

# Christian Visitor.

A Family Newspaper—Devoted to Religious and General Intelligence.

GEO. W. DAY, Proprietor.

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

Rev. E. D. VERY, Editor.

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## TO MRS. JUDSON.

Suggested by her Poem "My Bird."

And does thy bird, so loved, so fair,  
 Still with its presence bless thy home  
 Then thou indeed, most happy there,  
 For earthly joys need'st never roam.  
 But ah! a bird as fair as thine—  
 And fairer earth hath never known—  
 I once could call, with fondness, mine,  
 But now, alas! that bird hath flown.  
 O long, full long, may st thou be spared  
 The anguish that my heart doth know,  
 And with glad songs may thy sweet bird  
 Cheer thee wherever thou shalt go.  
 And as it learns, when thou art lone,  
 To charm thee with its sweetest lays,  
 Then thou can'st teach that infant voice  
 To soar to heaven in grateful praise.  
 And oh! did not old "ocean roll"  
 Between thy happy home and mine,  
 I'd hasten to thy Indian cot,  
 And share thy joys—yes, even thine!  
 I'd woo that little bird to me,  
 And fold it to my throbbing breast,  
 And there in safety might it lie,  
 Where late my own was all so blest.  
 Say, when at night thy "biting" fair,  
 Doth fold its tiny wings to rest,  
 Will thou not crave, in secret prayer,  
 Blessings on this deserted nest?

## THE COLONIAL PROTESTANT.—Monthly 2s. Montreal: Rollo Campbell.

This valuable Magazine continues to spread interesting and instructive matter before the public. We extract the following article from the October number:

### Monks and Friars in England.

There was when monks overspread England like swarms of locusts, devouring the produce of the land. To each monastery and convent were attached estates of great value. The alienation of so much property from the rightful owners could not but be injurious to the general interest of the country. It led to the passing of the Mortmain Act, by which a salutary check was given to the wholesale plundering of widows and orphans. Nevertheless, the provisions of that act were often evaded, and lands and buildings were found in possession of the monastic orders at the Reformation, yielding an enormous rental.

Of these orders, that of the Benedictines was the most ancient. It was introduced into England in the latter part of the sixth century. The richest abbeys in the kingdom belonged to it, and their abbots were lords of parliament, equally to the bishops. One hundred and thirteen monasteries, and seventy-three nunneries were dissolved by Henry VIII. Their united rentals amounted to £55,887 14s per annum, equal to a million sterling at the present time. There are now six Benedictine convents in England.

The Cistercians, a branch of the Benedictines, and celebrated for the privations and austerities by which they hope to merit high places in heaven, entered England about the year 1123. They obtained great reputation for sanctity, nor were they unrewarded by the credulous and confiding people. Riches were poured into their lap. Seventy-five abbeys, splendidly endowed, twenty-six nunneries, and many smaller establishments were possessed by them. There is a Cistercian monastery, now at Mount St. Bernard, Leicestershire, and a convent at Stapenhill, Dorsetshire.

The Medicant Orders, or Friars, were instituted in the thirteenth century; the Dominicans,

or Black Friars, in 1216, and the Franciscans, or Grey Friars, in 1223. They very soon found their way to England, where their meddling zeal excited the opposition of the clergy, who feared, not without reason, the diminution of their influence. The Friars won the affections of the people by popular preaching—by the affectation of poverty—and by their pretensions to superior holiness. They were seen "creeping into houses," hovering around death beds, and frequenting the palaces of noble and royal personages. As the rules of their order would not allow them to possess estates, the money which was lavished on them was mostly expended in the erection of churches and monasteries of the most magnificent and costly architecture. Within their walls the great ones of the world were ambitious of being buried, as in the holiest ground. In the noble church of the Grey Friars in London, which was finished in 1325, four Queens and six hundred persons of rank were interred; many of their tombs were "of the most sumptuous kind."

The establishments of the Friars in England are now three in number. There is a Dominican monastery at Hinckley, Leicestershire; a Dominican convent at Artherstone, Warwickshire; and a Franciscan convent at Taunton Lodge, Somersetshire.

The Passionists have an establishment at Aston Hall, Staffordshire; the Redemptionists, at Hanley, Worcestershire; the Conceptionists, at Wightwick, Leicestershire; and the Brothers of the Institute of Charity, at Ratcliff College, in the same county.

Besides these, there are many members of different orders, not living in monasteries, but conducting Educational Institutions, or otherwise subserving the interests of Romanism;—such as the Christian Brothers—the Brothers of the order of Providence—the Brotherhood of St. Vincent of Paul—and last but not least, the Jesuits. The Roman Catholic publications preserve a studied silence respecting their locations, number, and movements. It is known, however, that the higher seats of learning are under their charge; and it will not be doubted by those who are acquainted with their history, that they are busily and constantly engaged in advancing Popery, by all the devices to which they have been accustomed from the foundation of the order to the present time. When the Ethiopian changes his skin, and the leopard his spots, the Jesuits may be trusted—not before.—Their condemnation is written in the history of Europe.

In addition to the convents already mentioned, there are nine belonging to the Order of the Sisters of Mercy; five to the Order of the faithful Companions of Jesus; and one each to the following Orders, viz:—The Order of the Holy Sepulchre—the Order of the Sacred Heart—the Order of the Good Shepherd—the Sisters of Providence—the Augustinians—the Teresians—the Order of the Visitation—and the Order of the Protection.

Schools are connected with all these establishments, and the most strenuous efforts are employed to imbue the youthful mind with superstition, and prevent access to the divinely authorised source of religious knowledge. If Protestants were as zealous, and as diligent, we should not hear so much of the triumphs of Popery. In these monastic institutions the laws of nature are violated, and the spirit of Christianity outraged. There is "a show of wisdom, in will-worship and neglecting of the body," but a practical disregard to the commands of God. They sprung up in an age of declension; they grew and flourished as piety waned away; and they will sink into oblivion when pure Christianity shall "arise and shine."

## Reform in Great Britain.

The characteristic difference between the English and their Continental neighbors, is illustrated by the fact that on one side of the channel the watchword of the day is Revolution, on the other it is Reform. Englishmen are aware that Revolutions are worse than useless if not accompanied by reforms. They are more strongly repelled by certain perils than attracted by possible advantages. This is by no means from lack of courage,—courage is pre-eminently their national virtue,—but rather from excess of caution. Hence their patient endurance of acknowledged evils, their reluctance to enter and their comparatively slow advances in the path of political progress. Their native good sense shows them the folly of attempting to fell in an hour abuses which are the growth of centuries, and the equal folly of being satisfied with lopping off, here and there, a few superfluous branches. They choose to wait until the axe can be laid at the root of the tree. They are averse to wasting their breath in empty words, words, however eloquent, or their strength in beating the air. They prefer silence to ineffectual noise. Their positive nature requires that every word must be a blow, and every blow must tell. But when their native sense of wrong is once thoroughly awakened, and their unconquerable spirit of resistance is fairly roused, nothing can withstand the might of their bold hearts and sturdy arms. At the first alarm, the excited Frenchman springs into the saddle, (if indeed in his hot haste he do not overleap it and fall in the mire,) and spurring furiously onward, he scarcely knows where, is not unlikely to be run away with amidst the dust and smoke and blood of revolution. The Englishman, on the contrary, will not put his foot in the stirrup until the reins are gathered in his hand, and when firmly seated, he drives, and is not driven, to the goal on which he has already fixed his eye. With all the brilliant qualities and generous impulses of the Gallic race, it is we fear, less subject than the Anglo-Saxon to the dominion of principle.

Reform is, we have said, the watchword of the day in Great Britain. The cry is deep and strong, if not loud. The friends of Reform are daily gaining accessions to their number and their influence. We rejoice that one great evil which has hitherto hindered their union—the vagueness of their views—is gradually disappearing. Acts of the first importance that their views should be definite, precise and harmonious. This end cannot fail to be promoted by a remarkable article in a late number of the Westminster Review, on the subject of "General Reform." It is framed, says the British Banner, which copies it in full, after the manner of a Draft of a National Address to the Queen, on the present state of the Representation, and the Grievances of misgovernment, as affecting the people of Great Britain and Ireland. This Address constitutes a treatise of no ordinary value, on the various momentous questions on which it touches. Taken as a whole, it is the most important dissertation of the kind that is any where to be found. That our readers may judge for themselves of the reasonableness of the demands set forth in this document, we offer them as follows, without note or comment; only premising that it is not natural for a people to ask for that which it does not need and want, or to demand that which it is not determined to obtain.

1. We demand A Real Representation of the People in the Common House of Parliament.
2. We demand An Extension of the Right of Local Self-Government.

3. We demand Economy and Retrenchment in the Administration of the Public Revenue.
4. We demand A Revision and Just Apportionment of the Burden of Taxation.
5. We demand A Free Press.
6. We demand A Just Administration of National Trust Property.
7. We demand Freedom of Conscience in Matters of Religion.
8. We demand Freedom for Education.
9. We demand Law Reform.
10. We demand Just Laws of Inheritance.
11. We demand Reform for the Army and Navy.
12. We demand Preventive Poor Laws.

—Reflector and Watchman.

## The Eastern World.

Protestant missions of all classes, from England and America, cannot boast more of devotedness, or evince more of homage to truth and benevolence, than have papal and monkish emissaries discovered of patience, subtilty, and adaptation to their great undertaking. We denounce their craft, labor their principles, and abjure their reward. But "fals est ducere ab hoste." It is no conjecture or rash assertion that the conclaves of the Vatican are possessed of more extensive, intimate, and correct knowledge of the people and languages of India than all the directors of our missionary societies of any name, while Popish Liberty, or sacrifice, contributes more for foreign missions than all the Protestant churches of Christendom.

The priest of Rome long preceded Protestant missionaries in China. The Padres of Madras and St. Thome, of Goa and Malabar, far exceed the agents of every Protestant society. The bishops, vicars apostolic, and all the grades of the episcopate which are proceeding to possess the south and the east, the lands that were traversed by Zoroaster, and Mohamud, Manu and Confucius, prove how much more powerful and magnificent is even a superstitious voluntarism, than is the taxation of princes on the endowment of imperial treasuries. What is known to the English Protestant, or even to the churches of God's people in London, of the moral and spiritual condition of Turkey and Persia; of the Moslem tribes who inhabit Caucasian Steppes and Arabian deserts; eastern Europe and British India? The government under which the crescent is the symbol of creed, and the Koran is the standard of faith; and by which the destinies of a hundred millions of people are regulated move onward in their fanaticism and despotic irresponsibility without exciting an inquiry, or awakening a prayer in the breasts of those to whom long ago was committed the message of "peace on earth and good will to men." The lands where flourished the earliest eastern churches lie in darkness and the shadow of death; the region watered by the tears and occupied by the dust of Henry Martin stretches far away beyond the line of Christian compassion; the tribes of Islam are cast out, as if all destined to bear the burden of Ishmael, and inherit the doom of him who was to fall in the presence of his brethren.

Some Christian journalists ought to look into this matter, and not ask again, "Am I my brother's keeper?" Why is the feeble and besotted delusion, the drizzling and vapid dream of the Imposter of Mecca, so long an incubus in the East? Or why should not this thing of shadows and drizzly mist, not to be chased away before the light of the morning, and the orient beams of the sun of righteousness? We can only answer: because the Church has not put on her beautiful garments—has not gone forth in the might of her Lord, or called on Him, to