

Rome bearing a sword instead of the cross, preceded by soldiers, as if Rome were Mecca, and the Gospel the Koran. But he will never reign again over the hearts of the Romans. In this respect his reign is destroyed, finished forever. He will be Pope but to a small number of the faithful. The immense majority will remain, in fact, Protestants. They will practice no more the Roman Catholic religion, so great will be their hatred of the priesthood. Our preaching will be of no effect. It will be impossible for us to cause the Catholic Church to be loved, or even tolerated by a people who have taught to hate and despise it in a chief imposed upon them by force, and in a clergy dependent upon this chief. It will be impossible for us to persuade them that the Catholic religion is the mother, the instructress, the guardian of the liberty of the people, and the guarantee of their happiness.

### CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, AUGUST 17, 1849.

#### TEMPORALITIES OF THE ANGLICAN ESTABLISHMENT IN IRELAND.

In recurring to this subject upon which we offered a few comments a fortnight since, we hope that neither our words, nor our object may be misunderstood.

In the first place, our object is not to make an attack upon the "Church of Ireland." If we may use the word "Church" in the ordinary flippant sense in which some are disposed to use it, as denoting that organization professedly religious to the forms and services of which any people may be disposed to attach themselves, we would not insult the sense of our readers nor the conscience of Irishmen by calling the Anglican Establishment the "Church of Ireland." If any such organization is entitled to the name, it is the Roman Catholic, and not its legalized imitator, as may be easily shown. The population of Ireland is now supposed to be 9,000,000 nearly. Of these 7,000,000 are Romanists; 970,000 belong to the established Church; 820,000 are Presbyterians; 30,000 are Socinians or Arians; about 144,098 are Methodists; and 100,000 belong to the Independents, the Baptists, and other denominations. From 1672 the increase of the Romanists upon the voluntary principle above that of the Anglicans with their wealth extorting establishment has been as 7 to 1. If then the Roman Catholic is to be called a Church, and we know that Puseyites who uphold the abuses of the Establishment are unanimous in recognizing it as such, and can hardly refrain from its embraces, they cannot consider our comments an attack upon the "Church of Ireland;" with that we have nothing now to do. Again we would not leave our readers with the impression that the statistics we presented in a former piece were Mr. Osborne's statistics, had they been those of an individual we would not have used them, knowing they would have been liable to have been construed as Mr. Hamilton's (the Member for the University of Dublin, an instrument of the Church) will of course be, the statistics of an interested partisan though borrowed for the purpose from another private individual. Those we furnished were official, as presented by the Commissioners of Public Instruction in their Report for 1837. It was the truth of these statistics that led Archbishop Whately, one of the brightest ornaments of the Anglican Church, and of the Christian Church, to propose a plan for making the establishment in Ireland, a "Church of Congregations," not parishes: Which led Lord John Russell to remark in the House of Commons that he concurred in this plan because although "he thought the Protestant Church ought to be fully provided for, he did not believe that anything like the amount now allotted to it was necessary." It was their truth which led Sir G. Grey in a speech made in the House on the 29th July, 1848, and which he approvingly quoted again in the recent debate, to speak as follows, "I am not prepared to deny, but affirm, that the existence of an exclusive Protestant Church in Ireland, the Protestant Episcopalians being a small minority only of the population, is an anomaly unjustifiable in its origin and indefensible now. I know no other country in Europe in which the same experiment has been made—in which the same experiment has been carried out; and am quite prepared to say that the wisdom and policy of the attempt in Ireland must be condemned by its results." Testimony like this from such men of the Establishment will not allow our readers to doubt the correctness of the statistics

of the Report, or to admit for a moment Mr. Hamilton's.

Again, if our readers, some of whom may not be acquainted with such secrets relating to the Establishment, should fancy a discrepancy between an ostensible revenue of £8,000 per annum and the accumulation of hundreds of thousands in a few years; we would further remark that there are now three ways of stating a Bishop's income. By Act 6 and 7 William IV., the incomes of prelates were modified or rather provision was made for it to reduce the larger salaries and increase the smaller, making that of the Archbishop of Canterbury £15,000, which is the highest, and leaving none with less than £4,000.—There is then a present ostensible Revenue, a future ostensible Revenue as provided, and again a real income. Thus the 1st to the Archbishop of Canterbury is £27,706, the 2d 15,000, the 3d £56,000; the 1st to the Archbishop of York is £20,142, the 2d £10,000, the 3d £32,000; the 1st to the Bishop of Durham is £22,416, the 2d £8,000, the 3d 36,000; the 1st to the Bishop of London is £13,000; the 2d £10,000; the 3d £70,000. It is in this way a Bishop may be said to have a moderate income, and yet be accumulating vast wealth. Mr. Grattan's statistics, which we quoted, will be seen to have been official from the Probates of Wills which included the properties of Fowler, Archbishop of Dublin; Beresford, Archbishop of Tuam; Agor, Archbishop of Cashel; Stopford, Bishop of Cork; Percy, Bishop of Dromore; Cleaver, Bishop of Ferns; Bernard, Bishop of Limerick; Porter, Bishop of Clougher; Knox, Bishop of Killaloe; Hawkins, of Raphoe. Total, £1,575,000. This is the amount which 10 Irish Prelates left in personal property at their decease exclusive of real estates after supporting their families in princely affluence whilst they lived.

Any plain sensible man not blinded by partiality for his sect may judge whether such sums extorted from the starving Catholics to maintain the establishment are Ireland's tie to the British throne, and, if so, how endearing and trustworthy a tie it must be. A Protestant whether in Ireland or out of it, whether of the Establishment or opposed to it, to regard or call the Anglican Establishment the bulwark of Protestantism in Ireland, when Popery has been gaining the ground at the rate of 7 to 1 against it, is the height of absurdity. If Protestantism in England has not a better bulwark we may soon reckon upon Pius IX or his successor re-affirming the Monarch's title as "Defender of the Faith."

It is such monstrous impositions under the guise of religion that excites rebellion and promotes revolutions. This has been strikingly evident in the revolutions upon the continent. The first demand has almost uniformly been for religious liberty, and the first concession in the several constitutions granted was to that effect. The Moensters had been repeatedly imprisoned in Denmark through the influence of the Lutheran Establishment; Oncken had suffered the same in Germany under the Establishment; and in France Baptist Meetings had just been prohibited and their Ministers refused toleration through the influence of the Papal Establishment, when Louis Phillipe was obliged himself to seek an asylum in England. The Colporteurs were obliged to conceal their testaments under their clothes about their persons when they crossed the frontiers of Austria, and thus it was that the Continental Establishments were doing what the Anglican Establishment did so long as it was able, to the annoyance of the pious Nonconformists and Puritans—the Robinsons and Flavels and Bunyans of the 16th century. But were the Ministers of religion banished by these revolutions or their preaching prohibited? Now in answering this question men may show the direction and character of their religious sympathies. They may lament over the lot of Pius IX and his scarlet-clad cardinals flying (not driven) to Gaeta from an impoverished, Priest-ridden, outraged people; or they may rejoice at Dr. Achilli's entrance to Rome with the Testament translated into their vernacular tongue, and the works of Colporteurs and Protestant Ministers who were made welcome to preach Christ and his Gospel to listening crowds. So in the capital of Austria immediately upon the Emperor's leaving it, the Apostolic Oncken could find such crowds as no house would hold of people thirsting for Bible knowledge. No! Ministers of religion have not been banished; and the infidelity of the people through those territories of Despotism has been not with reference to religion, but with reference to the

extortions and oppressions which have been practised upon them by overbearing Establishments. They have ceased to believe in such things; and, notwithstanding all the unfavorable accompaniments of war, such a liberal distribution of Bibles and Testaments and Gospel truth has been effected as no priestly Establishments will be able to destroy or suppress. With reference to Ireland, if Protestantism retains any ground there, or if it is again successfully propagated there, it will be through men who succeed to the spirit and labors of the early Apostles, who will be willing to spend and to be spent in behalf of the perishing multitudes; and not by those who have been spoiled by patronage and who must luxuriate for the whole or part of the time in England or upon the continent depending upon the machinery of an Establishment to extort the rents and tithes for their support. Good as men might be, and as doubtless some men may be who are connected with the Anglican Establishment in Ireland, the very fact of their connection with it, would forbid the hope of their usefulness to promote religion; nor can this excite the surprise of any one who has any correct idea of what religion is. As a minister of religion we sincerely and heartily rejoice that we can believe with Hon. and Rev. B. W. Noel, that "the union of the Church with the state is doomed." "Condemned by reason and religion, by Scripture and by experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound.—Its state-salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of the word of God." Happy will it be for Ireland, and happy for England too, when they are relieved; when the £2,120,000 of Ecclesiastical Revenue in the one, and the £10,721,080 in the other, shall be appropriated prudently and strictly for the religious and intellectual improvement of those who produce it. Then the Episcopal denomination as one branch of the Christian Church may contribute efficiently with other denominations by its piety and substance to extend pure and undefiled religion through the world. We are far from considering these abuses upon which we have commented as inseparable from Episcopacy, though they arise very naturally from it; or from considering that form of Church constitution and government inconsistent with religion, though it opens a large door for corrupting it. Its connection with the state is incidental; and aside from this and the inseparable evils of an Establishment, which we doubt not would operate as disastrously with any other denomination, all Christians could honour it, and might expect as lively exhibitions of Christian character and as much and efficient missionary exertion from it as from any other section of the universal Church of Christ.

#### NEW BOOKS.

NINEVEH AND ITS REMAINS, by Henry Austen Layard, Esq. A beautiful American Reprint of this work, in 2 vols., has been sent us this week by the Publisher in New York.

An Introductory Essay by Dr. Robinson, whose researches in Arabia and Palestine have given him so much celebrity, is given to the reader, in which he remarks that these discoveries of Layard mark an era in Science.—Nineveh was destroyed before the period to which any other authentic history than the Bible reaches, and the revelations of these excavations are of great importance. The style of the book is remarkably pleasant, and contributes with the remarkable incidents of the book to make a truly valuable acquisition to any professional or family library.

#### THE NATIONAL SPEAKER.

This is a new Work published by R. S. Davis, of Boston, whose valuable series of School Books are meeting with great favor in Massachusetts. The work is compiled by H. B. Maclathlin, author of the "Practical Elocutionist." The selections are most of them from recent authors, and a very valuable course of instruction in reading and speaking is prefixed. Price 3s. 9d.

Teachers and Students will find this and other valuable Books for their use at the Colporteur Depository, at Garrison & Marsters' Office, Custom House Building.

We hope our agents and friends in Saint George, Saint Andrews, Saint Martins, Norton, Wickham, Sackville, and other places will send us their favours during the ensuing week. They are much needed. Subscribers

will do us a great favour by forwarding their Subscriptions by Delegates to the Western Association.

#### Western New-Brunswick Association.

The following Resolution was adopted at the last annual meeting held at St. George:

*Resolved.* That Rev. S. Robinson, Rev. E. D. Very, and Rev. A. McDonald be a Committee to make arrangements for the next Association to be held at St. John.

The Committee thus appointed propose that the friends who are disposed to exercise hospitalities to the Delegates and Visitors who shall attend from a distance (the number of whom will doubtless be large) that they give in to one or other of the Committee the number they can accommodate, that cards of direction may be handed to our friends on their arrival, to prevent delay on their part, and confusion on ours.

The Committee have made arrangements to have persons in waiting at the Colporteur Depository at Garrison & Marsters' Office, Custom House Building, Prince William Street, where a Book will be kept with the names of those prepared to accommodate, and with cards for the Visitors, who will all please call there as they come to town, and they will be immediately shown to places for their entertainment.

The Committee have further provided for the accommodation of the horses of those who come by land, directions for which also will be found at the Depository.

The Committee are not disposed by this arrangement to prevent our friends being entertained where it would be mutually agreeable, each one opening their houses being at liberty, if disposed, to state whom they prefer, and those coming also, so far as possible, exercising the same freedom. The Committee will do all that is possible to accommodate all parties, which may be accomplished with more ease and certainty as they think, by this system.

The Committee would call attention to the 2d Article of the Constitution, viz:

"The Association shall meet annually at 2 o'clock, P. M. on the first Saturday in September, at such place as they shall appoint, notice of which shall be given in the Minutes. The meeting shall be opened with social Conference, after which the Officers and Committees shall be appointed."

All Committees, it will be seen, will be appointed from those present on Saturday, P. M., to conform to the Constitution, and also that printed copies of the names of the several Committees, together with the arrangements for the religious services of the Sabbath may be placed in the hands of all the delegates on Saturday evening. All therefore desirous of participating in these important objects of the Session will, it is hoped, be in early attendance.

The Committee are assured that a strong desire prevails for a large delegation from Nova-Scotia, also from the Eastern Association of N. B., and also from Maine. We shall be prepared to extend a cordial welcome and abundant hospitality.

SAMUEL ROBINSON, } Com. of  
E. D. VERY, } Arrangements.  
A. McDONALD, }  
Saint John, August 10th, 1849.

#### Correspondence.

[FOR THE CHRISTIAN VISITOR.]

#### A DIALOGUE FOR THE TIMES.

*Mrs. Spiritual-Mind.*—I have called this evening, my dear Neophia, to inquire how your soul prospers; to know if faith's tender vine is strongly adhering to Jesus, the Green Olive Tree in the Lord's house, in these gloomy times?

*Neophia.*—Alas! my mind is dark and confused, I hardly know where I am.

*Mrs. S.*—What book is that in which you have just been reading?

*Neo.*—It is a late celebrated novel.

*Mrs. S.*—Is it possible, my dear friend, that you allow yourself to waste precious time in the study of books of that description?

*Neo.*—I do: for I have been told by old professors that it was almost impossible to acquire a correct knowledge of men and things, except through that medium. Besides many of the allusions in the weekly journals would be unintelligible, without the knowledge of the most popular novels.

*Mrs. S.*—Believe me, my young friend, you have adopted a wrong method for the ac-