

Archbishop Whateley's Speech on the Admission of Jews to Parliament.

It was worthy of the speaker. We feel persuaded that our readers will peruse it with great pleasure:—

The Archbishop of Dublin said he took a different view of the measure from that taken by many of his right reverend brethren. The question was not whether the Jew was a fit or the fittest person to sit in Parliament, but whether the electors should decide that point according to their judgments, or whether the hands of the electors should be tied by restrictions. (Hear, hear.) Persons might entertain different opinions on such a subject without being indifferent to religion; and so far as he was concerned, he would not wish to impose restrictions on the electors upon whom the choice ought to rest. He came forward now, as he had done sixteen years ago in a similar case, not as the advocate of the Jews, but to remove Christian disabilities—disabilities which lay on the great mass of this professing Christian nation, and which were a stigma upon the Christian religion. It was at variance with the principles of that religion that we should consider it either necessary to its flourishing or consistent with its great truths to impose any sort of disabilities or penalties upon those who did not conform to its views. It was not the intention of its divine founder, or of the apostles, that these impositions should exist. No doubt the apostles earnestly pressed individuals to make a profession of Christianity; but they all along declared that they had no political object in view. They renounced all interference as Christians with secular affairs, though they did not feel themselves bound to withdraw from secular concerns. They announced that "Christ's kingdom was not of this world," and they had no design at any time either to impose penalties or to monopolise civil privileges. Therefore, he inferred that it was unlawful for us to introduce or retain any political disabilities or civil penalties as from time to time had been enacted and imposed for the alleged safety, furtherance, and protection of the Christian religion. (Hear, hear.) He remembered reading articles in Newspapers and pamphlets in which it was said that the Jewish question was a question of principle. He entirely concurred in that view, but he differed with the conscientious holders of it as to what did dishonor to Christianity. If the law was, as it had been a short time ago, that all members should profess the established religion, it would be consistent and intelligible, and there might be some plausible ground for bringing a charge of indifference to religion against those who proposed to admit persons of any other religious denomination than that of the Church of England. It might then be said that the indifference was proved, because no distinction was drawn between the established and the non-established churches, and between religion and tradition. He could not concur in those views; he looked on the supporters of the measure, not as indifferent to religion, but as taking a different view of what our religion was from those who opposed it. But it appeared to him that there was absolute inconsistency when, having removed the first barrier, they permitted this last one to remain. He would appeal to any person holding the argument, that by admitting a man not a Christian to parliament, the legislature showed an indifference to Christianity, how would he meet the position that by admitting Roman Catholics they showed an indifference to the protestant religion? (Hear, hear.)—For his own part, he could not understand how those who made this charge of indifference to Christianity, in reference to this bill, could themselves escape the charge of indifference to the protestant church in having admitted those who were not only not of that church, but who were its open and avowed assailants—(hear, hear)—and amongst whom were some who, he believed he was correct in saying, used their position as members of the legislature to the disparagement of that church. If they had been wrong in admitting Roman Catholics, he did not mean to contend that they should take another wrong step; but what he held was, that they must do the one thing or the other, either to undo what they had done or go further—they must either go backward or forward. For himself, he was for the removal of all religious disabilities; but it was most important that having gone as far as they had in the removal of such restrictions, they should go farther and remove this last, precisely because it was the last, and in order to show that they were not proceeding

upon the principle of indifference to all religion. (Hear, hear.) With regard to the propriety of returning Jews or any other class of persons to parliament, that was a question which should be left to the electors to decide. They should never attempt to tie or restrict them in their choice, unless it could be shown that there was some great public danger or difficulty in leaving them free. (Cheers.) In the case of the Jew he could see no danger that could possibly arise—danger there might have been to one of our institutions—the established church, from the admission of Roman Catholics, who were avowedly hostile to the protestant religion, but what institution could possibly be jeopardised by the admission of Jews? (Hear.) He trusted that their lordships and his right Rev. brethren would at least give him credit for being no less anxious to prevent any blot on our religion than themselves, and for being as anxious and zealous for the principles and honour of Christianity as they were—(cheers)—though he took a different view of what was said, or what he believed was said, by Our Lord himself to his apostles. (Hear, hear.)

Seamen's Friend.

[From the Colonial Herald]

THE SAILOR'S GRAVE.

There is in the lone, lone sea,
A spot unmarked but holy,
For there the gallant and the free,
In his ocean bed lies lowly.
Down, down beneath the deep,
That oft in triumph bore him,
He sleeps a soft and peaceful sleep,
With the salt waves dashing o'er him.
He sleeps serene and safe,
From tempest and from billow,
When storms that high above him chafe,
Scarce rock his peaceful pillow.
The sea, and him, in death,
They did not dare to sever;
It was his home when he had breath—
'Tis now his home for ever!
Sleep on, thou mighty dead,
A glorious tomb they've found thee,
The broad blue sky above thee spread,
The boundless ocean round thee!
No vulgar feet tread here—
No hands profane shall move thee;
But gallant hearts shall proudly steer,
And warriors shout above thee;
And though no stone may tell
Thy name, thy worth, thy glory,
They rest in hearts that loved thee well,
And they grace Britannia's story!

Annual Meeting of the Boston Seamen's Friend Society.

SAILOR'S HOME.

The *Sailor's Home* continues to be an important coworker in the seamen's cause, and is doing a great and good work. It continues to be blessed with the excellent and efficient friends of the sailor, Mr. and Mrs. Chany. It is, as it was designed to be, a Home to the homeless. It has received to its comforts and hospitalities during the past year, 2,503 boarders, which makes an advance of fifty-one upon the number reported the previous year. The institution has reached its utmost limit of accommodation, until additional room is given. Seamen have many times been obliged to seek a place to stop, somewhere else, while on shore, because there was no room vacant for them at the Home. It has often been said, by those who have had experimental knowledge of what the Home is, "We had rather sleep in the yard of a Sailor's Home, than go to any other place in Boston." It is regarded as the place, above all others, for the comfort and safety of seamen, not only by the founders of the institution and the friends of the sailor, but by seamen themselves. It has not only accomplished, but exceeded, the highest expectation of its most sanguine friends. It not only extends its benefits to those who are able to pay, but it supplies the destitute; it feeds the hungry and clothes the naked. During the last year, five hundred and ninety-three days board has been given to eighty-three different men, amounting to \$296 75, besides furnishing an "outfit" to those who have lost their all, by being wrecked. Five of these were from the ship Franklin, and were the only survivors of the crew, and who were forwarded to the Home by the generous friends of the unfortunate destitute at Wellfleet, after hazarding their lives to save them from a watery grave, and generously providing for their necessities.

The religious influence of the Home continues to be most salutary and saving. Said a sailor, who has given satisfactory evidence of having been born again the past year, in conversation with the pastor, "I have been serious, at times, for a long while, and especially since I boarded at the Home, and I have always felt that I had a good excuse for delaying the subject of religion to some future time.—At last I found myself destitute of all feeling on the subject, when I became frightened, and then resolved that I would improve the first serious feeling. It was not long after this that I was satisfied that the Spirit of God was again striving with me. I was then attached to the Revenue Cutter, with no religious person on board to whom I could speak. It appeared that I had better reasons for deferring the subject then, than ever before. I had every thing to tempt me to put it off. Just then I remembered my promise, and I resolved to leave the Cutter. I felt that the Sailor's Home was the best place for me. I went there, but at that time found no rest. I then went into the country to see my friends, but I could find no *live Christian* there. I then resolved to return to the Home and remain, where I could have better advantages and helps, than I could find anywhere else. I felt that if I should find the Saviour anywhere, I should find him at the Sailor's Home, and I resolved not to leave it until I had given my heart to God; and here Christ appeared for me, and now I trust I am his."

Said another, "I bless God that I ever fell in with you, and the Sailor's Home; I have given you a wide berth till since my last spree. I then thought I was going to die, and I thought of you and what you said to me, and as soon as I was able, I wanted to see you, and think God has made you the means of saving my guilty soul from hell." This man was one day found in the chaplain's office, and expressed a wish to see the minister. His first inquiry of the pastor was, "Sir do you think it possible for a sinner like me to be saved?" He was told that if he truly repented and gave his heart to Christ, he might be saved. "But," continued he, "you have no idea what a sinner I have been; there never lived so great a sinner as I have been; I feel that God *must* send me to hell; he cannot do otherwise; and *he will do right* in sending me to hell." He was referred to the case of Paul, when he replied, "if Paul was the greatest sinner who could be saved by the blood of Christ there is no hope for me; for Paul never could have been so vile a wretch as I have been." After a protracted conversation, very much like the foregoing, he said, "Well, Sir, if you do not think it would be wicked, I would like to have you pray for me." This man is now numbered with those who we hope are the children of God. Since then he has made a voyage, and continues to give evidence that we are not deceived in regard to him.

Several cases of a similar character to the foregoing, might be given, but it would make our Report too long.—*Sailor's Magazine.*

Temperance.

Extract of a Sermon Preached by Rev. Mr. Lothrop, of Brattle Street Church, Boston, on the occasion of the National Fast, a Fortnight since.

"Let me then briefly allude therefore, to some of the lessons of righteousness which it seems designed to teach, and which if faithfully learned and applied, its moral ends will be accomplished and its mission cease.

"1st. Temperance. Is not this one of the lessons of righteousness which this 'judgment,' this visitation of God seems specially designed to teach? and is there not need that the lesson be learned? But by temperance I do not mean simply freedom from intoxication and drunkenness, though it must be admitted that through this pestilence the finger of God seems to point with peculiar distinctness to the condemnation of that vice. The intemperate are not its only victims. Far from it; but they are among its first and most prominent, and of the few facts or laws in relation to it that have been ascertained, this is the most distinct and clear—that in the human frame, the most exciting or predisposing cause of an attack is habits of drunkenness or the excessive use of stimulants.—Among persons addicted to those habits have its ravages been most fearful, there has it struck down most speedily and with least hope of help from man. Indeed, some have maintained, with a force of reasoning not to be despised and with a power of eloquence it was difficult to resist, that probably the specific, the grand ultimate design of this pestilence,

was to arrest the progress of intemperance and arouse the world to a deeper sense of the horrors and sufferings caused by this vice. I cannot say that I am prepared to adopt, without large qualifications so broad an assertion as this; but this I do say, that if this were its great, specific design, it would not be too costly a discipline for mankind, did it effect its object and banish intemperance from the world. The assertion may seem a strong one, yet I verily believe that the statistics of the two things, could they be ascertained, would fully sustain it, that all the woe and sorrow caused by the cholera, are as nothing compared with the woe and sorrow caused by intemperance. In a moral point, there are no scenes exhibited by this pestilence, even in its fiercest ravages, so dreadful, so humiliating, so full of bitterness and shame and sorrow, as the scenes in the haunts and hovels of intemperance.—Go to the saddest home and the saddest heart made sad and desolate by the pestilence, and you shall find it bright and joyous as heaven, compared with thousands of homes and hearts upon which intemperance has brought its years of agony and shame and suffering.

"When a short sickness and a sudden death bring bitter bereavement, lay the burden of a great sorrow upon the bosom of a family, there is always rich consolation and a glorious hope, if the memory of the departed be blessed; but where is the consolation or hope of a family suffering for years,—it may be long, long years, through the intemperance of one of its members. Death can strike no blow at the joy and peace of a family so heavy, so destructive as that struck by intemperance. There is no mourning in the land, and can be no mourning, caused by the raging pestilence, so deep and bitter as that caused by the raging sin that brings pollution and death to the soul. The sorrow of the widow at the grave of her husband is no such sorrow as that of the wife by her desolate hearth, made desolate by her husband's accursed indulgence in strong drink. The peril of the land from the pestilence, and the wasting of its strength and beauty by its ravages, are as nothing compared with its peril from the poisoned fountains of intemperance that deluge the earth with their streams; and could those streams be dried up, could these fountains be closed through the warning voice of this swift destroyer, and the sorrow and bereavement it brings in its train; I say again it would not be too costly a discipline to mankind. We may reasonably hope that it will have some influence to this end, that many will be reformed, and that many who have been unmoved by other consideration, will not be insensible to this loud testimony of providence against the danger to a community, of allowing, fostering, encouraging intemperance by its customs and its laws. But the temperance of which I speak as one of the lessons of righteousness enforced by the judgment or visitation of God, is comprehensive. It includes right habits of mind and heart as well as of body; the controul of all the affections, as well as of all the appetites. By temperance I mean a just estimate of this world, and of the things of this world, and our interest in them, and a pursuit of them strictly proportionate to their worth, and subordinate to the high interests of the soul, of heaven and eternity. As creatures of earth, lovers of gain, seekers of wealth, power, pleasure and all the elements of earthly happiness, are we not all *intemperate*,—guilty of an intensity of devotion, and ardour of pursuit, unworthy creatures who are heirs of heaven, and altogether disproportionate to our brief sojourn here, and the frail tenure by which we hold our earthly good? Our ambition, our pride, our vanity, our avarice, our anxious and eager thirst for honors that fade, for pleasures that are fleeting, for wealth, that death strikes from our grasp,—do not these need to be checked? and does not God, speaking with special distinctness from out this dark cloud, bid us check them. Oh that we might learn this lesson of temperance, and give heed to the providence which ever, but now with solemn emphasis, bids us love not the world, nor the things of the world."

Public Libraries.

The Smithsonian Institute, in its last annual report, exhibits a comparative view of the public Libraries in Europe and the United States, which gives some remarkable results. Of Great Britain, France, Italy, the United States, Belgium, Holland, Germany, and the Scandinavian kingdoms, it appears that the smallest of the last, Denmark, is, in the proportion of its population, the richest in books, while Spain and Russia are beyond all the rest of Europe.