the worship of God and of saints, the mediation of Christ and of Mary, prayer and scourging, pious deeds, penances, and processions.

It impresses the poor papist with the idea that religion consists, not in love to God and man, but in external submission to rites and forms.

With respect, yours, KIRWAN.

RELIGION IN SARDINIA. PERSECUTION OF THE GOSPEL.

In my last letter I mentioned the intrigues and tergiversation of the priests had recourse to at the recent election to introduce their enemies into Parliament.

While some of the priests quote the Bible when occasion requires to persecute their evil purposes, the Bible is not read in the churches, and the people are ignorant of its contents.

However, it would be a great delusion to suppose that the priestly power is gone. The constitution was, indeed, the habot that cut off many a head of the Roman hydra.

It is written by one intimately acquainted with all his proceedings during the siege, who had the account at the time from himself and other eye-witnesses.

Macaulay's History of England, translated into Italian, has just been printed here.

In the C. Messenger of Jan. 27, appeared an extract from the "London Pall Mall," entitled "Ministerial Sketches."

"Beautiful, exceedingly," is the singing. There is no organ. The singing is congregational. Clear and distinct in its silvery sweetness was one female voice.

The prayer commences. It is extemporaneous, as all prayer should be, and it is deeply fervent and devout.

His face is remarkably fine. A glance at it might convince any ordinary observer that it belongs to one whose mind is not of the common stamp.

His countenance is pleasing. The Apocalyptic Mysteries and the Psalms are his two great topics.

Dr. Cumming is a very voluminous author. His style as a writer resembles that of his oral productions.

Captain Hodson and the King of Delhi.

LORD PALMERSTON'S PARLIAMENTARY AND MINISTERIAL CAREER.

Lord Palmerston entered Parliament as member for Bletchingley, in 1806, and sat for Newport, Isle of Wight, from 1807 to March, 1811; when he was returned for the University of Cambridge, which he represented till 1831.

On our taking possession of the city gate, reports came in that thousands of the enemy were evacuating the city by the other gates, and that the King also had left his palace.

During this time messengers were coming in constantly, and among the rest one from Zeenat Mahal (the favourite Begum), with an offer to sue for her freedom with the King, to surrender on certain conditions.

On the following day, as you already know, he captured three of the Princes; but of this more hereafter.

On proceeding to the General's quarters to report his successful return, and hand over the Royal arms, he was received with the characteristic politeness of the General.

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LORD DORBY'S INDIA BILL.—It is said that Lord Dorby is already prepared with the outlines of his India Bill.

The Atlantic Telegraph.—We received by the last English steamer the full report from the directors of the Atlantic Telegraph Company, which was to be submitted at a general meeting of the shareholders on the 18th inst.

The Siege of Lucknow.—Three of the surviving defenders of Lucknow have reached England.—Mr. C. W. Campbell, of the 71st Regiment; Dr. M. Parlane, of the Artillery; and Mr. L. E. Res.

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those who will respect your religious feelings and principles,—give you and your fellow subjects, though of various colors and creeds, the exercise of your just and legal rights and privileges,—and who will, above all, set a proper value on the Blessed Book of God.

"The Bible in the Common Schools!" Let this be your rallying watchword,—this the great object of your efforts. Sink every thing to effect this. Cast government appointments, political magistracy, petty distinctions, party interests, offices of emolument and place, to the four winds of heaven; let them not be thought of for one moment in comparison to the introduction of the standard of right and wrong into our places of learning—the holy, moral law of God,—the precepts and teaching of our Divine and only Saviour. When you have succeeded in this, you will have done something worthy of freemen—

"Men who their duties know, But know their rights, and knowing dare maintain, And crush the tyrant while they rend the chain." When you have done this, you will have done your part in the great drama of life, for the good of the Island, its advancement in morals, in religion, in dignity and wealth; and future generations will rise up and call you blessed, and glorify the God of their fathers.

CORRESPONDENCE.

(For the Protector.)

Messrs. Editors: Writing against the Protector and its policy, and on the principle that, what is not asserted is unasserted,—an error under which I, Mr. Maclean, myself labor,—it is supposed that something may be said to show that the Islander is not always correct in its statements. Indeed, when you take the editor of the Islander off the subject of politics, you seem to fall him into a clear and over-arching and uncertain opinion, or, as the celebrated Robert Hall would say, "He is a double-dutchman, floundering in a continent of mud," or, to be more classical, like Apollo's oracle, susceptible of various interpretations, and could be read ever backwards, we may possibly require to save the character of the god! Take an example or two. We asked one—"Well friend, what do you think of Mr. Maclean's opinion about Hindoos?" "Why Sir, surely he seems to write favorably of it," was my ready response. I asked another the same question. "Why surely he seems to think it egregious folly," well, though I, that's a strange oracle that can utter such contradictory responses. The same diversity of opinion prevails, I find, about his views on the Bible question. And now, about the Academy, I feel certain that very few will be able to ascertain his true sentiment. He wishes more teaching in the Academy is well enough; he would have that institution improved,—but then he is haunted with the thought, that it has made good mathematicians, and the languages are comparatively useless. All I wish to say is, that I do not agree with him if we knew what he really wanted! But certainly it is very unfortunate for a man pretending to such critical ability and acumen as the redoubtable Editor, to have his reader's mind constantly darkened with the thick shades of so much doubt, not knowing but they may be superinducing the dire calamity upon themselves of misunderstanding "what he said!"

For does the atmosphere of New York—though generally bright—clear away the darkness from Mr. Maclean's statements; but he goes even there surrounded with a cloud of mist. New York has schools, and very good ones. It is also a "sovereign protestant state,"—where people could do as they please with their Bibles, and clear enough, surely; yes, but they have been still more so had he been pleased to tell his readers how papists do where they are sovereign in a state; but that would have given too much light to the sun. But it does seem that the light which he has given, he has manufactured into darkness,—for by suppressing certain truths, he has, with seeming fairness, made what he relates to tell against Protestants, and to work upon the pagans and Mr. Maclean also. Allow me then, gentlemen, to supplement some of the Islander's statements upon the schools in New York. And there is (1) the notorious fact, that Archbishop Hughes is most manifestly at work with his "denunciations," and maledictions, and apostolic curses upon and against the system; and his indignation knows no bounds, particularly against the "moral and religious influence" of these schools. One perusing the Islander, would think, quite naturally, that archbishops, bishops, priests, and all Roman Catholics were perfectly satisfied. Knowing that this feeling would spontaneously arise in the reader's mind, he would roll over upon the Protector, and all concerned in the present excitement, which he views as a great calamity,—when the truth is, that what Maclean himself proposes, and eyes recommend, is most manifestly rejected with scorn. "His words condemn the truth he knows. Now the opposition made by Catholics in that state, where Protestants are sovereign, ought to teach us on this island a solemn lesson, and shows what we may expect where Protestants are most wholesale. See how Mr. M. turns and perverts facts. The cry against the schools in New York is as strong as with us. This truth ought to be known, to teach us to rest no confidence in any terms of peace with papists that contain any particle of regard for the Bible or its morality. Their efforts are either to secure separate schools, or no Bible in mixed schools,—thus to make protestant conscience and enlightenment bow to and disappear before papal bigotry and ignorance. And with nothing short of that will they be content, and Mr. Maclean knows this,—or, if not, he should cease to write upon a subject of which he is ignorant.

But (2) there is another truth worth knowing about this sovereign protestant state, which is, that it has in its relation to common schools and Catholics degraded itself. A few years ago, by listening to the soporific papists, it reduced itself to a pitiable and contemptible plight; and to this day the Empire State, because of its past history in schools, is held up as a warning to other states. At the recent date to which we refer, in compliance with the wish of papists, not only was the Bible removed from schools there, but every thing which the priests thought objectionable in other books, until these modern Goths (the priests) had well nigh stripped the common school in New York of all its sacred and most wholesome literature. Literature which has kindled the spirit of liberty, and excited to heroic deeds the noblest minds of that great republic; yes, and examples of the most splendid bursts of eloquence that ever ascended the English language were transformed into the lispings of deformed handlings of Romish parentage, scarcely good for anything, if not evil! And I have no doubt but the blackened pages are yet in existence to testify to papal intolerance, on the one hand, and protestant credulity and pliancy on the other, as in that state existing. When the priests wished to expurgate the school books of New York, they remembered that the Yankees were a calculating people; and, whilst giving up their Bible in the schools, and all literature of any other kind to which papal bigotry took exception, so long as this cost nothing, it might turn out otherwise if the request were to involve expense. What was to be done? School books were stereotyped; and most of them had parts in them which the tender consciences of the papists could not bear. Must then all the plates be destroyed, and new ones cast?—that's too expensive under said circumstances. See, says my wily Jesuit, oh, there are only certain portions objectionable. We will cut them out, and give the state much trouble, or put it to expense. We will first print out the parts to which we object, and then you can blot these parts out, so they will not appear in another edition of the work. All will be well,—you suited, and we pleased. To please the Romish party this was done; and out comes a new expurgated edition of school books, with mutilated history, mutilated science, and mutilated poetry. I may give every thing to strengthen for papal tasks, in matters how true, how sublime, or otherwise excellent,—to be substituted by—just a black blotched piece of paper! "In the gaps thus made, in the speech of Lord Chatham for example, the blackening impression is stamped upon the page thus:

"Whole pages were thus defaced at first, because this was a cheap mode of accomplishing the Romish expurgation, the remainder of the volumes being still readable. In other pages, complete or struggling stanzas filled up the omission; and, in another edition, the offensive steganographic plate, where it formed a whole usum, was destroyed,

and pages to tally blank were left here and there through the volume. Such is the aspect of a portion of the school literature at this moment."—Dr. Cheever.

The Dr. wrote the above extract in 1854. It is pleasing to know that Protestants in New York, through their deep humiliation are learning wisdom, but the above clearly demonstrates what amount of sovereignty they chess at one time to exercise, and how careful we ought to be in taking information from Mr. Maclean's paper. Indeed, I have often felt that no one can with safety constantly read the Islander, if he be not better informed than its editor. One thing is clear, that in New York what is now enjoyed was not obtained without a struggle on the part of Protestants; and the blackened sheet (I emblem of the slanders of the anti-dei?) is proof enough of the degree of exactness Catholics wish to make ere they shall be at peace with us. So far as I know, they made no war in New York with Protestants, so long as the black sheets were in school books; but now, as something better is substituted, the wrath of the priesthood is heated to great intensity. I would ask Mr. Maclean and his readers if, in order to please papists, they wish us to consider the black sheets as good reading in our common schools?

Like his other remarks, Mr. Maclean's scheme of making peace is couched in words of doubtful import. He proposes "Moral Lessons." "If," says he, "the Protestant and Catholic clergy could forget their differences, and agree on Moral Lessons." Now, we would like to know what sort of a thing that morality would be which should be made after this receipt, signed by D. Maclean. Forget our differences, and agree on moral lessons! Why the man does not know what he is talking about. He holds that papal morality is false to the very core. Our first principles are wide as the poles from each other. What's their standard of morality? Liguori, Fathers, councils, Popes, &c.,—expediently; the good of the church, whether by *fas* or *nefas* (right or wrong). Ours is the Bible—the Bible alone—as it interprets itself, not as Councils interpret it. What agreement is there? What fellowship hath light with darkness? The truth is, Mr. Maclean is really ignorant of the true merits of the dispute between the parties he would reconcile,—or worse, wishes to dupe his readers to please the thoughtsless Protestants, knowing the priests will keep silence under such circumstances, laughing heartily at his folly if he is doing their work, however, raising a cry against the Protector. We have a right to ask Mr. Maclean, what is the standard of your morality? Delist speak of morality, but they mean self-love, human laws, personal feelings, and care little for their duty to God. Now, it is possible that when Catholics and Protestants are of one mind, the Unitarian wishes to throw in his doctrine as a settler. I have been told that the editor of the Islander "confessed himself" on the hustings to be a Unitarian. The true Protestant will need therefore to enquire into the quality of the article which Mr. Maclean calls moral. In the piece headed "Education in New York," in the Islander of the 5th inst., and upon which we have been commenting, he writes like a Unitarian. He says, "a counsellor of the law and light of nature; so do Unitarians;—but they seem to make very light of the first table of the law, and hold mainly to the second: duty to man is their motto, and care little for their duty to God. Now, it is possible that when Catholics and Protestants are of one mind, the Unitarian wishes to throw in his doctrine as a settler. I have been told that the editor of the Islander "confessed himself" on the hustings to be a Unitarian. The true Protestant will need therefore to enquire into the quality of the article which Mr. Maclean calls moral. In the piece headed "Education in New York," in the Islander of the 5th inst., and upon which we have been commenting, he writes like a Unitarian. 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