

highest authority, as proofs of the divine power, and immaculate holiness, of the Church of Rome.

Who can say, in view of this, that popery has improved with the refinement of the world? Who can say that souls are not as superstitious or as easily deceived as in the twelfth century? And who that deserves the name of a Protestant, cannot feel a compassionate interest in such deluded men?

HIGHLY INTERESTING INTELLIGENCE DIRECT FROM MADEIRA.

To-day, in the office of the American Protestant, we have had an interview with a young man from Madeira, who has just arrived in the city. He has fled from the persecutions of his native country, that he may enjoy liberty of conscience in the U. States. He has recently embraced the Protestant faith, and for that crime, as it is regarded by the Roman Catholic government of Madeira, he is persecuted and deprived of religious liberty. He comes to enjoy among us that boon, denied him at home, but by him esteemed more precious than home, or comforts, or life itself. He is here without friends, and has only about one dollar in the world. He is unable to converse in English, can only speak his native Portuguese. Who will aid this stranger in a strange land?

From him we learn that the spirit of persecution is still rife in Madeira, that those who have become Protestants are yet imprisoned and are great sufferers in various ways. He tells us of two families where all had become Protestants, whose houses were burnt in the night, while the inmates escaped the devouring flame.

Many are compelled reluctantly to enter the Roman Catholic churches. They are pushed in by the point of the bayonet; but after they enter, he says they bow their heads, put their hands over their eyes, and pray in silence. The priests and officers of Government tell them they will burn and imprison them if they do not give up the Protestant faith. The converts reply, "We are willing to be burnt, but we will not give it up."

The presses have gone through the schools, and taken all the Bibles and books that have been placed there by Dr. Kallej, and have burnt them. Dr. Kallej, the indefatigable English physician, who has been the honoured agent in the hand of God in this movement among the

Portuguese, is still there, and God is with him. Thank to the God of Nations, there is a clause in the treaty the English government made with Portugal that secures to the subjects of the British government the privilege of a residence in Madeira, and "the liberty to express freely their opinions."¹⁰

Dr. Kallej has been insulted, abused, and imprisoned. Every effort that malice and human power could make, has been put forth to drive him from the country, but he is not to be driven. He yet rejoices in the work of God. Converts are multiplied. The present number is said to be about two thousand. They have no place where they can meet for public worship. They assemble as they can, here and there, pursued by the police, and hear the word of God read and expounded, and then disperse.

It is only the fear of the British government that now prevents the sacrifice of human life in Madeira. Another young man, a native of that island, now a convert to the Protestant faith, told us that he heard one of the priests say, "that if they killed Dr. Kallej, the English would come down upon them." Priest Nery, of Madeira, calls Dr. Kallej "an incarnate devil," and says "he ought to be burnt in the public square, as an example to all heretics," and that all the Portuguese who listen to him "should be publicly excommunicated, whipped, burned to ashes, and sent to hell fire, without the benefit of Purgatory."

Such is the spirit and such are the doings of popery at this moment in Madeira! While you read these lines, parents and children, husbands and wives, brothers and sisters, torn from each other, are groaning in dungeons simply because they are resolved to read the word of God and to live and to die in the service of Jesus Christ. This is not under Pagan Roman Emperors, is not in the dark ages, but in the 19th century, 1846, under a government that claims to be Christian, and in a church that claims to be infallible.

How much does popery at this hour, in Madeira, differ from popery in Ireland? Read the following just received from the Dublin papers and judge for yourself:

ROBUST PRESCRIPTION.—The Rev. Thomas Mortimer, of Ventry, Dingle, has addressed a letter to the Kerry Evening Post, giving a lively picture of the treatment to which converts from the Romish Church, in that district, are exposed, from the ruffian intolerance of the priests of that church. He says—

¹⁰See Exposition of Facts with regard to persecutions in Madeira, by Dr. Robert K. Kallej, published by the American Protestant Society.

The office or prayers used at the celebration of the eucharist is called, in the Church of Rome, by the name of *mass*. As the mass is regarded by the Roman Catholics as a representation of the passion of our blessed Saviour, so every action of the officiating priest and every part of the service is supposed to allude to the particular circumstances of his passion and death.

The general division of masses consists of high and low. *High mass* is that sung by the choristers, and celebrated with the assistance of a deacon and sub-deacon; *low mass* is that in which the prayers are barely rehearsed without singing.

The superstitions regard in which the consecrated elements are held by the Roman Catholics appears from the following narration of one who had himself been a priest among them: "I gave," says he, "the sacrament to a lady, who had on that day a suit of new clothes. She did not open her mouth wide enough to let the wafer be placed on her tongue;—the lady may not touch it with their hands. By my carelessness, it fell upon one of the sleeves, and thence to the ground. I ordered her not to quit her place; and, after the communion was over, I went to her again, and cutting off a piece of the sleeve where the wafer had touched, and scratching the ground, I took both the piece of the dress and that of the floor, and carried them to the *parish*; but I was suspended *ad officia et beneficia* for eight days, as a punishment for my distraction or for not minding well my business."

FRESH AND CRUEL PERSECUTIONS IN MADEIRA.

A MARTYR IN THE NINETEENTH CENTURY.

When we say, as we have often said, that the Church of Rome is unchanged, that the spirit of persecution, *cruel and inextinguishable as the grave*, is brought into her system, Protestants are slow of heart to believe it. The common delusion that the civilization, the refinement, and public sentiment of the age has greatly modified, or entirely changed the spirit of the Roman hierarchy, is fondly cherished. Argument seems to be entirely lost on such minds, and is thrown to the winds. Today we come not with abstract arguments, not with analogies, or probabilities, or surmisings, but we bring to your houses and to your minds, *some unquestionable facts*. We beseech your candid attention. Hear and ponder the dangers of the Church of Rome in Madeira in 1846! See that excellent man, Dr. Kallley, who has devoted his life and money to the salvation of *Romans*, driven from his field of labor by the influence of the priests, and fleeing for his life. See a native preacher, when expounding the word of God to his countrymen, interrupted in the midst of his work. A Roman priest approaches, holds up a crucifix, commands

him to bow down and worship, then, strikes him until the blood flows down upon the garments of the man of God. *This is in 1846!*

See the mob in full pursuit of the fugitives from the house of prayer. One godly man is arrested. What is his crime? He has read the word of God, and is resolved to leave the superstitions of the Church of Rome. *This is his only crime*. He has simply obeyed *two commandments of God*, which he could not disobey only at the peril of his soul: 1. "Search the Scriptures;" 2. "Come out of her, my people."

What is his punishment? It is death on the spot, without judge or jury. The unhallowed feet of men crush his bones in the street, and he sinks in death. His last prayer goes up to God for his murderers. *This is in 1846!!!*

Such is the intolerant spirit of the Church of Rome a little distance from us, where she has the power and the opportunity to be tolerant. You may see what she would do in the United States, had she the power to be tolerant here. She has not at present, but is *not obliged to be tolerant* so far as violence and death are concerned. But she has not forgotten the direction of one of her famous Cardinals: "When heretics are strong, commend them to God; when weak, to the executioner." This laconic sentence speaks volumes. It is the policy and history of the doings of Rome for centuries, *compressed in a single sentence*. Let him that reads understand. See the recent converts in Madeira, like the persecuted people of God in other times, "wandering in mountains, in dens and caves of the earth."

The letter in which these facts are found, is addressed to our Missionary among the Portuguese in our own country. Will not *such facts*, *such scenes so near us*, awake the apathy of Protestants? Can any who love the cause of civil and religious liberty, especially can any who love the Lord Jesus Christ, slumber over such scenes? Who will offer the *last prayer of the martyr* referred to in this letter?

The letter reads as follows:

Madira, Oct. 1846.

Rev. Messrs. Gossardes, Messengers of the A. P. S. America:

My Dear Sirs.—We shall be most happy to hear that these lines found you and your dear family in the enjoyment of perfect health of soul and body.

We are all greeting along much better than we deserve at the hand of our God.

The enemies of God and man (the Priests) say that Dr. Kallley and yourself are the chief cause of our troubles and distresses. They say

that the Bibles and tracts, incendiary letters, and heretical preaching against Mother Rome, has done all the mischief. However, thanks be to God, we have a good many souls here who know all the truth on the subject, and know by sad experience that the opposition of the Priests of Rome to Bible truth and evangelical preaching, is the sole cause of our barbarous persecutions. We have thus far been wonderfully sustained. Some of the most feeble of the flock have thus far held out beyond our faith or expectation. The Priests have left no stone unturned in order to cause the feeble to stumble and return to idolatry. But the Lord Jesus, the good Shepherd, has according to his promise carried the lambs in his bosom and the trembling sheep on his shoulders, so that Rome has been foiled completely in all her attempts to ruin our souls. We are a scattered flock, some are in prison, others have hid themselves in caves on the mountains, living by faith on nuts, berries, and roots, and sleep on the cold ground on dry leaves. Yet the Lord is with us in all our distresses, and so long as we feel his love in our souls, we are by grace ready with St. Paul to say, We count all things but loss and dross for the excellency of the knowledge of Jesus Christ our Lord. Many of our brethren have left the Island for Gibraltar and Demarara, the West Indies, and the United States. Some of them, yea most of them, are entirely destitute, for even those who had a little property had no time to dispose of it, and the papists, knowing their distress, fat no disposition to help them. The best of the business is that the work of the Lord is still progressing; new families are coming over on the Lord's side almost every week, and the priests are pale with rage. They have burnt most of our Bibles and tracts—they have murdered one happy man of our number—they have beaten many black and blue—they have imprisoned many—and many have been banished from their homes to the hand of strangers; yet by the grace of God the good work of conversion and salvation goes on steadily, and the poor priests trouble for their wine and bread and butter, meat, beef, and eggs—for they greatly fear that through the influence of England and America, Portugal may yet be blessed with civil and religious liberty. Now I will give you an account of the late murder, and of the flight of the good man of God, Dr. Kallej, who to save his life fled on board of a British steamer. One of our native preachers by the name of Arcenio, held meetings privately at the house of an English lady, from time to time. He is a man of excellent education, and is, we believe, filled with the good Spirit of the Lord. The last he held, a few weeks since, was one of uncommon interest; the house was crowded; after singing praises to the Lord, and several prayers, brother Arcenio read the holy Scriptures, and began to

expound the blessed word. Tears of gratitude were rolling down the cheeks of the converts while the preacher was explaining the great mystery of God's love to sinners.

When the sermon was about half through, a noise was heard outside, but the preacher, trusting in the Lord, went on exhorting all to prepare for death, and to prefer death to apostacy. All shouted, Amen and Amen. As soon as the people began to walk out of the house to find their homes, they met the mob headed by a Canon Priest, by the name of Fryingpan (Frigidina). The priest came up to the gospel preacher, Arcenio, and holding a crucifix before his face, said to him: Villain deceiver, here is your God, bow to him and worship the Lord. Arcenio replied: The Lord God I love and worship is invisible, I do not worship wood and stone any more. At this saying the priest struck him several blows until the blood ran down his clothing, but he offered no resistance, took all patiently like a lamb. At the same time the infuriated mob ran after those who were going from the meeting; most all succeeded in getting away except one of our most useful brethren. In his flight he stumbled, and the mob soon put an end to his useful life—they stamped upon him until they broke most all his ribs, and in a few minutes he left the world calling upon the Lord to bless his enemies, and convert their souls. This murder has caused a great sensation throughout the Island—even some of our Roman brethren are indignant and mad with the priests. After this the mob shouted, "O Landro do Kallej! The thief Kallej!" They started for Dr. Kallej's house. Finding the doors locked and barred, they immediately began with large rocks to break down the doors, and soon found an opening. Not finding the Dr., they began to destroy every thing in the shape of furniture. After destroying all the furniture, carpets, &c., they brought out the valuable library, probably the best in the Island, which cost near ten thousand dollars. This they burnt with a Jewish pitch. Bibles and all. Dr. Kallej, being advised by some English friends who felt much concern for his personal safety, fled for his life, dressed in a lady's garb, and is now safe with his friends in England. May God reward him; his name will live in many of our hearts; we can never forget the man who has done so much for us. I have written you a long letter, but do not mention my name to any one. I shall get out of this Island as soon as I can; for here we can have no peace for years. Your mother and friends are grateful for the money you sent, and I hope the friends of Christ in America will remember our suffering brethren, who many in the providence of God find their way to America, until they can help themselves

by laboring with their own hands.* Our love to your brothers and family. Write by the return of the first Portuguese brig. Pray much for us. With the highest esteem, your friend,

N. B. Several of our brethren are embarking for the English Island of Trinidad.

TO THE SUBSCRIBERS OF THE AMERICAN AND OF THE NATIONAL PROTESTANT†

Henceforth there is to be only *one* instead of *two* Protestant Magazines. Arrangements have been made by which all the subscribers to the National Protestant have been transferred to the American Protestant. This transfer we know will be a matter of joy to many, as it will do away the perplexity and confusion created by two publications on the same general subjects.

To our old subscribers, we would say, we have unquestionable evidence of their interest in our work, from the fact that they do not forsake us at the end of the year. We have cause of gratitude to (God for the favorable reception of our work as it becomes known. We are constantly receiving names from various sections of our country, expressing the sober conviction of the subscribers of the value of our work, and of the high importance of the cause in which we are engaged. These unsolicited expressions are truly encouraging, as evincing a deep interest in the cause, as well as approval of the course we have adopted.

Our old subscribers will see the Protestant in a new dress, with new type, and much improved in external appearance. This will render it more attractive to the eye, while its spirit and sentiments will be unchanged. And we may safely say, that with the materials we have gathered, and the sources of intelligence to which we have access, our pages will not be less interesting than in times past.

To the subscribers of the National Protestant, to whom we send this number, we would say, that you have here the opinion of the Editors

* The American Protestant Society has already relieved as it could the persecuted from Madelon, and would rejoice to relieve others. But this cannot be done without funds. If any of our readers wish to aid us in relieving the persecuted poor disciples who come to us from Madelon and from other places, they may send their gifts to the Corresponding Secretary, 143 Nassau street, New-York.

† See the Address of the Editors of the National Protestant in this number, and do not fail to read it.

of that work, respecting the American Protestant. If you accredit their testimony, which is surely worthy of all confidence in this case, you will not suffer loss by the exchange. The reasons they assign for the discontinuance of the National Protestant, and for the union of two publications in one, are such as you will doubtless approve. As they have given us so kind and so favorable an introduction to you, we hope to have the pleasure of making our monthly visits to your families. We shall bring with us a variety of intelligence. We will tell you of the doings of Rome in the world, and especially in our own country. We will expose the sophistry, the cunning, and the plans of wily Jesuits. While this is done in faithfulness to the best interests of our own beloved land, it will be done in the spirit of kindness towards the millions among us who are under the delusions of the Papacy.

We will also tell you of the labors of our Missionaries and Colporteurs among the Romanists. From their journals you will learn that these deluded men are accessible to kindly Protestant influence. By such communications, we hope to call forth your earnest prayers, and best efforts for the conversion of these men.

We shall also have a word from month to month for your children, which is not the least inducement for receiving the American Protestant into your family. In this way your children may be secured from the errors and dangers of Popery. There are parents in this country, whose hearts are now bleeding over sons and daughters who have entered the Church of Rome, who now think they would have been willing to pay almost any sum for a magazine that would have guarded and saved their children from the trap into which they have fallen.

ROME IN AMERICA.

BY THE REV. L. GUESTMAN.

No. 3.

Rome and Bismarck (Constantinople) were the two capitals of the greatest empires, are now the object of ridicule. The prophecies are fulfilled. Upon the seven hills, the temples of the Cæsars are invaded by the obscure idols of the popes; on the Bosphorus, the Basilics of truth and divine wisdom founded by the Apostles, are sold by the gods of ignorance. When the Son of Man shall come, where shall he find faith?

Here at the Capitol, bronze and marble statues are raised and adored as the living God; there Mahomet is placed upon the altar of

bloody throne, seemed to be the triumph of Christianity at Rome and over the world. But the path of God's providence opens in another direction. The voice of God seems to be that he will withdraw himself from cruel Rome. There shall not now be on the throne there an Emperor with a Christian name. Rome is abandoned of God, and will ripen in iniquity from one age to another, until she disappears beneath the great millstone in the angel's hand.

Constantine, in his movements, acted as a politician who saw the peril of his throne in Italy from the hordes of Barbarians who were coming in from the north and west, and would soon break down the barriers of his empire. But God, who sees the end from the beginning, had other purposes to accomplish than the political designs of an ambitious man.

History is pregnant with events connected with Constantinople, now a Mahomedan city. But we will not review the wars, and battles, and bloodshed, with which it has been visited; nor those fearful plagues that have successively swept away so many thousands of its inhabitants. We shall only refer our readers to some events connected with the rise, progress, and disclosures of Popery.

The bishops in this city, as well as in Rome, in the earlier centuries of Christianity, exhibited a course of conduct very opposite to the spirit and requirements of the gospel. They became ambitious and haughty. They wished to monopolize all the power of the church, and then of the state. They claimed an unwarrantable jurisdiction over pastors and churches in the villages and country around. These were the beginnings, the heaven of Popery in embryo, before the name of Pope had been heard at Rome.

After these Metropolitan Pastors had stretched the hand of their tyrannical power over the pastors in their vicinity, they were as restless and ambitious as ever. Then they hurled their weapons at each other. Now "came the ing of war" when the great question was to be settled, which of the pastors of the two rival cities "was the greatest." This contest waxed warmer and warmer until the Emperor Phocas, the most cruel and bloodthirsty tyrant, declared in favor of the bishop of Rome, when in 606, as historians affirm, the first Pope was created and called Boniface III. From this time Rome became the seat of ecclesiastical power, and Constantinople was very much eclipsed.

After this, sin and idolatry in almost every form was introduced into the Christian church. In the year 754 (Constantine V., Emperor of the Roman Empire, convened a council at Constantinople, or Hereopropolis. Stephen II. was Pope. The object of this council was, to put an end to the worship of images. This council passed a strong decree

against the use of images in the churches. The Emperor went forth from this council to execute the decree. The Iconoclasts sallied forth with vengeance. They entered the churches, broke the images, and demolished the walls on which were paintings of Christ, of the Virgin and the Saints.

But this triumph was of brief duration. Another council was summoned at Nice, about thirty years afterwards, which fully established image-worship in all the churches.

The Emperor of Constantinople was excommunicated by Pope Martin IV., in 1281. In 1453 this beautiful city, which for more than a thousand years had been the capital of the Eastern Empire, fell into the hands of the Turks, and by them is held with iron grasp until the present hour. The efforts of Popes and Councils and Monarchs to recover it from the Ottoman dynasty, have all been abortive. It will remain in the hands of this idolatrous power, until the word of prophecy shall take it away and give it to him to whom it belongs, and he will wield over it, not only the sceptre of his power, but the brighten sceptre of his love. The first rays of light, heralding that day, already appear in the Eastern horizon.

THE EAST AS WELL AS THE WEST.

In the Western part of our beloved country, we feel a deep interest. From personal residence there, we know its wants, its dangers, and the character of its population. We are pledged to it by solemn and peerlessly interesting associations. We not only plead for it, but we desire the most efficient action for that highly important section of our growing country, especially with reference to Romanism. Two objects are to be accomplished in this work. The one is, to guard and secure the Protestant mind against the present wily efforts of Jesuits to seduce it; and the other, to shed light upon the benighted minds of those who prey upon the Virgin than to God. When these objects are secured, the West will be safe.

When we speak of objects to arrest the *influence of Popery, or to check the conversion of Pagans*, we do not mean that all the men of the money raised for this purpose should be sent to the West. The men should be sent, and the money expended, where the *work is to be done*. The efforts of the Church of Rome, are not confined to the West. Her institutions and her people are not all there. They are found in the East, the North, and the South. Popery has a wonderful ubiquity among us.

Our readers may not be aware how large a portion of the Papal population of the United States, is found east of the Alleghany mountains. As there is nothing more convincing than figures, we will furnish our readers with a few statistics on this subject. We select them as they have been published by the order of the Archbishop of the United States for 1847.

In the Diocese of Louisville, 30,000 ; of Cincinnati, 70,000 ; Detroit, 75,000 ; Vincennes, 27,000 ; Dubuque, 6,500 ; Pittsburg, 35,000 ; Little Rock, 700 ; Chicago, 50,000 ; Milwaukee, 30,000.—Total, 324,200.

Diocese of Baltimore, 90,000 ; of New-York, 230,000 ; of Boston, 75,000.—Total, 395,000.

Here you find in *three* dioceses east of the mountains, *seventy thousand and eight hundred* more Roman Catholics, than in *nine* dioceses west of the mountains. Could we add to this, the diocese of Philadelphia in which are 71 Roman Catholic churches, and 59 priests ; and the diocese of Hartford, in which are 8 churches, 14 other stations, and 9 priests, it would very much increase the number in the east. But this we cannot do, as the Archbishop has never published the population of these two dioceses.

Our readers will see in view of these figures that there is something to be done in the West as well as in the East. We wish them to survey the *whole* field of labor. We call upon them to aid in the diffusion and establishment of Protestant principles, and in efforts for the conversion of Romanists in *all parts* of our country. With regard to all that has been done for the West, we say, "these things ought ye to have done, and not to leave the other undone." If any part of the field is not cultivated, the other parts will feel its influence, and suffer in consequence of it.

We do not design by these thoughts to abate from any interest felt in the West. No one who has read the *Portrait*, or who knows our personal feelings on this subject, will impute such a motive to us. But our heart's desire is that Protestants may see the vast extent of the field before us, and that their prayers and contributions may have a proper reference to the work to be done.

MAKING CAPITAL OF POPEERY WHILE LITTLE IS DONE FOR ROMANISTS.

Allusions to Popery, in some form, are almost as frequent as public addresses, notices for magazines and newspapers, and reports of multi-form societies. Speakers, writers, and societies of almost every kind, seem

to regard such allusions as essential to secure the interest of their hearers, readers, and patrons. At one time we hear the blast of the war-trumpet summoning the hosts to make an onset against the Man of Sin, and engage in a formidable controversy. At another, we are told there is not much or any cause of alarm, and that there is no need of any special efforts, or organization for arresting the progress of Romanism, and for the special benefit of Romanists. And again we are told that there is danger, and something ought to be done, but all the organization necessary has been in operation for many years, and is accomplishing the work as fast as practicable.

Such speeches and tactics show a growing interest in the public mind on the subject of the operations of Romanism in our country. Even the men who try to show that there is no danger, are acting upon the conviction that the people believe there is danger. While we differ from each of these views, we regard them as indicative of increased interest in the subject itself. We shall rejoice to have this interest become much more intense than it is at present, *provided* it is made subservient to the best welfare of our country and of the Roman Catholic population among us. But we do not wish our readers to be misled and deceived by any representations. We think it is due both to them and to the cause to which we are devoted, to make some suggestions and inquiries. Possibly the time may come when they will not regard them as unfeeling or useless.

Doubtless our readers, who sincerely desire the triumph of the Protestant cause, have often heard stirring appeals that opened their hearts and hands to give liberally to the institution or society presented in connection with this thrilling address. Your feelings were right, your contribution was well designed on your part, and as such an acceptable offering to the Lord. In such cases it is well to inquire whether it would draw into a channel that would convey it where it would be devoted to the special object you had in view when you gave it. We have known donors sometimes make a mistake. They did not discriminate between the *subject* of the speaker, and the *work* of the institution or society. It is a painful thought that honest and benevolent minds should be led into a mistake respecting the destiny of their gifts. This thought is not thrown out here to shake confidence in any benevolent organizations, but rather to awaken discrimination in the minds of those who aid the various benevolent enterprises of the day. We have heard speeches on both sides of the mountains, about Popery and the West, that roused the feelings of the audience to the highest pitch of excitement, and called forth liberal contributions, but the end of the contributions we have

forced sale of the lands acquired by the Vaudois gradually, and at an enormous price, where these were held beyond the strict limits which were anciently assigned to them; though these limits again were no longer in proportion to their number and necessities. Although the execution of the orders has several times been suspended, it is not the less true that they still exist, and can at any time be enforced.

“After these edicts, the Vaudois were excluded from all employments, except those of notary, surgeon, apothecary, surveyor, and secretary of a commune—employments which are conferred but on a small number, and which they can only exercise among their own religionists.

“In the communal administration, they are admitted only in a minority. It is not permitted them to assemble together for prayer and the celebration of Divine worship but in their temples, and in certain defined localities. They are obliged to celebrate the weekly feasts ordained by the Romish church, under the penalty of a fine, falling like other fines incurred by the Protestants for infraction of the police laws, to the benefit of Roman Catholic establishments. Civil justice is often administered to them by certain judges with an obvious partiality. Very often pastors, for slight infractions of the exceptionable laws, of which they are ignorant, or which they believe to have fallen into desuetude, are cited to appear before those judges, by whom they are received and treated with scorn.

“Romish proselytism, always the same, exercises itself amongst us, particularly for some time past, with such craft and audacity, that the most vigilant parents see their children often torn from their tenderness and care, and shut up in the asylums of that devoted sect, without being permitted to see or visit them. When they have, with great trouble, discovered the place of their seclusion, they are forbidden access, and are unable to establish a right to their just claims of having their children restored. This proselytism still further exercises itself towards persons in the service of Roman Catholics, especially towards founders—towards soldiers and poor persons, by promises of advancement in money, and of employment—towards those imprisoned for debt, in promising them diminution of, and exemption from, the incurred penalties. Besides the establishments which exist in the environs, destined to receive those who have been seduced by such baneful establishments of this nature, and of which the object is still more direct, have just been founded at a great expense, and through the population into the greatest desquandence—very natural in the presence of such arrangements and of such authorities. Such is the sorrowful and unhappy position in which the Vaudois population is actually placed by its government.

It would be easy to enlarge these sad statements, and show the rising power of popery on the continent in another way, by the very details which it is making thereby and successfully, to equip and arm forth a multitude of missionaries to foreign lands—to Canada, India, the South Sea, &c. But let these suffice. Hough has been said to answer every inquiry as to the need of evangelical effort on the continent

Men of high talent, as well as great Christian intelligence and worth, are all persuaded that solemn days of trial are approaching, and that if successful efforts to sow the good seed are to be employed, the present is the season. Indeed the work cannot be begun too soon, nor prosecuted too vigorously.

ACTION OF THE THIRD PRESBYTERY OF PHILADELPHIA, IN REFERENCE TO THE AMERICAN PROTESTANT SOCIETY.

“Rev. H. Norton, by permission, addressed the Presbytery on the subject of the American Protestant Society. Rev. John L. Grant, was appointed a committee to confer with Rev. Mr. Norton, and report a resolution with reference to said Society.

Rev. Mr. Grant made the following report, which was unanimously adopted:—

Presbytery having heard statements from Rev. H. Norton, Corresponding Secretary of the American Protestant Society:—

Resolved, That we most cordially commend the operations of said Society to the prayers and patronage of our churches.”
Philadelphia, Oct. 14th, 1815.

ACTION OF THE CLASSES OF MONTGOMERY, N. Y., IN REFERENCE TO THE AMERICAN PROTESTANT SOCIETY.

The Rev. P. A. Barnham, Agent of the American Protestant Society, addressed Classes on the subject of his appointment; whereupon it was

Resolved, That the Rev. Mr. Barnham, Agent of the American Protestant Society, be affectionately recommended to the kind attention of the ministers and churches, in the bounds of Classes, in the prosecution of his agency.

JAMES MERCURY, Clerk.
JOEL W. VAN O. LINDA, Prosi.

PERSPECTIONS ON THE ISLAND OF MADIERA.

By the Portuguese being Bledie, from Madiera, we have received letters such being the painful information, that Dr. Robert B. Kalfey, the British Agent and promoter of the word of life, has been compelled to leave Madiera with his family. He has providentially escaped from the jaws of the Portuguese, after a long imprisonment. His beautiful adventure, the present time, where he preached the glorious gospel to thousands of the inhabitants, in their own native tongue, and where he administered

medicine and consolation to thousands of the afflicted, is now the residence of a stranger; those walls no longer echo with the joyful sound of the Gospel. The tear of heartfelt repentance no longer rolls down the cheeks of anxious souls; the sweet strains of heavenly music so often heard there, coming up from hearts broken for sin, full of gratitude to their Lord and Redeemer for his rich saving grace and dying love, no longer vibrate through those consecrated walls, consecrated, time and again, by prayer and praise, and by glorious deeds of true disinterested benevolence. The powers of darkness have triumphed for a season; the daughters of Zion weep in silence, looking for a better country that is a heavenly. Zion, is as a besieged city. Here we give an extract of a letter from the hand of a Portuguese lady, one of the converts to the truth as it is in Jesus, through the instrumentality of Dr. Kalley.

Madeira, August 14, 1845.

MY VERY DEAR FRIEND: Having a convenient opportunity to send you a few lines, I embrace it, not knowing but it may be the last I shall have of writing to any earthly friend in the land of the living. Many of our dearest friends are in prison for the truth's sake, many have left the Island, some three hundred have gone to Demarrara, probably never to return to their native homes. Arrests are taking place every day; our soldiers, in the name of police officers, are seen going to and fro, beating, manning, and dragging to prison all who are suspected of heresy, or of having Bibles or other prohibited books in their possession. Last week two of the disciples of Jesus, who are in prison, were burnt in effigy; their portraits, and the only Bible found in their possession, were burnt in the public square. Doctor Kalley, our blessed preacher, was burnt in the public square. Doctor Kalley, our blessed preacher, has sailed for London, with his dear family, we hear never to return. He has patiently endured a long imprisonment, and many insults, for preaching the blessed truths of the holy Bible. He published an Exposition of facts, in our language, which has opened the eyes of many of our people, and made him many friends; but the truths put forth in the exposition served only to increase the anger of the chief priests, and very soon the chief priests and civil rulers, like Pharo and Herod, consulted together as to the best means to be adopted to put the traitor down, as they term Dr. Kalley, and the results have been dreadful: but the Lord's cause, though bleeding, is gaining ground, and we may expect ere long a great revolution in this Island. The priests complain bitterly that our Queen Donna Maria has reduced their salaries to one half of their former income. They charge this upon the influence of Dr. Kalley; but I think, with propriety, they may charge it upon themselves. They have been paid immense sums for years to instruct the people in the truth of God, but they have spent the money in gambling, drinking, and sumptuous living, and have caused those who believe the truth to be imprisoned, and have burnt the holy truth itself in the street; and will not the Lord visit them for these abominations? I wish, with all my heart, that they might repent of their wickedness, and become true ministers of the Lord Jesus Christ. I have no

ill will in my soul towards any of our persecutors. Oh what a happy people we might be if we had the Gospel every Sabbath, as you have it in America. Oh! that I had wings, I should like to fly to some part of the world, where I might read my blessed Bible without fear. I am yet out of prison, but as I have refused to confess for some time to a mortal sinful priest, I am looking for the hour when I shall share a part of the afflictions with the Lord's poor. Welcome cross! Being naturally of a nervous temperament, I was in great fear at first. My feelings have been beyond measure, but, thank my Lord, I got the victory on my knees. I am now very happy, expecting to suffer for the truth of my Lord; but I am very unworthy to suffer for his name; I need more of the Holy Spirit. I pray often for the blessed Spirit. Thus far the Lord has been very gracious to us. My companion also is a constant reader of the blessed Bible; he has become a man of prayer; in this I rejoice; and two of my dear children, I trust, are not far from the kingdom of God. Pray for me, and preach the Lord Jesus to all whom you may meet. All our tracts have been read over and over again. Your friend until death.

P. St. Doctor Kalley's "*Exposition of Facts*," mentioned by our Portuguese sister, in her interesting letter, is now in the hands of our printer, and will be ready in a few days, and may be had at the office of the American Protestant Society, 113 Nassau-st. The Exposition has been faithfully translated into the English language by one of our missionaries, a native of the Island, who has added an introduction and an appendix, giving much interest to the work. An engraving of the city of Bonchal, has also been added to the work, which will doubtless be read by thousands with great interest. Let all Protestants see what Popery has been, and what it is, in the year of our Lord 1845, and pray earnestly that the dreadful curse, which has fallen upon other nations, may never fall upon our own heads, through our own negligence.

A NEW MIRACLE.

The following, says the London Record, is a literal translation of a printed paper circulated by your clergy in the department of the Meuse, in France, as extracted from *La Reforme*, of Tuesday, June 24, 1845. It is handed to us by a clergyman who gives us his name and address, and whose brother at present in France under the translation and transmitted it to him.

The document to which we refer is a letter,—and how it came into the hands of "our clergy," and what are the virtues which appear in it, are briefly set forth in the following sentence attached to it:— "This letter was found written in golden letters in the Basilide of Langres by a deaf and dumb child of ten years old, and by the virtue of this letter he was perfectly cured." This letter may also be applied to a woman in childbirth, and she shall instantly be delivered. So be it."

but when that influence is shown to be almost wholly of a description radically different from that which has been hitherto grounded upon. It has not, until very lately, been published to the world that nine tenths, or more, of the immense foreign immigration to the United States are of Roman Catholic caste; and of this, by far the larger proportion of the rest, is not dispersing and diffusing itself throughout the land so as to come in contact with, and subject to the influence of the truly Americanized population; but "is settling down in stagnant pools, whose noxious exhalations threaten destruction to every thing noble, generous and free" among us. This intelligence is startling to the conservative and observing; and there is little difficulty in bringing the most of men to acknowledge that something ought to be done to arrest the progress of the evil—that it ought to be resisted and counteracted. For it is easily comprehended in this land of freedom, how majorities rule and how association produces assimilation of character. It is explainable to ordinary minds how people living amongst Roman Catholics are liable to become Papists, and how the ambitious and aspiring amongst our politicians can overlook the horrible deformities of the Romish system when courting popular favor. Hence the favorable reception that the American Protestant Society needs with, and is destined to meet with all over our country, wherever its claims are presented. But it would almost seem that this Society had been brought into existence too late to do the immense service needed. Popery has got amazingly the start of it, and almost incredible things have reached our ears. A Roman bishop is called into consultation with the Government—is invited by the great men of the nation to preach in the capital—and, strongest of all, he is invited to a meeting of a New England

Society celebrating the landing of the Pilgrims!!! Some odd things are to be expected by those who note the inconsistencies of men. Persons subjected to powerful motives may be seduced to abandon a free religion and become Papists—designing politicians may get up meetings and make speeches laudatory of the *liberal* (?) Pope Pius IX—but surely we had no cynic in the land so malign as to suspect a New England Society of so palpable a breach of propriety as to toast a Pope of Rome! Taking such signs of the times as these, in connexion with the prodigious increase of Romanists in our country, it is enough to excite our fear that the American Protestant Society is hardly forward enough to check and slay the invasion of the unseemable delusion that threatens to overwhelm us. But the success of the movement so far is eminently encouraging, and with God's blessing it may do wonders. The spirit that animates the Society is a blessed one—it is of heavenly birth; and has indeed been reached by it. Love brought the Saviour into this sinful world to seek and to save the lost, and love still carries on the glorious work. Let it then continue to be the moving spirit of our Society. Let us still pursue the crying Romanists with the light of the Gospel in the spirit of its Author, and great, yet, inextinguishable good must ensue to the deluded Papists, to our own country, and to the world. In answer to the call put forth in the January number of the American Protestant, I herewith front you the proceeds of our collection taken up in church yesterday. It is not as much as we had hoped it would be, but in due time, we trust to do more for the Society; and may God in great favor bestow many others to go and do likewise, and secure to this great and good cause an abundant measure of support.

In Christian regard, yours, &c.
S. B. G.

[From a late Missionary to the Swedish Islands.]
SWEATHELY FOR THE ROYALTY.

Rev. Herman Norton:
Usterede, Ales, June 19, 1848.

DEAR SIR—I have just read the appeal of your Society for "six hundred persecuted Portuguese" in the last New-York Evangelist, and the first thing I do after wiping away my tears, and lifting up an aspiration for their relief, is to make a small appropriation for securing them an asylum in our wide and happy country, with the wish that I were able to increase it a hundredfold, for I know something of the feelings of a *pilgrim* and *stranger*, and I know something what it is to *suffer* from the abuse of Romish power, and opposition from Romish hatred and intrigue, through the misguided policy of the late administration of "the citizen King of the French." I wish to do something also for the Catholics of France and Ireland, from both which countries Roman Catholic troubles came to the Society and Swedish Islands to subvert the Protestant faith, or as Christ said of the unauthorized intruder, "to steel, kill, and destroy." That false policy has been wondrously arrested, and one of the swords in the hands of the monarch on the seven hills nearly wrested from him. We are bound to notice it.

Now is the time to cast the salt into the fountain of France, to heal its troubled and bitter waters. Let Bibles, tracts, colporteurs, and evangelists, be multiplied there.

I have been much interested in the case of "Maria Jeannin" and her fellow sufferers in Madaira, and should like to shake hands with those fugitives on our shores.

Yours, truly,
H. WINGHAM.

Missionary Intelligence.

New Bedford, June 12, '48.

Rev. Herman Norton, Cor. Sec. A. P. S.

MY DEAR BROTHER—Yesterday, Sabbath, was a delightful day to us. It was truly an interesting sight to see hundreds of young men, Americans, Portuguese, Swedes, Kamelaks, and here and there a Spaniard, an Italian, a Frenchman, Irish, and English,—all sons of the ocean; all flocking to the house of God on the Sabbath?—some of them so respectably clad, that with their gloves on it would be difficult to tell whether they were handmen or seamen. What hath God wrought? I see a great change in the short space of five years. Rev. Mr. Howe, the Beddel pastor, is a host among with much success. All my Portuguese brethren love him very much. His labors are very arduous. This is not to be wondered at, when we know that no less than 8,000 seamen sail out of the port of New Bedford.

The temperance cause commenced a few years since, with 19 signatures to the teetotal pledge, on board one of our ships. Now we have over 3,000 teetotalers among seamen in this place.

Yesterday I preached at 9 A. M., 3 P. M., and 8 P. M., and Bro. Howe preached at 11 A. M. Several Portuguese seamen made application for Bibles and tracts. I distributed several Bibles and 3,000 pages of tracts. The Way to be Saved, and Hymns, are called for but they are all gone. I have written a number of hymns, to be added to the others, which I will send you in a few days. While I was writing this letter a Portuguese called on me to get a Bible, for the present for his own use, and says, "I wish you would do me the favor to procure one dozen more for me to carry to our country. Many of my people are anxious to read the word of

with them, I thought it best, for the impression made by my remarks, not to undecieve them, but called their attention to the "Free German Catholic" church, to the place and time of its service.

In my next visit, I hope, the matters will be explained, or, perhaps, before that already, in the divine service which I recommended them to attend. More such occurrences have taken place, which it will not be necessary for me to detail. Finally, I would say, let us raise our hearts up unto Him, who alone can give strength, courage and perseverance in the work, who has the hearts of men in his hands like rivers of water, and who regenerates children unto himself like dew out of the morning.

In the profoundest respect,

Your humble servant, J. P. F.

Letter from our Missionary, Rev. M. J. Gonzalez, among the Portuguese. Five Hundred of the Portuguese asking for the word of God.

New London, June 10, 1847.

Rev. Herman Norton, Corresponding Secretary A. P. S.—

MY DEAR SIR:—An unusual number of ships have arrived at this port this season; seven came in in one day of last week. We have here near two hundred Portuguese seamen; at present the greater part attend our meetings. The Bible is called for. The Bible!—scores inquire for the Bible! A number will sail next Monday, to be gone two or three years. These are very anxious to get the Bible to read at sea. Several of these sons of the ocean seem to be sincere inquirers after the truth as it is in Jesus.

My countrymen seem to delight in prayer meetings. To many of them, a prayer meeting is a scene as new as a new planet, yet they seem to take a wonderful interest in solemn meetings, when the voice of prayer ascends the holy hill of God.

I expect, the Lord willing, to visit Sag Harbor, New Bedford, Nantucket and Edgartown, as soon as you are prepared to furnish me with the new Bible from the American Bible Society.

Please give my respects to our excellent friend, the Rev. Dr. Briggs, and tell him that *more than five hundred men* are waiting with delightful anxiety, to receive the most precious gift of Heaven, the Word of God, in our own language.

Many of the Portuguese are anxious to have an Evangelical Prayer Book, to assist them at the Throne of Grace. I wish you would be so kind as to give me your mind in regard to the request of these brethren. If the Executive Board think it proper, I will prepare a small work, with prayers and hymns, in the Portuguese, for the use of our brethren.

When we take into consideration the darkness of Rome, it is no wonder that these men should call for some aid, in the delightful work of prayer and praise.

Madeira is suffering for want of food. My sister writes, that many have died, and, she adds, it is because they have burnt the Bible—the word of God. God is angry with priests and people. The new Government seems to be more friendly to the poor Protestants.

When has such a spectacle ever been presented? *Five Hundred men*, born and educated in the Roman Catholic church, calling upon Protestants to give them the word of God! Is there nothing ominous in this? Is there nothing to awaken the sympathies and prayers of the people of God? What will Rome do, when her people call aloud for the Bible? Let all who love our Lord Jesus Christ, praise God, and go forward in the benevolent work of rescuing the deluded souls of men.

RESOLUTION OF THE CONFERENCE OF THE M. E. CHURCH, AT HINGHAMPTON, N. Y.

On invitation, the Rev. Mr. Norman, Sec. Secretary of the American Protestant Society, addressed the Conference, in favor of the subject of his agency. His remarks were very striking, and apparently received with great satisfaction by the Conference.

The following resolution was then introduced by Dr. Haven, seconded by Z. Paddock, viz.:

Resolved, That we, having listened with pleasure to the eminent-
 cation of Rev. Herman Norton, on the subject of the American Protestant Society, do cordially approve of the object of said Society, especially in its prominent aim to secure the conversion of Roman Catholics to the Truth; and we commend the Society and its agents, to the prayer and liberality of the churches within our bounds.

The above is an extract from the minutes.

Z. PADDOCK, Sec'y.

Hinghamton, July 20, 1847.

MISCELLANEOUS ITEMS.

The Sisters' Seminary, at St. Mary's.—On Thursday last, the Annual Celebration and distribution of premiums in this School, came off, and was attended by a great many friends of the school, and the parents and friends of the children.

reproach, is given to those who have been thus liberated from their previous expeditious. Bishop Hughes, in his first letter to Dr. Murray, speaks of "the numerous defections from the faith, which, honorableness and poverty entail on juvenile emigrants and orphan boys of Irish and Catholic parentage in this country;" and the Freeman's Journal confirms the fact with the following remarks:

"These defections, alas, may be called not only numerous, but *frigidally* numerous. Every priest will attest, every town in the land is a crying witness of it. Week before last, two gentlemen unacquainted with each other, called on us at different times. Each had recently arrived from Ireland, and the conversation changing with the first of them to turn on the comparative state of the Irish at home and in America, he remarked with horror that his numerous acquaintances who had preceded him to this country, he found a *jeopardy* large proportion of them who never went to church at all; and on our mentioning it to the second gentleman, he said he had found the same thing. They had become *Arrendos*—Inhabitants.

Here is the testimony of a journal which is not to be disputed. But as to "Kirkwallites" and "Infidels" being synonymous, it is far otherwise. Those who have really embraced the doctrine of faith and repentance as advocated by Kirtwan, have embraced Jesus as the only mediator; and the term "Infidel" is sadly misapplied to such. To be sure a great change has taken place in the object of their faith—Christ has taken the place of the monster Antichrist, and the mental and moral emancipation which has followed, enables them to smile at the appellation of "Infidel" from an idolatrous priesthood.

THE FLOOD OF EMIGRANTS.

Nearly 17,000 emigrants from foreign countries, arrived at the port of New-York during the month of August last, apportioned nationally as follows: From Germany, 5,487; Ireland, 6,601; England, 2,685; Scotland, 152; Wales, 193; France, 155; Spain, 20; Switzerland, 352; Holland, 17; Norway, 533; West Indies, 119; all other, 116. Total, 16,825.

The Germans, Swiss, and Norwegians generally bring with them a sufficiency of this world's goods to make them comfortable at the West, whither most of them go to purchase farms. The English, Irish, and Scotch, are neither so provident, nor so agriculturally inclined; and so, it generally happens that they make a permanent residence in the city, though no doubt many of these leave their native land with the intention of settling in the West, as well as the Germans. We append a tabular statement of the number of arrivals in the first eight months in each year, from 1841 to 1848:

	1841	1842	1843	1844	1845	1846	1847	1848
Germany,	602	1,258	1,019	4,075	2,203	2,000	2,713	2,713
France,	227	171	251	1,322	1,002	1,002	1,002	1,002
Spain,	715	2,057	1,250	3,965	4,002	4,002	4,002	4,002
April,	3,312	2,283	2,250	21,012	13,071	13,071	13,071	13,071
May,	3,334	1,002	1,072	2,074	2,074	2,074	2,074	2,074
June,	11,310	18,170	17,752	22,074	22,074	22,074	22,074	22,074
July,	9,401	15,315	17,750	17,750	17,750	17,750	17,750	17,750
August,	6,281	12,500	12,500	12,500	12,500	12,500	12,500	12,500
Total,	41,775	61,257	52,570	121,170	121,170	121,170	121,170	121,170

THE DIFFERENT FORMS OF POPERY.

It would be an instructive study to analyze the aims and aspect which Popery has put on in adapting itself to the different circumstances and genius of the different nations over which it has reigned, and covered its way. The general policy, the entire absence of principle, the cunning and the daring, would be marked in those Protestant churches, and significant resolutions of the three churches, as well as of the points in which it involves all nations upon which it

it casts its influence. Let us take a rapid glance at a few of these attitudes. Pursing over Ireland and Britain, Austria, France, and Tahiti shall furnish our examples. Confining our cases as much as possible to the recently past, look at what was the state of popery in Austria till only a few days ago. There it was as rigid, as exclusive and intolerant, as it was in this island in the days of the fiery Mary. The press was gagged, unless it spoke the language of absolutism and the papacy, and a system existed, manifested throughout society, which should bring a blush to the cheek of every honest or intelligent Romanist when he ventures to speak of his religion as liberal and tolerant. Where it can and where it dare, it is exclusive, bigoted, and fiercely sectarian, as in the palmy days of priestly power in Europe. In Ireland it attempts and bluster what in Austria it accomplished by policy and statecraft. But in France—the France of the third revolution—popery appears in a different phase. Its plastic nature there adroitly adapts itself to the political element in which it lives. Its monks, its priests, its very bishops, are ready to catch the popular gale, and are wafted by it to the polling stations of republican France as candidates for seats in its republican assembly. The tree of liberty is blessed by them, and the most eloquent of its cherry preachers the same benedictions over liberty and equality in France as their brethren did over absolutism, oppression, and bigotry in Austria.

In Tahiti, who does not know the relative power of Romanism in another form? The moral desert had there been gain to blossom as the rose, and additions were made to the number of believers on a scale so large as to be unparalleled since Luther was raised up to demonstrate the inherent weakness of popery—the strength of eternal truth. And what took place? Adapting itself to the policy, or forming the ambition, of a crafty

and a grasping monarch, Romanists leapt upon the waters, hasted to Tahiti, like Satan of old to Eden, and there, with broadsides for their argument and soldiers for their missionaries, they suppressed the truth, slaughtered not a few of its friends, and, to plant the heresy of Rome, did what they could to extirpate the truth of God. Perone sneers at the Protestant "apostles" to those unhappy islands of the sea in language too coarse for us to quote, but the development of the character of the papacy there is such as to perpetuate the brand which long centuries of persecution have affixed to the church of the pope. Adapting itself to the varying phases of civil government, or the unwholesome policy of princes, it continues staunchly true to the one grand object which is as the soul, or the *primum mobile*, in the papacy—the aggrandizement of Rome, even by bloodshed, massacre, and invasion, if milder measures fail.

Missionary Intelligence.

THE PORTUGUESE FIELD.

New-York city now presents an attractive field of missionary labor. Most of the Portuguese seamen, who are engaged in the whaling business, and the merchant service, are anxious to visit the great city, in the course of the season—some come for mere pleasure to enjoy a trip in the magnificent steamers that nightly run through the Sound at the rate of twenty miles per hour,—and to spend an extra ten dollars in some of the public amusements. Others come to meet some of their shipmates in hope of hearing from their parents and friends. Hearing of preaching in their own language, they come to the house of God on the Sulland; and it is often to me a solemn and interesting sight to see the

weather-beaten Portuguese mother, so affected by the love of God in Christ as to weep, and sometimes sob aloud during the service.

At the close, he comes up to the desk to receive a Portuguese Bible, or a Testament and tracts,—requesting prayers for himself and shipmates. The most respectable class of Portuguese seamen generally put up at the Sailors' Home. There, I have conversed with many on the subject of the salvation of the soul, furnishing as many as were willing to receive a copy of the Word of God with the precious Treasure.

I would recommend the Home, as kept by Captain Richardson, to all respectable seamen of every nation. There the poor sailor can have the privilege of singing God's praise and talking in solemn worship morning and evening,—and good clean beds, excellent fare, bath-house, reading-room, good library, &c.

The coming of fifty-two of our Portuguese brothers and sisters from Trinidad, has given a new impulse to the cause of religion among us. Their solemn songs of praise, and their solemn prayers, coming from broken and contrite hearts who have suffered much for Christ's sake, have a powerful effect upon many, who came to see if any thing good came out of Galilee.

We have heard from some of our seafaring brethren, who have carried the Portuguese Bible to the Western Islands. The people there, notwithstanding the opposition of the priests, gather in crowds to hear the wonderful book of God read. Many in the interior country had never seen a Bible in all their lives. They thought the mass-book was the Book of God.

Amongst the fifty-two, who have lately arrived from Trinidad, and who are now sustained by the American Protestant Society, waiting for the whole flock to form a Protestant colony in the West, are two daughters, and two sons,

and four grandchildren of Mrs. Alves. Maria Joaquina Alves, and her sister Mrs. Vieira, were in prison three years. Mrs. Vieira has two sons and a daughter with us. Her son, Nicholas Vieira, was

during the time of the persecutions nearly starved to death in a cave. On the fourth day God sent a little girl with a little unleavened cake, which saved his life. Brother Joaquim Lencinho, a converted police officer, was in prison two years and eleven months. Brother Joaquim Dos Santos Dos, farmer, was in prison for the Gospel's sake, twenty months and eleven days. Brother José Do Vasconcelos, farmer, was in prison also twenty months and eleven days. And others, who were taken in the night from their homes, led with strong ropes, and carried on board of a frigate as a punishment for refusing to worship idols. I mention these names and facts more particularly, because some of our worldly-minded, proud Roman Portuguese pharisees, who depend on the favor of the Portuguese government for their bread and butter, have denied these facts in the presence of citizens of the United States.

If any of the good people of America wish more testimony, they can have nearly three score of eye-witnesses to the hardships treatment they personally received from the government, priests of Rome, and their allies—the arch-bishop, and at one time, declared that he was determined to hold up Jesus and the Bible at Caracas, even if there were as many devils to oppose him as there are the devils—so we feel in God's strength; God's work amongst the Portuguese will go on. The nation which discovered the Cape of Good Hope in the sixteenth century, met in the nineteenth, by the grace of God, discover the high-way of Holiness, cast up for the ransom of the Lord to walk in. Brethren, pray for us.

J. M. GOSWALD, Pastor of the Protestant Church, N. Y. City.

SYMPATHY FOR THE PORTUGUESE. A WORTHY PASTOR, AND A BENEVOLENT SALTOR.

From Havana, *Verde, Cor. Sec. J. P. S.*

MY DEAR BROTHER—I wish to say, through the columns of our Magazine, that if one-tenth of the worthy evangelical pastors of this highly favored land should adopt the same course which the Rev. Edward Wright, pastor of the Congregational Church, of West Haven, Conn., did, we should be able, in a few weeks, to send two good vessels to the island of Trinidad, and bring the remaining Portuguese persecuted friends of Christ and the Bible—with their worthy pastor, who looks toward Heaven every day for help, and them, to the ambassadors of Christ in America, through the American Protestant Society. When the Rev. Mr. Wright read the appeal, he felt it his solemn duty to do all in his power to help the suffering disciples; like the good Samaritan, he cared for those of another nation. He thought he would prepare the way by consulting some of the members of his church. He first spoke on the subject to an aged sailor, Captain J. Smith, when he found, to his joy, that Captain S. had also the appeal in his pocket, with a request written for the pastor to present the chains of the Portuguese upon the sympathies of God's people.

The pastor selected an excellent text, Isaiah vi. 4: My fugitives shall dwell with thee, O Meab; be thou a covert to them from the Destroyer. In the course of the sermon, he read the letter from the man of God who left wife and children, in Madelon. Many wept. A collection was taken up; and many who were not prepared at the time, brought in their money afterwards to the pastor. The worthy sailor, Captain S., gave \$15. One little girl, daughter of Mrs. Painter, gave 31 cents which she earned under a

burning sun by picking berries. One poor widow gave \$3. About \$90 was sent to M. De Motte, Esq., our worthy Financial Secretary, from a small church.

Fifty-two of our Portuguese brothers and sisters in Christ have already arrived from Trinidad. The remainder are waiting for means to come. As many of them have not a dollar and need help immediately; I hope our American brethren, pastors and lay-members, will, as soon as convenient, send their mite to M. De Motte, Esq., 159 Nassau-street.

We meet for worship, three times every Sabbath, in the large hall at the Sailors' Home; and hold our prayer meetings every evening at 5 Hamilton-street—a large house hired by the American Protestant Society for the occasion of the Portuguese Christians. The Society have also hired two other tenements; one in Oak-street, the other in Roosevelt-street. Here we praise God every day for the gift of the blessed Bible, and liberty of conscience.

In addition to the money sent by the friends of West Haven, the ladies are preparing a box of clothing for our sisters, who have never seen a cold winter. We hope the ladies in other churches will do likewise—as we need clothing to prepare for winter. As soon as the Lord will grant the means, we will make tracks for the South-west. We hope there, with the blessing of God, to spread the light of God's Bible, and aid in the colporteur-work.

M. J. GOSWALD,
Mod. & Past. pro tem. of Port. Cong., N. Y. City.

Foreign Department.

The present state of Italy must be regarded with intense interest by every friend of evangelical religion. Many have long felt that the true policy to be pursued toward the Church of Rome,

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directions; there are three bishops in the State of New York. What does all this array tend to, but to subjugate and make converts?

Ten years ago it was remarked at a Roman dinner in Boston, that in twenty years, Catholicism would have the ascendancy in America, which, sir, I fully believe will be the case, unless speedy and resolute measures are taken to prevent it.

You may smile at these fears, and prophesy that the time is far distant ere this will take place, but I feel that if we do not attend to the warning, but sit quietly down and see our beautiful land become the land of popery, bigotry, superstition, dangers, and the Inquisition, that God will in His righteous judgment let it be so. They say, give them the means and the time, and it shall be so; the former is pouring in upon them by tens of thousands, and the latter they have been improving for years past. Are not these alarming facts? Do you read the American Protestant, published by the American Protestant Society? If you do not, let me persuade you to do so; it is but one dollar a year. There you will see what I firmly believe we shall come to, if there are not measures taken to prevent the papal influence, and to counteract the efforts of the hierarchy in this country. This can, and ought to be done. The object of the hierarchy in bringing their people to this country, is not merely to seek a peaceful home in a free country, but to subjugate that country; to undermine its government, and get the ascendancy in power and rule and misrule; and we all know the dark deeds that belong to the reign of popery.

The Christian religion requires no dangers or inquiries to extort a confession of faith, on the contrary, love is the ruling principle. See the contrast! But, sir, in ten years we may have both in this country, if we are not more active before it is too late. I cannot see it in any other light. Should not ministers sound from their pulpits the alarm? Let the watchword go forth in earnest, *no place to popery*, and I can fully pledge myself that it will be echoed from shore to shore. Will you not, sir, assist in this great work? It needs faithful adherents to the cause. You attend the preaching of an influential man, Mr. S., will you not persuade him to address his church on this subject? Read the 145th page of the Protestant of October, 1847, and I think you will do so.

I know not that I can say any more that will be likely to influence you to look into the heart of this business; for it has got to be a heart-work to make it go onward. The Catholics are pouring in with well figured indifference to our stability and happiness. They are very successful in some of our Southern States, in blinding the eyes of Protestant parents as to the true motive of inducing them to send their

children to be educated at their schools. They say their success depends much on the rising generation—already many of our countrymen are made priests and confessors, and they in their apostacy become more bigoted and cruel than others. Such statements are facts.

Missionary Intelligence.

The feelings of our Missionary enterprises are unusually interesting the present month. There is a movement among the Romanists of various nations at the same time in different sections of our country.

THE PORTUGUESE IN TRINIDAD.

Our Missionary among the Portuguese we have permitted to visit the Island of Trinidad, for the purpose of preaching the gospel to those Portuguese who have fled from the persecutions of Madrid. Large numbers of these men are now at Trinidad, where they enjoy liberty of conscience under the British flag, which has been denied them in their own country. They are without teachers. As our brother Gonzalez is a native of Madrid, educated for the Roman priesthood here, and had strong desires to preach the gospel to his persecuted countrymen, we have sent him to spend the winter at Trinidad. Let him be followed by the prayers of the people of God, that his mission may be attended with a Divine blessing.

THE GERMAN CATHOLICS.

It is only four or five months since the Society sent a Missionary to labor among the Germans in Newark, New Jersey. Already we begin to see the fruits of the efforts which have been made. The Germans took the Bible and began to read it. Light from its sacred pages burst upon their benighted minds. They resolved to throw off the yoke of Roman bondage, and to be free in the land of the free.

The Roman Catholic priest, Mearns, when he found these men would sever from the Roman Catholic Church, came and declared that they were not Roman Catholics. The following is his language, as has been published in the paper:

With regard to the statement that a German Catholic congregation in Newark, N. J., had been formed with Bibles, &c., I have only to say, as you have it, and I can give you whatever denomination it may be, only to say that the Bibles are there, though they may call themselves Roman Catholics, &c. &c. are not Catholics in communion with the Holy Roman See, the Council, nor in any manner connected with the

the charge of our Saviour. "Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how abideth the love of God in him?" Is the language of an apostle; and these things are found in eternal records, and will rule us in judgment at the coming day. An association in the city of New-York, called the American Protestant Society, has been assiduously employed for some years past in attempting to meet this interesting exigency. It is strictly speaking, a home institution, yet, unconfined to the city and its environs, it extends its efforts, sometimes with and sometimes without sufficient means in hand, to various parts of these United States. It distributes the Bible, with such books as are fraught with evangelical instruction, and which brightly reflect its glory. It edits a religious German newspaper. It also sends forth the living missionary, with colporteurs, who approach cabins and fire-sides, and souls of men, women, and children, in the poor and comparatively unfrequented parts of our country. The success which has attended these movements has exceeded the most sanguine expectations of its Directors, and calls to them for help have so increased that they have become a Macedonian cry, extending, in its requests, far beyond the means of the association, and yet almost irresistible in its importunity; the association, yielding to this moral pressure, has, in fact, considerably advanced beyond its means in hand. Encouraged by the increase of contributions received during the past year, and by the public voice in its favor, reverently trusting in God to bless its humble efforts, and reposing what it conceived to be a due reliance on the undying energies of his Church and people, it has gone forward, as it verily believes all its associates in the faith in similar cases would have done. Under these circumstances, the Society has issued a circular, addressed to their fellow-citizens of these United States, under date of December, 1847. In this circular, and to awaken public sympathy in their behalf, they have informed them of their constitution, object, progress, fields of effort, and hopes. Their great object, especially in meeting the masses landing on our shores, is to put them in a position in which they may be leavened by our free institutions and the Bible. If this can be accomplished, we all know that, with an immenseurable increase of their own personal happiness, they are like to become blessings to the Church of God, and useful members of this great American confederacy. Engaged in this good and necessary work, it is hoped that cheering voices and liberal hands will encourage them to pursue it with a constantly increasing energy. It is a laborious and self-denying, yet noble enterprise. For the truth's sake, then, and on every patriotic and benevolent principle, we bid it God-speed.

A WATCHMAN.

New-York, Jan. 26th, 1848.

American Protestant Magazine
 Missionary Intelligence.

Portuguese Mission.

The Corresponding Secretary has received a letter from our Portuguese Missionary, Rev. M. J. Gonsalves, dated at Havana, Island of Cuba, Jan. 9th, 1848. There he expected to find a vessel for Trinidad, but there were none except the British Steamers, and the passage in these is \$160. As he had not the means of defraying such large expenses, he returned to New Orleans with the purpose of sailing from there for Trinidad. He had been much injured by the breaking of a plank, which let him down into the hold of the ship twenty-eight feet upon a tier of pork barrels. He was taken up much bruised, but not a bone was broken, having been preserved by a kind Providence. By the kind attentions of Rev. Mr. Beatty and Lady of New Orleans, for about two weeks, he recovered. A Portuguese friend made him a present of a fine pair of crutches, but at the time of writing, he was grateful to God that he could walk without them.

On the 24th of January the Treasurer received a letter from him at New Orleans. Within a few hours after his arrival there, he heard of a vessel about to sail to Barbadoes near Trinidad. He immediately secured his passage, and was to sail on the next day, but who can tell what a day may bring forth?

He went down to the vessel in which he arrived after his baggage, and beheld it was gone! The cabin had been entered by robbers, and his trunk, carpet-bag, which contained all his clothing, letters, credentials, &c., his large box of Bibles, Portuguese and Spanish Tracts, were all taken away! In view of this, he says, "Imagine, my dear brother, my anguish for a moment, not so much on my own account, but the cause of Christ." As he had started for Trinidad, and now every hope of reaching the Island was cut off, he thought the cause might suffer by this disappointment.

But we know not what is best to be done. First of all, had he gone he might have fallen a victim to disease which we learn is committing fearful ravages among the Portuguese at Trinidad.

In the second place, he is now preaching the gospel to the Spanish and Portuguese Romanists at New Orleans, where there is great need of such labor. "Last Sabbath," he says, "I preached in the French and Spanish part of the city. There are a few interesting Spaniards that appear much interested on the subject of the new birth and the whole religion of the Bible." Let Christians pray that a work of God may begin and

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spread among the Spanish and Portuguese at New Orleans. Brother Gonsalves has been instructed to continue his labors there for the present.

Laborers for Mexico.

Already has one gentleman offered his services to act as a Colporteur for us in Mexico. His character and standing will cause his influence to be felt. He has taken a box of Spanish Bibles and Tracts, and we have no doubt will distribute them wisely. Should his life be spared, we shall hear of his labors and report them to our readers. Our Christian friends will doubtless pray that the light of truth may speedily shine on dark Mexico. As our government may extend the olive branch towards that country, let us send the book that proclaims "peace on earth and good will to men."

There is also a converted Portuguese, a promising man who speaks good Spanish, who is anxious to go to Mexico and labor as a Colporteur for us. In such movements will not Christians discern the signs of the times? Shall the American Protestant Society have the means to go forward and follow where the providence of God is leading?

French Evangelical Mission, Fort Covington.

(Continued from page 317.)

This evening was a blessed one, and I shall never forget the sweet impressions which I experienced. Before parting, the brother who had put the questions with respect to the priests, asked me, if we would not be scorned by the unbelievers? I answered that this was indispensable, that if this was not the case, the Lord would not have said the truth, for he himself assures that his disciples will be hated by all for the sake of his name. His eyes were filled with tears, and he replied, "I am very glad, indeed, to know it." At last these dear Canadians resolved to have prayer meetings on such Sundays on which I could not be among them. Then we started, with hearts filled with joy and gratitude. On their way home, some were singing verses of hymns which they knew, and as well as they could, and others were weeping. The other day I saw them at their houses in order to encourage them, and I left them after having recommended them to the grace of God.

At another place, in the community of Brothers, St. L. Co., about nineteen miles from Fort Covington, and for the greatest part inhabited by Romanists, there are from twenty to thirty families who are coming to hear the Gospel preached. There are some among them who are very serious. Let me relate but one striking fact which occurred, when I was there last. There is a woman in that place who was known to be

a very bigoted Catholic, and to quarrel often with her husband; others prevailed on her to go to our meeting, and after having listened to the description both of the perversity and misery of mankind, and the mercy and great love towards us most miserable sinners, she did not cease to shed tears; and when I asked the whole congregation, whether they liked that I should come again in order to preach to them the word of God, and when all the others had unanimously replied, "Yes, come again!" she stepped forward, saying to me with a sobbing voice, "Come again as soon as you can!"

I might continue in my present report to lay before you many more interesting facts of this kind; but I think that after what you have already read, they might be viewed as being rather too insignificant. I therefore will only add the following fact: In a small place about fifteen miles from here, situated on the frontiers of St. Laurent Co., there are several families whom I visited many times, and who were highly pleased to hear the preaching of the word of God. When I visited them the last time, they all assembled in the same house to hear me read and explain to them the Gospel. After I had done so, there was one who asked me many questions, especially about confessions, the praying to saints, etc. I answered in the following manner: "My dear sir," said I, "you must not ask my opinion about those subjects, but you must seek for truth by asking God. As for me, with regard to matters of faith and religion, I regard that only to be true which stands written in the Gospel. I will now read to you what the Gospel says about the things after which you inquired." When I had read to him different passages which referred to his questions, he said, "Then the Gospel does not say that it is our duty to confess to the priest, to pray or call upon the saints, etc." Several times parts of the Scriptures have been read to me, and those who read them did tell me the same as you told me just now." Then he inquired whether all men would be saved. I told him that, according to God's word, all those who fully and heartily repented, and were converted to him, would, through faith in the eternal Son of God, be saved and inherit eternal life; but all those who were obstinate and rebellious against the word of God, and refused to turn unto the Lord and partake of the grace of God in Christ Jesus, would be sent to Hell, and cast into the lake of fire burning with brimstone. When I had finished, they looked at each other, and one of them said, "The priest has lied!" I was surprised to hear such words, and inquired into the reason. Whereupon they told me that the priest in his sermon had scolded me very badly, that he had forbidden them to receive me into their houses, or to go any where to hear me preach. I

long it unto me, and the reverse." *Mt. xxv. 84-45.*

Donations of money, clothing and provisions should be directed to the American Protestant Society, 160 Nassau-street, New York.

HERMAN NORRIS,
Cor. Sec. of Am. Prot. Society,
November, 1864.

PROCEEDINGS AT MADIRA.—DR. KALLEY'S CASE.

We extract the account that follows from the London Protestant, in order to give our readers some idea of the unjust and violent persecution to which Dr. Kalley was subject at Madira. The spirit of a Roman Catholic government and priesthood is here demonstrated. Dr. Kalley is condemned by a law of the *Inquisition* dated 1603, although it is opposed to the present *Constitutional Charter of Portugal*. Contrary both to the laws of Portugal and England, Dr. K. was shut up in the prison for five months. His crime was the circulation of the word of God among the Portuguese, and an effort to diffuse among them the blessings of education.

SECTION I. In January, 1843, Dr. Kalley was commanded, by the civil governor of Madira, to abstain from a course of conduct of a religious nature which he believed to be illegal, and had pursued for years.

The Portuguese charter declares, that "no one shall be compelled to do or abstain from doing any thing, except in accordance with pre-existing law." Dr. Kalley, therefore, in reply, begged to know what LAW forbade his procedure, and as none was pointed out, he did not see reason to change. He was therefore prosecuted.

The Portuguese government having prejudged the case, *zabte legal investigation were going on*, tried to compel him to obey their despotic order, by planting police at his gates, and forbidding his friends, relations, and even his servants, to enter his house, and actually imprison-

ing some of them for entering, through the legal authorities decided that such the government proceedings were illegal.

After this the supreme judge in Madira, on 31st March, 1843, declared that there was no LAW against Dr. Kalley's conduct.

Notwithstanding this sentence, the local authorities continued their illegal measures against him.

Against the judge's sentence, the public prosecutor appealed to the Court of Religion, in Lisbon; this appeal, instead of being sent to that court, was laid before the governor's brother-in-law in Madira; he had no legal authority whatever to interfere in any such case, yet on 5th July, 1843, he declared that he affirmed the sentence of the judge!

On the 11th of July, the same utterly incompetent person (MARTIN DR. KALLEY, AND ORDERED HIS IMPRISONMENT WITH DENIAL OF BAIL.

In virtue of THIS SENTENCE, Dr. Kalley was imprisoned on the 25th of July, and denied bail.

Against this he appealed; the British government promised "to obtain for him ample compensation and redress," if his imprisonment and denial of bail should be proved illegal.

The Court of Appeal in Lisbon decided, on 12th December, 1843, that the denial of bail was illegal; and on the 22d of the same month, that the indictment (and consequently the imprisonment) was also illegal.

Dr. Kalley requested the British government to obtain for him the promised redress; the justice of his claim for more than two months' illegal imprisonment was admitted; but *fourteen months after the imprisonment was proved illegal, no compensation had been obtained.*

On the 24th February, 1844, the process being carried before the British judge-conservator, he also decided that there was no LAW AGAINST DR. KALLEY'S PROCEDURE.

The public prosecutor appealed anew to the Court of Religion against this sentence. Dr. Kalley quietly pursued his course, convinced of his perfect LEGALITY.

Mention the Portuguese judges were rendered, by the legislative department on the pleasure of the government, which

expressed its wish that Dr. Kalley should be condemned.

The Court of Appeal then ordered the consular judge to indict Dr. Kalley in virtue of a law of the *Inquisition*, dated 1603, and directly opposed both to the spirit and letter of the existing *Constitutional Charter*.

Dr. Kalley appealed to the British government, against being left under that law, but no protest was made against his application to him; wishing, therefore, to remain in Madira at peace.

On the suggestion of the British minister at Lisbon, he, in February, 1843, withdrew his claim for compensation, on condition that all proceedings against him for the past should be entirely withdrawn, and that if they should ever be renewed, his claim should thereby be revived. The Portuguese government consented to those terms.

From the day on which Dr. Kalley heard of the first and only decision against him in ANY COURT OF LAW, though fully assured that it was opposed both to the charter and the treaty, "THE EVER AFTER CAREFULLY ABSTAINED FROM THAT COURSE OF CONDUCT WHICH IT CENSURED."

Within a month after the agreement was made with the Portuguese government (through the British minister at Lisbon, and with the approbation of her Britannic majesty's secretary of state for foreign affairs) IT WAS VIOLATED BY THE PORTUGUESE. A warrant was issued for Dr. Kalley's apprehension, in virtue of the decision already mentioned. He was allowed bail.

SECTION II.—Seventeen months after the last-mentioned event, the residence of three blameless and honorable British ladies in Portugal was, on the 21 of August, 1846, besieged for ten hours by a Portuguese mob, which the authorities did not attempt to disperse.

It was assailed about midnight, and entered by fifty or sixty armed ruffians, two of whom were arrested within the house, and committed to prison. The British consul was urged to insist on the punishment of the rioters, but refused. The Portuguese authorities RELEASED THE PRISONERS NEXT DAY WITHOUT EXAMINATION.

Thus encouraged, the mob paraded the streets with music, threatening other

British residences with still greater outrage, and no attempt was made to suppress, or even restrain them.

Dr. Kalley, though unconnected with the outrages of the 2d, was especially threatened, and on the 3d, by the advice of her majesty's consul, he appealed to the Portuguese authorities for protection; but no restraint being put upon the rioters, and threats becoming more alarming, he, on the 7th, urgently appealed for protection to the REPRESENTATIVE OF HER BRITANNIC MAJESTY; and

A CORRECT PROGRAMME OF THE EXTENDED OUTRAGES WAS FOR THE FIRST TIME, by Dr. Kalley, OR THE DAY, PRESENTED THEIR INTERPRETATION.

The protection furnished by Article I, of the treaty of 1843,* was promised; a guard of soldiers was placed at Dr. Kalley's door: after midnight, he, and other witnesses, saw them in familiar intercourse with masked ruffians, and heard them conversing about murdering him. He and his family withdrew from the house unobserved.

On the 9th of August, the day appointed, the mob was allowed to meet in the place, at the hour, on the signal, and to attack Dr. Kalley's house in the manner mentioned in the programme, *THUS IS THE BOTTEN CORSE'S HANDS*; the consul was at his country seat.

The civil authorities were present at the assault, and they stood quietly by, while the mob threw Dr. Kalley's property from his windows, and burned it on the public road. They had the power to disperse the rioters, but refused to do so, though urged by the British consul, who had been sent for, and arrived while the work of devastation was going on.

The civil governor rejected and allowed by the military commandant, saying, it was NOT NECESSARY.

He declared to the British consul that including but Dr. Kalley's expedition would FACTY that mob, which he had refused to disperse.

The consul urged Dr. KALLEY'S IMMEDIATE DEPARTURE, who reluctantly complied.

* The articles of each of the high contracting parties shall in due form be signed by the plenipotentiaries, ministers, and plenipotentiaries of the most favored nation.

and the noblest of the British consulates, their representatives of the high nobility, came off to the ship with the ministers, and asked Dr. Kalliey to exhibit himself to the mob.

(To be continued.)

DYING TESTIMONY AND GIFT OF A PASTOR FOR AM. PROT. SOCIETY.

The letter we here publish we have read with peculiar interest. To hear such views of our work from the lips of a dying pastor, conscious that he is about to stand in the presence of the Great Judge, impresses us with a solemn conviction of its sacredness and responsibility. The work is as grave and responsible now as it will be in a dying hour. May we ever labor under the influence of this sentiment. It is not death, but the nature of the work in which we are engaged that invests it with peculiar solemnity. We labor, in humble dependence on God, to rescue millions of souls in this land from the deepest and most fatal delusions in which human beings were ever involved. Should these delusions remain until the hour of death, these immortal souls must perish for ever! "Who," said a dying infidel in the agonies of despair, "can participate on the words for ever and ever?" Who can estimate the worth of our soul, or tell us of the wretchedness of its eternal loss!

Our departed brother, who has left us a precious memorial of his interest in this cause, thought of it and prayed and labored for it, before he came to his dying bed. We hold up his example to every pastor in our country with the earnest request that he will imitate it. We do not believe, beloved brethren, that if you should faithfully present this cause to your people, the recollection of it would plant a thorn in your dying pillow. On the other hand, we should rather expect

to find thorns where this had not been done.

Hillsburgh, Lake Co., Wis.,
20th October, 1861.

Dear Sir—I herein inclose a draft of \$100 on Geneva Bank, Painesville (a dying gift of a late member of the American Protestant Society).

The above dying gift is from Rev. Mr. Eames, of Chardon. Brother Eames, you are aware, was made a Life Member of our Society not a year since. His congregation has already given to our Society a little more than \$80 00, and now he has expressed his confidence in the work we are engaged in, even on the confines of the tomb. (Only some three days before his departure to the spirit world, on my visit at his dying bed, he said to me, "The cause, dear brother, in which you are engaged, *has never my heart.* Any God prosper you. I have a small donation for the Society which I wish you to receive, when I am no more." I now forward *that gift*, accompanied with *earnest and fervent* prayers to Heaven, that through its instrumentality many Romanists may be induced to renounce their errors and embrace the religion of Jesus Christ, and thus be prepared to meet our departed brother, (who often, while here, wept and prayed for their salvation.) Should every Life Member of our Society and Minister of the Gospel feel as deep an interest in the Protestant cause as our departed brother, think how better would *not be wanting*, and the glorious Gospel of Christ, in its purity, in the spirit of love, would be *speedily* proclaimed to every Romanist through the land; and thousands and tens of thousands of them would soon be converted to Christ! Oh, when will the Protestant world awake and yield obedience to the mandate of Heaven?

D. G.

to find thorns where this had not been done.

A late number of the English Review contains an elaborate and ample historical notice of the rise, progress, and adverse vicissitudes of the Jesuits. We think it will add to the clearness of the Protestant reader's views of this remarkable class of men, if we compress within the legitimate limits of a brief article the leading points of the Review's notice.

The Church of Christ was placed upon the earth to be a witness to the truth which it had received. "Ye shall be witnesses unto me, both in Jerusalem and in all Judah, and in Samaria, and unto the uttermost parts of the earth." The guidance and correction of man were to be left to a higher power than man.

But the humble function of a witness is little consistent with human pride and ambition, and the church soon discovered its weakness in aiming at something far more lofty and glorious than the common-place vocation of proclaiming the truth. It must govern. This ambition, once aroused, was insatiable. Rome became a spiritual monarchy, and in the exercise of its usurped authority soon found it necessary to associate with the spiritual foreign despots. It raised taxes in foreign kingdoms—spread its laws over them—received appeals from the subjects of every government—deposed of kings from their allegiance—deposed of kings by gift—levied war against independent monarchs as against rebels, and performed numberless other acts of temporal dominion.

All this and more Rome had done, even before the Jesuit system was thoroughly developed. Its pretensions rose to the pitch of asserting a universal dominion over the kings and kingdoms of the world, and the temporal as well as the spiritual accountability of all men was ultimately to Rome.

A claim so arrogant and sweeping was
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not always admitted without a struggle, nor could the pope depend upon the physical power at his command, to make good his claim. He needed a kind of force which could pervade and permeate kingdoms and mould them, by subtle and unsuspected acts, to his will. To some extent, the monastic system aided this purpose. The monks were exempted and garrisoned in every country, as the subject legions of Rome, and operated powerfully in the districts where they were organized, in the schools of art and theology, in institutions for charity and hospitality, and otherwise.

The monastic system, however, was deemed to a terrible block from the views of Luther, and the simultaneous attacks of many of the temporal princes of that day. But the same mysterious Providence which raised up a Luther to attack, permitted an Ignatius to arise to defend the shattered empire of the papacy. Bold, ardent, chivalrous, and enthusiastic, with military habits of patience, self-denial, and discipline, and with a fascinating influence over other minds, Ignatius, aided by Laines, a cooler and more subtle genius, constructed the wonderful machine of Jesuitism, and offered it to the pontiff.

We note these peculiarities in regard to its destination:—In the first place, it was placed at the disposal, not of the church, not of general councils, but of the Roman pontiff, individually. It was his body of Janizaries, or Abzretskos. "Socii Dominus argue Romano Pontifici quis in terra Vicario servare?" is the object and motto of the Society.

This new association was destined to undertake the functions of the whole church. It was not designed to supply certain minor wants, to aid bishops and work under their bidding, but it was to supersede and control by a new organization, the church and the functions of its pastors. In this light, and it is the two ends, what a usurpation was this!

sons paying the money, had gained the advantages sought, notwithstanding the unfitness of the priest, why should another priest be employed to do this work for them?
Rev. Father 1841.

[From the N. Y. Evangelist.]
CONVERSION OF 1890 ROMANISTS.

“What hope is there of a Papist?” is the language that has long been current in the Church. It is thought, by not a few, that the Roman Catholic is so completely blinded, hoodwinked, and fettered, that he is scarcely capable of conviction; that you must just leave him as he is, to perish in his bigotry and superstition.

We candidly confess, that such have been too much our own impressions; and that we have had far too little faith in the conversion of the Romanists of the present day. But we have had occasion of late to examine this subject in the light of numerous facts, which have made us ashamed of our former misbelief.

On the evening of the last Sabbath in October, we had the pleasure of listening to a discourse from the Rev. Mr. Norton, Secretary of the American Protestant Society. It was delivered in the Rev. Mr. Hilditch's church, in this city. Mr. Norton took occasion to refer, in the progress of his discourse, to the fact, that within the past five years, during which the Society has been employing missionaries and coadjutors to labor directly for the conversion of Romanists, they have had good evidence to believe that in consequence of these labors, not less than one thousand Roman Catholics in this country had been truly converted to God, and embraced the true faith; in addition to a much larger number who have renounced the papacy, and ranked themselves as opposers of the church at Rome. These conversions have taken place from among the French, the Germans, the Irish, and the Portuguese; not a few even of their priests having become obedient to the faith, who are now preaching the faith which once they mastered.

That Secretary having given several deeply interesting details of these wonderful works of grace, introduced to the audience Mr. Nicholas A. Verra, a native of the Island of Madeira, and a refugee from popery and persecution, who now about sixty of his countrymen are now in this city, whether they have had to enjoy, in this land of the Pilgrims,

“Freedom to worship God.”

a home that is denied to them in their own land. Mr. Verra, in broken English, but with much feeling and effect, then addressed the audience, and gave an account of his conversion, and the persecutions to which he and his family and friends had been subjected on account of their faith. He stated that until he met with Dr. Kahley, six years ago, he had never seen a Bible; that he knew not what the Bible was, and was entirely ignorant of the way of salvation. And such he represented the condition of the people, for the most part, to have been. The story of his sufferings and those of his fellow-converts was deeply affecting, and will not soon be forgotten by the congregation.

We know not when we have been more gratified with the presentation of a benevolent object; and it gives us great pleasure to commend the American Protestant Society to the ardent prayers, and abounding liberality of the Christian public. The greater part of those sixty refugees are entirely unable, by reason of their ignorance of our language, to procure even their daily bread, and are dependent on the Society. They have but their all, many of them considerable possessions, for Christ's sake, and have large claims, therefore, on our Christian sympathies. We understand that there are now nearly a thousand of these Portuguese, who have thus been brought into the light, and that many are now in the Isle of Trinidad waiting to procure the means of a removal to this land of liberty. We hope to hear of many more will offerings to this cause, that the work so auspiciously begun, may spread over the land.

[From the N. Y. Post.]

NOTE FOR THE CATHOLIC.

The New England Boston of October 24th says: We were highly interested last Sabbath evening, in one of our

neighboring churches, by an address from the Rev. Mr. Day, Episcopal Agent of the American Protestant Society. A great number of facts were presented, well suited to arrest the attention and enlist the sympathies, not only of Christians, but of all true patriots. His appeals in behalf of the Catholic population of our country were enforced by considerations such as these:—1. They are immortal—capable of bearing the image of God, and shining as stars in his kingdom. 2. They are worthy of our kind offices and Christian sympathies. 3. Their evangelization is exceedingly important and eminently practicable. 4. They are fast increasing in our midst. Under the latter head it was stated that, from 1790 to 1840, the number of immigrants to our shores exceeded, by 600,000, our entire population at the first-mentioned period. In 1850, the ratio of increase of our population from foreign immigration, as compared with the natural increase by birth among us, was as 1 to 47—while in 1847, this ratio was as one to 2; or, in other words, of the number added to our population the last year, one-third were foreigners. And when we consider that three out of five of these foreigners are males, and a majority of them adults, it will readily be seen that they are very fast acquiring a preponderating influence among us, which will be exerted, through the ballot-box, in giving character to our institutions, both civil and religious.

This cause is one which commands itself to all lovers of their country and of their race. We are glad to know that the Protestant Society is enabled yearly to enlarge its operations—their annual receipts having increased during the last five years, from \$83,000 to upwards of \$238,000. During the same period about 1,000 Romanists have, through its instrumentality, been led to renounce their errors, and embrace the truth as it is in Jesus—thus showing conclusively that this class of our fellow-creatures may be effectively reached by proper influence. Let this and kindred institutions be well sustained, and the vast multitudes whom God in his providence is sending to our shores, will prove a blessing, rather than a curse, to our country and to the world.

MISSIONARY INTELLIGENCE.

PORTUGUESE.

Letter from Rev. Alexander Kennedy, Pastor of the Scotch Presbyterian church in Trinidad.

Our readers will be gratified in learning that we have heard from our Portuguese brethren in Trinidad. As the letter was written soon after the reception of ours, there was not time to communicate all the information we desired. This we shall expect to receive on the arrival of the next vessel from Trinidad, but how soon that may be we cannot tell.

We rejoice in the repeated assurance that the Pastor of our persecuted brethren seeks first of all the spiritual interests of the flock committed to his care.

Port of Spain, Trinidad, 12th Sept. 1848.

Henry Norton and M. De Mello, Secretaries of the Am. Prot. Society.

DEAR BRETHREN IN CHURCH.—I am rejoiced by our mutual and worthy brother, Mr. De Silva, who ministers to the Portuguese refugees in this island, to inform you that he received your letters dated, respectively, 10th and 15th July, and feels very grateful for the deep interest which you and the American Protestant Society take in the temporal and spiritual wellbeing of the little flock over which he has the oversight. Mr. De Silva cannot answer, satisfactorily, all the questions which you have put to him until he has congregated the Portuguese for the purpose, which he will not fail to do, as soon as time and circumstances will permit. He will reply to all your queries as soon as possible. His strong desire is the promotion of the spiritual interests of the people under his pastoral care, while at the same time he is not indifferent to their temporal comfort. But it is not worldly advantage, only, that would induce him and

his people to emigrate to another land. In Trinidad the Portuguese are much scattered, and in general, are exposed to evil influences and powerful temptations. Catholics constitute the majority of our population, and you know well what Catholics are, and what they will do.

If, in God's all-wise providence, the believing Portuguese sojourning here are to be removed to your country, Mr. De Silva wishes much that they should be located near each other, so that they could worship together and have the great advantage of suitable schools for their children. He thinks it would not be desirable that their location should be farther north than such as would give an average of 65° of temperature. The temperature in Malacca ranges from 50° to between 70° and 80°.

Mr. De Silva sends this by his Christian friend Mr. George Macfarlane, a member of my church, who will give you verbal statements in reference to the character and condition of the Portuguese among us.

With earnest desires and prayers for the success of your much needed and noble Institution, I remain, dear brethren, yours affectionately,
ARTH. KIRKBY.

LETTER FROM REV. M. G. CONSALVES.

New Bedford, Oct. 11th, 1844.

My Dear Sirs—I am happy to inform you, and the friends of the blessed Bible, that Portuguese secured continue to inquire after the whole word of God. While I have been absent from these parts, the Rev. Mr. Honey, Rebel minister, has distributed many copies of the Portuguese Bible, and ministers of Portuguese seminaries, who have had no opportunity of learning the alphabet in their own country, are making rapid progress in reading their own language. Portuguese seminaries are kind to each other, and those who can read take pleasure in

helping others to enjoy a great blessing, which they might have enjoyed years ago were it not for the opposition of the priests of Rome, who have darkness more than light, because their deeds are evil. In fact, Portuguese Roman priests are wise in their generation. They know that if the principles of New England education prevail in Europe, popery must fall. I make it a part of my preaching and duty, as a Minister of the Gospel, to show the people their duty to learn to read the word of God. With perseverance, my present can learn to read in a few months. Thus a key is put into their hands to unlock the treasures of Heaven. We have one that sent among us who learned to read fairly well when fifty-five years of age. This is a work which we Protestants must attend to, in the fear of God and for Jesus' sake. We must do all in our power to teach every Romanist, from the ages of five to sixty, how to read. This is one way to let our light shine. Let adult classes be formed in every town, village, and cabin. There are many Romanists who would be grateful for instruction.

I think it highly honorable to help a fellow-being to read the word of God. Here is a good work for all Protestants, male and female, rich and poor. Let the laborers who have helped, teach them to read, and then put the word of God in their hands. They will be well paid for their trouble. The Son of God came to teach and to minister. He had compassion on the poor and the ignorant. Friends of the Remnant—let us imitate the example of our glorious Redeemer. Our work has just begun. Thousands of Romanists are banding on our shores. There is a great work for all the friends of the Bible in America. Here is work for all Christians and for all benevolent societies. Here is work for all just, evangelists, teachers, conference, missionaries, churches, deacons, lay members—all, all who have any sympathy

with Christ, and truly desire to see the Man of Sin destroyed. I brought with me a box of Bibles and Testaments to supply many who are on the eve of sailing for the islands and the Pacific Ocean. My soul is happy in God. Oh, for a closer walk with God—oh, for a thousand tongues to sing my Redeemer's praise!

BEFORE TRAVELING FACTS FROM WISCONSIN.

Our German Missionary writes in the fulness and simple honesty of his heart, and tells us, with grateful emotions, of the progress of the work of God among the German people. Souls are hopefully converted to God. The evidence of their faith in Jesus Christ as their only Saviour, is cheering to all who pray for the conversion of deluded souls. They have works, it seems, so that their faith is not "dead, being alone." First of all they began to build a house in which they can worship God. They struggle hard but have not the means to finish. Shall they now be obliged to sleep and be exposed to the scorn of priests and infidels, for the want of \$300? Shall Romanists who build their episcopal and costly cathedrals in the West, have such an occasion of triumph over the apathy of Protestants? Especially and solemnly do we implore of our readers, whether those who have just returned, Romanism and wish to have the Gospel preached to them, shall be left unaided until they become discouraged. May the benevolent speedily present such a disastrous state of things. Read the facts and then decide whether you are willing to do anything to make room for Romanists who wish to hear the Gospel.

Racine, Oct. 25th, 1844.

DEAR BROTHERS:

Since my last report we have had, at Racine and vicinity, the pleasure of seeing several persons converted to the Lord.

At Racine we have had eight persons added to the church, among whom are five Protestants and three Catholics, so that our Society numbers now thirty-eight persons. Five miles west of Racine, three persons have been gained for the Lord and His Kingdom, a widow woman with her two children.

Fifteen miles west of Racine, I from time to time visit several families, among whom four persons have turned their faces towards Zion. They do greatly rejoice in the Lord their Saviour. The last time I saw them, they said, "We are poor/aber rich in Christ Jesus!"—but rich in Christ Jesus.

O, my dear brother Norton, how consoling is it for a servant of Jesus to see his labor crowned with success! How often have I said since I have been in this western country, "O, dear Saviour, do go with me; do bless my feeble efforts; have mercy on these deluded and neglected people." And now when we see the answer of our prayers, we do easily forget our labor, fatigues and sorrows, and rejoice with them that do rejoice.

Just to-day I have visited one, a young lady, lately converted. She is sick. After a moment's conversation she said, "O how different do I feel now from what I did before I was a servant of Jesus. Before I was converted I was afraid of death; but now I do love to die and to be with my Saviour."

Another young person (sick too) said, "It is impossible for me to express to you my gratitude for what you have been the means of doing for my soul. I was far away from the Lord my Saviour; but now I am nigh. I do see it in His Word, and do feel it in my heart."

Last evening I was called to a sick man. He, too, is one of our new converts. After a moment's conversation we knelt down to pray, but his heart was so much filled he could not wait till I began; he

Par from this is the case. We are grateful in knowing that we have received the first fruits of your Society to aid us in carrying the gospel to the millions of Romanists in our country, who are now ignorant of the way of salvation. May the beginning of your efforts be attended with the blessing of God. May others be prompted by your example to do likewise. What a rich harvest of souls might be gathered into the kingdom of Christ, if all the youth in our land were organized into Associations for the spread of the gospel. They might be very effective Infantry in the army of Jesus. What cause so noble, so elevating as this! The highest honor on earth is to be the servant of Jesus Christ. God grant that each member of the Missionary Society at Patagonia, may be united to Jesus by faith as the branch is united to the vine. Then after a little labor for the great Master here, they will be united with him for ever in heaven.

THE ORPHAN BOY.

We are told that a little boy eight years of age, heard the Cor. Sec. of the Society give an account of the operations of the Society and of the persecutions of the Portuguese. He was so much interested and so much affected by the narrative that he could not rest. He rose early on Monday morning, resolved to do something to aid the Society. And what could an orphan boy only eight years old do? He knew not what he could do until he had tried. Without giving you a particular account of his efforts, we will inform you that he obtained 37½ cents for us. Now if all the boys who read this magazine should do as much, we should receive hundreds of dollars more to aid us in giving food to the Portuguese and to the families of our Missionaries. Perhaps one boy will say, "I don't think I can raise 37½ cents." Another one will say, "I can raise more than that." Let each one go to work,

and then we shall better know what he can do. We don't like to see boys idle. We don't like to hear boys talk and do nothing. Wake up, stir yourselves boys, and try to do all the good you can in the world.

When God says to you, "My son, give me thine heart," will you answer, "My heart, Lord, I give to thee?" and then run in the way of God's commandments all your life? May the Lord be your keeper for ever.

IDENTIFY INTEREST IN THE PORTUGUESE.

We, the subscribers, members of the Juvenile Sewing Society, Madison, New York, feeling a deep interest in the Portuguese in the city of New York, now in exile from their country and home, take great pleasure in forwarding to them this spread, as a small token of our regard—hoping that it will be as much comfort in their present temporal want as it is to us, *thus* to express our sympathy for the sufferings of Christ's little ones.

- Signed by the following persons in behalf of the Society.
- Charlotte S. Anna, *Pastor*.
 - Mary Sewell, Susan Armstrong,
 - Hebe Sewell, Harriet Ross,
 - Harriet Carter, Lucina Rose,
 - Caroline Barton, Mary Condit,
 - Mary Johnson, Catha Keep,
 - Caroline C. Keep, *President*.
 - Margaret A. Miller, *Secretary*.
 - Margaretta Baker, *Treasurer*.
 - Madison, Nov. 9th, 1848.

DEAD RAISED TO LIFE.

We have spoken to the children of a school we have that was cast in honor of St. Philomena. "This school is said to possess peculiar propensities and powers, such as saving persons from sudden death in a thunder-storm." The point is also represented as a great miracle-worker. We give you one case taken from her life, where *even her image* on

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 picture, is said to have wrought a most wonderful miracle! By this our young readers will see how sadly Roman Catholic parents and children are deceived by their priests.

MIRACLES WROUGHT UPON CHILDREN.

"Rosa de Lacin, cousin of our missionary, had a child about eight years old, who, notwithstanding maternal care and the efforts of medicine, was wasting away by a very serious malady. He was at last in agony, and expired before his parents and several other persons. The poor mother could hardly believe it. She tried every means to justify a hope that it was impossible to tear him from her heart; but finally all becoming useless, she was compelled to believe the desecra certainly of the death of her son. Saint Philomena had not heard the ardent vows which the afflicted mother had addressed to her. In the intensity of her heart the faith of this poor person seemed to be roused with new strength. She ran to the image of the Saint, and throwing it upon the corpse of the child, she prayed that her child might be restored to life. At the same instant the child raised itself as if it were awaking from a slumber, threw itself off the bed, and those who were weeping over him saw him not only respectable, and without the slightest symptom of the malady, but vigorous and full of health."

SYMPATHY FOR THE PORTUGUESE.

M. T. P. P. P. P.
 Boston, VI, Nov. 1, 1848.
 Dear Sir—The appeal of the American Protestant Society in behalf of the Portuguese Christians suffering persecution for Christ's sake, has awakened a deep sympathy for them in our community. We feel that Providence is directing these six hundred Portuguese to apply to us for aid, has thus presented to us a rare opportunity for doing good, and we trust that Christian benevolence will soon respond to their appeal, that they will soon be welcomed to our free and happy home, and be efficient laborers in the cause of our common Master. "While an overwhelming tide of emigration is annually casting its thousands upon our shores, and the "Man of Sin" is making such a mighty effort to subvert the institutions of the Gospel and extend his despotism over our population, we hail it as an omen of good to our country that God has put it into the hearts of this band of truly evangelical Christians, who have so unequivocally proved their fidelity to our Saviour, to seek an asylum among us. We hope that those who value the rich inheritance we enjoy will secure their co-operation to perpetuate the precious privileges that are ours, and that they may be enabled to exert a powerful countervailing influence to oppose ignorance and superstition.

While our hearts have been moved with sympathy for them, the ladies of our Sewing Society and others, have made an effort to contribute to the supply of their wants, and to-day forward a box of clothing directed to your care. This effort has been most cheerfully made, and we hope our offering will be timely and acceptable.

Should, however, the present necessities of these already in New York have been previously supplied, and you deem it advisable not to keep our box in reserve for those who may come at a future time, if these articles are adapted to the wants of any mission family under the patronage of your Society, we should have no objection to their being appropriated to their use.

Should such a transfer be made, will you have the kindness to inform us of the place of its destination, and thus perhaps deepen our interest in the cause for which you are so successfully laboring.

An acknowledgment of the receipt of our box would reach us in the "American Protestant" or "New York Evangelist."

Very respectfully yours,
A. R. HYDE,
Secretary of the Ladies' Soc. Sec. of Masses.

New Publications.

The Immigrant's Good Samaritan. By HAROLD KINGSBURY. Published by Daniel Farnshaw, 575 Broadway, and for sale at the American Protestant Society's Rooms, 150 Nassau street, New York.

This volume of 117 pages is issued with the benevolent design of doing good to the immigrants of every country who land upon our shores. The thoughts on emigration by Professor Tappan, in his preface to this work, are worthy of the serious consideration of all Christians and citizens of this Republic. The facts and statistics respecting immigrants in our country are instructive and startling. Mr. Kingsbury has stamped many tears on these pages which deserve the attentive perusal of every friend of his country. How we can dispose of immigrants, or how we can be most useful to them, are inquiries made and answered in this work, to which we call the special attention of the reader.

The subject of emigration is becoming one of all engrossing interest in our country. On this account we regard the publication of this work as timely. We trust its tendency will be to awaken more extensively public attention, and to give it such a direction as to devise the best plans for the temporal and spiritual welfare of the millions who come to reside among us. Price 12 1/2 cents single, \$1 by the dozen. All orders for them at this office, 150 Nassau street, will receive immediate attention.

Doctry.

JOHN WIGLETT.

From out that midnight, so dark and deep,
A voice cried, "Ho, awaken!
And the deepens sound themselves from sleep,
And the thrones of the earth were shaken."
MEXICO.

A stern yet glorious task was thine,
Thou lion-hearted champion!
To wage array'd with enough divine,
A mortal fight with sin alone.
To speak God's holy mandate out,
Alike before the rack and throne;
And down oppressors' rattle shoot
In conscious truth's majestic tone.

Chosen in evil times to be
The advocate of freedom,
Thy stirring voice rang forth
In danger's fire and threatening van;
As sounds of warning, eloquent,
Before a host's advancing path;
Or strong winds through the darkness sent,
Prophecy of the tempest's wrath.

Thou didst not quail at power's frown,
Thou didst not shrink when glory's pride
With names of zeal was bearing down
Its tens of thousands on thy side;
Calm firm, resolved, thy dauntless soul
Still bore thee on, whatever might be,
Triumphant over earth's control,
To more than earthly victory.

To rescue truth oppress'd—to break
The spiritual despot's rod;
To lead the shuffling and blind awake—
Such were thine aims, bold man of God!
What were thy trials? Chains and scourgings—
The ruler's rage, the people's sneer,
When thy servants! Reproaches, torments
In threats and curses to thee sent.

And what thy triumphs? In their track
No record on the page of time!
Is that which brims thy glory's chalice
Of holy strength and faith sublime?
No! thou art fully honored now
Among the exalted of earth:
And along thy path we see
Thy Christian soldiers and worth.

For human praise thou didst not ask,
To glorious and victor one!
And God, for the fighting track,
Have strength through his eternal plan.

The Rock of Ages firm abrest,
Thou stood'st in perils and alarms;
And calmly midst all didst rest
Upon the Everlasting Arms.

Miscellaneous Items.

FIRST NATIONAL COUNCIL OF BALTIMORE.—On the 3d of September, the Most Rev. Archbishop Keelocston issued letters to the Most Rev. and Right Rev. prelates of the United States, for the convocation of the first National Council of Baltimore.—*U. S. Cath. Magazine.*

REV. DR. NEVINS AGAINST PROTESTANTISM.—The U. S. C. Magazine publishes the discourse of Dr. Nevins on the Spirit of Sect, under the head of "Protestant Evidence of Catholicity." The argument of Dr. N. is in accordance with the views of the Roman Catholic Hierarchy, and is sanctioned by them. Why should it not be, when he attempts to prove that all the Protestant sects are anti-christ? Strange views are these for a man who is without the pale of the Rom. Cath. church.

THE U. STATES CATHOLIC MAGAZINE.—The review of the Archbishop of Baltimore has uttered the severest denunciation of the Editor of the Organ of Bishop Hughes. When such high authorities are in battle array against each other, what is to be done? How can this matter be adjusted without an appeal to the Pope, or to a general Council? Either the Editor at Baltimore is guilty of the basest slanders, or the Editor at New York is a very wicked man, and entirely unfit for his office. Thus we think will be the opinion of all who read the following from the U. S. Magazine:

"The Freeman's Journal"—The editor of this paper has endeavored, by repeated assertions of an extravagant and erroneous character, relative to an

able work of Crehman Joly, to draw us into a controversy with him upon the same subject. Under other circumstances we should be pleased to show the merits of Joly's publication; but as it is, we cannot consent to enter into a discussion with an individual who is evidently insensible to the dignity, moderation and justice, which ought to guide the pen of a Catholic editor, and whose sole aim, to judge from the tone of his paper, is the triumph of rancorous denigration and vulgar personality over the higher claims of reason and truth.

ARCHBISHOP CASATI IN THE INQUISITION.—Deceived by the appearances of benignity and forgiveness shown by Pope Pius IX, we spoke of this unfortunate archbishop in 1846, in the 17th number of this journal; a man who has been twenty-two years in the dungeons of the Inquisition of Rome, guilty only of having proved false the infallibility of Pius IX, if not the entire liberty, at least some indulgence towards that unfortunate person; but on the contrary, we hear from our correspondent at Rome, that the unhappy Casati has been reduced to a state of suffering greater than before, by the order of Pius himself.

The few concessions which had been granted to him by Pope Gregory, have been recalled by Pius IX. The pretext for this is, that the archbishop has had a difference with brother Pio, a Dominican friar and jailer of the Inquisition; but the true reason, says our correspondent, is a wish to conceal from the world the existence of the Inquisition, which could not be done while Casati was seen taking his walks accompanied by keeper.—*Indicator of Malta.*

We have repeatedly requested Pius IX to release the venerable Archbishop of Cashier from the cells of the Inquisition. For twenty-two years he has remained in these horrible cells, and we have no hope of his release only by the might of death.—*Mt. Am. Protestant.*

FORGOTTEN ANNOYANCE IN QUEBEC.—The writer of the following paragraphs exhibits an incident which shows what the

a very grave and painful charge to make: but there are facts connected with the tragedy which scarcely admit of any other construction than this. We invite the attention of the reader to the statements made by Rev. Mr. Spalding, one of the missionaries of the Board in Oregon, who escaped the massacre which overtook his amiable fellow-laborer, Dr. Whitman, only by the most signal intervention of Providence, and then to draw their own inferences. We take the passages relative to the subject from a long and thrilling letter of Mr. Spalding, published in the Christian Observer of October 28th.

"The massacre took place on Monday, the 19th of November last, at Waiilatpu, the station of our dear brother and sister Whitman. The murders were committed by the Cayuse Indians, who have been considered to be in a high state of civilization, aided by an Indian, late from Canada and the state of Maine; perhaps by a Chinaman, a half-breed, and I am sorry to add, it is universally thought, by the Komansh people, who have lately come into the country."

The grounds of this suspicion are the following: There is first the conduct and agency of Mr. McBean, an agent of the Hudson Bay Company, who had in charge the Fort Wai-la Wai-la, and who is a bigoted Roman Catholic. Among the few who escaped the first attack were Mr. Osburn and his family, missionaries, and a young Protestant artist. They resided in the house adjoining Dr. Whitman, and on hearing the yells of the Indians, succeeded in concealing themselves (all an opportunity offered for escape. Mrs. Osburn was at the time very feeble, and their children were also sick. On the morning of the massacre, Mrs. Osburn had stopped a few steps for the first time. The letter goes on to say—

"The night was calm, intensely dark, and foggy. They were without food, thirty feet, with one sheet and a

thin quilt. Wednesday night Mr. Osburn took one child, and proceeded to Fort Wai-la Wai-la. The Lord guided him to the fort, which he reached in the morning. Very little food was furnished him and his child. They were secured for the day, and at night Mr. McBean, the gentleman in charge, employed an Indian, sent him away with his child and forbade him to return to the fort with his family. He said they should not have food, if they did, and that he could not protect them. Mr. O. asked him for something to put on his own head and the feet of his child; he was refused. The young artist, a Protestant, arrived, and found that his wife and children—Thursday night, Mr. O. with the Indian, returned to search for his wife and children. They did not succeed in finding them till daylight. They were yet alive, from Monday till Friday, without food. They had now to pass through the middle of the narrow doors, on their way to the station of the Catholic priests, some twenty miles distant. They had not proceeded far when an Indian met them, and drew his pistol upon Mr. O. The treacherous Indian described him; but he fled from them, they would be followed, and Mr. O. killed. Mrs. O. never becoming too weak to be carried off, as she was first to the Indian, they succeeded in returning to the fort, and she at the end of it reached. The evening had not yet come. Mr. McBean was the person, but not the person, and prepared to furnish Mr. O. with gun, provisions, and blankets for the lower country, &c. Mr. O. said he would do so, but he could not do so, rather than have them. They were overpowered, but Mrs. O. was not killed, but she had her head with nothing but the floor to lie upon, with the sheet and quilt to cover the whole family. Mr. O. found her a

described, or some old man, but he was to be again, but was dead. A few days after, Mr. McBean and Mr. O. returned to the fort, but no more. Mr. Osburn learned from McBean that a Mr. Hill escaped the massacre, and that Wai-la Wai-la was not able to receive him. When we next saw Mr. O. he had returned with a blanket and gun over the Indian's door. He was said to have been murdered by the Wai-la Wai-la. Another man came from Mr. McBean,

The day after the massacre, he started an express for Vancouver, but enquired the Canadian not to let Mr. Hinman know that the Americans at Waiilatpu had been killed. Mr. Hinman had charge of our mission stations at the Dalles, which had been transferred to us by the Methodist mission. He had his family with him. There were also several Americans stopping for the winter. The Canadian arrived at Mr. Hinman's, and took breakfast with him. Mr. Hinman having occasion to go to Vancouver, they employed a canoe and Indian together, and started. When they were below the Cascades, and near Vancouver, the Canadian informed Mr. Hinman of what had happened at Waiilatpu. Mr. Hinman disbelieved the report, inasmuch as Mr. McBean had not written to him. But what was his astonishment and horror of soul, when the latter was opened, and he found with his own ears the overwhelming intelligence, that not only all the Americans were cut off at Waiilatpu, but that three parties of the murderers were still out—one for the Saw Mill, twenty miles distant from Waiilatpu, where two families were residing, one for Clear Water, and one for the Dalles. But Mr. McBean, who knew of these preparations, and intentions to murder all at these stations, and wrote it to Mr. Hinman, prepared to apprise Mr. Hinman of his danger, and moreover charged the Canadian to pass the Dalles, without letting the Americans know what had taken place at Waiilatpu. Neither did he write to Clear Water or the Mill, to apprise the Americans at those places of their danger. Mr. Hinman, in the most alarming state of mind, returned to his station, with as little delay as possible, which he reached after an absence of some five days. The Cayuse had not come down, and all was well. The Canadian, although he was credited not to let the Americans know their danger, informed the Indians about the Dalles, what the Indians above had done—thus plunging the whites in a still more critical situation.

It may be asked, what could have induced Mr. McBean to have taken this criminal course? In reply, I must say, it never has changed, not to the policy of the Hudson Bay Company, not to Mr. McBean as a Hudson Bay man—I am compelled to believe it must be charged to his Romanism. He is a bigoted Romanist. And there were at the time, at Wai-la Wai-la and its vicinity, a bishop and eight or nine Romish priests, using every means with the Indians to obtain the field.

More decisive and terrible proof of the agency of the Romish priests in this tragedy follows. The collision of the priest and the murderous Indian it seems impossible to deny. We follow Mr. Spalding's affecting narrative of his sufferings only so far as to show the agency of the Romanists in the transaction: not only with the reader's deep sympathy be elicited for the sufferers of this unfortunate refugee, but his painful suspicions will unavoidably arise as to the agency of the Romanists in this matter.

On the 23d of November, 1847, I arrived at Waiilatpu, with my daughter Eliza. My object was to visit the Indians with our dear brother Whitman—the sickness was raging every where. The measles and dysentery were sweeping them off—one, three and five in a day. As the Romanists, to the number of eight or ten, came as Bishop of Wai-la Wai-la, had arrived, and were making untiring efforts to obtain locations in our midst, we hoped to induce them to hold a general meeting with the Indians, and let them say who should be their missionaries. We have been ready to leave the field at once, if the Indians should request us. But the Romanists were "under orders," and the Indians were not willing to lose so much property. The priests had called the chiefs to Wai-la Wai-la, and solicited locations. Among the speakers, one chief said— "We will give you a farm ready tilled, with houses, mills, &c."—The bishop implied where such a farm could be found. The chief said, the one occupied by Mr. Whitman. That they were about to displace him. (Christ spoke in like manner. The bishop said he could not take a place occupied by another. That I received from Mr. McKay who was present. The next day, the bishop

with the Indians selected a location four miles from Dr. Whitman's place. This was known to the doctor, who told me, unless the Indians requested us to leave, his days were few—or words to that effect—but consoled him by saying, "If I am to fall, through the machinations of Papist, my death may do us much good to Oregon, as my life can."

I accompanied Dr. Whitman to the Ullala, twenty miles west, on Saturday night, to attend the sick. By reason of the sickness in his family, the doctor was obliged to return on the Sabbath. On Monday the murders were committed. I remained till the next Wednesday, visiting the sick, sleeping in the lodges, and was treated with the greatest kindness. Wednesday morning, I started to return to Waiilatpu alone. An Indian woman said to me—"The festival of the Indians about Doctor Whitman's." Arriving within two miles of the doctor's house, I met a Spanish priest, his interpreter, and an Indian. I inquired if any of the children of the doctor's family had died. He replied not. The interpreter and Indian rode on, and stopped at a little distance. I felt (I had the presentiment) that Doct. Whitman was dead. The Indian wheeled, and rode back at great speed.—"The priest spoke—"Fortinbras news! The doctor is dead! Mrs. Whitman is dead! All the Americans are dead—murdered by the Indians, day before yesterday. Last night I remained in their camp—this morning after baptizing the children of the Indians, *Children of the murderers*; their hands yet wet with the blood of the slain, heretics and their dead bodies lying about, unbaptized, rotting in blood and mud, the food of the ravens of the air, the wolves of the plains, the sport of Indian cruelty. The women and children are not to be killed. Your daughter is alive, and told me to tell you to escape if possible." I requested him to do all he could for the women and children. I am sorry to say that neither of the priests came to the assistance of the captives, while they were in captivity, although they were permitted to pass and regress through the country, and to dwell where they pleased, without molestation. He said further

—"Two Indians went this morning to kill you, and the Indian who this morning turned back, came with me for the same purpose; but I beyond of him got to do it, and he has turned back." I asked if he could furnish some food; he gave what he had—some bread and boiled beef. I gathered it into my blanket, not having time to put it into my pocket, and dropped most of it in running. I requested him to take charge of my pack and horse, and when I asked upon the plains. Every moment was precious; the Indian would reach the camp in a few minutes, and all would be upon me. Some five miles distant were the hills covered with a thick fog, but there seemed no human possibility that I could reach it, before the Indians would discover and overtake me. I encouraged myself to God, and put my horse upon his greatest speed. Providentially, he was a swift horse, and of great wind. I reached the hill, and the dark begoggled his horse to receive me, out of the sight of the Indians. I discovered a man upon the plain. I discovered a second man upon the plain to repeat his pistol. When the priest started, the Indian came into the house where Fitz was held, but he was going to kill her father, as I was expected to return from India that day, and rode off with the priest. His stop and rest to smother his rage; but in lighting it with his pistol, accidentally discharged it. Anxious to overtake his company, he accepted to repeat; but immediately after overtaking the priest, they met me, and had discharged his pistol, and so saved my life. Hence his return to the house to repeat. Here again the hand of God held him a long time, expecting I would come along. After a time he remonstrated, and without stopping to look for my track, rode after the priest, whom he overtook two miles from the point of meeting. Not finding her, he returned to the point of meeting, and took my track; but darkness came, and soon and he decided till next day, when he overtook the priest, and followed the track to the river, which I reached in the night—but not finding my track, he gave over, supposing I had been devoured. The opposite bank was steep and high, and I had gone far up, where the horse

found a foot-hold, and by great exertion raised the bank. I pushed my horse to the extent of his strength, through the night, keeping up a known stream. Next day I secreted myself in a ravine, and next night kept up the same stream, till I came to a known trail, which the horse took and followed himself. About midnight I took a short sleep, and went on—toward the tramp of horses, and the crack of whips; wheeled my horse to the right, and lay flat upon him, hoping that, in the thick darkness, they would pass without discovering me. But in a moment I found was wheeled into them. I turned back instantly, and seized my horse by the nose, to prevent him from calling out.

Hardly! it is a band of the murderers in the trail from Mrs. Walker and Felix to Waiilatpu which crosses at this point; without doubt they are murdered, and all the white men at my place, and as Mr. Whitman is killed, doubtless my wife and my little children? But in a moment, all thoughts at a distance were called in with a rush that nearly took away my breath, by the sudden stopping of their tramp directly opposite, and but a few feet from me. And, oh! Lord, must I have felt by the hand of the savage?—(They will be done. I waited composed, expecting every moment to hear the yell and feel the balls. There were but few moments, but of great length.—The firing ceased again at a distance. Thank the Lord, they are past, and I am undiscovered. They doubtless had struck into a walk. It was doubtless a band in search of me, as no party went to the station of Messrs. Walker and Felix at that time. That morning, I stopped early to get a little sleep—expected to find my horse, and being very tired, left a trail on his neck; this he got loose and hid me. I had now 90 miles, and with but a small piece of bread and meat, perhaps half a pound, and a horse—yet my head, being too small for traveling, also blanketed, forcing the weight. Day by day through the day, and found my legs were around my feet—now might make thirty miles before day-light, and the trail with my foot—went myself for the day. About noon, I heard the voice of an Indian and

the rush of horses. From the breach, I saw the ears of my horse, but an Indian had that moment thrown a rope upon him.—"Three jumps more and I should have been in full view under the bank." This Indian was armed with a shooting pistol, taken from the slain, and doubtless would have killed me had he seen me. He did all he could when he arrived to arouse the Nez Percés to fall upon Mrs. Spaulding, plunder the station, and kill the white men, and unite with the Cayuse. Had tobacco with him from the Cayuse to the Nez Percés for that purpose. Although the horse turned far out of the trail to reach the place where I was secreted, Providence stopped him in time to save my life.

the response to the call we made for clothing for our Portuguese brethren, has been so liberal, that we have now a sufficient supply. We rejoice in this evidence of Christian sympathy. We have great pleasure in saying to all the friends of the persecuted, that your voluntary and cheerful offerings of clothing for the destitute may now cease. May you receive the rewards the Saviour of the persecuted has promised to those who relieve his disciples. While we say this with gratitude to God for his grace manifested in his own people, we would at the same time remind our friends and brethren that the Portuguese and our missionaries have need of food as well as clothing. To feed the hungry is as obligatory as to clothe the naked. To do this we need money; money only will purchase provisions, and money only will pay debts already incurred. The diversion of our funds from the missionary department to our Portuguese brethren, has made a common cause between them and our missionaries. The provision of food and the contributions of the churches have connected them together. This we shall

STATE OF THE PORTUGUESE AND OUR MESSIAHARIES.

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not regret, if the response for money shall be as prompt and liberal as for clothing. May God stir up the hearts of the people to send in their offerings of silver and gold, to those who now suffer for the want of them. Such offerings will be dictated by the Society according to the necessities of each. God, in his mysterious and wonderful providence has linked together our missionaries and our Portuguese brethren. This was entirely unsought and unexpected by the Society. We had never anticipated such a union of interests as has occurred. What God has thus joined together, can man innocently put asunder? Our duty and our privilege is to follow the leadings of Providence. We call therefore upon the friends of our missionary operations and the friends of the persecuted, to send us their contributions, which will be the expressions of their interest in the work before us. As we have every individual both of our missionaries and of Portuguese under our eye and are familiar with their wants, we shall relieve the wants of all from such contributions.

Early in the spring the Portuguese will go to the west upon the new lands. This is their desire, and the prospect now is they will do so. We have tried to send a number of them west this past autumn, but no definite arrangement could be made. We thought it would not be right or kind to send them into the western country while no definite provision was made for them.

LET US NOW FORGET THE HOME FIELD.

It is a most encouraging circumstance that the claims of Roman Catholics are beginning to be so widely and so deeply felt. The changes which have taken place during the past year, in the outward aspects and relations of poverty, have prepared the way, to such an in-

usual and wide extent, for successful Christian labors among the adherents of that system, that there has sprung up an almost universal desire to enter upon the new field, and to improve the happy opportunity. Besides the special efforts which have been made in different Protestant countries in Europe, we have witnessed in our own land, several most animating and pleasing instances of this awakened regard for the spiritual interests of Catholics.

The Paris Evangelical Society, whose labors are mainly directed to the diffusion of gospel truth among Romanists, and to their personal conversion, unable to occupy the opening fields which the prospects of religious liberty in France have disclosed, have sent an interesting manager to the churches of America, to solicit their assistance in the glorious work of the Society he represents. Rev. Mr. Hebel has made himself much beloved by his personal excellence, and has succeeded by his affecting appeals, in awakening a deep sympathy for the moral wants of his country. His addresses have been delivered in all parts of the Northern States, and he has returned to bear to his brethren in France, the practical fruits of American philanthropy. We only wish his collections had been much greater than they have been.

At the same time, the Foreign Evangelical Society, which is in correspondence and co-operation with the General Evangelical Society, whose field is also the Roman Catholic population of France, Switzerland, Belgium, &c., has had the claims of these classes with mutual stress, and will great success before our churches.

The Rev. Alexander King, from Dublin, has likewise visited our churches, presenting, with a pathos and eloquence which have moved all hearts, and touched the springs of sympathy and benevolence with magic force, the chains of poverty, neglected, oppressed Ireland. He ap-

peared especially as the Agent of the Congregational Home Missionary Society of Ireland, whose great scope is the conversion of Irish Roman Catholics, by the agency of Bibles, tracts, and the labors of Bible-readers and colporteurs. His graphic descriptions of Irish destitution, as well as of the extent and the hopes of the field, have given to thousands of minds new impressions of the relations of Protestants to Popists. He has been met with great cordiality, and has borne home with him substantial evidences of the newly awakened interest which the American churches are taking in the great business of the conversion of Roman Catholics.

At the present moment, an able commission is in this country, from the Irish Presbyterian Church, presenting the cause of the Home Mission scheme of that church, whose field is also the Roman Catholic population. The addresses of Rev. Dr. Dill and Rev. Mr. Simpson, are producing excellent effects, and the tide of sympathy flows deeper and broader at every call.

All this is good. It is awakening the popular mind to some adequate sense of the urgency and the vastness of this great work. The Providence of God has rolled upon the church, in a few years past, a now and most burdensome responsibility. A world of labor has been suddenly thrown open to her, neither the nature, nor the extent of which, has she begun to estimate. How short a time ago was it true, that the conversion of Roman Catholics was a chimerical and hopeless idea! How brief the interval since the preaching a pure gospel from a free Bible became a possibility!

In almost every Catholic country in Europe and America, the attempt to circulate the word of God would have been at the cost of liberty or life; and the conversion of individual Roman Catholics was esteemed almost an impossibility. But with a single movement of the wand

of God's providence, the whole scene has changed. The Catholic world puts on a new aspect. The strongholds of intolerance and bigotry are suddenly demolished. And now, it is almost safe to say, that judicious and energetic efforts for the direct inculcation of gospel truth are not only possible in most of the Catholic countries of Europe, but highly promising, and in many cases, urgently desired and demanded.

But while we rejoice at the success of these special missions in behalf of the Catholic population of different countries in Europe, we would remind the friends of Protestantism, and the patrons of the American Protestant Society in particular, that after all, the field for America to cultivate, is the Home Field. We shall be called upon, in the Providence of God, to bear no small part in this great work of evangelizing the Papal world. There is every reason to believe that our responsibilities will be augmented as day after day adds its developments to the past. But the phos where American Protestants are to meet those responsibilities, is, in the main, America itself. We have a world of Catholics among us. Probably about four millions of the followers of the Man of Sin are now embosomed in this country. They are at our very doors. Their moral destitution stares us in the face. These have the first claim upon us. They have been brought hither for a wise purpose; and there are many reasons for supposing that one of the designs of Providence in removing them to this country, is that they may have a closer access to the truth, and may be more within the reach of American Protestant benevolence.

There ought to be much more done for the enlightenment and conversion of Catholics. But for Americans, that work can be incomparably more easily and more efficaciously done at home than abroad. Never was a Catholic population in cir-

this Hungary and the Catholic province of the Austrian empire have also largely participated in these motions; and so far as is known, no legal hindrances would be forced to circulating the Bible in any part of the German empire.

The moral changes which have been wrought in Italy are greater than the political ones. The King of Sardinia has granted toleration and religious liberty to the long oppressed and persecuted Waldenses. He has also abolished the censorship of the press, so that the Bible can be circulated in any part of his dominions. Similar changes have occurred in the Italian States. Newspapers have been started which promulgate the truth, and deal blows against the Papacy with as much freedom as could be done in London or New-York. We have several times spoken of the present state of things in Italy. It may be safely said not only that the Bible may be circulated any where in Italy, even in Rome itself, but that there is an extensive demand for it, which thus far cannot be supplied. Most interesting to the Protestant is the present posture of Italy. Who could have dreamed of such a change in one short year? Who will attempt to set limits to the changes which another year's developments may disclose?

Such are some of the outward visible changes which Popery has undergone during the year. The throne of its temporal power has been cast down. It is hardly too much to say, that the Pope's temporal authority is at an end, and that the support and strength which Popery has for ages received in her alliance with kings and cabinets, is henceforth withdrawn.—Popery is well nigh discredited from the States, in all the world, and become a voluntary system, to stand on its own merits. That these changes will

greatly weaken the power and influence of this false system, cannot be doubted. Popery will have to become a new thing. Whether it will prove to have the inherent vitality and elasticity to adapt itself to the altered circumstances in which it finds itself, and whether it will reappear a new scheme suited to the times, with fresh life, or whether it is doomed to immediate decay and destruction, none can tell.—But wonderful reverses it has met during the year, and if ever Protestants saw a moment of encouragement, hope and responsibility, in reference to Popery, that moment is the present. Oh! that there may be given us the wisdom and the spirit to seize and improve it. These changes abroad *gradually increase our work at home.*

A Polish Outrage.

Rev. R. K. Sewall, the pious pastor of the Presbyterian Church, in St. Augustine, Florida, in a recently published work, entitled "Sketches of St. Augustine, with a view of its history, and antiquities as a resort for invalids," ventured in his historical sketches to refer to the well authenticated fact of the fearful massacre of the Huguenot colony on the St. Johns River, by the Popsch Abbe, acting by the authority of the Spanish King, with such comments on the tragedy as will enlighten our minds.—The appearance of the work induced the Roman Catholic monk, who is called Mr. Sewall, and compelled him to die from the town in order to save his life. He escaped with difficulty, his wife and family being left in the care of his friends. So malignant is the feeling towards him that he dare not return, and as may be seen by his own letter and the action of his Presbytery, the mob has actually surrounded his flock, which is scattered on a sheep without a shepherd. Even admitting

that the publication was indiscreet,—which we are by no means disposed to say—is it to be credited, that in this land of free press and free religion, a man cannot republish historical facts without endangering his life and sacrificing all his social comforts? Is there no law in Florida? Is the State in the hands of the mob?—We trust that the voice of the great public shall be so heard as to compel a truly just and an estimable citizen, whose crime has been to quote the American historian, Bancroft. If this act of lawless violence is to pass without punishment, then Protestants may look well to their endangered rights. Presbyterian.

Arrivals of Vessels and Passengers at the Port of New-York in 1848.

We are indebted to Mr. Thomas, the boarding officer attached to the U. S. Revenue Department, for the following statement of the number of vessels and passengers arrived at this port from foreign countries during the year ending 1st inst.

	From Back-Bone to S. W. of Africa	From East-India to S. E. of Africa	Total
American	892	452	620
British	131	169	300
French	13	16	29
Spanish	17	31	48
Swedish	2	23	25
Portuguese	1	19	20
Hamburg	1	15	16
Dutch	5	11	16
Belgian	2	7	9
Prussian	1	11	12
Spanish	6	2	8
American	1	1	2
British	1	2	3
French	1	1	2
Spanish	1	1	2
Portuguese	1	1	2
Hamburg	1	1	2
Dutch	1	1	2
Belgian	1	1	2
Prussian	1	1	2
American	1	1	2
British	1	1	2
French	1	1	2
Spanish	1	1	2
Portuguese	1	1	2
Hamburg	1	1	2
Dutch	1	1	2
Belgian	1	1	2
Prussian	1	1	2

Number of passengers arrived, 19,960.
Comparative View.
The annexed schedule shows the

number of vessels and passengers arrived at this port in each year since 1834:

Year	No. Vessels	No. Passengers
1833	2,094	33,593
1834	2,291	66,644
1835	2,971	57,973
1836	1,799	52,861
1837	2,159	48,128
1838	1,952	62,787
1839	2,118	57,237
1840	1,960	74,949
1841	1,832	46,369
1842	2,288	61,692
1843	2,914	83,894
1844	3,251	113,270
1845	3,147	166,119
1846	3,066	191,900

Hence it appears that the number of arrivals during the last year is 87 less than in 1847, but 767 greater than in any previous year. The tonnage is probably as great or greater than in 1847. The proportion of American to foreign vessels arrived, is somewhat greater than in 1847, the American being only 11 less than in that year, and the foreign 76 less. The number of British vessels is 18 more than in 1847; French, 15 less; Bremen, 6 more; Swedish, 18 less; Norwegian, 2 more; Hamburg, 3 less; Danish, 5 less; Dutch, 23 less; Belgian, 8 less; Spanish, 10 less, &c.

The number of passengers arrived during the past year, chiefly immigrants, reaches the unprecedented aggregate of 191,900, being 25,729 more than in 1847, and more than double that of any previous year.—It is ascertained that the number of passengers arriving in the country at large during the year 1847, was about 250,000. During the past year (1848) it must have approached 300,000.

Emigrants and Intemperance.

It is a significant fact, which deserves the serious attention of the religious public, and of the friends of temperance particularly, that ninety-tenths of the dram-shops in the city of New-York are kept by foreigners. The rolapse into the drinking habits,

of Christ; but we will remain her that, according to her own tradition, St. Peter founded yet another Episcopal chair—the chair of Antioch—A.D. 40, and that he occupied it seven years before he ever set his foot in Rome. Surely, then, the bishops of Antioch, who were as much the successors of St. Peter to his Episcopal Chair as those of Rome were, would have had the first right to the vicarage, claimed by the latter; and if between the two chairs it had not at once fallen to the ground, it would have been a miracle indeed. For this reason, too, the Church of Rome is yet, for her own sake, compelled to urge her pretensions to divine power by virtue of this power having descended from St. Peter, through the persons of her Popes. In fact had St. Peter never been Bishop of Rome, yet the Bishops of Rome being his appointed successors to the vicarage of Christ would be entitled to divine authority all the same. But Rome having no means whatever of proving this her only resource is to insist on the Roman Episcopacy of St. Peter, as a kind of *historical bestowment* to his special power having descended from him to his successors; not because they are Bishops of Rome, but because St. Peter, who was Bishop of Rome, appointed them to the vicarage of Christ.

"We need not direct the attention of our readers to the other legends of such a proof; yet, for argument's sake, we will for one moment, here admit it—about that every assertion of the Church of Rome is true—that Christ named St. Peter to be his Vice-Chancellor on earth—that St. Peter was Bishop of Rome—that he appointed (for we will even overlook the embarrassing contradictions of the Roman tradition) St. James to be his successor, both to his Episcopal Chair and to his vicaral authority—that the latter appointed, in the same quality, St. Anacleto, and St. Anacleto, again St. Clement. But here we must pause. It is a fact of history, which admits of no contradiction, that, already in the very earliest times of the Church, the Popes of Rome were elected, and in

THE DEATH OF THE PORTUGUESE POPES by the particular Bishops and the whole community. In all probability, the immediate successor of Clement was so elected; of one of his next successors we know it for certain. Under any circumstances, the incontrovertible conclusion to be drawn from the fact is this:—*The Bishops of Rome, if ever they were, ceased again to be the Vicars of Christ on earth, when the last Bishop, in whose person that authority was vested, died without having appointed his successor; for the next Bishop being elected by the particular Bishops and the community at large, who had only the power to elect a Bishop of Rome, but could not possibly name him with the divine authority of a Vicar of Christ, thereby became a simple Bishop of Christendom.*

"In whatever way the Church of Rome may turn the question, in whatever manner she may shift her ground, she will, on all sides, encounter the same insurmountable difficulty: and with the benefit of all her traditional assertions, and the full-aided force of her tradition granted to her, she will yet be unable, by a consistent argument, to show that the divine authority of Christ continued to descend by the Popes beyond the commencement of the second century of our era."

To be continued.

DEATH OF REV. ALEXANDER NEWBERRY, Pastor of the Portuguese Church.

It is with unfeigned grief that we announce the death of this beloved and excellent man. He died January 10th, at 3 P. M. at 70 years of age. At the time of his death he had been here about six weeks.

As our Magazine must now go to press, we have not time to give such a sketch of his character as justice re-

quires. We can only state to our readers that Mr. De Silva was once a merchant of princely wealth, at Madeira, surrounded by all the comforts and luxuries that make life desirable to worldly men. After Dr. Kelley had commenced the reformation of the Bible, and he, with a number of converts, was cast into prison, Mr. De Silva became a convert to the Protestant faith. For this he was compelled to leave Madeira, and with many others sought refuge from the violence of persecution in Trinidad. In doing this he sacrificed his wealth and was painfully separated from his wife and only daughter, who are yet Romanists in Madeira. At Trinidad he labored with untiring fidelity to promote the piety and also the temporal interests of his persecuted brethren. By the Protestant ministers there he was ordained a minister, and constituted pastor of the Portuguese refugees, and in his ecclesiastical relations was connected with the Free Church of Scotland.

From Trinidad he came to this city, having two objects in view. One was to regain his health, already prostrate by disease, and the other to seek a home for his homeless countrymen now in Trinidad. In the wise and mysterious providence of God, he has not been able to accomplish either of these objects.

He has been suddenly called by the Great Master to other and brighter scenes. In his last days, when under the severest sufferings of disease, those Christian graces, faith, hope and patience, were prominent in all his experience and in all his conduct. It was an affecting and an animating sight to view this man of God, as he went down to the grave with unshaken faith in Jesus, the resurrection and the life. A more extended view of this primitive Christian Pastor will be given at a future time.

Funeral of Mr. De Silva.

The funeral of this beloved brother was attended January 12th, at 1 P. M. in the Reformed Dutch Church, corner of Fourth-street and Lafayette Place. Rev. Dr. Dewitt, one of the Pastors of the church, and President of the American Protestant Society, read the 11th chapter of Hebrews and offered the first prayer. Rev. H. Norton, Cor. Secretary, addressed the audience on the life and character of Mr. De Silva. Rev. Mr. Gonzalez, Missionary of the Society, addressed, in their own language, the Portuguese exiles, who were present to mourn over the death of their beloved Pastor. At the close of this, all the Portuguese present (about fifty) rose and sang a hymn in their own language. Every eye in the congregation suddenly filled with tears as the notes of these honours and persecuted disciples fell upon the ear. The singing was so devotional and heavy, and there was such a sublimity in their rising when suffused with tears and their hearts overflowing with grief, that no one could resist the subliming influence of the scene. The meeting was then closed with prayer by the Rev. Dr. Bowditch of the Baptist church, and the benediction was pronounced by the Rev. Dr. Knox, of the Reformed Dutch church.

The body of this first martyr from Madeira was then buried in the vaults of the church, there to await the resurrection of the dead in the last day. Beloved, blessed man, thou art now at rest!

We have not language to express the heavenly impressions and associations connected with these funeral exercises. The occasion was rare in the history of the church, and the only one of the kind that has occurred in our country. We accepted to have re-

turned to the primitive ages, to mingle with the primitive converts, and to be in the midst of Bible scenes. God will bring the influence of that hour many long, do feel—may be hiding as the heart.

Missionary Intelligence.

The facts in this department are so instructive and so animating, they should awaken the gratitude, the fervent prayers, and benevolence of all who desire the conversion of Romanists in our country. Could such facts have been published ten years ago, how they would have thrilled the hearts of the people of God. Let them now be read with heart-felt interest, and prayed over again and again. Let not christians grieve the Spirit of God either by indifference, or unbelief. Should he be grieved away, such a day for these deluded souls, may not soon return.

NORTHERN MISSION.

Log School-house built by converts—
ed Romanists.

In the town of M. a few miles from the Canada line, on this side, a very interesting work of grace has been in progress under the labors of our Missionary for about a year. The fruits of the genuineness of this work begin to appear. The converted parents are deeply anxious for the education of their children. They are very poor, but they have gone to work and built a good log house, which is to be used

for a school-house and for religious meetings. The Missionary writes, "I had the pleasure recently of preaching in this house to a very respectable congregation. While in the house, the thought occurred to me that *this was the first time* I was ever in a house that belonged to the French people that was devoted to public worship and to a public school. My heart was lifted up with thanks and praises to God for this. I spoke to the people of the many blessings the Lord had bestowed upon us and especially of this house, where we could worship God and educate our children. Tears flowed and praises to God in the Highest ascended, and my heart said surely *the Lord is here.*"

Two brothers come to reason
another from Protestantism.

Mr. S. a converted Romanist in the town of M. has two brothers and two sisters, members of the Romanist church, living in W., about thirty miles from Epsworth, where our Missionary has a church of more than one hundred members, who are converts from the church of Rome.

The brothers of Mr. S. hearing of his conversion, and being grieved on that account, came to see him. Arriving about midday, they inquired of their father whether he had become a Protestant. He replied that he had. As they could not spend much time with him, they immediately began to persuade him to return to the Roman Catholic church. Their conversation continued through the whole night, until ten o'clock the next day, when they were obliged to leave.

Instead of retaining their father a deep impression was made upon their own minds respecting that religion their brother had embraced. Several years had passed since these brothers

had met. They had begun separated far from each other. The change in their brother was very great and very surprising to them. When they last saw him he was unable to read, now he is a good reader. They also said that they were astonished at the purity of the doctrine he said he believed.

The Visit Returned.

A few days after, Mr. S. visited his brothers and sisters. The report of the brothers had excited much interest in their family and also in the neighborhood, about his conversion. His eldest sister said she would give him a reproof and would do it publicly, that he might be ashamed of his conduct.

When he arrived, ten or twelve of the neighbors came in the evening to see the man of whom they had heard so much. When they were all assembled, his sister very boldly said, "My brother, I am astonished to hear that you have changed your religion." To which he replied, "How can a man change that which he has not got?" He then stated to her *what true religion was, and what it was not.* This gave him an opportunity of quoting from the Bible. All in the room listened with profound attention to truths of which they were entirely ignorant.

Soon one of the brothers said, "Sister, I thought you was going to give him a pecking, why don't you do it?" The sister answered, "Give a peck a pecking, and see what you will get. He talks like a priest, all he says is grand." This was the end of the controversy at that time.

The visit repeated and the result.

Since that period visits have been exchanged. Mr. S. on his next visit took his wife with him. When his arrival was known the people came to

gather on the same evening with his expectation that he would hold a meeting. This was unexpected to him. The report of his conversion at his first visit had gone forth and awakened a deep interest to hear him. The people came from the region round about. Females travelled six miles on foot with their babies in their arms, that they might have the privilege of hearing him.

One whispered in his ear that they had all come to hear him preach. Astonished to find himself in such circumstances, he knew not what to do. He was not a preacher, but simply a christian. But as all were waiting to hear him, he said, "The Lord's will be done." He opened the Bible, read a chapter, and explained it as well as he could. He kindly exhorted them to flee from the wrath to come. He spoke about an hour. They listened with great interest and wept bitterly. At the close, he and his wife prayed with them. When they arose from their knees all were in tears. One of the Romanists exclaimed, "Oh! what prayers are those! I would give anything in the world if I could learn them."

They have now in that neighborhood three Bibles, five New Testaments and a few Tracts sent from the Mission at W. Epsworth. A few weeks since three of the men came over and heard our Missionary in the place where Brother S. resides. They wept as they heard the truth. One of them had been a very profane swearer, but not an oath has been heard from him since. Brother S. was there, and he appears to be quite another man.

Two weeks since the Missionary says, "I conquered of Brother S. respecting that people. He replied, 'five of them are as much Protestants as you are, and some others are not far behind.'" 9

most accessible to Protestant influence and truth. They will be those who have the most sympathy with our free institutions. Many of them will be those who have most keenly felt the presence of priestly tyranny; those whose previous sorrows and trials will peculiarly fit for listening to the consolations of the Gospel, and those who will most decidedly perceive the difference between Catholic oppression at home and Protestant freedom in the land of their adoption. They will be much more easily reached than the general average of humanity—men whose intelligence has outgrown the absurdity and childishness of Popery.—Will be much larger than heretofore. The educated and higher classes of the European Catholic population are proverbially skeptical. Protestant and the crude followers of Popery are seen through and distinguished. Of those already distinguished with Popery, and ready to listen to argument against it, the number arriving among us will be greater than ever before. To these the Gospel will find a ready access. If they can be met with judicious, kind, and truly Christian influences, they will respond to them to a degree we have never yet experienced. How important that such influences should be set in operation! What a field of labor will these energetic multitudes afford! What inexpressible good might be hoped for, if these immigrants could be taken by the hand, cared for and protected with genuine Christian sympathy, and instructed by the living Word and by practical Christian example, into the real meaning of Protestant truth and Protestant liberty! We doubt if ever so hopeful a field was opened to the faith and labor of the church as these will afford.

3. The reverse of Popery in Europe will also send thousands of Romanists among us. Popery, as if anticipating her downfall in Europe, has long fixed her eye upon our young country as her dernier resort, the theatre of her last triumphs and most ambitious sway. No other country has received such lavish attention, or called forth more systematic or energetic missionary labor. Two immense and opulent societies have existed, whose whole object and aim has been the conversion of America to Popery. Numerous hopes have been entertained and expressed of the success of Popery among us, which elsewhere the extent and perfection of their designs that have been formed respecting us. Now that the sacred commission of things in Europe imparts to their influence there, and withholds from them their continued residence, their impetuous, these long-entertained hopes of the triumphs of Popery have will naturally move the threshold to coast in this kind of point. They will expect to regain here what they have lost at home. Their diminished power in Europe they may hope to re-accumulate in new scenes and circumstances.

Facts accord with such a supposition. We have not on point that the number of Catholic priests retired and about to arrive in this country (especially Jesuits) is much greater now than at any former period. Priests of education and moral power—about equal for efficiency, prepared for argument, and all the arts and tactics of orthodoxed influence, are among them; and those we shall be obliged to encounter and resist. They will not be idle. The very attention of their cause in the Old World will best additional energy to that which is in the New. Old hopes will compare with

new prospects to fan their zeal. Protestantism has yet a struggle to undergo with the papist priesthood. The result may not be doubtful, but our supremacy is to be maintained only by vigilance and labor.

These circumstances, growing out of the changes of the past year, will increase the responsibilities of Protestants in this country, and greatly enlarge the duty and field of operation of the American Protestant Society. To meet these new demands, we need much larger resources, a much more general action and efficient sympathy on the part of the churches. We need to employ an increased number of laborers—of colporteurs, agents, and missionaries. We need a larger circulation of Protestant publications. Never could a little labor accomplish so much as now—never was the field more inviting. Wherever our missionaries go, they find the willing ear and the anxious attention. Priestly opposition does not restrict them—could persecutors do not hinder them. Their testimony is that popists are accessible. If the churches would but furnish the means, the American Protestant Society could employ to advantage and with our increasing prospects of new fathers and success, *more than our hundred additional laborers.* What shall be done with our immigrant population, is becoming a question of absorbing interest, and one which demands the solicitude and attention of the church. Firmly we hope that the present striking crisis in the affairs of Popery abroad, will be one of the means of awakening that solemn, and of leading to some appropriate action.

DR. KATLEY'S REMARKS.

The course of Dr. Katley's remarks is principally an interest in the minds of our

readers. They will be pleased to learn that this indelible servant of God is still alive and is doing good. He is now at Malta, another island of the sea. We knew this had been for some time the place of his residence. Whether he will be driven thence by the violence of persecution, time will show. But we do not anticipate such a destiny for him. That island is now a very interesting spot. Many converted heathens, and especially converted Italian priests, have fled from Italy to Malta. A seminary has been established there, in which these converted priests are educated and prepared for active labor. They have also established a paper, in which the errors of the church of Rome are exposed. As the British flag waves over the island, this paper has free circulation, and penetrates into Italy.

The Rev. Mr. Dwight, Missionary at Constantinople, who has gone to Malta for the improvement of his health, speaks of Dr. Katley as follows:

I have been greatly delighted to find Dr. Katley here, whose name is well known in America in connection with the story of the Maltese conversions and persecutions. He is a most interesting man; and so modest and inoperative is he in his appearance and manner, that one is led to wonder how he could be persecuted. But it was the truth which Dr. Katley professed, and not Dr. Katley himself that excited the wrath of the enemy; or with more strict propriety it might be said, it was the success of his labors among the poor Catholics of Malta, that unheeded the sword of persecution against him and his friends. The priests and others looked on with great indifference while he was laboring to instruct the people in the true principles of the Gospel, and they saw that the truth was actually taking effect, and that men were actually yielding themselves to its guidance and embracing it to the overthrow of its persecutors. Then all the latent enmity

of their hearts to a spiritual and holy religion was immediately roused. Dr. Kelley is now established here as a physician; and it is to be hoped that he may be instrumental of as great a work among the Maltese as he has been among the people of Madaira. I am happy to say that he is now engaged in preparing for the public a particular history of the movement in Madaira, about which comparatively little has been published."

The United States too uncivilized for the residence of the Pope.

It seems, from the Freeman's journal, that we have no reason to fear not to rejoice in the prospect that the fugitive Pope will make the United States the place of his residence. Our readers may be a little surprised, if not amused, at the reasons assigned why Pius IX should not find a home in our country.

Dr. Meignin, one of the Roman Catholic Bishops of Ireland, has recently issued a pastoral letter to his diocese, in which, speaking of the homeless Pope, he says:

"Under the shadow of the wings of the American eagle, a safe, a generous asylum would be afforded here."

To this the organ of Bishop Hughes answers, in the following strain:

"This is all very well as a poetical hypothesis; as a proposition, however, it makes our blood thrill with horror. Not sooner than that imperishable standard should occur, sooner than this consecrated host of the Vicar of Christ should bear him to a soil where more than half of the public press would insult him, and more than half the remainder exhaust themselves in efforts to make political capital out of him; sooner than he should come to a land where more than one-half the Catholic population, ignorant of the objective tint so designating

even the poorest peasantry of a Catholic land, would gaze at him with their hats on or set in his presence with their hats up in the air, we would exclaim, with the 'Cyclo-Catholicity' of France, 'Rather we will go to yoll; our arms, our wealth, our lives are at your service.' Yes, we love you far more than we love our country or our homes; we are ready, at a sign from you, to chase out those rollers from the pulpitomy of St. Peter, and to re-establish your throne in the Vatican;—but, Holy Father, do not afflict our Catholic hearts by seeing you in a land which is so unworthy of you, and which is too little advanced in the race of the Christian civilization to know how to receive you honorably!

Such would be the language that we would address to the Sovereign Pontiff; but we shall have no opportunity to do so. There are too many nations baptized by the church, who are with each other too tender to the Pope, to afford us the necessity of insulting him on these shores.

This is the substance of Protestantism, but the sober confessions of the editor of the Freeman's Journal. The passages here set forth why our country is unfit to be the abode of the Pope, are worthy of notice. 1. *The American press is in the way.* This is what Pius IX, in his encyclical letter, *quoting and citing*, and by which *the press of this Apostolic See is in a total and absolute manner forbidden to say.* That part of the press that is to be especially rebuked with the archbishop of the Alps to call in presence his claims to be the vicar of Christ, "would insult him" in the opinion of the Journal. The other part, the political press, would only be the organ for political purposes, and therefore, to insult the Pontiff would be the object.

2. *The American Catholic world is too divided to respect for him.* To use the language of the editor, "more than one-half the Catholic population would gaze at him with their hats on, or sit in his presence with their hats up in the air." Such a want of reverence for the pope among his own subjects, shows that other principles besides those taught in the Roman Catholic church, have some influence on their minds in this country. If this representation is true, popery has rather a slight hold on her subjects among us. This should encourage and stimulate Protestants to more kind and zealous efforts to lead them away from all their delusions. Such labors of love should not cease until these men are introduced into the unclouded light and liberty of the Gospel.

3. *The last reason is the material state of our people.*

The Editor admits that we "are too little advanced in the race of the Christian civilization, to know how to receive you (the Pope) becomingly." This reason, we confess, had never occurred to us. Our knowledge of Italy had never suggested to us that the removal of the Pope to the United States would be a *transition from civilization to barbarism.* When we read that Gregory XVI would not suffer gasslight to be introduced into Rome, nor railroads to pass through the Pontifical States, we did not think that Italy was in the advance of us in the race of civilization. Especially when we know that neither Gregory XVI, nor his successor Pius IX would permit the Bible to be translated and read in Rome or Italy, we did not dream that our country was less advanced in the race of Christian civilization."

For the American Protestant.

The Gift of the Roman Pontiff to the Christian World.

Among the flowers of late news from Europe, none are more interesting and

startling than the clandestine flight of the Pope from Rome, his arrival at Gaeta, and his reception by the Neapolitan king. Every one must read with intense interest his manifesto to the people of Rome; and it is our object in these remarks to call special and devout attention to the concluding charge of this manifesto. The last voice of sacred admonition that has come to us from the vicar of Christ, the teaching cry of helplessness from the successor of the Apostle Peter, that has taken the place of ancient Valcan thunders, should certainly be regarded by Christians of every name. In this manifesto, after expressing his trust in the Most High, and after nominating a legal executive to govern Rome in his absence, Pius the Ninth proceeds as follows:

"In confiding to the said governing commission the temporary direction of public affairs, we recommend to our subjects and children, without exception, the conservation of tranquillity and good order. Finally, we desire and command that daily and earnest prayers shall be offered for the safety of our person, and that the power of the world may be preserved, especially that of our State of Rome, where and with whom children, our heart shall be wherever we in person may dwell within the fold of Christ. And in the fulfilment of our duty as Supreme Pontiff, we thus humbly and devoutly invoke the Great Mother of Mercy, and the holy Apostles Peter and Paul, for their intercession that the city and State of Rome may be saved from the wrath of the Omnipotent God."
PIUS DAVA IX.

"Gazette, du Nov. 29."
It were with a sudden and painful change of feeling, that, in first perusing this manifesto, we passed from his expression of trust in God to this injunction of duty and earnest prayers to the Virgin and the Apostles. Behold the man turning away from the infinite

foreign force. In that case it will come as a tyrannical tenfold more odious than before. In the person of the pope, will be embodied, to Italian mind, the threefold character of despot, traitor, and anarchist. Rome, in her present imbecility, must admit him if she comes thus attended; but his end will be sudden and terrible. A people incapable for self-government, may yet be mighty to destroy; and never, we believe, in any age, has any nation been more settled in its purpose of resistance to a loathed oppression, than is Italy at this moment in her determination to endure no longer with the Papacy as a temporal power.

"We do not judge thus from the republican press alone. The excess of its abuse of Pius IX, disposes us rather to fear the incensancy of the people to any principle of freedom. If they have a serious purpose to establish constitutional freedom and their political independence of the Papacy, why so very noisy, so very bitter, so very vulgar towards the individual who has earnestly endeavored to make the Papacy not a tyranny? If they know the arguments of liberty, why fabricate so many accusations, lies against the very persons who have made the greatest sacrifices to secure it for them? Still there is much in the vituperations of the daily press to evince the vast abatement of the Papacy. The abundant and witty caricatures of the pope and cardinals now seen in the shop windows of all the cities of Italy, are certainly significant of a new mental, as well as political freedom. The coldness of the most political journals towards the pontiff as a temporal prince, and their unanimous hostility to all foreign intervention to reinstate him as such, show still more conclusively the progress of that light in which Papal usurpation become no longer possible. Even though France should visit her republican enemies, and make darkness about her to covenant with tyrannical Austria, and wild still more cruel Naples, for the forced re-establishment of the pope upon the throne of his usurpation; yet will the light still shine in Italy; for whether it be the dawn of a spiritual day, or the glare of

the fiery judgments of God which now advances, certain it is that the light of prophecy is quivering upon the high places of the land, and that already the dwellers in the valleys hear themselves in expectation. It is not, then, in the political frenzy of the people that we read the doom of the Papacy, but in the convictions, rapidly passing from mind to mind, that Rome is the seat of the beast, and the Papacy An- tichrist.

Italian Sentiment towards the Pope.

We lately inserted an article very significantly indicative of the great odium into which the pope has fallen, entitled "The Pope Hates." This was but a specimen of the material with which the Roman press abounds. With a press free enough to treat of papery after this fashion, it must be evident that it cannot long survive.

When Pius IX fled from Rome, another article from the same pen appeared, entitled "The Pope Hates." It was even more vehement than the first, and had as wide a circulation. The following may serve as an example of the whole:

"Fly, hast of the apostates, first among despots, fly from the country thou hast betrayed, the people whom thou hast deceived, the seat of Calumnies, which, in turning back, thou wouldst have made a seat of iniquities; stratagems, a market of nations, a nest of frauds for the profit of the forgering and crumpling thrones of Europe. Fly, king of Jesuits! Fly, Thunder-bolt thy excommunication; they are human elements, which can no more frighten thy people, share these have ceased to be children trembling at the narrow's created by their perfidious teachers, to hold them in the delirium of superstitious terrors; thunder-bolts thy bolts—the people will answer thee

with the cannon's peal. Fly, thou love without thunderbolts, king without crown, Apostate without faith, fly!"

Subsequently another article appeared of a more temperate and argumentative character, under the title "The Pope is Dead." The following extract will show its bold and noble tone:

"Therefore I tell you the pope is dead; because the pope stood completely inverted by these symbols; and these symbols are now in the hands of the people, who will not be slow to destroy them, if they do not wish that like the tooth of Cadmus, new warriors should spring from them out of the bowels of hell, and fight to re-establish prince and pontiff; which would be for the extermination of every free citizen. These symbols will be destroyed, because they have become unserviceable from the long bad use that has been made of them. The prince is no longer possible, the pontiff is impracticable; the pope is dead; and they who shall attempt to reanimate his body, will only cause men the labor to see that it is already mortified and fast dissolving into dust. The pope is dead; dead by the works of Pius IX.—the last of pontifical princes. From his ashes will arise not another prince, not another pontiff, but a prophet, not another Pontifex, a true servant of servants, to give example to the world of meanness, humility, self-denial and love. The pope is dead; and with him must die the vanity of the Church, its profane pomp, its corrupt and degrading ceremonies, its material idolatry, the cruel tawdry of the true faith, the robberies of the goods of the poor and honest under the name of masses, probands, and benefices."

Interesting Letter from Trinidad—Sufferings of the Portuguese.

The following letter has just come to hand. We send it forth to awaken more sympathy and prayer and libe-

rality for our suffering brethren. We have just completed our arrangements for the employment of all now in Trinidad in the United States, if we can raise sufficient funds to defray their expenses to this country. We have not now room to make a full statement of the plan. The friends of the persecuted may send their largest donations for this object, and we believe, they will be satisfied with the distribution of them.

Printed December 20, 1848.
To our much beloved friend,
The Rev Mr. Gonzalez:

We, Joseph de Omelhan, John De Govea, John Corral and John De Frater, by the Grace of God Presbyters and communicants of the Portuguese Church of Jesus Christ, with all the faithful in Christ now in Trinidad. We commend ourselves to you and to our brethren and sisters in Christ now in the city of New York. May grace, mercy and peace from God the Father and the Lord Jesus Christ be with you all.

Dear Sir:—As soon as the news arrived here stating that the Portuguese congregation and church were going to the United States of America, there to remain in the form of a colony, we discovered a very great difference in the conduct of the inhabitants of Trinidad towards our people. Many were turned out of employ, so that many of our people are in great distress, for the want of the necessities of life, or employment to obtain their daily bread. Many maintain their families by bringing wood on their backs, several miles—and even the arduous work brings them but very little. Wood does not bring much at present—and besides this work exposes them to the fever, so that many are sick. Yet we suffer all for Christ's sake, our Lord. He knows all our wrongs—our hope is in him. He knows what we need for soul and

ed as missionary in their services until the next spring. See dates of his letters. Two letters of this import were written in December. January 23d he wrote to us, saying "If I am allowed my salary up to the 1st of April, I will be satisfied; and, if I can, in the quality of agent, at any time, be of any use to your Society, I shall be at your disposal." His article must have been in type when this letter was written. Now if he believed the representation he has made of the Society, how could he, as an honest, conscientious man, remain one hour in its service. How could he identify himself with the efforts of the Society if he believed such efforts were wrong and injurious. It is painful to us to make such an exposure of inconsistency, (to call it by no other name,) but the article that he has so gratuitously spread out before the world, and the facts in the case, compel us to take this course.

6. The administrators of R. with regard to his article, may sink the confidence of the community in its statements.

We wrote to him inquiring whether he was the author of this article. He replied that he was the author. His letter to us was dated Feb. 12, 1839. In this he says, "I have read the article in question carefully over again, and although only a few elders had better not have been used, yet I wish the whole article had not been published; and after I received the answer of the financial secretary of the Society, I would have cheerfully taken it back, but it was too late."

The *minutes* he assigns for the publication of this article ought to have some weight on our judgment in the case. We have made no allusion to his motives, but in his letter of Feb. 12th he says, as he was no more to be connected with the Society, and as the ministers with whom he is associated

have viewed with suspicion this movement among the Germans, "I thought it my duty to lay my views on the subject before the church, in order to open its doors again to me." By his own confession, therefore, his object was to secure his own interests rather than the greater interests, the salvation of the German people.

7. The Am. Prot. Society's endorsed by ministers of all evangelical denominations in the United States. We have the testimony of the leading ministers of these denominations in their own *hand-writings*, expressing their confidence in the operations of the Society among the Roman catholic population. The testimony of these clergymen, many of whom have had the best opportunity of knowing the spirit and the doings of the Society, we lay in the balance with the assertions of this unknown R. (unknown to the public) who has made this wretched for attack upon the Society.

R. asserts that the efforts among the Germans in New-York has been a failure.

The congregation in New-York have been peculiarly situated. The change in the missionaries who have been employed, the inefficiency of some of them—the unfavorable influences that were brought to bear upon the congregation from without, and the fact that they have been for months without a missionary, all these things, as every one would suppose, have retarded the prosperity of this congregation. But the effort is not a failure. Many of these severals are now connected with various Protestant churches. To this we have no objection if they prefer it. They are at liberty to make their own selections. Our great object is to bring them under the influence of the Gospel. A missionary will soon commence his labors here among those who desire to be united in one congregation.

R. says he has heard a report that the German congregation in Newark, where we have a missionary, is about to be broken up. Like other reports, this may be false. Our missionary informs us that he is encouraged, that if they had a better place of worship he thinks the congregation would rapidly increase. When the missionary has been absent the congregation have held their meetings. The exercises have been entirely conducted by the seceders. From this we conclude the effort is not an entire failure.

Permit us, in conclusion, to add a word of explanation that may shed light on this whole matter.

Mr. R. has been employed as missionary by the Society. At first he was in New-York. The manner in which he labored here, and the success, did not meet the expectation of the Society. The Society did not feel justified in employing the funds received, unless more was accomplished. Believing that he would be more useful in the country than in the city, the Society sent him to P. where there was much interest awakened among the Germans. But the Society were again disappointed. After he had been on this new field seven or eight months, the interest among the Germans, according to his report, was on the decline, and a manifest inefficiency in his movements, the Society were decidedly of the opinion that it would not be proper to expend the contributions of the churches where so little was accomplished. Hence, in the early part of December last his connection with the Society was dissolved, and he was told that his salary would cease on the first of January. He then requested to be continued (or more properly re-appointed as missionary) until next April. This of course the Society refused to do, in view of all the circumstances in

the case. What influence the action of the Society may have had in the production of his article, we leave to the judgment of an intelligent community.

The above statements are more brief than we could desire. Our object has been to occupy as little space in your periodical as possible.

Respectfully yours,

THOMAS R. DE WITT,

President.

HERMAN NORRIS,

Corresponding Secretary.

MORTIMER DE MORRIS,

Financial Secretary and Treasurer.

Insert Appeal; a Home for the Portuguese Portuquese.

It will be gratifying to the friends of the Portuguese to learn that arrangements have been entered into, and are in process of completion, by which a home is secured for those exiles upon our soil. The place selected is in the state of Illinois, at a point about equidistant between Springfield and Jacksonville, on the Meredosia and Springfield railroad. By these arrangements the American Hemp Company, which is composed of gentlemen at the West and in this city, is to give both the Portuguese, who are here, and also those who are in Trinidad, immediate employment and good wages on their arrival there. They are also to furnish them with houses and every thing necessary for their comfort for one year without charge. Besides this, the company have engaged to give every family of the colony in all one hundred and thirty-one families, ten acres of land in fee and unincumbered, on which a house can be built where they can have a permanent home. These

ten acre lots are to be on the same tract of land, contiguous to each other, and by the terms of the arrangement to be located by a committee consisting of the Hon. Augustus C. French, Governor of Illinois, Rev. J. M. Stuart, president of Illinois College, at Jacksonville, and Rev. Albert Lale, of Springfield.

Great care has also been taken that these advantages, so secured to this interesting people, should be rendered available to themselves and their families.

The writings have been drawn, sealed and delivered in which the parties are under bonds of ten thousand dollars each to fulfil their engagements.

It is now incumbent on the American Protestant Society to supply the expense necessary for the transportation, not only of the Portuguese who are here, but also of those who are on the island of Trinidad. The benevolent community will see that the expense of the transportation of six hundred persons must be great. Had many of these exiles the property which they rightfully claim in their own country they could very easily meet this expense. There are individuals among them who could in that case defray the expenses of all to their new home. But they are stripped of all their earthly possessions.

The Society have not the means, but trusting in God for them, and relying upon the known benevolence of our countrymen, they have embarked fearlessly into these preliminary arrangements. The cordial and prompt response of the community a few months since to the appeal for clothing for the destitute Portuguese, has encouraged this renewed reliance on the same community in the great effort now to be made. We do not expect to be disappointed. The pulse of free-

dom and benevolence in this country beats so quick and strong, that we do not anticipate a disappointment. Yet we must receive much more liberal donations than we have received, or these exiles cannot reach their home. Is not the object worthy of greater donations? What are six hundred human beings worth? How much ought we to expend to give so many wandering exiles a home and shelter from persecution? Suppose we call for ten thousand dollars, and it should all be expended in providing for the wants of these suffering people, their children, and their posterity. Would this be extravagant? Who will believe it in that great day of account when money and souls will be weighed in the balance of righteousness?

We make our appeal to the friends of the persecuted, the friends of freedom in our land. Here is a home provided for six hundred persons who are driven from their own country by the ruthless hand of persecution. But they have not the means of reaching it. Of what use is it to them? Ship these your family were starting to death and you should hear of a beautiful country and abundance of food on the other side of the Atlantic, but you could not go there. Would the knowledge of it relieve the pains of hunger? Suppose there were those who had an abundance, and could easily put you in possession of that land. What think you *ought they to do?*

There is no time for delay. The Society desire to send the Portuguese who are here *immediately* to the work where employment and a comfortable home is prepared, and they are very anxious to go. Then we wish to send *as soon as possible* for those in Trinidad. To them, every hour's delay is *an hour of suffering*. The inhabitants of this island having heard there was a

prospect of the Portuguese coming to the United States, have recently turned many of them out of employment, and thus increased their distress.

We make our appeal with the deepest solicitude (involving as it does the happiness for life of so many families) to all to send your contributions without delay. Let the rich give of their abundance, and the poor give of their poverty. Let all send their largest donations, and rejoice that they can have one such privilege of aiding in the relief of so many, for God loveth the cheerful giver.

Donations for the Portuguese should be sent to the American Protestant Society, 150 Nassau-street, New-York.

HERMAN NOTTON,

Corresponding Secretary.

March, 1849.

Influence of Romanism in the United States.

The most intelligent men in our country entertain views apparently opposed to each other on the real and prospective influence of Romanism among us. One class, who have noted the march of "the Man of Sin," the increase of his subjects, the various institutions he has planted here, and the amount of money sent from Europe to sustain them; and then, on the other hand, the little done by protestants to counteract such influence, and the general indifference on the subject, this class have been alarmed and strongly excited.

The other class have been looking at the genius of our Government and our institutions, at our public schools, and the views of our people with regard to civil and religious liberty, and

they have said that Romanism could never flourish on our soil.

It is well to present the views of each class, that men may judge of their respective claims to public confidence. There may be extremes in this as well as on other subjects. Our most earnest desire is to arrive at the truth. We believe that those who continually sound the alarm, yet do nothing to bring the Gospel to bear on the minds of deluded Romanists are not wise, are doing no good. We believe also that those who see no danger who see no cause for special and direct efforts for the enlightenment of the Roman catholic population, are pursuing a course which, if universally adopted by protestants, would secure the triumph of Romanism in our country.

If protestants do not awake to their duty, and if the powerful influence of the Gospel is not felt on the minds of the millions who are now here, and should it not be felt on the millions who are yet to come, there is no other power to prevent the spread and victory of Roman catholicism. Our prayer and hope is, that christianity will come to the rescue, and that the spirit of God will regenerate those perishing men. We have no other hope.

The following spirited article on the present and prospective influence of Romanism in the United States, we extract from the People's Friend, of Marlborough, Massachusetts.

"Messrs. Dorrera:—On Sabbath last Rev. Mr. Emerson, agent of the American Protestant Society, delivered two able and interesting addresses in this town in behalf of said society on the important subject of protestantism—of the necessity of its being promoted in every nook and corner of our land, in order to counteract the influence of that deluded scourge, popery, that is seeking to gain a foothold on every foot of our soil. He strongly

much emaciated by excessive abstinence in this wretched condition of protracted misery. In this extremity, whilst he was one day sitting in St. Paul's church, an unknown person came to him, putting a sum of money into his hand, encouraging him with an assurance of relief in a few days, and advising him in the mean time to preserve his life. Within three days an invitation came from the Duchess of Richmond to superintend the education of the Earl of Surrey's children, her nephew, (at that time confined in the Tower,) at her seat in Reigate, in Surrey, about twenty miles from London; where he continued for the rest of this king's reign, the whole of King Edward's, and part of Mary's reign. The two nephews became most eminent; and her niece, afterwards Countess of Westmoreland, demonstrated Fox's great abilities by her accomplishments in the Greek and Latin languages.

The singularity of this extraordinary visit of a stranger, accompanied with such peculiar circumstances, whatever opinions we may entertain in modern times, cannot fail to impress our minds with a variety of ideas. As an ordinary occurrence, it must astonish us; and, considered as a supernatural interposition of Providence, it will have the effect of creating the most important reflections. Arguments in favor of the latter sentiments are, in our opinion, not to be treated with ridicule or indifference. It is too much to deny the possibility of a misfortune or divine interposition on so momentous an occasion, and to a person whose services in the cause of pure religion, were, in future, to become so conspicuous and renowned. His situation was at that time of such a nature as renders it no way unreasonable to admit the probability of so distinguished a favor. On the other hand,

it was far from impossible, considered as a more ordinary event of Providence. The friends of the reformation might have raised him a sum of money, so credit for the supply of his necessities, which had become so urgent. He might have been recommended to the Earl of Surrey as a person the most fitting and in those peculiar times every way qualified to be a tutor to his children; yet, as he was then a prisoner in the Tower, it was necessary that such a transaction should be managed with secrecy. In the same manner, and probably about the same time, a communication of the earl's wish to employ him in so interesting a business, and continuing upon him so essential a trust, might have been conveyed by messengers to the Duchess; and, on this supposition, we have an obvious ground, whereby this very extraordinary scene may be accounted for. Yet, even here, we have no need to exclude all idea of divine or miraculous interposition; for what but the generous Spirit of God could have inspired either the earl or the secret partisans of the Reformation to communicate so opportunely a supply of money to obviate all his wants? The Almighty, in the ordinary course of providence, makes use of men as his instruments more or less obviously, as the nature of his general government requires.

But it was no longer safe for our author to remain in this retirement. The Bishop Gardiner, Bishop of Winchester, in whose diocese he resided, hated him, though one of his noble pupils was then become Duke of Norfolk, and gratefully prosecuted him; but some device of the bishop, such as compelling the treasury what he would not attempt to effect openly, and having recourse to an unwholesome and unchristianizing his patrons, prevailed at length. The Duke, on finding him resolved to es-

cape his young son, provided for him every accommodation; and, with his wife, then big with child, and other religious persons, he set sail from Ipswich haven for the Continent. A storm arose soon after they got out to sea, by which they were next day driven back to the same port, where again they landed with much difficulty and danger. On hearing that Bishop Gardiner had issued a warrant for apprehending him, and that diligent search was making for him, he prevailed on the master of the ship to put again to sea, before the storm had abated, though at the hazard of their lives. In two days they all landed safe at Nieuport in Flanders; whence they travelled to Antwerp and Frankfort, and finally to Basil in Switzerland, where great numbers of the English at that time resided.

When Fox was settled in Basil he procured a subsistence by revising and correcting the press, as did many other learned refugees, this city being then the most famous for printing in Europe; and, whilst he remained here he formed his plan of his invaluable History of the Martyrs. This was first printed in Latin at Basil, the copy being sent thither from London, and soon after he wrote it in his mother tongue. It was in 1558 that Queen Mary died; and it is stated on the testimony of Dr. Elmore, Bishop of London, that Mr. Fox, in his hearing, in a sermon, publicly announced that her death would take place on the day following. The accession of Queen Elizabeth soon changed the face of things; Mr. Fox returned home as soon as the government was settled, and money could be transmitted him from England to remove his family, and experienced the faithful friendship of his pupil, the Duke of Norfolk, and his death. His benevolence did not terminate with his life; for he bequeathed him a pension,

which was ratified by his son, the Earl of Suffolk.

He was engaged eleven years in his vast undertaking of the Book of Martyrs, and never depended on the assistance of others in searching and transcribing records and papers. His constitution was thereby much impaired, and he became lean and emaciated, but without causing any relaxation in his pursuits. The papists were seriously alarmed at his labors, and exerted every possible means to depreciate the value of his writings; but this opposition had the most essential advantages, as it compelled him to weigh with scrupulous attention the certainty of the facts he related, and the validity of his authorities.

We ought not to omit Mr. Fuller's character of this distinguished work; who remarks, that "this point of the Martyrs hath been handled so copiously by Mr. Fox, that his industry herein hath starved the endeavors of such as succeed him, leaving nothing for their pens and pains to feed upon. To handle this subject after him is but to light a candle to the sun, or to kindele one single stick to the burning of so many faggots."

Letter from Dr. Kebley.

Dr. Kebley writes us from Malta, Jan. 15th. In his letter to the Corresponding Secretary he encloses one to the Portuzese now with us. This was received by them with great joy, coming as it does from their spiritual father; from him whom they have above all other men. It is an excellent pastoral letter, adapted to their state. It opens to their view the changes to which they are exposed, and shows the high importance of the close and pious study of the word of God. It is too

long for insertion in this number. We shall give it to the public in another form in a few days. His brief letter to the Corresponding Secretary is as follows:

MARZA, Jan. 22nd, 1849.

MY DEAR SIR:—I received, a few days since, a letter from one of the Madras sisters, dated last August, and only by it received definite information as to the proposed object in removing the emigrants from Trinidad to the States. I now understand that it is to obtain, land and locate them on it, so as to form a small Protestant colony of Portuguese. I feel deeply grateful to the American brethren for this kindness, and if I had known the object sooner, would, at an earlier period, have addressed a few lines to you to say that you would receive fifty pounds sterling to aid in carrying it out. This sum will be remitted to you along with this by my brother-in-law, John H. Spencer, of 48, Fenchurch-st., London. As he is better acquainted with the best way of transferring money than I am, I shall leave this to his discretion.

Please to insert it in your subscription book, as from friends in England, per Dr. Kallely.

I shall feel very much indebted by your forwarding to me any information respecting these our brethren and their circumstances, as I have very little knowledge of your hands, and have not yet had any information at all of the locality which they are likely to occupy.

I earnestly pray that God may bless you in your work, and that he may make these converts from Popery a blessing to your land. May the Lord himself direct you in all things that you do for them, and prove his faithfulness and truth as a good shepherd, carrying them in his own bosom, till we reach the land where the whole

flock shall be gathered from all the countries of earth to enjoy with Him the rest that remaineth for those that are his. I am, with sincere gratitude and esteem, truly yours,

ROBERT H. KALLELY.

Circulation of our Magazine.

The diffusion of intelligence on the subject of Romanism bears such an essential relation to the aims and the success of our Society, that we have ever considered the circulation of the American Protestant an object of the highest importance. This Magazine is not only the principal medium of communication and sympathy between the Society and the churches which support it, but it is one of the best means of promoting the special objects and purposes of the Society. It is the Society's right arm—the channel through which a most important branch of its influence must flow. And so it is felt and understood by the Protestant community. Since the first organization of the Society it has made use of this instrumentality of a periodical journal; and as the Society has enlarged its sphere of operations, and taken deeper and deeper root in the intelligent convictions and sympathies of the churches, the circulation of the Magazine has been proportionally enlarged—so that at the present time the number of its patrons greatly exceeds that of any previous period of its history.

The Magazine has been found to be an efficient auxiliary in promoting one of the great objects of the Society; that we feel justified in urging all who love the Society, or who feel an interest in the spread of Protestant truth, to use their personal influence to increase its circulation. The

Magazine has been published in a small form and issued at a low price for the sake of giving it a wide popular circulation—to effect the largest possible diffusion of intelligence on the subject. It might have better answered some good objects by taking a larger form, and a more erudite and controversial character. The field of discussion between Protestantism and Popery is a very wide one, in which the profoundest learning has scope for exercise. Protestantism has never been wanting in this particular. From the very beginning of the Reformation the Protestant cause has ever been sustained by matchless learning and argumentation. Popery has never been a match for it in a fair field, and never can be. And this discussion is by no means worn out. There is room for, and there is need of, a thorough re-discussion of many of the points of difference between Protestantism and Popery, to which an able and vigorous Review, as well as more interesting topics, might be advantageously devoted. But such a field it is not the purpose of the Magazine to occupy. Its great aim is to popularize the subject—to reach the masses with those views and facts which will take hold of the mind, excite inquiry, elicit sympathy and promote an active Christian co-operation in our great work of opposing Popery. Our pages are filled with this special thing in view. We aim to adduce facts, incidents, practical considerations, and striking views, such as will be appreciated by the popular mind, and will be adapted to rouse the attention of the great body of the church to the great interests at stake in the issue.

Our Magazine, considering its aims and the character of its embellishments and mechanical execution, is one of the cheapest periodicals in the land. That it is interesting to those who feel

on the subject, is evident from the success it has already met with. That it is eminently adapted to do good, by urging the facts and the claims of the subject in all their bearings, upon the interests of truth and religion, of our country and the world, we are convinced. What is needed, then, is that it should have a much wider circulation. It would accomplish a vastly greater amount of good if it had an increased diffusion. The facts which stir up the hearts and minds of so many, are adapted to seize hold of all minds. It is not the religious community alone that feel an interest in this subject. It is one which makes its urgent appeal to the philanthropist, the patriot, and the lover of education and civilization. Protestantism, in one sense, is but another name for civilization and progress. All the elements of national prosperity, of popular elevation, of commercial enterprise, as well as of sound morality and scriptural, saving religion, are bound up in Protestantism. If history teaches any thing, it teaches this. If Protestantism, therefore, can claim the co-operation of the widest circle of opinion and character. And our own experience proves that denominational views, or political sentiments, or general differences of opinion, form no barrier to the circulation or the usefulness of our Magazine.

What is needed to be done in this the present readers of the Magazine should make a little effort to extend its circulation. Let each subscriber endeavor to add one other subscriber—a task which scarcely no one of our subscribers would find at all difficult or unpleasant—and we shall have doubled our list at once, and more than doubled our means of usefulness. It will not merely intensify the interest of those who already appreciate the subject, but will create an inter-

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AMERICAN PROTESTANT.

Vol. 5. JUNE, 1849.

Niceian Tolentino Veieta.

In this number we present our readers with a faithful likeness of one of the Madeira exiles. This brother was among the earliest converts who received the Gospel under the labors of Dr. Kallej. Since his conversion he has passed through scenes of persecution that will be vivid in his recollection to the end of life. Of these he now says, they are past and gone, and he had rather dwell upon the sufferings of the Saviour for us poor sinners, than speak of his own sufferings, or the severe persecutions of his family and brethren.

The narrative of some of the facts in his own history may not only be interesting to our readers, but may awaken their gratitude to God for deliverance from such persecution, and for the undisturbed beam of civil and religious liberty. It may also meet the conviction, too slightly felt, that popery, where it has the power, will pursue the readers of the Bible with relentless fury.

We select some extracts from the "Record of Persecutions in Madeira" just issued by the Society, in which the history of his conversion and persecution are delineated.

After his conversion he was employed by Dr. Kallej in the schools he had established.

"When the authorities saw N. V. at the head of the school, and that his

mother, two brothers, and two sisters paid no regard to the confession, and rendered no obedience to the priests, they were very much enraged, and resolved to arrest him. Two officers with eighteen men surrounded his house at night. He awoke from his midnight slumbers, and finally fled to the mountains. A company of two hundred soldiers was sent by the government to arrest him. They pursued him upwards of a month, but were not able to find him. During this time he never slept under a roof, but on the soil, or in caves of the earth, or in trees of thick foliage. He had no change of linen, and was reduced to a state of starvation.

"During his flight, on one day he came in sight of the large mansion in which his mother lived, about five miles from the city. As he looked down from the mountains he saw the soldiers approach the old mansion to arrest his mother and family, and to take them to prison. His mother, his sister and her husband, and a woman living in the family, were seized by the soldiers. One of his brothers, in delicate health, was taken, and was compelled to eat food that was mannaous to him, with the threat that if he refused they would knock him down.

"Having secured their victims, they broke the furniture, out upon the beds and scattered their contents over the house. They then started, with their captives for prison. They held in their hands a long stick with a sharp-pointed iron in the end of it, that is used to drive cows to pasture. The old lady being somewhat advanced in age, did not travel as fast as they desired. With

this, therefore, they pierced the flesh of his mother, hastening her towards the prison, and saying, 'Go along, protestant granny,' or some other epithet of contempt. From this sad spectacle he turned again to the mountains in the deepest agony. For a moment he felt as though his soul would sink within him. What to do he knew not. His mother, sisters and brother had gone to prison. Many of the converts were there already, and others, like himself, fleeing, pursued by his persecutors. At that instant, when his courage and his faith were severely tested, the 35th and 36th verses of the 8th chapter of Romans came home to his heart, with power. While thinking upon these verses, so peculiarly appropriate to his own case and the state of his brethren, there came into his soul the consolation and the triumph of the persecuted disciples found in the last three verses of the same chapter, 37-39. Now he was prepared for suffering and for death, as the Lord might appoint.

"He continued to elude the soldiers who pursued him until he was almost exhausted for the want of food. The manner in which he was saved from death is worthy of notice. The place in which he had concealed himself was unknown to the christians as well as to the soldiers. There was only one human being that knew where he was, and that was a Roman catholic girl. Her heart was moved with compassion for those suffering christians. She did not dare to tell any one, not even her parents, that she knew where he could be found. But she stealthily took flour from the barrel, when her mother was absent, and baked a cake in the ashes. She then rolled it in her apron, and seizing an opportunity, she ran into the mountains and gave it to him. On this he lived four days. This cake, and this only, with the blessing of God, kept him from starvation and gave him strength to reach the deck of a British vessel. He sailed first to Demarara, then to Trinidad, and finally to this city.

"The reader will naturally inquire after the girl that was the means of

saving his life. The kindness of her heart towards the persecuted could not long be concealed from the spies around her. This kindness betrayed her. She was suspected of heresy and was obliged to flee for her life. She chose affliction with the people of God, rather than the quiet and pleasures of home. She escaped from those who sought her life, to a vessel in the harbor, and sailed for St. Vincent. There she was seized with fever and soon found a grave on the island.

"The mother, the woman who lived with her, and a sister and brother-in-law of this persecuted brother, who, with about twenty others, were arrested at the same time, were put on board of the Portuguese frigate *Diana*, the largest frigate in the Portuguese navy. The officers at first pretended that the prisoners were all to be taken to Lisbon to be tried for heresy; but a few days after this, they were all shut up in the dungeon of Funchal, where they were kept in close confinement about two years.

"In this dungeon the government made no provision for the poor prisoners. Unless fed by the hand of charity they must die by starvation. Had it not been for the kindness of foreign residents, who ministered to their daily necessities, these sufferers would have perished by starvation.

"When about two years had elapsed from the time of their arrest, the above prisoners, with many others, were released, with permission to leave Madeira for the British islands, or perhaps more correctly they would leave on condition they would leave for ever their native island.

"One of the ships freighted with these ex-patriated christians touched at Demarara. Among those who came to the wharf to look at the strangers was the brother whose persecutions we have just narrated, who had made Demarara the place of his solitary residence. To his utter surprise and unspeakable joy, he found on board his mother, his brothers and his sisters, and friends whom he left in the dungeon in Funchal two years before. Of the unutterable emotions produced

by such an unexpected and joyful meeting, in circumstances so rare and thrilling, we may imagine, but it is idle to attempt a description. Such a re-union of friends after such a separation symbolizes the re-union of the people of God in heaven, or more closely resembles it than any event which we have ever witnessed.

UNION OF THE SOCIETIES.

Arrangements previously announced for the Union of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, have been consummated.

The following Constitution, prepared by a Committee of the three Societies, having been agreed to by the Societies at their respective Anniversary meetings, was finally adopted at a joint meeting on Thursday evening May 10th, 1849.

PREAMBLE.

Whereas, there have been formed in this country at different times, three Societies: The American Protestant, The Foreign Evangelical, and The Christian Alliance; all having in view substantially the same great work, viz: the diffusion of Evangelical Truth wherever corrupted forms of Christianity exist, at home or abroad. And, whereas it is deemed practicable to merge these Societies into *One Association*, which shall prosecute the several objects, thus diminishing the number of appeals to the churches, as well as the expense in labor for the objects contemplated, it is deemed expedient that a new organization be formed, which shall undertake the work, and assume the responsibilities of the above named Societies, and conduct its affairs according to the following

CONSTITUTION.

This Society shall be known by the name of **THE AMERICAN AND FOREIGN CHRISTIAN UNION.**

ARTICLE II.

The object of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.

Any person contributing three dollars a year, shall be a member of the Society; a contribution of thirty dollars at one time shall constitute a Member for Life; and the donation of one hundred dollars shall constitute a Director for Life. All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors and participating in their deliberations and discussions.

ARTICLE IV.

The control and disposal of the funds, property, and estate of the Society shall be vested in a Board of 32 Directors, (one-half, at least, of whom shall be laymen, and 18, at least, of whom shall reside in the city of New-York and its vicinity,) who shall be chosen by the Society at its annual meeting; and in default of an election, the Directors last chosen shall hold their office until others are elected;

eight of whom shall constitute a quorum for the transaction of business at any meeting regularly convened. The Board shall be divided into four classes, of eight members each, one of which shall go out at the end of each year, but shall be re-eligible. The Board shall be chosen from the several evangelic denominations; but no more than one-fourth part from any one denomination. The Board shall fill all vacancies that may occur in their own body appoint a President, Vice-Presidents, a Treasurer, and Secretaries for the Home and Foreign Departments, and such other officers, and such committees as the interests of the Society may require. The President, Vice-Presidents, Treasurer, and Secretaries shall be, ex-officio, members of the Board.

ARTICLE V.

The Board shall annually elect an Executive Committee of nine members. The President, 1st. Vice-President, and Treasurer shall be, ex-officio, members of this committee, and five shall constitute a quorum for the transaction of business. The Executive Committee shall be charged with the business of the Society at home and abroad, shall form their own by-laws, and keep regular minutes of their transactions, and prepare an annual report of their proceedings, to be submitted to the Society, under the direction of the Board, and also report to the Board at their regular meetings, as often as required.

ARTICLE VI.

The Board shall meet at least once in three months, form their own rules for the transaction of business, and, when necessary, convene the Society. They shall take such security of the Treasurer as shall be deemed proper, employ such means for the accomplish-

ment of the objects of the Society as occasions and exigencies may require, and keep regular minutes of their proceedings.

ARTICLE VII.

The Annual Meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE VIII.

The Board of Directors shall meet within fifteen days after the annual meeting of the Society, for the election of their officers and the appointment of the committees.

ARTICLE IX.

The Board of Directors may admit as an Auxiliary, any Society organized to labor in the same fields, and according to the same principles, and upon the same plans proposed by this Society.

ARTICLE X.

No alteration shall be made in this Constitution, except by the Society at an annual meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

This Constitution, it will be seen, is designed to provide for the efficient prosecution of the work in which the Societies here united were engaged, in such a manner that the friends and supporters of each may regard its identity as preserved in the new organization. There are two Departments created, each having its distinct Secretary, field and duties—the Home and the Foreign. These Departments must necessarily be, to a great extent, a

distinct and separate in their business and their objects, as if no union had ever taken place. There is to be no sacrifice of the scope or aim of either society. As heretofore, the Protestant Society has been exclusively engaged in prosecuting its work among our home population; and the Foreign Evangelical Society has been exclusively engaged in labors abroad; the labors of each society will continue to be prosecuted as formerly, the Home Department taking the work of the Protestant Society, and the Foreign Department that of the Foreign Evangelical Society; while the object of the Christian Alliance to diffuse the principles of "civil and religious liberty throughout the world," will be sedulously pursued by both departments, each in its appropriate field. The only changes effected by the union of the Societies are the following:

1. A change of name—the title of "American and Foreign Christian Union" being substituted for the name of each of the societies here combined.—This change, however, makes no change in the character, object or management of the work of either society.
2. The substitution of one Treasurer and of one Treasury for two. Hereafter, all the moneys contributed by the benevolent in this country for the great work of evangelizing the Papal world, may make one fund, to be placed in the care of one treasurer. From it, the resources for carrying on this work, either among the Papal population in our own country, or in foreign lands, will be taken in such proportions as the wants of the respective fields shall demand; and this question is to be decided by the Board of Directors, or Executive Committee of the whole society, in view of all parts of the case.
3. There will be but one office; one address; one relation of the soci-

ety to the public; one presentation to the churches of the cause of Christian effort for the conversion of Romanists. Collections have hitherto been taken up for each society, in many of our churches; hereafter, the agents and other laborers of the society will present the united claims of both departments at once, and but one collection will be taken.

4. There will be but one Board of Directors. The joint business of the societies, as they have hitherto operated, will be conducted by a Board of Directors chosen from the friends and various officers of each. This Board will have the care of the interests and duties heretofore belonging to the several societies.

On the other hand, let it be remembered that the union makes no change in the character, objects, or business of either society.

1. There will be still two secretaries, each fulfilling the duties, in all particulars, heretofore devolving respectively upon the secretaries of the Societies. Each department will be as distinct in its sphere of duties, its business, its correspondence, its labors, its missionaries and colporteurs, as the societies have ever been. The missionaries, colporteurs and chaplains of the Foreign Evangelical Society will hold the same relations to the secretary of the Foreign Department as they now do to the secretary of that society. The missionaries and other laborers of the American Protestant Society will retain the same connection with the Home department of the new society as they have hitherto had to the society itself. Their correspondence will be conducted by the same secretary; their duties and labors will remain unchanged.
2. The publications of the society may be expected to be continued essentially as they have been. The Home Department will conduct the American

fears of a coming world, the dread these conscious guilt excites. Until these are allayed, no intellectual demonstration, however convincing, will have much effect. Our efforts for the conversion of Papists should be made with this principle in view.

If Protestantism comes before the mind of the Romanist in its true light, as the great salvation, and God's method of reconciliation and pardon, there is every reason, both of experience and analogy, to expect its success. Simple truth, appealing to the conscience and reason, is new to the Papist. Popery has nothing of this kind. She has no sound argument for the reason of her subjects, no clear, simple truth to quiet and soothe the heart. Popery does not undertake to appease man's conscience by an intelligible plan of salvation which commands itself to his judgment. She knows that men have fears because they have sinned; and she undertakes to allay those fears by a system of forms, and rites and penances which impose upon the imagination and appeal to the superstitious feelings. She preaches no Christ, as an all-sufficient atonement which satisfies the law and honors God. She offers no assurance from God's word of pardon and sanctification. But she builds dark and imposing cathedrals, where she celebrates a pompous and overpowering service, subordinating all the influences of music, painting, sculpture, and architecture, in the esteem of the Romanists, to a mere ceremony, necessary to be performed to appease an angry Divinity—not the sincere intelligent worship of a benevolent God.

And so it is with all parts of Protestant faith and worship. It is new to the Romanist. It has an object and a meaning not contemplated by any thing he is familiar with. It lacks the pomp and display of the service he is accustomed to; but that is in its favor. In

the absence of the form, he perceives the substance, and is overpowered with it. We have known a Papist servant affected to tears by the simple sincere prayer of Protestant family worship. The humble approach of the soul to God, without the intervention of the priest, or the use of form or display, was a thing so novel yet so imposing, that the heart was overstruck. The pathos and feeling elicited in the act of devout worship reached the sensibilities of the soul, and awoke a class of feelings which were as new as they were powerful. A similar effect has been produced by a simple hearing of the truth preached with Protestant plainness and meaning.

With all its pomp and ceremony, Popery has but very little to do with religious truth. Her priests not preaching; she does not rely upon the power of the truth, as it is in Jesus. The pulpit in a Roman church is usually on one side, quite a subordinate and secondary thing. The time devoted to expounding God's word, and proclaiming the truth, is comparatively trifling. Ceremony, the altar, the priest with his gorgeous vestments, the form of worship, is the grand thing. Display is the chief matter of attention and interest. Truth, therefore, is a thing the Papist is but little accustomed to; and where it reaches him, it has the power and freshness of novelty. It sets him to thinking. He begins, under its influence, to ascertain his real situation and character; and conviction for sin will not be an unatural result.

Prayer for Romanists, and proclaiming the truth to Romanists, are our grand source of power. Here we meet on new ground, and assault them at a point where popery furnishes them no shield. Superstition, habit, fear, prestige, have but little power against the shafts of truth. When protestants make use of these weapons solely, and

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rely upon the native power of truth, they will find Romanists as accessible, and as easily to be convinced, and brought to Christ, as any other class. The sentiment of the christian church ought to be, that Papists are sinners before God, exposed to eternal wrath, and to be saved only by repentance and faith in Christ. If there could be felt the deep anxiety which prevails in a genuine revival of religion; if christians looked upon Papists as those whom the truth could reach and could save, we might expect a work of grace among our thronging population, such as the world has not yet seen. Wherever our missionaries have gone forth with this spirit, and sought to reach the conscience of Romanists, without exciting their passions, or alarming their superstition, they have found a success which has astonished them. This is the attitude which we long to see the church assume; and we believe, with a daily increasing conviction, that the success of Protestantism and the downfall of Popery are to be achieved by this means. The day that witnesses the church deeply and anxiously waiting on God for the conversion of this class of our fellow men, will witness the fulfillment of the most cheering prophecies respecting the fate of the man of sin.

Silence of the Press respecting the Portuguese.

There has been exhibiting in the midst of us, for several months past, one of the most remarkable spectacles of modern times—a spectacle of persecution, for righteousness' sake, which partakes so much of the intolerance and cruelty of the dark ages, and which has exemplified, in the case of the sufferers, such heroic fortitude and endurance, that it seems almost impossible that it should have occurred in the nine-

teenth century. We refer, of course, to the persecutions of the Portuguese, who have fled from the tyranny and cruelty of Papal priests to this country, and whose story has been told in our ears. On the score of mere humanity, such an amount of suffering and hardship, it would be supposed, would excite universal sympathy. The spectacle of the innocent suffering wrong and outrage at the hands of the violent is one that has always excited the strongest emotions. And when it is considered that all this suffering has been endured for the sake of religious opinions—that the sufferers were guilty of no crime against the laws of God or of society—that, so far from injuring any one, they exhibited the holiest lives, the kindest feelings and the most quiet and law-abiding spirit; that they are not enemies of their country, and sought no interference with the government or order of their native land; that they were, most of them, men and women of great respectability and the best character, and possessed of wealth and standing in the community; that they did nothing to provoke their wrongs, but quietly and unobtrusively exercised one of the dearest rights of humanity; it would seem, when all the circumstances of their outrage are considered, that, if ever a case of human wrong was entitled to sympathy and condoleance, this should not be overlooked. These Portuguese have endured, in defence of a great principle—the right to read the word of God. It is a principle for which many a martyr has died—whose memory the world venerates, and whose fortitude generations have adhered. In this country, particularly, there seems to be every reason to suppose that the most cordial and universal sympathy would be felt. Our institutions recognize this right, for defence of which these poor Portuguese have suffered, as one of the fundamen-

lul prerogatives of citizenship. It is a right we all enjoy without molestation, and for which we would contend with earnestness. It is one, the preciousness of which, in our own estimation, should make us appreciate the efforts of others to obtain it.

Yet, what has been the reception which the few of the number of these persecuted ones who have reached our shores has met? Meetings have been held in their behalf, at which the thrilling narrative of their wrongs has been recited, yet scarcely an echo of that story has been sounded through the press! The story of the real or supposed wrongs of Irishmen, waffled across the waters, arouses public feeling, and absorbs the press; but no sympathy have these meek, uncomplaining sufferers for 'righteousness' sake.— Scarcely a record of their arrival, much less any just vindication of their rights, has appeared in our leading secular journals. In some cases this silence may be the result of indifference; but in others we know it proceeds from a worse cause. A notice was sent to a leading paper in one of our cities, advertising a meeting in behalf of the Portuguese exiles, who had been driven from Madeira by Papal persecution. The editor refused to suffer its insertion until the offensive word 'Papal' was stricken out. Here is revealed the secret of the silence on this subject. An honest, full exposure of the wrongs these persecuted men and women have endured would tell so powerfully the true tale respecting Popery—would disclose so irresistibly its real nature and tendency—that it must not be made. The wrath of bishops and priests would be the inevitable consequence; and to propitiate this class of men, and secure, for political purposes, the vast influence they wield, the eyes and ears of journalists must

be shut. It will not do to suffer these thrilling facts to come before the public. Popery must be fabled, caressed, and be tenderly treated; the stern truth of history must, therefore, be suppressed.

We would not be uncharitable; but we think the candid observer will find it difficult to look at these facts, and other facts of similar import constantly occurring, and resist the impression that the secular press of this country is largely under the influence of Romanists. Some journals scarcely make a secret of their subservency, and the constant deference which most of them are accustomed to pay, shows the awe they stand in toward that prodigious and unprincipled power. There is a tenderness in treating of catholic wrongs and misdeeds which Protestant wrong does never experience. If these Portuguese sufferers had been the victims of some Protestant oppression, how would the hand have rung with the notes of indignation! If an exasperated mob, incensed at the story of repeated wrongs and foul abuse, gather together and burn down a convent these same papers never forget to ring their changes upon Protestant intolerance. All this is well enough; the press, which is the organ of liberty, cannot be too jealous of the sacred rights of conscience and worship. But it should be impartial. The rights of Protestants are worth no less than those of Papists, and should be as jealously guarded by the conductors of the press.

The influence of Popery upon the American press is a vital and most fruitful subject. We have not now the time or intention to examine it. But we must say, that of all the stenchy and deadly influences which that vicious system exerts upon us, this is one which ought to be most zealously watched and most energetically resisted.

(Concluded from page 376 of our last number.)
Letter from the Society in Paris for the General Interests of French Protestantism.

7^o Cor. Soc. of the American Protestant Society.

3. The rights of the Protestant minority in PUBLIC INSTITUTIONS had neither been stated nor defended. We have investigated them, claimed them, and our gracious God has designed often to bless our efforts. We have obtained the introduction of Protestant worship in the Isle of St. Martin, in which the greater number of both whites and blacks do not belong to the Romanish Church. We hope this may be the commencement of a Protestant mission to embrace all our Antilles.

Schools have received our attention. Sometimes the administration forbade the introduction of the Bible. Sometimes it expelled from France a foreign school master, guilty of evangelical proselytism. The situation of Protestants in the civil hospitals has been an object of numerous efforts. Their situation in the military hospitals was such that we were forced to solicit a formal vote in the Chamber of Deputies. This vote was in our favor.

I should fear being tedious, were I to repeat in detail what we have done to ameliorate the religious condition of the Protestants in the hulks and prisons. Our efforts will be as necessary in future as they have been hitherto, if we may judge from the recent measure, which, by suppressing the Protestant chaplain of the Melun prison, has rendered the energetic intervention of our Society indispensable.

4. I may be permitted, in conclusion, to point out to your christian regard the works that we have accomplished.

I am tempted to bring forward as one of them the communications that we have begun to establish between ourselves and foreign churches. Our isolation has ceased. We have entered into communication, at one time with the Moravians, whose character was blackened by the French press; at another time with the American Missionary Society, whose African stations

were threatened and calumniated; at another time with the free church of the Canton de Vaud, to whom we were the first to show fraternal sympathy. Struck with the spiritual abandonment of the higher classes of society, whom common methods of evangelization do not reach, we have sent a considerable number of works, selected from our best religious literature, to political men, artists, literary men, and priests.

Eye-witnesses also of the no less deplorable abandonment in which we left those young men, both Frenchmen and foreigners, who come to Paris to attend the courses of lectures in the superior schools, we founded for them a home, where they are sure of finding a home, christian affection, and family worship. Under the excellent direction of Monsieur and Madame Armand-Du-Lille, it has brought fruits for which we are not the only ones to bless the Author of every good and perfect gift. Already our first establishment was full, the opening of a second was to follow, and was on the eve of accomplishment when the revolution of February imposed a heavy trial upon us. The afflicted families withdrew their children from Paris. Far from being now able to open new homes, we see the first remain half empty. Hence results an increase in our deficit, and many heart-trials that our brethren will understand.

Finally, the principal establishment of the Society is the evangelistical colony of Sainte-Foy, destined for young Protestant prisoners, the health of whose souls and bodies used to pine away in the common jails. It at first received fifteen; these were all that an official investigation had discovered during the first year in the penal prisons of France! Nevertheless, the colony responds to so real a want that the mere fact of its existence has put an end to the falsehood by which Protestant children passed for Roman Catholics; the number of our colony consequently increased successively to 30, 40, 50, and at length to 60. Placed under the paternal and Christian authority of a clever director, M. le Pasteur

or ten who came, instigated by the priests, to make a disturbance, in which they were but partially successful. A mob was, consequently, organized, but was prevented from accomplishing its designs by the police. Four of the ringleaders were arrested and fined. From that time the progress of the cause has been onward. Mr. G. continued to preach two or three times each Sabbath, to audiences of two or three hundred; and sometimes they amounted to as many as four hundred. About seventy or eighty heads of families had renounced Popery, and professed to embrace the truth as taught in the Bible; and of these many gave satisfactory evidences of conversion.

A church had been organized, and almost every Sabbath individuals came forward and put down their names to an act of secession from the Church of Rome, and adopting articles of evangelical belief. A Sabbath-school, numbering about 80 pupils, mostly adults, nearly all of whom were Roman Catholics last August, had been formed. So anxious are they to understand the Word of God, that there are those who, after their day's labor, take the Bible and read it until nine, ten, or even eleven and twelve o'clock at night.

In February the Board thought it advisable to remove Mr. G. to another field of labor. He was sent to Buffalo. The largest hall in that city was procured, and hand-bills were issued announcing that he would preach on the subject of the Holy Apostolical Church, as it was, as it is, and as it should be. This hall, which will hold 700 people, was filled to overflowing half an hour before the time of service, so that the preacher could with difficulty make his way through the crowd. Of the audience four-fifths were Romanists. No disturbance was attempted. At the close of the service some twenty-five or thirty of them came to the preacher,

saying, "Dear sir, this is what we want.

At our church half the time is spent in grinding the organ, (this was their own phrase) and the other half is taken up with service in a language which we don't understand." The hall in which the meetings were held was soon found too small; many German Catholics were unable to gain admittance. Just at this time a church was providentially vacated, which was procured for these meetings. This church, when closely packed, will contain 1000 people. Each Lord's day, previous to the last—of which the speaker had no intelligence—that church was crowded, morning and evening. The anxiety was intense among the Papists of Buffalo to become acquainted with the principles of Protestants and with the doctrines of the Bible. They had tasted the sweets of liberty and truth, and their priests could not prevent them from listening. Four or five Sabbaths ago a hand-bill was circulated in the Roman Church, warning the people, on pain of excommunication, not to go and hear Mr. G. The result of this was, that hundreds who were not aware of the fact of his preaching, were induced to attend. Four weeks ago a Sabbath-school was organized. The first Sabbath the attendance was about 100; the second Sabbath there were nearly 300. The attendance on the third Sabbath was variously estimated at from 300 to 700. Thus we see that Roman Catholics can be reached, and seeing this, how can we avoid saying Aye, to the resolution.

The resolution was adopted.

A letter was announced from Rev. Mr. Lowmbury, of the Episcopal church, Troy, N. Y. apologizing for his not appearing to advocate the claims of the Home field of labor for the conversion of Roman Catholics. This, he kindly said, he had confidentially

expected to do, till the day before, when he was suddenly prostrated by sickness.

The Portuguese present then sang a hymn composed by Dr. Kelsey; and the benediction was pronounced.

After the Anniversary services of the American Protestant Society, the members of that Society and those of the Christian Alliance and the Foreign Evangelical Society convened, agreeably to arrangements previously made by these several organizations.

Rev. Thomas De Witt, D. D. was called to the chair, and Rev. W. Thompson appointed Secretary.

The Constitution agreed upon by a committee of the three societies above named, was read, deliberately considered and adopted. It will be found on previous pages of this number of our Magazine.

After the adoption of their Constitution, the American and Foreign Christian Union elected a Board of thirty-two Directors, whose names will be given in a subsequent number.

The Board met on the 17th instant, and elected the following officers, viz. Rev. Thomas De Witt, D. D.

President.

William B. Crosby, Esq.

1st. Vice-President.

Rev. Robert Baird, D. D.

Foreign Secretary.

Rev. Herman Norton,

Home Secretary.

Mortimer De Motte, Esq.

Treasurer.

New Arrival of Portuguese Exiles.

Since our last number was issued the schooner Mary Patton, Captain Sterling, arrived at this port, from the Island of Trinidad, with fifty-four

the Madeira Exiles. Several of these persons are near kindred of individuals and families in the company previously here. Their meeting was truly joyous, though they deeply feel the loss of their devoted pastor, Mr. De Silva, as do those whom they have left at Trinidad. The new comers appear to possess the same spirit with their predecessors, in reaching this country. They speak affectingly of their grateful anticipation of meeting, at length, in some portion of this favored land, the whole company of six hundred, (constituting the Church of the Exiles, organized at Trinidad,) "except those whom the Lord has pleased to take to heaven."

Captain Sterling came to the office, soon after his arrival in port, to announce, as he said, by their request, that he had brought over fifty-four of the Portuguese Refugees from Papal persecution in Madeira, who wished to put themselves under the care and protection of the American Protestant Society.

After delivering his message, he said, "Before I go, I must say, that I never saw folks like them before; they are just the best people that I ever know!" He bore further and more definite testimony to the same purpose.

Their cheerful, earnest and constant piety appeared deeply to have affected him. An agent of the Society, who boarded the schooner the same afternoon, as she lay at anchor off Whitehall, found the same impression on the mind of the second officer and the other hardy mariners.

It will be gratifying to many of our friends to know that Mr. and Mrs. Alves, with three children, are of this party. Mrs. Alves will be recollected as the early Christian heroine of the three years of dreadful persecution in Madeira. She had three children previously here.

Terrible Revelations of Popery at Rome.

Since the flight of the Pope, and the formation of a republican government at Rome, popular curiosity and the exigencies of the state have combined to throw open some of the secret prisons which abound in that city. The consequence has been that revelations of the horrors and cruelty of Popery, as now existing and practised, have been made, which ought to shock the world. If any demonstration were needed to identify the Popery of the present day, with the monstrous system of cruelty and carnage of former ages, we should suppose it would now be supplied. The London and Paris journals have contained notices of these discoveries at Rome; but we have nowhere seen a more calm, succinct and connected account than that furnished by a correspondent of the New York Tribune, at Rome, and published in that paper on the 16th of May. Its authenticity can hardly be questioned, appearing in a paper than which none are more careful to guard against anything offensive to Popery. We need not bespeak for the latter the attention of our readers.

Rome, April 4, 1849.

On Sunday last the palace of the Inquisition was thrown open to the public after some days devoted to an inventory of its contents, and investigations which resulted in the discovery of some relics of the diabolical practices with which this tribunal has been associated. Curiosity had been whetted by the accounts which appeared from time to time, of prisoners, bones and tortures, and more recently by the proclamation announcing that the building would be opened, which spoke of "horrid prisons, skeletons and instruments of torture."

The people poured into it in crowds. Everybody was there—ragged, cadaverous old men, who looked as if they

fresh young girls, with their misallied, who had perhaps half an hour before been hissing reverently to a mass from the lips of some priest who might have had his share in the deeds they were shuddering over—strangers with their eyes stretched, and ready for the most fearful sights. They were below and above, in the vaults and the garrets, running through long suits of rooms—passages which led to nothing—peeping into coal closets and the mouth of some old drain, and turning away with a disappointed look and the exclamation "non c'è niente" ("there's nothing there.")

I went with the crowd and at first I could not avoid a feeling of disappointment, and thought that the government had wisely chosen the 1st of April to expose the horrors of the Inquisition; but convinced that there must be something to see, I kept up my search. I found my way at last into a quiet garden with a bubbling fountain in the centre, which seemed the very spot for sacred meditation; but around the garden was a low building with grated windows. The rough walls of the rooms within were covered with inscriptions marked with a bit of charcoal—some ascriptions of praise—some bitter and complaining. In one I read, "Let us pray to God that the good people may have pity." In another, "Take away oppression, O God." "Too long have I been confined here at the expense of calumniators without admission to the sacraments." "*How much here I suffered here!*" Here beneath a death's head and cross-bones was written "*O mortal pain!*" Scipio Giacomini—eight years have I been imprisoned here." There was one short but expressive sentence in the English language, "Is this the Christian faith?" In one prison a heavy trap-door was lifted from a dark opening, exposing a deep black vault; below in a corner lay a mass of bed-clothes and tattered garments, among which I recognized a worn dirty straw-waiver, apparently intended for a female. In several of the rooms were pipes, through which, probably, food was given to the wretched inmates.

dense crowd was assembled around the entrance to another vault which seemed to pass beneath the whole palace. I made my way through the mass and down the rough steps, and recognized by the light of the torches upon the walls, heaps of human bones scattered over the floor. Others were protruding from the wall of earth at the side, yet untouched, and although it was difficult to distinguish in this confused mass sex, age, or even the different parts of the body, one at least seemed to be that of a female—and the seventeen thigh bones which might be counted here and there, told the story of nine poor victims.

The expectations are yet unfinished, and it is not easy to conjecture how much the number may be increased. But even these few relics afford room for the darkest suspicions. How many years have passed since these vaults received their last victims? Did he waste away slowly under torture and starvation, or did the holy fathers, more merciful than usual, give him the blessing of sudden death? But these are conjectures without limit. It is difficult to account for the presence of these relics upon any supposition favorable to the Holy Office. They are found imbedded in the earth filling the brick arches which form the foundation of the building, and must therefore have been placed there since its construction—a fact inconsistent with the supposition that they belonged to an ancient cemetery on this spot, if any existed—and it is but too clear from the appearance of the bones that their possessors were born long since the erection of the building. Perhaps the unfortunate man, who was found in her cell, when recent events threw open the doors of the palace, might tell us something that would aid in explaining these discoveries. It is difficult to believe that the present century can have witnessed any of the enormities for which this dreadful tribunal has become proverbial. But whether the practices thus revealed date from the last century or the last year, they afford another example of the horrors of religious persecution.

and confirm my desire for the downfall of a creed which still clings to the principles which authorized, and occasioned the establishment of this detestable institution. It is said that in the convent of the *Arn Caeli*, a Spanish monk was found who had been imprisoned there for twenty-five years. When taken from his cell, the poor man was almost blinded by the glare of day which now visited his eyes the first time for a quarter of a century. It is hardly necessary to speak of his surprise on learning that he was set free by the authority of a Roman Republic. "Can such things be, without our special wonder?" It were natural to believe that these stories are got up for the occasion, but some things I have seen, and others I tell as they were told to me.

A crowd gathered upon the Corso in the evening, and a strong disposition was manifested to destroy the palace of the Inquisition—whether the meeting had any other purpose I do not know—but when I entered the street I found them shouting, "*To the Inquisition! To the Inquisition!*" with an occasional cry "*morie ai Veri!*"—"death to the Blacks!" (The Blacks, it must be understood, is the cant term for the anti-Republican or Papal party—so called probably from the sombre dress of the priests.) But there were cooler heads among them, who, taking advantage of the enthusiasm of the people in favor of war, proposed that they should proceed to the residence of Manzini and demand arms and the immediate action of the Assembly to prepare for the contest. It really seemed as if two thousand years had rolled back again, when I heard a Roman crowd shouting for war, and eloquent speakers addressing them with the very title that Cicero and Brutus had used, "*Romanis!*" for whatever the Italians may lack in action, they are not wanting in eloquence.

Example of the Portuguese.

A young correspondent, and friend of the Society, lately received a copy

of the life of Da Silva, and sends us the following letter, enclosing a remittance, which discloses the effect the holy example of our Portuguese brothers had excited. We have occasion to know that others have been similarly moved by the touching story of their wrongs and their Christian patience.

A few days after sending you the \$3, I settled with my employer (being a clerk) for the services of the year then just expired. And as he gave me more than I asked, or expected, I thought it no more than right to devote a portion of it to the Lord, for the good of his poor children, so I enclosed ten dollars to be appropriated as the other, viz. for the Portuguese exiles. I do not say, positively, that I received more, because of the small donation I made a short time previously; but I do say, that having received I feel it my duty to give. I have felt quite a degree of interest in the welfare of the Portuguese exiles, and shall rejoice when they are well settled, and have full liberty to worship God according to the dictates of their consciences, and without the fear of man. I thank you for sending me the little history of their Pastor. He was a holy man, gave up all for Christ, and is now, without doubt, reaping a rich reward for all his labors, and sorrows, and persecutions. God needs, so to speak, as he makes men his instruments, more such men to work for him in the upbuilding of his kingdom. It were well, if we all, who profess to be the servants of God, would follow the example of this holy man in his willingness to give up all to labor only for Christ.

A Noble Example.

Rev. H. Norton, Cor. Sec. A. P. S.

You have recently acknowledged the receipt of \$10 00 as balance of a

Life Directorship, (over \$50 00 in all) for Rev. Thomas Wilson, Pastor of the Congregational Church and Society, Palmer Depot, Massachusetts, secured to him by his people.

This donation was the first Missionary offering made by that Church and Society after their organization, numbering, originally, 47 members, and, at the time of the donation, 80; having also an average attendance on the Sabbath of about 250. Under such circumstances, the offering of this people reflects equal credit upon their most excellent Pastor, the Church and the place; which, by the way, is one of the most enterprising and thriving villages in the state. N. D.

Proposed Restoration of the Pope.

It seems that we are on the eve of seeing the Pope led back in triumph to Rome, by the combined arms of Republican France and monarchical Austria. The National Assembly, by a majority of an hundred and twelve, resolved on intervention; an extraordinary credit of upwards of a million of francs has been granted, to maintain on a war-footing, during three months) the corps which are to form the expedition; and General Oudinot, who is to command, has left Paris on his mission. After so many delays, one is rather surprised to see France rushing, at last, with so great precipitation, to the aid of Pius. But the matter is easily explained. Austria, instead of giving time to the triumvirate at Rome to negotiate the matter with the Pope, as it was expected she would, has pushed forward her legions on Rome; and had France delayed, the Pope would have been restored without her having shared in the honor of contributing to his restoration. A general election is approaching, and she

finds it necessary to propitiate the clerical party in France. Accordingly, she pursues now the same tactics which Cavanagh did before, the Presidential contest. The speech of the French Prime Minister, in urging his proposal on the Assembly, was obscure and ambiguous, and, doubtless, designedly so. It were better, Odillon Barrot hinted, for Italy herself, if the Pope was to be restored, that France should bear a part in the proceedings. If Austria alone should restore him, she would set up the old absolute régime of the Pope; and France steps, in for the benevolent purpose, so M. Barrot wished to have it believed, of modifying the designs of Austria, by stipulating for the constitutional Government of the Romans, and providing facilities for that legitimate progress which Italy is entitled to make. These references, if they have any meaning, can be interpreted only of the separation between the temporal and spiritual power of the Pope, and the creation of a lay Government at Rome.

But we question whether they had any other object than simply to propitiate the Mountain. We have no faith in French statesmen, nor, indeed, in any statement, when their politics concern the Pope. The Governments of Europe have drunk too deeply of the cup of Rome's enchantments to have yet become sober. We must wait till their senses return before they can take an honest or straightforward course in this matter. If Pius is to be restored, we prefer that he be brought back with all his old prerogatives and powers, that he return as the infallible head, the Vicar of God, the possessor of all human and Divine authority. Pius has not abated an inch of his pretensions; he has not renounced one claim which the haughty Hildebrand advanced; and, therefore, let him by all means have full scope to carry out his lofty

pretensions when he returns to his capital; and if so, we are persuaded that in the present state of the nations of Italy and of Europe, his reign will come the sooner to an end.

The Home for the Portuguese.

Where is it?—When will it be reached? When we made up the last number of the *Protestant*, we expected the departure, within a week, of the interesting company of the Portuguese Refugees, who were then in this city. A home for them and their brethren in Trinidad had been provided for, in the State of Illinois, and the arrangements definitely made for planting the whole colony, embracing upward of one hundred and thirty families—six hundred souls—in a location which seemed desirable for them, and favorable to the attainment of good results from their example and influence on the country. The only contingency pertaining to the arrangement, so far as we could see, related to a question of time, and that for only a few days, viz.—If they depart now, will they find the undertaken arrangements for habitations, &c. so far completed as to make it safe, with respect to their health and facilities for labor and living? To this question we were in daily expectation of an affirmative answer from Illinois. Just at this juncture we were exceedingly tried by an intimation, from parties to the arrangement in this city, who had undertaken to give employment to the Portuguese, and furnish them with tenements in their new home, that they were utterly unable to meet those arrangements; and that, consequently, it would be necessary to delay, for a few days, the departure of the Portuguese, till some questions were settled, or some points adjusted. In the meantime our ex-

pected information from our friend in Illinois did not arrive till after our usual time of going to press with this number. Then we learned from him three things: first, that he was exceedingly tried, as well as ourselves, and disappointed by the failure, or misunderstanding, above adverted to; second, to our surprise, that he had expected us to send on the Portuguese who were here, and to order those from Trinidad to go by way of New Orleans, without waiting to hear from him; and thirdly, to our grief, that he was now sick, and should be unable to give attention to making arrangements for them, &c.

Amid our feelings of disappointment, because of this delay, we have, however, seen some reasons to inquire whether, so far as the result to our Portuguese friends was concerned, it should not be regarded as a kindness in Providence? Had they gone at the time proposed, they would, as subsequent intelligence shows, have encountered the cholera on a large part of their route; and most likely those from Trinidad, landing at New Orleans, would, a large portion of them, have fallen a prey to the disease in their course up the Mississippi.

In answer to the questions at the head of this article, we can now only say—We are using all diligence to learn, in view of all the circumstances which we can ascertain, whether we may yet secure for them the home formerly depended on in Illinois; or whether we had better secure such home for them elsewhere—some favorable positions for which are under consideration.

When these questions are decided—which will be as soon as a sound discretion will warrant, (and we are most anxious that it should be very soon)—we know of nothing to prevent the location of these beloved strangers

in their permanent home as fast as their Christian friends in this country shall furnish the means. Those now here, including the new arrival of fifty-four persons, would proceed immediately, and the others as fast as we could economically bring them to this country.

N. B.—A TELEGRAPHIC DISPATCH, from Illinois, received after our Magazine was made up, informs us that "a letter from the churches in Jacksonville, respecting the location of the Portuguese, is on its way by mail" to us. On its reception, the question on that subject will probably be promptly decided.

Statement of the Press.

An article on this subject, on another page, bears justly on the general course of the political press. It was intended, however, to be accompanied by a statement, that to this course there are a very few honorable exceptions. This statement is due to those conductors of the newspaper press who are neither afraid to express their sympathy for the persecuted, nor to call by their right name the objects of the facts which state them in the face in their daily search for the news of the time in which they live.

It may, also, with equal truthfulness, be said that some measure of the censure in the article referred to belongs to a portion of the professing religious press. From all that appears in their columns, it might be supposed that some editors of religious papers were not aware of the existence of the Portuguese exiles, or of the cruel extortion and bloody persecution to which they have been subjected for liberty to worship God.

Meetings in behalf of the Portuguese Exiles.

After the meeting in the Broadway Tabernacle, in this city, which was noticed in the *Protestant* for May, successive meetings, on the same behalf, were attended in New-York, Brooklyn, Albany and Troy. The immediate pecuniary results of these meetings, in contributions for the benefit of the exiles, are acknowledged in this number. In addition to this, an impulse was given by these meetings to the benevolent sympathies of the Christian women* of Albany and Troy, which is producing precious fruit. In each of those cities a society is organized, embracing the several denominations, in which a noble work is doing, in procuring garments and materials, for clothing, not only those who have reached this country, but the hundreds in like necessity who are yet to come, to seek among us rest from persecution, and liberty to worship God and read his word. These meetings were attended in the Plymouth Tabernacle, Brooklyn; the Reformed Dutch Church, Lafayette Place, New-York; Berean Baptist Church, New-York; First Presbyterian, Rev. Dr. Sprague's, and Reformed Dutch, Rev. Dr. Kennedy, Albany; and in Rev. Dr. Bennett's and Rev. Dr. Haller's churches, in Troy. Most of them were addressed by Rev. H. Norton and Rev. D. W. Lathrop, who are devoted to the service of the Society. Very impressive addresses were also made in one or other of the meetings by Rev. Dr. DeWitt, of the Reformed Dutch Church, Rev. D. Danbar, of the Baptist Church, New-York; Rev. Dr. Kenney, of the Reformed Dutch Church,

Albany, and Rev. Dr. Haller, of the Presbyterian, and Rev. Mr. Lowmasonry, of the Protestant Episcopal Church, in Troy. The service in the Berean Church, New-York, was principally occupied by Rev. Dr. Dowling, of that church, in a sermon, of great interest and force, in which he had an occasion several of the exiles attended, all these meetings, and participated in the services.

Neither they, nor the large circle who, on these occasions, formed an acquaintance with them, will ever forget the thrilling interest of these meetings. So salutary has been their influence, also, in elevating the tone of piety and quickening Christian sensibility, that we have been strongly urged to visit other and more distant places with some of those now in this country, or with portions of successive companies which may arrive.

Whether this can to any considerable extent be done, may, perhaps, better be decided after a few days, when the pending question of location for the Refugees will be permanently settled.

Missionary Intelligence.

Our HOME WORK.—Deeply interesting details from the missionary field are furnished in the reports which have reached the office during the last month. Most of these are crowded out of this number by the necessity of giving place to other matter. The account of the Anniversary, the union of societies, the new constitutions, &c. are matters about which our readers will want the particular information given in these pages. This pressurized, we shall be able, in succeeding numbers, to bring up the array of

* We use this term intentionally, appropriate to the sentiment of the late J. Q. Adams, in his republicans (and especially in Christian) America, women is decidedly a term of greater worth and dignity than lady.

Record of Facts,

Concerning the Persecutions at Madaira in 1843 and 1846; the flight of a thousand converts to the West India Islands, and the sufferings of those who arrived in the United States; by Rev. HERMAN NORRIS; with a finely engraved likeness of four of the sufferers in the persecution. New-York, American Protestant Society, 150 Nassau-street; stereotyped and printed by D. Fanshew, 1849.

The thrilling facts recorded in this volume of 228 pp. possess a deeper interest than the imaginary scenes, in the high wrought fictions, with which the press is flooding our land.

The work will be a study for the Christian, the patriot, the philanthropist. It will be read also with a lively interest by those who want to live in exciting scenes. And many a one, born and educated in the Roman Catholic communion, will ponder its pages with a *fact* conviction that the Kapany, the same in its persecuting spirit, and, when it has the power, the same in practice as in past ages; is, indeed, the Anti-christ.

Many, as they read these authentic facts, will feel, that in them they hear powerfully seconded, the Divine appeal of still hovering mercy, as well as supreme authority.—"Come out of her my people, that ye be not partakers of her plagues."

If all the sympathising friends in America have expressed in behalf of the persecuted exiles from Madaira, and a thousand times more, back to this hour, no other apparent good result than the production of this book, it had still been a wise, as well as cheap expenditure for the value of its fruits. It is sold at the Depository of the Society, 150 Nassau-street, New-York, at 38 cents single, with usual discount to the trade.

The Emigrant.

This is the title of a weekly paper, of which we have received the first number, to be published simultaneously in New-York and Philadelphia, by the Emigrants' Friend Society of the latter city. Its design appears to be philanthropic, embodying a large amount of matter, of much interest and importance to emigrants to this country from all nations.

We recommend to all concerned in its publication, a careful study of *The Emigrants' Good Samaritan*, published last summer by the American Protestant Society.

Sympathy, Necessity, Duty, A WORD TO THE WISE.

We have repeatedly expressed our gratification at the benevolent sympathies which have moved toward our persecuted Portuguese brethren, in their exile from their country, their cheerful sacrifice of houses and lands, and their separation from friends and kindred, for the sake of Christ, and for freedom to worship God. None who have enjoyed the privilege of an acquaintance with these pious distresses of our land, will ever feel that they have done too much for them.

We would still remind the Christians of our land that there is much more to be done before our duty is discharged to the 1000 or 1200 refugees from Papal persecution in Madaira. We have found it a blessed privilege to be to them the stewards of the bounty of God's stewards. We hope to enjoy this privilege to a still greater extent. At the same time we must notify our friends that the work of home evangelization among the Roman Catholics of our land, the great

work of the Society, has been, and is now embarrassed, and some of our missions have seriously suffered by the diversion of funds to this channel. While we meet the necessities of Christ's poor, by throwing whom upon our sympathies he has richly blessed us, and by the light of whose example of primitive discipleship he is teaching us heavenly lessons, we must prosecute with increasing energy the labor which he is so gloriously succeeding by his Spirit for the conversion of our Roman Catholic population.

RECEIPTS.

On Behalf of the American Protestant Society.

- Marye.—Pennyville, Peter E. Vorse, Esq. to be added to the sum sent for L. M. of Rev. Mr. Stearns 5 00.
New Tamper.—Nelson, through D. S. French, from Dr. Nehemiah Randall, 5 00.—From Mr. Dorpelt W. Degeun, 5 00, and Mrs. Lydia Melville 5 00; this is their second annual payment towards making themselves life members.—Ferson.—Cathman, Col. Dennis Branch 5 00.
Torrance Parker, Chatham, Va. 2 00.
Merricks.—Wassett, John Kiverton, 2 00.—Palinouth, Inquest from the late Thomas Fish by Capt. L. F. Dory 50.—St. Seltaine from Kholia and Sarah Ford, to make Allhand Ford Jr. of East-Bowen a Life Member, 25 00.—Congregation, by Wm. Beekard, a collection in aid of Congregational Society, 10 00.—Bennetstown Congregational Ch. and Society, 13 36.—Studen and Congregational Ch. and Society, 29 66.—Ethiopian Congregational Ch. and Society, 14 02.—Chikham Congregational Church and Society to make Mrs. Emily P. Kimball a L. M. 25 00.—Pewaukee Congregational Church and Society, 25 00.—Pewaukee, let Baptist Ch. and Society, 7 00.—South Fairfield, Miss Mary Fackard, 5 00.—Mrs. Esther P. Conroy 5 00.—West Street, Inaugural Congregational Church and Soc. 17 62.—Chenoye Falls Congl. Ch. and Society 11 65.—Fager Congregational Church, Dr. Clark 10 00.—Spraguel's 1st Congl. Ch. and Society, 31 25.—South Church and Society 25 00, which makes Benson, Hartford a L. M.—North Church and Society 18 00.—Palmer Baptist Congl. Ch. and Society discharged in full, which with previous donations of 75 makes here, Thos. Weston a L. M.—Princeton, Congl. Ch. and Society (in part) from Hunt, 25 Hingham, 10 00.—Oxford 5 00.—From Mrs. H. H. H. 25 00.—Oxford 5 00.—From Mrs. H. H. H. 25 00.—From Henry Adams, a donation of \$20 from William Noyes Babcock, which should have been acknowledged in the Dec. No. above.—From Dr. B. Pike Chase, through James Hutton, Andover, N. H. 3 00, which should have been acknowledged in March No.
Congregational.—West Haven Congl. ch. 73 95.—of which 25 00 to constitute Rev. Dr. Wright a

L. M. and 20 00 by David Smith, Esq. constituting him a L. M.—New Haven, Mr. Usher, 5 00.—West Haven, additional 75 cent. Hartford, members of Central Church 6 00.—Chatham, Rev. Francis A. Hubbard L. M. 25 00.—Wilton, Rev. Fenton Hall by his congregation a L. M. 25 00.—Cornwall, by T. Lovell Hall, a collection in aid of Second Ecol. Society, 11 25.—Lisbon, from Mrs. Betsy A. Kendall, a bequest to make herself a L. M. 17 00.

New-York.—Hopewell Samuel Miller, 1 00.—Watkins, Genl. Fenno Missionary Society, to constitute Rev. Theodore S. Whitcomb L. M. 25 00.—Seneca Falls Bapt. Church, 6 28.—Medina M. E. ch. 13 01.—Presb. and Bapt. Churches to make Rev. Nelson Phipps a L. M. 25 00.—Presb. Ch. R. 60.—York Presb. ch. a balance, 6 50.—Adams, Dutch Presb. ch. 2 00.—Fairport, a Mission Meeting 2 50.—Hudsons Congl. ch. 20 00.—Oaks-Corner Presb. Church 6 25.—Vernon Presb. ch. 11 84.—Albion Presb. ch. 20 18.—Hoglet ch. ch. 7 70.—Rochester M. W. A. second payment for L. M. 5 00.—Long Island, Paterosna Congl. ch. 13 70.—Do. Meth. Ep. ch. 10 87.—Sheller 1st. and 8 00.—Riverhead Congl. ch. 6 48.—Orient Congl. ch. 10 25.—Orient M. E. ch. 75 00.—Greenport Presb. ch. 9 28.—Greenport Bapt. ch. 7 25.—Do. Meth. ch. 75 00.—Congl. ch. 2 50.—Union Pratts 22 28.—Chatham Presb. ch. 15 00.—Catherine 22 28.—Jasper 19 00.—Bating Hollow 75 00.—Jasper Meth. Ep. ch. 35 00.—Northville, 14 05.—Walling River Congl. ch. 11 98.—Port Jefferson 4 70.—Mount Royal 13 54.—Watervorn 5th Presb. ch. Rev. Mr. Stuyves, 15 25.—Kudaki, Rev. Mr. Salomon, 8 50.—Wm. N. Strong, King, Albany, to constitute L. M. 25 00.—1st. Mount Egl. Troy, 10 00.—Rev. C. L. Van Dyke, 10 00, a balance in const. Mrs. Esther G. Brewer, L. M. Northtown, Hater 9. 28.—Y. Mrs. Rhoda Kirshel, Dutchess, N. Y. 10 00.—Mrs. A. Barnell, Cazenovia, 25 00.
New Jersey.—White Horse, Reformed Dutch Church, Rev. G. T. Thomsen, Pastor, in addition 75 cent.—Perth Amboy, Stephen G. Woodbridge, in full of Life Membership, 5 00.
Pennsylvania.—Philadelphia, C. White, pastor of Associate Presb. ch. in Waldport, to constitute him a L. M. 25 00.—From St. L. and E. W. McGuffee, 5 00 in part, to make Mrs. S. L. Jeffries L. M.—Warren, Susan Pease, widow's aid, 2 00.—Christiana, Cornelius 10 00.—Lease Harbord, Jr. in part for Life Membership, 5 00.—Jesse Baker in part for L. M. 5 00.—E. B. Foster in part for L. M. 5 00.—P. German, in part for L. M. 5 00.—Wm. Tenney, in part for L. M. 5 00.—John Come in part for L. M. 5 00.—Ezra Shifer, 25 00.—D. D. for L. M. 25 00.—John McJoyce, D. D. for L. M. 25 00.—Rev. McKean for L. M. 43 00.—Rev. John B. Baker for L. M. 25 00.—Rev. Samuel R. Wylie, D. D. for L. M. 25 00.—Samuel W. Crawford, D. D. for L. M. 25 00.—Rev. George Chandler, L. M. 20 00.
Georgia.—Savannah, by L. M. Preston, Xenia Protestant Society 25 00, a collection.
Alabama.—Wetumpka, Miss Mary A. Lawrence 10 00.
Ohio.—Richfield, Samuel Cox, from Herman Hunter, Secret 12 00, to constitute the first children Life Member, 25 00.—To constitute Mrs. Sophia Harrison L. M. 25 00, by a friend.
Donations for Foreign Missions.
From Mrs. Lucy S. The First, Watertown, Ct. in constitution, Eastern L. M. David L. M. of Am. Prot. Soc. 25 00.—Berkshire, Howard ch. and Sec. from Members, 11 00.—From Mr. Seaver, ch. 25

Another Letter from Dr. KALLEY.

We have received a very interesting letter from Dr. KALLEY, dated Malta, April 12. It is addressed to the Corresponding Secretary of the American Protestant Society, from whom he acknowledges letters, dated Feb. 19 and 23, 1849. We had given him some of the results of our efforts among the Romanists in the United States, but had not stated to him definitely our plans of action. He has, in this letter, given us his own views of the manner in which we should labor for the conversion of Romanists. These are so much in accordance with our own, as all our readers know, that we publish them as confirming our own views. In the case of Dr. Kalley they are the results of experience, and hence the more valuable. They are substantially the instructions given to our Missionaries when they are sent forth to labor. We have ever found that priests, who professed to be converted in a controversy, have not been practical men, and are not fitted for Missionaries. Dr. Kalley says:

"It is a great matter to be able to lay truth before so many Romanists as you mention. I do not know what the plans of the 'American Protestant Society' are, but have long lamented those of other Protestants. I mean, lamented that their operations are so generally confined to attacking the peculiarities of Popery. When a Protestant speaks to a Romanist about images, purgatory, masses and such things, he immediately assumes a hostile attitude, unfavorable to conversion; and even if convinced that the mass is idolatry, purgatory a fancy, and priestly absolution a cheat, that would not save his soul. But let us get the Romanist really to know the grace of the Lord Jesus, the value of his atoning sacri-

fice, and the preciousness of his salvation, and to confide in him as a perfect Saviour, and the man is delivered from eternal death, and made a child of God. He will be taught of God, and prepared for the house of glory. He then occupies an advantageous position from which to examine the doctrines of Rome. What is purgatory, if the blood of Christ cleanses from all sin? What masses, if being justified by faith, we have peace with God already? The glad tidings of free, eternal salvation, are the most efficient weapons for destroying the stronghold of Popery, and while the Romanist does not really believe, he will not dispute the gracious and glorious truths about Jesus—his wisdom, power, love, life, death and resurrection; so that, while we limit our conversation to these, he is not led to assume the place of an opponent, and saving truth may, by God's blessing, be entering into his soul. He may see that Jesus is, indeed, an all-sufficient Saviour, believe in him, and live for ever. Of course, where the object is to exhibit to others what a horrible system Popery is, we must show its Anti-Christian nature, its diabolical spirit, and should expect God's blessing in doing so; but in treating with individual Romanists, it seems better to forget that they are Romanists, and just remember that they are sinners, that require to be convinced of their guilt and danger—to be persuaded of the infinite excellence of the Saviour, Jesus, so as to rely on him truly as alone sufficient, and to be transformed by the spirit and truth of God. I believe it has been very generally found that converted Romanists (especially priests) have disappointed the hopes formed respecting them. I believe the reason to be, that, in dealing with Romanists, the great truths of the Gospel are laid aside, or handled as controversy, instead of Paul's plan

being adopted: 'I determined to know nothing among you, save Jesus Christ and him crucified.' The result is, that when convinced of the follies of Popery, so as to renounce them, they are regarded as sound Christian Protestants; whereas, in reality, they have never felt in their souls what it is to stand as guilty men before a holy God, nor really known the blessedness of the man whose iniquity is forgiven, and whose sin is covered—to whom the Lord imputeth righteousness without works. Without having experience of this it is surely vain to hope that they will be zealous in the cause of Christ, or stand in the evil day, when the Man of Sin shall have power to persecute. I hope that the chief aim of your Society is not to convert Romanists into Protestants, but sinners to God.' Since the date of your letter you would receive fifty pounds, which I desired to be transmitted to your Society on behalf of the Madeira Refugees.

"I enclose a note to the Madeirans generally, and one to Nicolao. Will you have the goodness to forward them? and believe me, very sincerely yours, in the best of bonds,

"ROBERT R. KALLEY."

THE WORK IN MADEIRA.

The persecuted becoming Epistles of salvation to their persecutors.

The readers of the *Protestant*, who have been deeply interested in our Portuguese brethren, the exiles from Madeira, will be gratified to learn that the seed of Divine truth, planted in that Island by Dr. Kalley, has not ceased to bring forth fruit. By recent letters we learn that several of those who were active in the persecution of the band of martyrs taken under the

care of the American Protestant Society, have become, hopefully, the subjects of God's victorious grace. It appears that during the last year a visitation of famine in Madeira induced many of these persons to embark with their effects to Trinidad, and other West India Islands, where they encountered, especially in Trinidad, large numbers of the converts who had fled from their persecutions. The uniform kindness which they received from these refugees, the exemplification of Gospel charity which they witnessed in them, and their "joy in God through our Lord Jesus Christ" were, in quite a number of cases, the first means of awakening in these persons serious enquiries respecting the true religion, and ultimately the means of leading them to the Saviour.

Here, again, are signal triumphs of the grace of God. And here again, we must say, a signal illustration of the importance, efficacy, and blessedness of the work in which this society is engaged. It is through light and love that Romanists are to be saved.

Will not Christians in this country learn, in the history of recent efforts and successes in the field of labor for the conversion of this class of men, that God is affording wonderful facilities and most signal encouragement for the prosecution of this work? Does it not, indeed, seem that the time has fully come for a mighty effort in this field? Let it be noted, too, that these recent conversions follow according to the inspired rule—through the fact that the subjects of them learn Christ in the Christ-like life of his "living epistles,"—the persecuted converts.

Oh! that the power of this principle, as apostles taught it, may soon be practically, of universal appreciation in the church.

Proclamation of the bishops for Peter's Pence to aid the Pope was promptly followed by a call, on the part of those who sympathize with the Roman Republic, for funds to aid the noble band of patriots who were struggling for freedom and the rights of man against the fearful odds presented by the Pope and his allies in the cause of despotism.

We mistake if the grossly inconsistent position of the Roman Catholic hierarchy on this subject does not open the eyes of many who have been heretofore duped by them.

The Home of the Persecuted.

In an article in our June No. it was asked of this home.—Where is it? When will it be reached? In a postscript to that article it was said:—

"N. B. A TELEGRAMME DESPATCH from Illinois, received after our Magazine was made up, informs us that 'a letter from the churches in Jacksonville, respecting the location of the Portuguese, is on its way.'"

The letter thus announced reached us on the fourth of June. It was written by Rev. J. M. Startevant, President of Illinois College, by direction of a joint committee of "two Presbyterian churches, one orthodox Congregational one Baptist, and one Methodist Episcopal church," in Jacksonville. The benevolent spirit of the committee and of the churches which they represent as breathed in this letter, and the hearty sympathy which they express toward the persecuted, are in accordance with the vital Christianity which we have long loved to recognize as characteristic of the genuine Protestantism of the churches in Jacksonville.

The action of this committee confirms strongly the wisdom of the decision of the committee of the American

Protestant Society to refrain from sending their Portuguese brethren to Illinois, at the time originally designated for that purpose; and justifies in the suggestion made in our last No. concerning reasons to regard the delay in locating these persecuted ones, (how ever trying in itself) as "a kindness to Providence."

It also (in connection with our advice from other sources in Illinois) may be regarded as definitively and affirmatively answering the query in our last number, whether we had not better seek a home for the Portuguese exiles in another location than that originally contemplated, or at least under different auspices?

It also presents cheering encouragements in regard to the prospect of securing to them, ultimately, a location, in many respects exceedingly desirable.

BT—Before this article reaches the eye of our readers, the company of Exiles in this city will doubtless be on their way to their western home. Their residence among us has not been in vain.

They will be followed with warm affection and earnest prayer by those who have known their hallowed communion. They and their companions in the same fellowship of suffering for Christ, will still have occasion for Christian sympathy, like that which they have hitherto enjoyed. We have no doubt they will receive it.

Encouragement to Labor.

Never was there a period in the history of the Church in our country when there was so much need (for the good of the Church itself, and of a multitude of the individual members thereof) that a free use be made of the safety-valve mentioned in another article, as at the present time.

Never was there a time when the facilities, nor when the encouragements, were nearly so great as now for the accomplishment of good—large and permanent good—to multitudes of souls, and to vast interests for time and for eternity, by opening that valve in the direction of kind and Christian efforts for the conversion of Roman Catholics.

We are cheered by encouraging indications that the facts on this subject are in some quarters appreciated.—

Among these indications the June number of the *Protestant* acknowledged the receipt of one hundred and fifty dollars, sent to the Treasurer of the American Protestant Society, of which it should have been said that it was from a gentleman in Baltimore, who chose to withhold his name, but accompanied his remittance with a very hearty expression of lively interest in the work of the Society, adding also the hope that he should be able, after a time, to add to the amount. Since that time a remittance of one hundred dollars from Baltimore, accompanied with instructions, over the signature "B." to appropriate fifty dollars for the benefit of the Portuguese, and fifty for the general objects of the Society.

If hundreds, who would be benefited by so doing, should promptly respond to the direction, "Go thou and do likewise?" such responses would give a desirable impulse to the work now devolved upon the Society. The door is wide open for its judicious and timely appropriation to work in which there ought to be no delay!

Let every man, (possessed of adequate means) according to his several ability, give his hundreds or his thousands. Such an operation, with a corresponding augmentation of the ordinary income, from sources which have formerly contributed to the Societies combined in this organization, and the

contributions from new sources, to which we may reasonably look, would enable us to prosecute the work with enlarged hope. It would greatly improve our facilities for pursuing, *alacritate*, the noble and blessed and most necessary enterprise to which this Society is consecrated.

The American Protestant.

For furthering the great objects which this Society has in view, an important instrumentality is the Magazine. Its readers know that we have a most important work on hand. We invite attention to the desirableness of its increased circulation, as indicated in the following extract from a communication, accompanying a recent remittance. This remittance, the writer says, is "so much for reading your Magazine," and then adds—

"The more there are who read it, the more you are likely to receive donations.

"Would it not be well to recommend to subscribers, that they loan it to their friends and neighbors for perusal, so that the greater number may know what is doing? and when they get interested, how can they fail to give?"

"I would also recommend that you circulate, gratis, a goodly number among the moral or religious portion of the community who have means. Can they then do otherwise than feel interested, sufficiently both to contribute liberally to the Society and to become paying subscribers for the Magazine."

We have selected the above (rather for its brevity) from among hundreds of letters expressing similar opinions, and some of them in stronger language.

Instead of publishing a multitude of similar testimonials, we will make a brief statement, viz:—We have *alun-*

and evidence that the Magazine—the American Protestant—is an agency for accomplishing the objects of the Society, which will yield in importance to no other.

Notwithstanding all the disadvantages, from the pressure of other and imperative duties, under which it has often been prepared, it has been indispensable to the prosecution of our work, and must continue to be so. From what we know—from the returns which come into the treasury, it may be safely said, that if its readers were increased in number tenfold, it would be one of the most economical and efficient means of advancing the interests and usefulness of the Society.

The Changes in Europe.

Most of our readers have become acquainted, through the daily and weekly press, with the agitations, the conflicts, the fluctuations of power and the alternations of hope and fear, which have crowded within the scenes of a single month. We have only referred to them in our present pages without an attempt to sketch even their outline. Only a few years since they would have constituted events enough for an age. The rapidity of their succession, now, is characteristic of our era, and indicative of greater and grander scenes at hand. Their admission to the Christian is—as the voice of God—"Gird on thine armor for the moral contest! Thrust in thy sickle to the moral harvest! Awake, arise, to the work of life. The time is short. What thy hand findeth to do, do it with thy might. See, GO, WORK, TO-DAY!"

Most emphatically does this voice of Providence address itself to us, in view of the crisis in the Papal world

and the opening of the Roman Catholic mind in our own country.

Before this number of the Protestant leaves the press, our readers will probably have learned whether the signal bravery and unlooked for constancy of the Roman people, straggling to be free from the yoke of Roman tyranny, shall be overcome by the armed legions of (oh, shame!) Republican France; whether France, Spain, Austria and Russia, combined, have forced back the people of Italy under the temporal power of the Pope, and re-imposed him on his throne; whether a new moral volcano must break forth before man shall be permitted to stand forth, in his God-given manhood, on that continent. But whatever may be the temporary result, the heaven of Gospel liberty has begun to work, even amid the imperfections (and licentiousness it may be) of the European struggle. If we do our duty, He will give us, ere long, to witness the triumph of the principles of that kingdom which is not of this world.

Dr. Kalliey's Letter.

The special attention of our readers is invited to the letter of Dr. Kalliey, in this number. It develops, in his sound good sense and his sweet Christian spirit, the great secret of his success in Madeira. Our own experience, in this class of labor, causes us most warmly to appreciate his testimony, to the soundness of our own principles, in relation to efforts for the conversion of Roman Catholics. The more we see of Dr. Kalliey in his writings and in his works, the more we love him; the more we see why the Portuguese so much love him, and the more we feel assured that our readers will love him and this cause.

Another of the Exiles gone to his Rest and Reward.

Manuel Ferreira Lomelino, aged 36, died at a quarter before nine o'clock, on Thursday evening, June 14, at one of the temporary homes of the persecuted in this city. Mr. Lomelino was connected with the magistracy of Madeira, being a deputy for the village in which he resided, about two and a half leagues from the city of Funchal. He was a very intelligent man, and both from his personal qualities and his official position, possessed of considerable influence among the people. After the persecution commenced against the Bible readers who had been instructed in the schools of Dr. Kalliey, a considerable number of whom had been converted from Romanism to Christ, the subject of this notice was particularly enjoined, under instructions from the priests, to report promptly to the head of the magistracy at Funchal if any of the inhabitants of his village visited Dr. Kalliey or inclined to his views of religion. This was a trying point in his history; for he had not been altogether unobserved of the changes which were occurring among his people, nor altogether uninterested in them.

A crisis was approaching in which, as his mind gradually opened to the truth, he must answer for himself the question proposed by Peter to the Council in Jerusalem, "whether it be right in the sight of God that we should burden you with more than unto God, judge ye."

The arrangements of Providence soon favored a speedy issue of the conflict in his mind.

The wife of our departed brother was sister of Nicholas Tolemeo Vieira, one of the early converts, of whom some account was given in the last number of the Protestant. She had occasion to consult a physician. Her

husband accompanied her to Dr. Kalliey for medical advice and prescription.

The nature of her complaint made necessary several interviews with her physician in course of a few days; in all which she was attended by her husband. In accordance with what is known of the uniform habit of Dr. Kalliey, and with what, in this instance, was certainly very agreeable to his patient and her companion,—he improved the opportunity of each visit to "open to them" the great truths of "the Scriptures," to lead them to the Saviour of sinners.

Shortly after one of these visits Manuel was arrested and cast into prison, on the charge of having, with his wife, visited Dr. Kalliey for instruction in the Bible, against the prohibitions pronounced by the priests. This charge was of course aggravated by the fact of his official position, and by the instructions he had received to prevent others from such visits, or to report those who made them. It was a particular favor to him that his day of trial before the authorities came on in a few days, so that he was not like some of the subjects of the persecution in Madeira, previously immured for a long time in prison.

On his trial, it was made to appear that his visits were in each instance in attendance on his wife, whose complaints rendered medical advice needful, with as much frequency as in this way she obtained it. At this juncture the posture of affairs was not such in Madeira that the courts could quite venture to condemn a man for accompanying his wife to consult a British physician, practicing there under the protection of the treaty between England and Portugal. As no other fact was found against him, he was accordingly discharged from custody. "Being let go, they went to their own company" and having by this time fully

maded up their minds to cast in their lot with the persecuted disciples, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin," or even to luxuriate amid the enjoyments of their home, they speedily left all, embarking with a company who fled on a foreign vessel from the rage of their persecutors.

From this time our brother was a serious and earnest student of the word of God, and in him the Christian graces were so developed as to win largely the confidence and love of his "companions in tribulation." When the church of the Exiles was organized in Trinidad he became one of the Presbytery of that church.

He was of the company of the refugees who landed in this city in May last. Those who became particularly conversant with this company at their residence here, observed him as exerting a sweet and heavenly influence among them. Whether leading in their devotions, conversing respecting their spiritual estate, or counseling them in view of the trial to which they were subjected by the failure of the arrangement originally made by the American Protestant Society for their removal to a permanent home, he appeared the same meek, quiet, judicious, spiritually minded, cheerful and *Christian man*.

But he is gone! Though wearing ordinarily the appearance of health, and calling himself "well," he had for years occasional indications of some unsoundness in the chest, and at times a slight cough, in character with those indications.

On Saturday, the 9th of June, he showed slight indisposition, with what were regarded by the steward and other inmates of the family as symptoms of acclimating fever, which most of the Refugees have to some extent experienced. As late as Thursday morning, the day of his death, he stood

at the railing of the verandah, enjoying the fresh air and the scenery around him, but expressing, as he often did, his preference for that "better country" to which he looked forward as his eternal home. No apprehensions were at this time entertained of his being near the end of his earthly career. In the course of the day, however, unfavorable symptoms occurred from an internal rupture, as subsequently appeared, and he sank rapidly into the arms of death.

Since his arrival in this country, it had been observed by his friends that he was with increasing frequency, alone, communing with his loved Bible, and we doubt not, with Him who gave that Bible. His last hours were without intercourse with those around him, as he had no apparent consciousness of external objects. But his life, since his conversion, has furnished an example which will be cherished in the recollection of his widow and the surviving companions of his exile for the sake of Christ and the Bible. His dust sleeps beside that of the lamented Da Silva in a vault belonging to the Reformed Dutch church, in Fourth-st. in this city. We doubt not that their spirits are associated in the enjoyments of the purified and blessed—"who have come out of much tribulation;"—"who have washed their robes and made them white in the blood of the Lamb."

Wesley's Safety Valve.

"How lately shall they that have riches enter into the kingdom of Heaven?"

It is related of the sagacious John Wesley, the founder of Methodism in England, that after considerable success had attended his labors and large numbers were flocking to his standard, he found himself involved in a serious dilemma.

A large proportion of his converts had been accustomed to but very limited pecuniary resources. Many of them had been of idle, and perhaps dissolute habits. Few of them had known anything, practically of *accumulations*. Now, here was the dilemma of the good man, and his practical reasoning on the subject. Said he—"If our people are converted they will become industrious; if industrious, then frugal; if frugal, then rich; if rich, then covetous; if covetous, then *lost for ever*; for no covetous man can enter the kingdom of God."

"What then," he inquired, "shall be done? We ought not to forbid people to be diligent and frugal. We must exhort all Christians to gain all they can, and save all they can, that is, in effect to *grow rich*. What way then, I ask, can we take that our money may not sink us to the uttermost hell?—There is one way, and there is no other under heaven. If those who 'gain all they can,' and 'save all they can,' will likewise 'give all they can,' then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

In this day of wonderful encouragements, and wonderful opportunities to labor for the conversion of Roman Catholics, both in our own country and in foreign lands, we would most earnestly commend to our Christian brethren of every name the free use of Wesley's safety valve.

Not only the large, and in many places wealthy congregations, which are ranged under his name, but those of every other evangelized community, may do much to save themselves and their churches from the curse which Wesley found for his followers,—the curse of covetousness, by meeting the present exigencies of the treasury of the American and Foreign Christian Union.

In this way they would at the

same time do much to save the souls of millions of the deluded votaries of the *run of sin*—much to save their country from becoming marred and spoiled by Jesuitical crafts—much to secure the hallowed influences of Gospel institutions to the successive generations of our country's population, to be shortly told from age to age by *hundreds of millions*!—much to *bless and save the world*!!

Oh! if we could speak so as to be heard by every Christian in the land, how would we, in this connexion, remind our brethren and sisters in the bonds of the common salvation of the example of Him, "who, though he was rich, for your sake became poor, that ye, through his poverty, might be *deemed rich*."—rich in the sense of the closing expression above quoted,—that of "*laying up treasure in Heaven*."—*Yours truly,*

Missionary Intelligence.

The following is a letter from our German missionary at Buffalo respecting the progress of the good work among the Roman Catholic population of that city. Its statements are substantially sustained by the testimony of intelligent American friends, both ministers and laymen.

It appears from this letter that the work in Buffalo has reached a point of which we have repeatedly had experience in our Missions among Romanists in this country. After all the persecutions and threats of the Jesuitical priests are exhausted in vain endeavors to prevent their people from hearing the missionary; after he has outlived their enmities against him, and the obvious fallacy of their reiterated charges is destroying their hold upon their people—they are compelled, in order to retain any influence over them, to take back

a proof that the man was absolved; for no one gets receiving, till they make a clear confession. Would you not think that that might do if the priest could depend on what he had done to him?"

"But, I believe, that one mass, said for a poor soul, after death, is better than praying for him." "I believe," said another, smiling, "that the body and blood of Christ, offered in the mass, is the surest game."

"Well," said I, "is it not very strange, that the priest cannot depend on himself, by saying mass? that he is of any use to the poor soul?"

"Yes, he does," said another.

"Well," said I, "what need is there of two masses—not that, but ten masses—said for a man or woman, the morning of the interment, if one would do; then that day month one or two more offered for him; that day twelve month one or two more! And, mind you, the first mass *was to take him out of purgatory*. Yes, then ten masses could not miss doing what they were intended for. Still, he was in purgatory. There is one month in purgatory after ten or more gods had been made and eaten—and ten or more glasses of Christ's blood been shed and drunk, and still he was in purgatory!

In twelve months, as I said before, his friends, not satisfied that he was out of purgatory, had another mass said, to get him out. Sure if the priest could depend on what he did the first day, he had no need to repeat it so often. I knew a poor man in the old country that was under the disagreeable necessity of making out his miserable support by precarious charity. When it pleased God to call him to himself, he allowed him about ten days to prepare. He called for the priest, but no heed was given. At last, on the morning of the last day that he shut

his eyes, to open no more on earth, a man, of his old acquaintances, went for the priest for him; what answer did he get?"

"We don't know—"

"Well, I will tell you. He was told by the parish priest to 'go to hell and look for a priest—that not one of his curates would go to him—that twist?"

"That night God called him. Next day or two his body was left in the chapel-yard, and not one priest came near him! That I can prove," said I.

"He got neither priest nor sacrifice to depend on, but my good fellow, the last words that ever he spoke were about an hour after the messenger came back. He shed tears of grief in abundance, to be sure, for not having the rights of his church; for he lived a Roman catholic all his life. But mind you, he died a Protestant."

In an angry tone, one of them said:

"How did he die Protestant, sir?"

"I well remember," said he, "where the Apostle Paul and Silas were in prison, and when the doors opened the jailer was at a short to know how he was to be saved. And Paul said: 'Believe on the Lord Jesus Christ, and you shall be saved.' I believe that Jesus Christ died for me. May the Lord have mercy on me. Amen."

"These were his last words; and, mind you, the Protestants just go to eternity with a full assurance, that the blood of Jesus, that was shed on Calvary, will cleanse them from all sin. They don't have a priest that can be seen, to absolve them, but they have the Priest or THE MOST HIGH GOD. And they make their confession the way that the first general epistle of John teaches them."

"Let us hear it!"

"No," said I, "but I will point it out to you, and read it."

So I pointed out the following words to them in the Douay Bible: "U

we say we have no sin, we deceive ourselves; but if we confess our sins, God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness."

"I don't know what they do in America; but I know that the Rev. Mr. _____ converted the poor beggarman, and made him die a good Protestant, just because there were no offerings expected; and it was not worth while to auction him."

There was a general laugh, "and we don't wonder," said they, "that you and the priest could not agree."

Said I, "May be you could not agree with him yourself, any more than I, if you thought he was cheating you."

So they closed the interview with a hearty laugh, and with a great outbursted, that I was "NOT WROTH!"

Incidents of Missionary Life.

From various circumstances a few laborers in the service of the Foreign Evangelical Society had, within the last year or two, been employed at points in our own country. Among these missionaries, with whom we have become more intimately acquainted, through the connection with that Society, is a Spanish gentleman, now stationed in San Antonio di Baxa, in Texas, where he has labored with success, having had a school of 40 children, and had daily a meeting which the parents attended. A month before the date of the following letter he wrote of a storm which blew down his dwelling and spoiled his furniture. Having neglected to write for funds till he was nearly out, he was much troubled for money, and was seized with the cholera, having lost his wife by that disease:

I am writing to Sam Antonio, 15th May, 1849, to Rev. Dr. BARRON, in New York. I enclose you a Dear Brother in Christ—The seal of this letter will forever warn you that the Lord has called to himself a member of my family. "Thy my dear wife has fallen a victim to the cholera. She was attacked the second time on the 2nd instant, at 7 in the morning, and at 8 at evening her soul was in agony." "All flesh is grass," &c. &c. I don't know if you are not ignorant, my dear sir, how many trials I have passed through, but nothing like this. I was alone with my wife and was obliged to leave her to go in search of a physician—the result incessantly—the doctor refused to attend her, and I applied to another. For two hours she was so severely cramped that she cried out constantly from pain. My little infant was unheeded, crying on the floor, I tried to induce somebody to take charge of it, but they refused unless I would give them money, which I had not. My wife preserved her consciousness to the last. Mr. McColough being absent from San Antonio and she being desirous to partake of the Lord's Supper, I called on the Episcopal Clergyman, Rev. Mr. Smith. He came and two ladies of the American Committee, Mrs. Tarney and Miss Trumbull, and we all partook of the Holy Sacrament for the last time with my wife. From time to time I read some verses from the Word of God. Her attention was at first diverted by her child. But, upon reading the eighth chapter of Romans her attention was fixed, and she requested me to read it again, and requested me to pray that God would give her grace to conform to his holy will, and to thank him for the assurance that she would be saved through the merits of Jesus Christ.

I was unable to attend the funeral of my wife, for I had an attack of the cholera, and was extended on my bed. Mr. Gibbean, a merchant, had the good-

ness to call on me, and learning I had no money, offered to send a Mexican to take care of me; but he left me soon after taking away some of the little I had left. I begged the Americans who were left in the city to take care of me and my child, till I received a remittance. So I have obtained a shelter. More than 600 have died of cholera. I feel somewhat re-established, and I go to visit the sick and exhort them. I have suspended the meetings I held daily, being too feeble to attend them at present. I have buried three of a family of whom, in my last letter to Mr. M. C. I stated that they appeared to be converted. In their last moments they asked after me and wished not to receive the Roman priest. They begged me to attend their funeral and preach a discourse and pray, which I did.

If the Committee find it possible, I hope they will change my mission, for the blow received here has been very severe, and I should prefer any other place. But I hope they will place my child in such a manner that I can devote myself entirely to the work of the Lord, without any inquietude on that account. Your devoted and afflicted, but resigned servant in Jesus Christ,

KAMOR MENTSAVAATGE.

Foreign Department.

In the foreign field, opened and opening to the operations of the Society, there are points of signal promise, and an essential demand for Gospel labor, from which the American Church can not, will not turn with indifference. In opening to our readers more particular information from that field, we commence with the following affecting appeal from Belgium.

The Christian missionary churches, forming the Evangelical Society of Belgium, appeal to the friends of the Gospel in America for the aid of their prayers and Christian contributions.—The Evangelical Society in a country bordering for eleven years in a country remarkable for its adherence to popery. Its efforts have been blessed with some success; it has established eleven congregations and several schools. Chapels have been opened, and congregations formed of converted Roman Catholics. The bread of life has been distributed to souls hungering and thirsting after righteousness, but the number of missionaries employed was greater last year than it is at present, as for want of funds it has been obliged to diminish its efforts.

Dislike to the Roman priests has doubtless caused some of the excitement manifested in certain places; but among a great number it was a feeling of religious wants, and the impulse of a sincere, although unenlightened piety—souls, fainting for want of spiritual food, rejected the services of the Church of Rome, because they felt their need of that bread of life which cometh from above. Many besides who were indifferent on the subject, have been led to repentance and faith, by the preaching of the Gospel.

Dear brethren, that the Lord continues to favor us with his benediction, the facts that our friend and brother Mr. Cyr will relate to you will prove. But it is necessary to obtain contributions for the preservation of the work, and we cannot obtain aid in Belgium. Our newly converted brethren in that country are poor, and if they continue to hear that word of Truth for which they are so eager, their foreign friends must support, by their contributions, those who preach to them. But we have not received a sufficiency to defray the expenses of the past year.

We have closed our accounts with a deficiency, after having diminished ten per cent the small salaries of our Missionaries for the last two quarters of the past year. The same retrenchment has been made of the salaries of the first quarter of the present year, 1849. But this state of things cannot continue—with these diminished salaries our Missionaries can no longer be supported. Our work will remain unaccomplished. But duty urges us forward—dare we think of abandoning the enterprise? The Lord speaks! Shall not his children hearken!—May he inspire our brethren to come to our aid,

that we may not be compelled to suspend labors that he has been graciously pleased to bless for the advancement of his glorious kingdom. In view of the great difficulties which embarrass them, the financial committee of the Evangelical Society of Belgium have resolved to send you our brother Mr. Cyr, of Canada, who has visited our principal stations, and has kindly consented to represent to you our need of speedy assistance—we have requested Mr. Cyr to receive your kind contributions. May our application not be regarded as troublesome or unimportant! It is the voice of brethren appealing to the Christian sympathy of brethren.

May our common Saviour incline you to give what his work demands of you. May he accept your offerings as proceeding from hearts devoted to his service. May he return to you and your families, in spiritual and temporal blessings, a hundred-fold all that you shall do for those who now solicit you in his name.

In behalf of the Christian Missionary Churches forming the Evangelical Society of Belgium.

In the name of the Financial Committee, your devoted brother in Christ,
LEONARD AERT, Secretary.

Doubts' Department.

Only one Brick on another.

The Youth's Penny Magazine tells the following story of a little boy, ^{now} Will our young readers remember it when they are questioning what to do with their pennies—their shillings or their dollars; will they remember, too, that it is by adding one small sum to another, that the whole amount is to be furnished which is to be expended for the conversion of the world.

Let none who wish to do something to support teachers and ministers among the benighted Pagans to teach their children the way of life through our blessed Saviour, withhold what they have, because it is not more. Let none say "this penny, or this shilling is so little, that I may spend it for some useless trifle, and wait till I have more before I give to save the perishing."

That very sum which you are about to waste, however small, may be necessary to make up the amount requisite to give the Gospel to some child—perhaps to a whole family—or even a whole people. It may be the one brick, necessary to complete the building. But now for the story.

Edwin was looking at a large building which they were putting up just opposite to his father's house. He watched the workmen from day to day, as they carried up the brick and mortar, and then placed them in their proper order.

His father said to him, "My son, you seem to be very much taken up with the brick-layers; pray what might you be thinking about? I have you any notion of learning the trade?"

"No, sir," said Edwin, smiling; "but I was just thinking what a little thing a brick is, and yet that great

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The Group

Presented in our engraving this month, will be recognized by those who have read the "Record or Facts concerning the Persecutions in Madeira," published by the Society a few weeks since. It constitutes the front-piece in that little volume.

As our acquaintance has extended and become more intimate with the exiles, through their providential detention in this vicinity, we are frequently coming to the knowledge of new facts, of deep interest, connected both with their personal Christian experience and the scenes of persecution. Our present limits will not, however, admit of entering largely into details.

The names of the parties constituting this group are given on the plate. They were all natives of Santa Antonia da Serra, a village where is a large Church of the same name, about four and a half leagues from Funchal, the principal city of the Island, and here these persons resided at the time to which our history relates.

Mrs. VASCONCELLOS is sister to Nicolao Tolentino Vieira, some account of whom was given in the June number of this Magazine. She is now 25 years of age, and was, of course, at the age of 19 when the persecutions began to rage in Madeira. Though naturally of a very modest and retiring disposition, she was at that period prepared by the grace of God, through her re-

cently acquired knowledge of the Scriptures, to stand firmly amid the raging fires of persecution, and to encounter whatever trials and sufferings should be appointed her for the honor of the Savior and the love of his truth. Carolina shared with her mother, and some twenty others of the villagers, in the horrors of that dreadful day, when Nicolao from his mountain concealment looked down upon the cruel treatment inflicted upon them by the soldiers who came to arrest them.

She shared with them also the imprisonment of 22 months in the filthy prison of Funchal amid filth, with not the slightest supply of food, clothing, or bedding, except as it was furnished by the churches of strangers who sympathized in their sufferings for Christ's sake.

She has borne with exemplary meekness and patience the trials incident to the abandonment of a well supplied and happy home, to a residence in indigence and dependance, among strangers, to toils, sickness, scanty fare, obloquy and persecutions. She accounts them all as "nothing" in comparison with the joys of the salvation of Christ, the privilege of reading the Bible, the communion of the saints and the liberty with which Christ makes his people free.

JOSE DA VASCONCELLOS, now the husband of Carolina, is 35 years of age. He was the son of a large farmer and landed proprietor in the Island, and

was actively devoted to the management and interests of the farm. He first learned to read in one of Dr. Kalley's schools, and was remarked by Dr. K. as one of his most promising scholars.

It was in this school that he first became acquainted with the contents of the Bible, and indeed with the fact that such a book existed. Deeply interested in its truths, he became a frequent hearer of Dr. K.'s preaching and frequently attended on his meetings for prayer and religious conversation. For some time he shared largely with the other converts and those interested in the instructions of the Bible, in the dread which they felt of the Jesuits, and the Roman priests, who at this time were very bitter in their threats, and very busy in stirring up the people to acts of violence against the Bible readers.

From this dread he obtained perfect relief, in a season of prayer and of reflection on that passage of our Savior's words—"fear not them who kill the body," &c. From this time he was firmly decided; ceased entirely to attend on the services of the Roman Catholic church—Auricular confession—mass, &c. applied himself diligently to the duties of religion, and allowed himself without disguise or concealment to enjoy such Christian privileges as his opportunities afforded, reading the Scriptures and attending on the meetings of Dr. Kalley and the converts.

During their imprisonment of twenty-two months in Funchal, a difference of treatment seems to have been made among the prisoners. Where all was the extreme of barbarous cruelty, that cruelty became more barbarous in the case of those who had held a position of greater influence, and of those who had been more open and decided or *communicative* in avowing an adherence to the Bible.

On both these accounts J. D. V. appears to have experienced more severity than several of the others, both in the prison of St. da S. and at F.

An example or two in the latter, is all that our limits will allow. When the mass was introduced into the prison, and its inmates (as had not before occurred for generations) were required to express their adoration, J. Da V. was compelled to go with a company of priests "to bring the Christ," as they impudently termed a little image attached to a cross.

As this was taken from the church it was carelessly thrown, by the priests, "upside down," into the basket, in which J. Da V. was to convey it to the prison. He and his friends, in speaking of this transaction, cannot find words to express the horror of soul, which he experienced, in witnessing this profane levity toward an object which those very priests had taught him and his companions to reverence as God; and to which they were, even now, preparing to compel them to bow down and worship.

The disgust at the whole mimicry of Jesuit sacerdotalism was therefore consummated in their minds.

When the mass was celebrated, J. Da V. with the others, all restrained, being vain, positively refused, whatever might result, voluntarily to witness the idolatry. They were forced into the presence of the ceremony. Some of the more feeble were so seized by attendants, and subjected to force, as, more or less, to have the appearance of a muscular conformity to the bowing or genuflections. Not once, as they all testify, made the least approach to a voluntary compliance. Enraged at the inflexibility of J. Da V., after various other endeavors, he was struck repeated blows with a stout cudgel, but through the whole retained his faculties, and maintained, to the

last, a calm, but firm persistence in refusing the idolatry. The time having passed, he was removed with the others amid plentiful denunciations of "heretic," "Calvinist," "dog!" &c. Again, for refusing to confess to the priest, he was thrust, with five other of the converts, into the Bomb, that vilest of all receptacles of human beings, described on page 31 of the "Facts in Madeira." Here he was confined amid its putrescence for 19 days, and it is only the greatest marvel that he survived.

The other individual in our group, the right hand figure, is JOAQUIM FERREIRA LOWENRO. More particulars of his history, than of the other two, are given in the volume of "Facts," before referred to. There are additional particulars, only a very few of which can here be given. His large handed estate, was inherited, according to the laws of primogeniture, which obtain in the Island, and could not be alienated.

After having sustained for some time, official relations to the government, which occupied him in the city of Funchal, he retired to his native village of St. da Sura, as the head of the Police magistracy of the village. Though now only 35 years old, his wealth, his intelligence, his official relations and his excellent character, all combined to make him greatly beloved and respected. He was never in Dr. Kalley's schools, but his attention was attracted to the influence of these schools, and to the conversations going on among the people, about the new and wonderful things which were learned in the Bible, taught in those schools.

For an answer to the inquiry, "what do these things mean?" he went to Dr. Kalley himself, heard from him a statement of the doctrine of "Christ crucified," took to his own study the Book of God, and soon came forth an ardent lover of its blessed truths. In the language of one of the converts,

"this man soon talk more strong on the Gospel than any other of the people." The circumstances which we have named, as giving him great favor with the people, and with the government, now made him the more an object for vengeance with that government, and with the priests, who made and ruled it.

He shared with the others referred to, the temporary imprisonment at St. da Sura, the transportation to Funchal, the varied horrors of 23 months imprisonment and tortures there, in his case aggravated by the special spite against him. He was separated from his family, all of whom—though numbered with the converts, yet, through his advice, made their escape at the time of his arrest, and were subsequently, after more than three years, re-united with him in Trinidad.

While in the prison at Funchal, with his fellow disciples, if any form of trial, any leanness of condition, any amount of opprobrious epithets, any extremity of suffering could be devised and inflicted, beyond what any other experienced, it is the testimony of all that "this was reserved for him."

The reason assigned is—the priests hated him the worst, because they feared him most. Amid all the devices resorted to in the prison to subvert their faith, he was an example of patient endurance and firmness. When on trial before the Court, confronted by priests and magistrates, he was mock, but steadfastly avoiding all imputations against the religion of his state; but claiming for himself and his family, and for all, the privilege of reading the Bible, and learning in it God's will and God's salvation. Decourously and calmly, but frankly and fearlessly he took the side of Christ, the Bible and humanity. In the issue of this trial, after twenty-two months' imprisonment, the whole company was acquitted, the charges having been pro-

sorted in such a form that they could not be sustained by the evidence. They were accordingly discharged, (after being compelled to pay their jail fees,) with a solemn admonition, that if they did not return to the professions and usages of the Roman Catholic Church they would all be shortly recommit- ted to prison again, and tried on charges on which they would be convicted.

Immediately on the announcement of this acquittal, however, J. F. L. the subject of this notice, was again ar- rested on the specific charge; that he had openly denied that the wafer con- secrated by the priest, was the real body and blood of Jesus Christ, and had openly persisted in claiming the privilege, for himself and family, of reading the Word of God. On his admission that this was true, he was sentenced to five years' banishment.

From this decision an appeal was taken to the Queen's Court at Lisbon. Through the intervention of Dr. Kal- ley, M. Da Silva, and other friends, the most eminent legal counsel at Lisbon was secured to conduct his cause. Eight months more were added to the imprisonment of J. F. L. at Funchal, before the issue of the appeal.

This eight months included proba- bly the period of the greatest turmoil and excitement against the Bible read- ers in Madeira, under the instigation and conduct of the priest. Passing other occasions, one will here be referred on account of its bearing upon the prisoner. On the day when, returning from the celebration of mass in a large church in Funchal, the priests led the people in their outrageous attack upon the premises of Dr. Kalley, the tumults without were heard and the proceed- ings were known within the prison.

"Gashing upon him with their teeth," with a fiendish exultation, his Roman Catholic fellow-prisoners ex- claimed "now, dogs, prepare to die, for

your God dies to-day. Dr. Kalley is to be killed before another morning." He had been previously aware of re- peated plots against his own life, and of preparations for his assassination in prison, and these things gave him not a moment's apprehension. But now, that Dr. Kalley was to be murdered, he was, indeed, in an agony. The next day, with a similar spirit, these enraged and deluded men announced to him that "his God had forsaken the Island," Dr. Kalley had died.

Then rushed upon his mind a sense of the base ingratitude of his coun- try-men to Dr. Kalley, the injustice done to him, the wickedness, hypocrisy and treachery of the priests; the fact that the light of Dr. Kalley's life and spirit and teaching was no more to shine among the people of Madeira; they, among the priests, had driven God's servant from them. Overwhelmed with grief, his spirits sank within him. But, refreshed and strengthened by a contemplation of the sufferings of his Saviour, the Son of God, he said "I am ready to die," (as he expected to do,) "or, if the Lord will, I am ready to live, and to suffer for his name." It pleased the Lord that he should be the latter. Shortly a letter from his lawyer in Lisbon was put into his hands, an- nouncing the decision of the Court of Lisbon, that instead of the five years' banishment, he should remain another six months imprisoned at Funchal.

This he did: thus making three years' imprisonment, in the circumstances referred to, for the crime of reading the Bible, and deying that a word of their was the body and blood of the Son of God!

Reserving other particulars of these persons, to our next number, we would have them and their companions in suffering on the hearts of our readers. May their experience quicken our piety. May we be willing to suffer for Christ.

The Freeman's Journal and the
Portuguese.

DEVELOPMENT OF THE SPIRIT OF PO-
FERY IN THE UNITED STATES.

Repeated calls, during several months, were made, in the columns of the Protestant, upon the Roman Ka- shop and his organ, in this city, to give the views of the bishop concerning the persecution in Madeira. Similar appeals were made to him by others, but an obstinate silence was preserved until May 10th, when this silence was broken by the Journal as follows:—

"As regards the 'martyred Portu- guese' all we can learn about them is, that they are 'outlaws,' who, for dif- ferent offences, were punished by the civil authorities of Madeira, nothing more."

Such is the unblushing declaration of the organ of the Roman bishop in this city, in the face of all the facts before the world respecting the perse- cution of the Portuguese; a declara- tion as false as it is reckless and arrogant. Surely they must be closely driven to sully forth in this style, and so abruptly close.

Upon reading this we were inclin- ed to make some further inquiries, but when we recollected how many unan- swered inquiries we have already put on our published docket, we thought others would be treated in the same way, and our labor would be lost.

The correctness of this conclusion might have been argued also from the covert manner in which the known and palpable calumny above quoted was introduced in the Journal. Though, from the attending circumstances, the bishop's organ was fully responsible for it as its own allegation, yet was it, nominally, only the subject of a correspondent. On this subject the editor of the New-York Presbyterian,

in his paper of June 2d, appropriately and well remarked:—

"In our first number we expressed a wish to hear the opinion of the Free- man's Journal concerning the Portu- guese refugees from Madeira. That paper has since published a long and bitter letter against the American Pro- testant Society, and these persecuted Christians, written in language, low and vulgar for us to copy, or for res- pectable men to read. The editor, since his renunciation of the principles of his education, appears to have al- ready learned two of the first lessons, inculcated by Jesuit teachers: for he has aspersed characters which he cap- not otherwise assail, and made some anonymous writer assert what he was afraid to affirm. In a covert manner, these exiles, deprived of country and property by the relentless persecutions of Romish priests, only for reading the Bible, are charged with being robbers, justly punished for their crimes! No doubt! after all its pretences to lib- erality and freedom of opinion, the highest crime, in the view of that pe- ter, is, the reading and obeying of God's Word!

Since that time, the editor of the Journal has repeatedly, and in different forms, recognized the paterfamilias of those newspapers, thus cast, by his pretended correspondent, upon these Christian people; in apparent forgetfulness that he had originally fastidied them in under cover of a fictitious name.

As, then, by the editor's subse- quent course in the premises, the responsibility of these charges—is fas- tened on the bishop's organ—we re- turn to our first conclusion, and put a few questions to the Freeman's Journal, which, in justice to itself, it may an- swer, or suffer the consequences of its silence.

1st. How did you learn that the

was informed that her sons had apostatized, she sent for them to come home. The oldest went, carrying his Bible, but finding he could not persuade his mother, he returned. Shortly after he left, the mother discovering the Bible, while her heart tenderly yearned for her son, thought she would see what had so turned his head; she read and believed.

Another son, 15 miles distant, hearing that his mother had apostatized from the Romish Church, hastened to remonstrate with her. But putting her precious Bible into his hand, she gently said: "My son, if you will read this book you will better understand the reasons of my changing my religion." He carried it home, and as his neighbors came in to console with him on account of his mother's apostacy, he requested them to suspend their judgment until they should have read the book; to which they assented. After a few weeks fifteen families, with this son, sent to the mission for a teacher. The village is called Berea.

About the same time an aged man from Oregon, having owned a Bible 60 years, and finding none willing to read it, sent it to his son in Canada. It proved not only the means of his conversion, but the conversion of many others. Dr. Cote said these cases, and several similar ones that he mentioned, showed that this was evidently the Lord's work.

In 1839, he said, by invitation Madame Feller visited New-York, and made the benignant community in that city acquainted with the condition and plans of the Grand Eglise Mission. They immediately contributed liberally for the erection of a mission house, school house, and chapel.

About the same time a priest in Canada, renouncing Romanism, was providentially directed to the mission, and though an infidel, was converted,

and became tutor in the school for educating colporteurs and evangelists. *This was the Speaker*, (Dr. Cote) and the cry of his heart had since been, O, for the mercy of God to his poor deluded countrymen! O, that they might receive the light of life!

Since the commencement of this mission nearly 6000 had been converted, and between 50000 and 60000 brought under the elevating influence of the sacred Scriptures. A larger number of Bibles had been distributed the past year than during the six years preceding, and in several parishes large numbers of Tracts have been sold.

The Newspaper Press.

Such have been the developments of Papal sentiments and pretensions in this country, within a few weeks, and such the manifested antagonism of the Papacy to the struggles for civil liberty in Europe, that they could not escape the notice of the journals of news and commerce.

In many respects we regard it as an indication of good to our country and to the world, that this subject has thus awakened the attention of this large and influential class of journalists. Quite extensively, and so far as we have noticed, without any distinction as to party alliances, the daily press of the city has honored its editorial integrity and dignity, in the mainly rebukes which it has administered to Romish hierarchical arrogance and Romish intolerance, of the principles of civil liberty. We trust that they will not lose sight of the subject till they have made themselves familiar with the history, the present position of the hierarchy, its pretensions, its plans, its means, and its measures. There are, comparatively, few persons in this country out of the Roman Catholic Church who

know much about it, and very few in it who do not know less. When his incidents, just named, shall become extensively the study of the intelligent Christian people of this land, there will be no doubt of the magnitude of the work which the American and Foreign Christian Union has to do, nor any lack of means for its prosecution. In justice to those who have "borne the burden and heat of the day," it is right to add here, that when this is the case, many will wonder, as some do now, that they have not had a higher estimate of the pioneer labor for the enlightenment of the public mind on this subject, and for the enlightenment and conversion of Roman Catholics in our country.

It is gratifying in this connection to notice the increase of interest manifested by the public press in behalf of the refugees from Papal persecution, who have sought an asylum in our country. We have no doubt, that the more the facts of their history are understood by the conductors of the press, the more they will feel called to notice them; both as striking illustrations of some vastly important principles, and as presenting personally a most powerful appeal to our philanthropic and Christian sympathy.

* Toronto, June 30th, 1839.

* MONTREAL DE MORTA, Esq.

* Financial Sec. Am. Prot. Soc.

"My Dear Brother in Christ,—I wrote to our worthy Corresponding Secretary, Rev. Herman Norton, three days ago, by a fast sailing vessel bound to Charleston, South Carolina; and now I write by the British steamer, to inform the Executive Board of the American Protestant Society that I am prosecuting with zeal the work of Christian benevolence entrusted to my

care—to accomplish the same I left my home and dear friends in highly favored America. We have just received the final answer, long expected, from the Executive Board of the Free Church of Scotland. They do not advise the Portuguese Church to remove to America, nor do they object or place any obstacles in the way, but leave the matter entirely with the Church. Yesterday, after the afternoon sermon, I called upon the Church for an expression of their intentions. The vote was unanimous to remove to Illinois, the home provided for them by the benevolence of Christians in America, through the agency of the American Protestant Society. One hundred or more will leave Trinidad in a few days, in the bark Hyperion, who are able to pay their passage as far as New-York. Some of them are destitute of clothing; you will please see that they are supplied with some from the office if you have any on hand. I shall supply these with food for the passage, from that which I have received from New-York. If I can find any more when Capt. Whitelsey arrives that can pay their way to New-York, I shall send them, according to your instructions. But there will be a large number who have not a cent to pay their way, and are here pining for help from America. May the Lord help you with means to send speedily for these worthy poor disciples of Christ. I shall anxiously wait for help, so that these poor persecuted exiles may soon be permitted to join their brethren in America.

"Yesterday we followed to the grave one of the greatest sufferers in the persecutions of Madeira, Mrs. Maria Martins, a widow. She was badly beaten with clubs, and dragged out for dead, and carried by the Papists to the church door of St. Luzia. There they put their hands in her bosom and

look out a Testament and the Portuguese Psalm book, containing the Psalms and the Book of Isaiah. These they tore to pieces, strewed the leaves all over our sister, whom they supposed to be dead, and then said, let us burn this cursed Calvinist. While they went to get the fire for this purpose, some kind hearted people came to see her, who carried her to the public hospital. The doctor examined the wounds, and found her head badly cut open, three ribs broken, one arm broken, left leg badly cut in several places, body black and blue; yet she revived, and left for Denmark with four children. From Denmark she came here to enjoy Rev. Mr. Da Silva's preaching, and to worship God with her exiled companions in tribulation. She never recovered entirely from the brutal murderous usage received in Madeira. Shortly after my arrival she came to see me, in very feeble health. I furnished her with food and medicine, but she begged to be admitted into the hospital. The Honorable Mr. Johnston, Colonial Secretary, gave me a permit, and the government physician did all in his power to help her. At the hospital I visited her several times, prayed with her, gave her all the consolation in my power, and money to purchase some refreshments not furnished by the hospital. She was very thankful for every little attention shown her. She praised the Savior continually, and at last fell sweetly asleep in the arms of Jesus her blessed Lord, died in the triumph of faith, giving glory to God. She was attended to the Grave by hundreds of the exiles, who mourned for her, yet rejoiced in her happy deliverance from a world of trials. The children I shall watch over with a fatherly care, praying that the great Shepherd may bless them in

answer to the many prayers put up in their behalf by their martyred and sainted mother. It was worth a voyage from America to see the child of God and of bitter persecution fall so sweetly asleep in the full assurance of a blessed immortality. Blessed are the dead who die in the Lord. May God bless all your labors of love. With much love to you and the Executive Board I remain, your brother in Christ,

"E. J. FOXSALES,
"Missionary of Am. Pro. Soc."

Missionary Intelligence.

The Mission among the German Catholics at Berlin.

Our readers will recollect with interest, accounts which we have published of the gracious success which God has given to this mission. His name be praised for converts to Christ from amid the darkness of Romanism. A letter from M. Giesbrandt, our missionary at Berlin, after enumerating the names of subscribers for the "Free German Catholic," published by the Society, says,

"The cause of our Redeemer is prospering; the interest is yet the same as it was when I came the first Sabbath. My church is constantly crowded with hearers. The Sabbath school numbers more than 200 scholars, and from fifty to sixty children. We are already recognized by public consent as a Free Catholic congregation, and occupy a place in the directory as such among the other denominations. You can imagine that the bishop and his satellites do not like it."

Mission among the Irish Catholics in New-York.

New-York, July 10th, 1849.

Dear Brother—I have been minded for some time back to give a report, but a variety of other affairs has prevented me. Mr. P., D., and Q. have this day taken up a good deal of my attention. is a very deserving man and has undergone, quietly, hardships which give me evidence of his being in heart a genuine Christian. When Mr. is wife found that he was a convert from Romanism, the shock seemed too much for her to bear. When got home he found every thing in an awful confusion. He knelt down and prayed that God would restore the reason of his wife; and it appears that God did hear his prayers; quietness is once more restored, and he is going round among the Puseyites to ascertain, as he says, how far the God of this world has blessed them. They give no reason for going over to Popery, but he gives them many reasons for leaving it. I hope you will encourage him, and that speedily. He can be set to work in a way which will soon prove of infinite service to the glorious cause of God, through the agency of the Society. Mr. has given me very interesting accounts of his own peculiar mission, which he is prosecuting according to your direction, and of which I cannot now particularly speak. I wish you would yoke those who are pining for the work in a systematic manner. We ought to have a prayer meeting in Brooklyn once in two weeks, for a time, until we get properly established, then otherwise. There ought to be one stationary, there (I mean a colporteur). The fact of the matter is, we must be strong, and in a way which we have not heretofore done. I have previously been isolated, now the Lord has raised me help, and I

want you to direct them how to do. Let us have P. D. and Q. set right to work, I mean set to work in a proper way, and we will, by the help of the Lord, before next winter is ended, have a centre formed in this city, round which this whole class of American Papists will revolve, and to whom it will become the centre of attraction. I have appointed another prayer meeting in W. street, a week from to-morrow night, and another week from to-morrow night, at the house of the S. of C., and another at the man's house; another night of the week, though I have not yet decided which, at the house of an Irish convert in street; another at house, Greenwich-street; that is as much as I can conveniently attend at the present. By-and-by I expect to hold some of those meetings only monthly, that is, when I will have as many established as to have five each week, all of which are to be monthly meetings. We want to have about that number in this city and in Brooklyn. As it is now twelve at night, and I hope to see you soon, I will say no more.

But remain your unworthy servant.

South-Western Foreign Mission.

B. H. July 5, 1849.

Rev. Brother in Christ, I have delayed to write. I had only six persons yesterday; last Sunday seventeen, the Sunday before five, the other nine, and before that I went to Mr. Eicher's, where I explained a chapter of the Gospel, there were seven persons present; after we had finished two others came in, one was a baker, who, as I have been told, says that there is quickery in every religion, and professes only the religion of money; the other was the young seminarist who espous-

ty-two months, resulted (as noticed in our last) in their acquittal. But while they, with the exception of Lomelino, were remanded to prison "till their jail fees should be paid," he was committed on a new charge of *heresy*. The substance of the allegations against him was stated last month, and is sufficiently brought to view in his reply noticed below. His trial on this charge came on in the course of a few days. From the peculiar importance attached to it, and the great excitement and rage of his companions, it of course attracted a large multitude.

On being addressed with great pomp and ceremony by the presiding judge, and called to answer those grave charges, his answer was given with the quiet and subdued manner of a man who had been for twenty-two months immured in a loathsome prison, the subject of torture. But it was also given with the dignity of a man whose *spirit was undisturbed*, because conscious that these persecutions were for righteousness sake, that he was answering for the rights of man's conscience, and for the cause of God—given liberty and truth.

Sensibly recognizing the respect which he owed to the judicial presence in which he stood, with a feeble voice but with a distinctness of tone and utterance which reached every part of the hall, he said that the things alleged against him were true, in so far that he did hold it to be the right of every man, and he did claim for himself and his family the privilege to read the Word of God, and that to the doctrine of transubstantiation he did not, and he never could give his assent. That doctrine was utterly repugnant to his reason, and equally contrary to the teachings of the Bible.

After various fruitless endeavors to induce him to recant, appeals to his

respectability and influence, his future comfort in the enjoyment of his estate, family, &c. with great parade and pomp the judge pronounced sentence upon him—"that you, Joaquin Ferreira Lomelino, be transported to Angola, on the coast of Africa, &c. not on any consideration, to be permitted to return again within the space of five years."

These were months of more severe affliction than those of the twenty-two preceding. Already he had been subjected to almost every form of indignity and cruelty which it would seem that the circumstances would admit. He had seen the priest-hood soldiers, in the night of his first arrest, shoot down the cattle, hogs, sheep, and other stock of his farm; wantonly break and destroy, as far as practicable, such of his personal property as they could not remove and appropriate to their own use. His family were fugitives in the earth. His own frame was wasted amid privations, and the filth and tortures of the Funchal prison. Once acquitted, he had been re-arrested and condemned to banishment. While his appeal was pending new devices were resorted to to aggravate his sufferings; especially to insult and abuse him. He was buffeted for various offences, such as robbery, murder, &c. It is a singular instruction perhaps, of the depravity of Romanism with the depravity of man, that these men really seemed to regard crimes of these classes as very trifles, in comparison of the heinous sin against the church of which J. F. L. was convicted. For example, when a report reached Funchal, and was communicated to J. P. L., that his sentence of banishment for five years was commuted for a further imprisonment of six months, these men laughed him to scorn for imagining that this report would prove true. "What," said they, "in the height of their indignation, shall

we be condemned to an imprisonment of five years for so small a matter, (the one for a murderous assault, plunging a knife into a fellow-man, another for a flagrant robbery,) and shall such a rank *heretic* as you escape with so light a punishment! A man—a dog rather—who has denied the holy sacrament!"

His eminent counsel at Lisbon, in announcing this result advised him by no means to think of seeking any mitigation of his sentence, but on the contrary to accept it as a wonderful victory in that court, the fruit of signal prowess, and which could only have been secured, even then, by the great weight of interest enlisted in his behalf—the signal victory that he escaped with less than five years' banishment, when his own lips had professed that he did not believe the wafers to be the very body and blood of Christ.

Divine Providence over the Madalena Exiles.

Funds were collected in March and April last, by the American Protestant Society, to pay the passage to Illinois of those of the Exiles who were then in this country. A home had been secured for them, as was believed, where they would be comfortably situated. Every preparation was made for their departure. The buildings which the Society had rented for them in New-York were rented by others, and the Portuguese were to vacate them before the 1st of May. As they were about to move it was ascertained that the American Hemp Company, who had engaged to take them, had failed to fulfill his engagements, although under a bond of ten thousand dollars to do so. This company had made no preparations to receive the Portuguese. This deranged the plans of the Society, and

obliged them to rent other buildings in New-York for the Portuguese, as in such circumstances they could not send them to the West.

There are two aspects in which we may view the hand of Providence in this unexpected disappointment. First, it was well that the failure of the company to fulfil its engagements was discovered before the Exiles had set out on their journey. In the second place, had they left at that time they would have encountered the cholera at Cincinnati, St. Louis, and other places on their route, when many might have been the victims of this disease.

Since then they have remained in the city of New-York and vicinity. We have been looking for a home for them in the meantime, and were for a time encouraged to believe that the Hemp Company would yet be prepared to receive them.

At length another door was opened. A letter was received from Rev. Dr. Sturtevant, of Jacksonville, Illinois, informing us of a meeting of the principal Protestant churches of Jacksonville; of the appointment of a joint committee, representing two Presbyterian churches, one Congregational, one Baptist, and one Methodist Episcopal church, and of their action respecting the Exiles. This letter proposed to have those in New-York go to Jacksonville at once, to take care of them and put them into positions to earn a comfortable living, and not leave them to themselves till they should be thus provided for.

The letter further proposed that those in the West Indies should follow those, with the expectation of being located in Jacksonville and its immediate neighborhood, or at farthest in the three places, Jacksonville, Springfield and Waverly, (the latter situated eight miles south of the rail-road on which the two former lie, and about

equidistant from each) where "there can be no doubt that all of them could find the means of living with comfort from the rewards of their industry."

This letter was laid before the Board of Directors of the American and Foreign Christian Union, and after careful deliberation it was resolved to send our Portuguese brethren to Jacksonville with the least possible delay. Everything was arranged, and the day was appointed for their departure. Their passage was engaged on the Western route, over the lakes to Chicago, and thence through the canal and down the Illinois river to Jacksonville. But before the day arrived sickness and cholera had commenced among them. Again were we disappointed, and our plans deranged.

But may we not again recognize the hand of God, and consider that "high as the heavens are above the earth, so high are his thoughts and ways above ours." Had these brethren departed we have now reason to believe that they would have been sick with cholera on their journey. Then

crowded in the boats or in the cars, the inhabitants unwilling to receive them into their houses, and with no reliable medical aid at hand, no estimate can be formed of the probable extent of their exposure and sufferings. They have now the best medical attendance and nursing. As yet, no one has been cut off by the pestilence. God, in his providence, may have led them in this way to save them alive. As to the future, we can say nothing, because we know nothing of it. But we can adore and praise God in view of the past, for his kindness to our persecuted brethren.

We solicit the continued prayers of God's people for them; not only for those who are here, but also for those who are suffering on the West India Islands. There may be an arrival at

any time of another company from these islands, who will be entirely destitute, and dependent on the benevolent.

Shall the Society be obliged to expend in giving daily bread to our brethren, the funds which they had appropriated for the passage to the West of those who are here and of their brethren yet to arrive? The occurrence of the present posture of this whole matter has been entirely providential and unanticipated by us.

Shall these brethren now be left to suffer? Provisions, suitable for their nourishment, are indispensable. Such provisions, or the money to purchase them, we ask of the benevolent. On the one hand we do not distrust our Christian brethren, nor the sympathy of the benevolent. On the other hand, we would assure them that there is no danger of the supply exceeding the necessities of the case. At least we will give timely warning if such danger should appear.

Further views of God's Providence.

"What thou knowest not now, thou shalt know hereafter."

It not infrequently occurs in the history of human life, and especially it may be, in the history of God's people, that bright and sunny visions alternate with dark and impenetrable shades. Nor is it uncommon for a strong light to be thrown on events past, which in their occurrence, were involved in thick darkness, while succeeding events are shrouded in a deep or gloom.

The preceding article "Divine Providence over the Madeira Exiles," was in type for the August number of the Protestant. By a singular occurrence, that article (which, perhaps, of all its contents would have been the last designated for such a fate) was unavoid-

ably omitted in making up the pages of the magazine for the press. In the progress of events, before that number was issued, the sickness had so far disappeared from among our Portuguese friends that those intrusted with the arrangements for their removal had intimated to them the intention to depart during the following week.

It is true that this was with some mangings, on account of the season, then evidently gaining on the public mind, that the aspects of the cholera visitation, through a large portion of the route which they must take, rendered it questionable, at least whether they ought to be removed. There seemed, however, on the other hand, urgent reasons for their removal, and it was resolved to attempt it. But, just at this juncture a telegraphic despatch from Jacksonville said—"Detain the Exiles till receipt of our letter mailed to-day."

The ten days intervening, before receipt of the letter referred to, were days of no little trial.

Simultaneously with the receipt of that letter was the arrival of the brig Nancy, Captain Davis, from Trinidad, with sixty-two more of the Portuguese exiles. They brought a letter from Mr. Gonsalves, saying that in a few days others would come, and shortly again others.

From this it appeared that Mr. G. had not received the directions sent to him, in consequence of the failure of the original Illinois arrangement, to refrain from sending forward the exiles at Trinidad till he should be informed of some new arrangement for them. We were, therefore, soon to have at our doors some two or three hundred more of these interesting sufferers from the persecutions of the Papal Church.

At this moment the prospect of a speedy departure for a Western home

was effectually shut out by the letter from Jacksonville, as follows:

Illinois College, July 10, 1849.

Dear Sir—There are two reasons why we think the journey should not now be undertaken.

1st.—There is so much pestilence along all the great thoroughfares from East to West, that the journey cannot be performed by such a number of persons without much danger.

2d.—This village is thus far unaffected by the pestilence, but there is great sensitiveness about the propagation of the disease by infection from the cholera patients.

The committee are of the opinion that those apprehensions are excessive. But they are real, and would be likely to stand in the way of that kindness and hospitality which would otherwise be extended to those persecuted disciples. We think, therefore, that they constitute a good reason for delaying the journey for the present. In all other respects the facts remain the same as at the time of my former communication. We have reason to believe that neither in respect to interest in these exiles, as sufferers for the testimony of Jesus, nor in the facility of obtaining them employment and the means of a livelihood, will there be any disappointment.

Judging from our experience in the prevalence of cholera during its former visit, we entertain the hope that our thoroughfares will be safe for the journey in a few weeks from this time. Still, this scourge is in God's hand, and he alone knoweth the limits of its ravages. We are fearful these refugees may be greatly exposed to it in your city; and yet, with the care and skill which can be brought to their aid there, we think they will be safer than on board canal-boats and steam-boats on either of the great thoroughfares.

May God appear in his own good time for all his persecuted ones.

Yours in the Gospel,

J. M. STURTEVANT.

Rev. Herman Norton,
Cor. Sec. Chria. Union.

P. S.—The sensitiveness of this region, in reference to infection, may be seen in the fact that the city of St. Louis is enforcing a rigid quarantine on all boats from below; and that though deaths in the city are numbering near two hundred per day, a fearful mortality in a city of fifty thousand!

Trying (amid our toils, under the influence of a cholera atmosphere, we might say oppressive) was our position on receipt of this letter; it was clear that the exiles could not then proceed.

Again, on the 9th of July the barque Henry Trowbridge reached this port with seventy-four of the exiles, and brought the information that at the time of her sailing two more vessels were engaged, each to bring about the same number.

Thus hedged up in one direction, while, from the other, the pressure was daily augmenting, the reader who has followed the recital thus far will be ready to conclude that by this time we had reached—in our solicitude for the persecuted exiles—one of the points where *darkness* rested on the ways of Providence respecting them.

The additional vessels have since arrived. These facts were briefly mentioned in most of the daily papers, as well as by the religious press of the city; and generally in both classes, with a very kind expression of interest in these persecuted Exiles. Our acknowledgment of "Receipts for the Portuguese" in this number will show that our expression of confidence in the benevolent was not too strong; successive numbers, (as more persons

become acquainted with the facts) will, we doubt not, still justify our confidence.

The Islands of the Sea,

BY L. D. J. LATE SURGEON'S STEWARD
ON BOARD THE UNITED STATES SHIP
ERIN.

In the subjoined article our readers have the plain views of a plain man, as much inclined in the outset to look favourably on the influence of Romanism as any intelligent Yankee could well be. We value them the more for those circumstances. Having incidentally learned that the writer had taken notes of his observations "among the Islands," we requested information respecting them, without knowing at all their tenor or bearing. We thank him for the manner in which he has complied with this request. It is right, also, to say that in writing his observations, he not only had no thought of their publication by us, but had very little, if any knowledge of our work, and, especially, that he had no knowledge of the deeply interesting relations into which we have been providentially brought to the Madeira Exiles—the disciples of Dr. Kalliey. On this account, again, we the more value his communication.

Our readers will appreciate the evidence from this source, and coming in this manner respecting the actual character and tendency of Romanism in the 15th century when it has a fair field to show itself in its true colors.

Making due allowance, also, for the Puseyite spectacles of the "English clergyman" now in Madeira, they will see the value of his testimony respecting the work of Dr. Kalliey in that island.

New-York, July 25th, 1849.

REV. MR. LATTIMER,

DEAR SIR,—Agreeably to your request, I herewith submit for your perusal some facts which I observed and impressions which I received, respecting the Roman Catholic population and religion on several islands which I visited in my late cruise.

The feelings of regret which I have for a long time entertained, that Protestantism should waste so much of her time and strength, so to speak, in sustaining so many sectarian distinctions, led me to proceed with the more caution in an attempt to analyze that system of universal enmity, and as they esteem it, unchangeableness in religion, which every where pervades Roman Catholic countries. I went prepared, to be not hasty nor rash in my conclusions; and I am now more inclined to submit facts as they fall under my eye, and let others make their own deductions, than to offer my conclusions, with this exception—from all my intercourse and observations among those who never have heard the name of Protestants, but who appeared to be acting sincerely under the influence of the only religion of which they ever heard, I could see that they had no correct notions of Jesus Christ as a *present Savior and Redeemer*; that they have no true idea of an *atonement* or of an *active saving* faith in his name.

Their whole system of religious action is built on a theory of *meritorious* works. Hence their *prayers*, their *services*, their *self-mortifications*, their *contributions*, indeed all their external *performances*, which often involve great personal sacrifices and self-denial, are directed to the one end of making an atonement for themselves. Surrounded with eremitices, "the doctrine of the cross" cannot be said to be "foolishness;" for they appear to know nothing about it, any more than the Turks or

Chinese. They know of Christ as a *sufferer*, but they do not appear to know him as a *Savior*, nor to be affected by his sufferings any more than by those of certain saints whom they adore, and whose days are observed with greater strictness than the Sabbath. St. Antonio, St. Francis, and St. Lorenzo, and particularly St. Mary, are esteemed as holding quite as important relations to them as Christ, so far as their personal salvation is concerned; and even more. I learned it from good authority, that the mother of Christ was appealed to, especially in severe affliction, as being *more* meritorious than Jesus, and was therefore oftener invoked!

Hence, "The Lives of the Saints" is a book far more familiar to the people, and held in higher estimation than the Scriptures. Indeed that is the text-book, and not the Bible.

In the cruise from which I have just returned, I visited the Azores, Madeira, the Cape Verde, in the Atlantic; and the island of Minorca, and the Gulf of Spezia, in the Mediterranean. In all these places, with the exception of *Madaira*, the people are exclusively Catholics. For about ten months I observed no other than Catholic churches. At Fayal, one of the Azores, (a group of nine islands, embracing about 200,000 inhabitants,) I learned that the priests were both ignorant and immoral as a body (it is to be hoped that there are some exceptions) that very few of them have a copy of the Scriptures in their own language. They are required to study the Latin tongue, and in acquiring it they make the Bible their class-book. But this they do not infrequently part with on finishing their studies preparatory to their examination; so that Catholic priests can be met with in Fayal who have not a copy of the Scriptures in any language.

For this fact I have good authority.

They submit to the vow of celibacy with reluctance, and the practical effects of that vow are obviously most licentious and demoralizing. We were at Madeira several days; our officers of the wardroom were most of the time ashore. They frequently met with Catholic priests at cards. An educated and intelligent young lady stated to one of our gentlemen that they had many priests in Madeira so profligate in their habits and so low in character that they were not respected, nor noticed when met in the streets, any more than if they were vagabonds. She was then asked,

"Why do you go to these men to confession, and to hear them say mass?"

Her reply was, "Out of respect to the church, the appointed means of salvation."

"But these men are not the church, why don't you protest against them?" "Unfortunately," she replied, "they are the authorized servants of the true church."

This was the end of all argument.

I called on the Rev. Mr. _____, a Portuguese clergyman who officiated in the English church. He appeared to hold the Roman Catholic institutions of the island in no small contempt, but contented himself with doing nothing to bring about a better state of things, beyond the limits of his own congregation. He said the moment the Catholic priests should become jealous of him for making any attempt to convert a Portuguese to the Protestant faith, he would be liable to fall under the same intolerant spirit which drove Dr. Kalliey from the island. He spoke freely of Dr. Kalliey and his benevolent labors, and believed him to be a good man, but thought he went *too far* for his own good and that of his people.

He said even now there were many Bible readers on the island, and one established was still continued in Funchal. I distributed several Tracts among English residents, and also in the Hospital with those who could read English.

To be continued.

Papery the Cause of Unbelief.

(For the American Protestant.)

A late number of the *Protestant* contained an abstract of Dr. McGills sermon before the General Assembly of the Presbyterian churches, [O.S.] in which the proposition—that Popery is a punishment inflicted by God for unbelief—was enforced in a clear and convincing manner. Is it not also true that Popery is a curse, as well as a punishment of unbelief? The obvious errors taught (as truths) in the Romish church, the innumerable instances in which she compels her disciples to exercise a blind credulity in opposition to well grounded conviction, and the intolerable outrages which are committed by her priesthood in the name of religion, can hardly fail to excite in the minds of those who think for themselves, doubts of the heavenly origin of so detestable a system. A detraction of so detestable a system, Popery has engrained on the fundamental principles of Christianity, naturally leads to a distrust of those truths themselves. The licentious and intemperate of the priesthood, the cruel persecutions with which they punish those who do not assent to all the absurdities of a false faith, the social wickedness, and repulsive Pharisæism of the leaders, and the growing superstition of the followers, not only excite the spirit of inquiry, but so guide it that

in the absence of any purer and more acceptable system of religion, in which to take refuge, downright unbelief is the almost inevitable result.

An illustration of this position readily presents itself in the situation of Voltaire at the Jesuit's seminary of Louis the Great, where he displayed in controverting the theological tenets of his teachers—the same piercing acuteness and sparkling wit, whose subsequent and more matured exhibition in the warfare which he waged against Christianity, made him the very Corypheus of deists. It is easy to imagine the indignation with which his vigorous intellect rejected the "profane and old wives fables" which his masters presented to him as God's truths. When, for example, he was required to receive the mystery of transubstantiation, and to believe that a substance which taste, sight, smell, and touch declared to be bread, and which his instructor himself admitted was bread the moment before, was, by the ceremonies of the occasion, transformed into the body of the Son of God; he must have spurned the dogma with unutterable contempt at the very instant that he understood its purport; and he must, from that moment, regard those ceremonies as the mere *hocus pocus* of a spiritual juggler. So when he was told that the Divine attribute of pardoning sin was possessed and daily exercised by an order of men, upon whom it was conferred by the imposition of the hands of their predecessors in the priestly office—or by some spiritual influence proceeding through that imposition—[many of those men, and many of their predecessors having spent their lives in the most scandalous and disgraceful profligacy, some of them even in absolute atheism,] he could do no otherwise than to scorn the preposterous claim. Many of the essential

truths of Christianity were, doubtless, presented to him, sufficient perhaps, if accepted and acted upon, to have opened for him the way into all truths; but they were propounded by the same teachers and declared to have the same divine original as the fooleries which he rejected. The doctrine of the manifestation of God in Christ, and of the presence of Christ in the consecrated water, were taught with equal assiduity, and equal veneration was demanded for them. The truths of the Bible and the falsehoods of Popery were presented at the same time, and urged with the same pertinacity. Who can wonder that the chaff and the wheat were rejected together? In the total absence of the volume of inspiration by which to test the various dogmas proposed for his acceptance, would it not have been wonderful had he retained a belief in any of the doctrines of Christianity?

The skepticism of D'Alembert and other French philosophers may be attributed to the same source. They heard of no other religion but Roman Catholicism. They saw and despised its numerous, they abhorred its cruelties, they rebelled against its usurpations. It was not unnatural that they should confound the usses with the abuses, and make religion responsible for the wickedness of its professors. How potent the influence which the Papal religion exerted in the rise and spread of French infidelity the Omnipotent only knows. This we may safely announce, that among the blackest and most damning sins for which Popery will be held accountable in the day of its terrible retribution, will be that of so veiling truth with error as to lead a host of millions in rejecting the one to spurn also the other, and perish in the blindness of unbelief.

"what are these among so many?" But *He*, rebuking their "little faith," supplied their wants with even more than was required. Jesus is as able and as willing to sustain his needy suffering people now.

The silver and gold are the Lords'—*He* can unlock hearts and purses, and thus grant you abundant supplies for this great and benevolent undertaking. "Man's extremity is God's opportunity to glorify his great name and to magnify the riches of his power and faithfulness to his promises. Because the earnestness of an aged widow, who, through a long life has experienced many remarkable interpositions of Providence in times of darkness and depression, and who can testify that not one of all God's promises have failed, with respect to her; that *He* has always been better than her fears. I enclose — for myself, and — from — to aid our suffering brethren and sisters, the Portuguese Exiles, and shall try to interest others in their behalf. "Hope thou in God," we shall yet praise him, for "his mercy endureth forever." Yours respectfully,

A Madeira Man.

Some one who has chosen, for an obvious purpose, the signature "A Madeira Man," furnished to the *Sanitary Herald* of July 29th a communication, the avowed object of which is, to discredit the statements published extensively by the secular and religious presses in this city; that a large number of persons had left Madeira in consequence of persecutions for having embraced the Protestant faith. He makes some very bold assertions in the face of facts, as well established as any facts which have transpired within the present century. There are thousands of persons living, to whom his assertions (if they should read them)

would prove conclusively that he had either assumed the responsibility of making positive assertions in a grave matter, of which he knew nothing; or that he had knowingly lent himself to the utterance of the most preposterous and baseless falsehoods.

It was not necessary for us to see that communication transferred, (as it was) to the columns of the mis-named "*Protestant Journal*," Bishop Hughes' organ of despotic principles in order to understand the source whence it originated. But as we have already had intercourse with several hundreds, looking to us for protection and a home, of those of whom he affirms that less than one hundred and forty ever left Madeira, we prefer to wait the further developments which he has promised before we make some additional statements which we are prepared to prove against him and his employers.

Religious Character of the Portuguese Exiles.

The following letter was elicited by the inquiries of the gentleman to whom it is addressed, who has recently by his official connection with the Society, been led to an acquaintance with considerable numbers of the Exiles, and to a deep interest in them. It has been handed to us for publication:

August 10, 1842.

WE W. FLETCHER, Esq. Member of the Executive Board of the American and Foreign Christian Union.

MY DEAR SIR—In answer to your kind inquiries in relation to the Portuguese Exiles—Are they all true converts? from the opportunities I have had in private conversation with the Exiles in the Islands of Madeira and Terceira, I can say, without hesitation, that the majority of them show by their patience, humility, spirit of prayer, love of the sacred Scriptures, and god-

ly conversation, that they are the true children of Abraham by faith in our Lord and Saviour, Jesus Christ. "It is true that in some few instances, husbands—seeing their wives put into prison for no other crime than searching the Scriptures, or hearing the Word of God expounded—saw the wickedness and cruelty of the Roman priests, and abandoned at once the synagogues of the Man of Sin, without knowing anything of the nature of the new birth, followed their parents and friends from sympathy and strength of natural affection. But, thanks be to God, many of those have truly embraced the Saviour, and now rejoice in the hope of the glory of God. If the Exiles are not all true converts, changed in heart, there are none of them who are not at least sincere inquirers after God's truth. We have not a single Papist among us. So far as Popery is concerned, they are all at least true converts from that to Bible Christianity.

1. Not one of them would degrade himself by kneeling before a priest in the confessional.
 2. Not one believes that a priest can change a barrel of flour into ten thousand Saviours.
 3. Not one hesitates to say that the Pope, on the papal throne, is the Man of Sin spoken of by the Apostle Paul.
 4. Not one would suffer an idol image of the Virgin, or of any other saint, in his presence.
 5. Not one would suffer one of his children to be educated in a Roman school, college, seminary, or university, for all the money in the United States.
- I know not one but attends family worship twice a day, and church three times on the Sabbath, and two or three prayer-meetings in the week, wherever and whenever they could do so with propriety. All the children of suitable age attend the Sabbath-school.

May God help those happy, persecuted Exiles to grow in grace, and to hold up Jesus as the hope of a guilty world to the unhappy Romanists of America, who are deceived, as we were in times past, by the priests of the Man of Sin. All glory to God for our salvation.

Your brother in Christ,

M. J. GONSALVES,
 Missionary of the American and Foreign Christian Union.
 New-York, August 11, 1842.

See this Good of Immigration!

Do our readers look at it? Are they aware of its volume and its depth? Do they know how rapidly, and in what increasing numbers, the emigrants are pouring in upon us from the old world. On the third of May it was published in the *Journal of Commerce* that more than twenty-three thousand had arrived at Boston, from the old world, in eight days. Soon after, it was published that eleven hundred Irish immigrants landed at Boston on Friday and Saturday. During those two days, five thousand arrived in New-York. On the 2d of May there landed in New-York seven thousand and twenty-six. During ninety-four days of this season there have landed in New-York, ninety-one thousand nine hundred and forty-one emigrants from the old world. This is almost one thousand a day in New-York alone, for upwards of ninety days. This is unparalleled in our preceding history, and may well give new interest to the inquiry, "what shall be done for them?"

It should be remembered that this is by no means the whole amount of immigration. New-York is only one point of landing. Truly, it is the port where more immigrants arrive than in any other port in the United States; but there are thousands and tens of thousands who are landed at Philadelphia,

Baltimore, New Orleans, Boston, and other places, besides the immense numbers who enter our country through the Canadas. And this broad and rapid current will continue to pour in upon us perhaps with increasing volume and power for years to come. The time may not be far distant when the immigrant population will exceed the present population of our country.

Such a prospect invites and excites to efforts for the spiritual and temporal interests of this population, on a larger scale, and of far greater vigor than any that have yet been made. To enter and to occupy this vast field is the design of the American and Foreign Christian Union. This Society will do all it can to reach this mass of human beings with the Gospel, before they leave their homes in the old world, and will vigorously prosecute the same work among this crowded population on our own shores. How timely is the existence of such a Society. We regret that it did not commence its mission twenty years since. The delay which cannot now be remedied, should provoke us to love and good works, should awaken an unquenchable zeal in this cause.

Can American Christians consent that the Society, with such an almost boundless field before it, both at home and abroad, should be crippled for the want of means. Are there not men of large hearts to be found, who will fall in with the openings of Providence and send us their offerings of five hundred or one thousand dollars, as an expression of their interest in the work, and of their obligations to the great head of the church. Would such men regret it on that day when, in the presence of the Great Judge, they shall hear him say, "Give an account of thy stewardship, for thou mayest no longer be steward!"

We do not intimate by this that we

desire not the smaller contributions, by which we have been chiefly sustained, these have filled the treasury, as the streams fill the rivers, and are indispensable. But we wish our more wealthy brethren to share more largely in the blessings of this work.

Two of the Exiles Departed to their Rest.

On the seventh of August ANTONIO FERNANDEZ, aged 30 years, one of the Portuguese family in Cherry-street died of cholera.

About the same time MAXWELL GOXSARINS, one of those recently arrived from Trinidad, died also at Cherry-street, of fever, with which he was attacked on board the ship.

RECEIPTS

On behalf of the American and Foreign Christian Union, for the month ending August 10, 1849.

Male:—Both—Central church collection, \$30 14
Do.—Houston Bazaar, for Miss Understep, 30 00
Gardner—Trinity ch. collection, 10 20
Hallowell—Mrs. Sophia L. Bond, 5 00
\$41 40

New Hampshire—Boston.—Mrs. William Parker, 1 00
Haverhill—A few friends, 23 50
Nashua—First ch. A. S. 20 00
Do.—A. S. 40 00
Freemont—Ch. of N. Church, \$1. Do. 7 00
Greenland—Do. ch. Mrs. M. Hoop- 14 00
er's pastor, 14 00
Do.—Free Will Bap. ch. (Rev. Mr. Brooks, pastor), 7 00
Bristol—Cong. ch. (Rev. D. G. Abner, 4 75
pastor), in part, 4 75
Do.—Methodist ch. (Rev. Mr. Man- 3 37
ning), in part, 3 37
Edison—Rev. H. E. Egan's collection, 11 29
In part, \$11.50 in ed. No. \$1.25, 11 29
Hallowell—Cong. Ch. (Rev. Mr. Bar- 22 00
rers), 22 00

Massachusetts—Medford. Mrs. Myrtle 41 41
ch. First Church, \$10. Jan. 1849, 30 00
\$10
Mrs. J. James, 2nd Church, Jan. 30 00
\$10. Mrs. H. J. Jones, 30
Carried forward \$40 00

Carried forward, \$60 00
Mr. J. Stone, \$5; Mrs. Mason, 5
\$5. Mrs. A. Curtis, \$5
Mrs. N. A. Warner, \$3; Mr. N. Richards, \$3; Mrs. XXV, \$5
Mrs. Magoon, \$10; Elizabeth Pether, \$5; Taber J. Fowler, \$5; few other friends, \$45; A. Melford—Second Congl. ch. Dr. Samuel Kilder and Lady, 25 00
\$5; Mrs. Thayer, \$5
Mr. Jones, \$5; Rev. L. H. Anger, \$5; A few other friends, \$41 67
Nantucket—First Cong. ch. to sup- 51 17
port an educator in France, 83 00
Hoboken—Ladies' Soc'y, balance to put out a collector in France, 51 20
Glenwood—Foreign-heat church col- 18 00
lection, 18 00
Do.—Baptist ch. do.
Rev. John Ayer, L. M. 50 00
Glenville—Evangelical Society, in full, to make Rev. W. H. Corning L. M. 16 00
Plymouth—th. church, 4 25
W. Randolph—Dr. Hitchcock's So- 26 00
ciety, 26 00
Marblehead—Baptist ch. 6 04
Acushnet—East—Congl. church and society, 23 45

Connecticut—Greenwich—Second Congl. church, 77 14
Greenwich—By a friend, to make 30 00
Greenwich—Congl. ch. Mrs. Hubbard Wood, to assist William H. Knapp, L. M. 40 00
Rider Indenture, 7 00
New Haven—From a lady in New Haven, for A. P. Stacy, 2 00
Hallowell—Cong. church, constituting their pastor, Rev.—Love, at L. M. (\$8 to be appropriated to the Foreign Missions), 31 50
Worcester—Methodist ch. Mr. May, 1 00
Waterbury—Congl. ch. A. Soc'y, per P. W. Carter, 44 51
Plymouth—"A Friend," 2 00
Yves—Methodist ch., 2 00
West Barnum—Ben. Bart. Cong. con- 30 00
stituting H. W. Childs, L. M.
Montebury—Cong. church (collec- 17 00
tion), 17 00

NOTE.—In the June number the acknowledgment of Mr. Hissou's should have been given by the August number, among the who have done. A subscription, should have been from June your Ladies' Association, \$15; from (Chicago) St. church, should have been \$5 67. In the notice of collections from the North church, A. H. Crook, \$300, should have been A. H. Crook, in those from the Central church, instead of T. W. Dwight, and J. W. Dwight. In July under New Jersey or unknown, \$3,000, should have been from Rev. Alden W. Skyles, W. Kentland, Va.

Carried forward \$60 00
\$565 09
New York—Brooklyn—Aux. Soc'y, per Mr. Livingston, to be appropriated as further donation of \$10, for L. M. to be designated hereafter, 5 50
P. A. Andrews, Esp. Jamaica, L. I. 50 01
Ladies' Soc. in France, to make 30 00
Elihu—P. & R. Fairbanks, to make 5 39
Rev. Martin Coleman L. M. 5 35
Pine—Baptist church, 2 55
—L. M. ch. 14 12
Spartan—1st Uresh. ch. by Rev. J. A. Kenney, \$4; E. A. Deak, 25 cents, 2 00
O. A. Cole, \$1; J. M. Tully, 25 cents; J. Hill, 25 cents; H. B. Camp, 50 cents, 2 00
G. Giddow, 25 cents; Miss Hooker, \$1; Mr. Stone, \$1; Cash collection, \$13 70, 15 05
Van Buren—Mrs. Warner, 1 00
Pompy Hill—Cong. church, in part to make S. P. M. Hastings L. M. 25 00
Overton—Rev. E. N. Gault, D. D. 4 00
Heron—Wm. F. Bradford, 1 00
Rochester—Westchester—Wm. Jay, 30 00
Northampton, L. I.—Rev. H. N. Whitson, pastor, contributions, 7 04
Huntington—West Hills Presb. con- 1 93
gregation, 1 93
Dix—N. E. ch. (Ezra Oaker?) 75
Sweet Hollow—Presb. church (Rev. Chester Long, pastor), 13 46
Berkshampton—Presb. ch. (Rev. Fort- 25 23
burne Edger, pastor)
Do.—N. E. ch. (Rev. S. A. Seaman, 1 90
pastor)
Montic Federal—Presb. ch. in part to make their pastor, Rev. J. S. Evans, L. M. 17 14
Baldwin—Presb. ch. (Rev. E. J. Vail, 2 00
pastor), contributions,
Amherst—M. P. ch. (Rev. Henry 4 00
Hathild, pastor)
Glen Cove—M. E. ch. (Rev. A. O. 3 58
Dare, pastor), do. 3 58
Norwich—Do. do. 1 50
Saratoga—Do. do. 1 05
Oyster Bay—Bapt. ch. in part mak- 1 00
ing their pastor, Rev. N. E. Smith, L. M. 21 00
New York City—Fitzzschell ch. Grant, in part for L. D. (625 previously paid), 50 00
P. A.—A Friend, \$1; Annwyn's, \$1; 2 00
Carroll and Knell, in part to make 2 00
L. M. Jones, L. M. in addition to \$16 9 00
previously paid,
Clinton—From "A Friend," per Vates 2 00
Hacker, 43 75
W. Hatchell—Presb. ch. 43 75
Carried forward \$499 48

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O. A. Cole, \$1; J. M. Tully, 25 cents; J. Hill, 25 cents; H. B. Camp, 50 cents, 2 00
G. Giddow, 25 cents; Miss Hooker, \$1; Mr. Stone, \$1; Cash collection, \$13 70, 15 05
Van Buren—Mrs. Warner, 1 00
Pompy Hill—Cong. church, in part to make S. P. M. Hastings L. M. 25 00
Overton—Rev. E. N. Gault, D. D. 4 00
Heron—Wm. F. Bradford, 1 00
Rochester—Westchester—Wm. Jay, 30 00
Northampton, L. I.—Rev. H. N. Whitson, pastor, contributions, 7 04
Huntington—West Hills Presb. con- 1 93
gregation, 1 93
Dix—N. E. ch. (Ezra Oaker?) 75
Sweet Hollow—Presb. church (Rev. Chester Long, pastor), 13 46
Berkshampton—Presb. ch. (Rev. Fort- 25 23
burne Edger, pastor)
Do.—N. E. ch. (Rev. S. A. Seaman, 1 90
pastor)
Montic Federal—Presb. ch. in part to make their pastor, Rev. J. S. Evans, L. M. 17 14
Baldwin—Presb. ch. (Rev. E. J. Vail, 2 00
pastor), contributions,
Amherst—M. P. ch. (Rev. Henry 4 00
Hathild, pastor)
Glen Cove—M. E. ch. (Rev. A. O. 3 58
Dare, pastor), do. 3 58
Norwich—Do. do. 1 50
Saratoga—Do. do. 1 05
Oyster Bay—Bapt. ch. in part mak- 1 00
ing their pastor, Rev. N. E. Smith, L. M. 21 00
New York City—Fitzzschell ch. Grant, in part for L. D. (625 previously paid), 50 00
P. A.—A Friend, \$1; Annwyn's, \$1; 2 00
Carroll and Knell, in part to make 2 00
L. M. Jones, L. M. in addition to \$16 9 00
previously paid,
Clinton—From "A Friend," per Vates 2 00
Hacker, 43 75
W. Hatchell—Presb. ch. 43 75
Carried forward \$499 48

berly to publish, on this subject, there are others of a most thrilling character, which it would be premature now to announce, showing an advance in the spiritual success of this cause which is scarcely, if at all, imagined in the churches generally.

5th. The facts adverted to in the preceding statements show the utmost encouragement for the vigorous prosecution of this work, and constitute the most urgent demand for greatly enlarged means thus to prosecute IT NOW. Never, perhaps, in the history of the world was there a case in which *they would be more miserable economy, or jeopard the interests of so vast a number of IMMORIENT, SOULS.* Seed time Summer and Harvest seem crowding within the compass of the present season. Shall they pass, and Christ's stewards be found to have withheld the *prayer and faith, and self-denial* requisite to make that season one of glorious triumph to the ridges of his grace? "Brethren *ye know* the grace of our Lord Jesus Christ, who, though he was rich, for our sake became poor, that we, through his poverty, might be rich!"

American and Foreign Christian Union.

THE POSITION OF THE SOCIETY.

Probably there is no Evangelical Christian in our land at all conversant with the work to be done, and especially for doing it, who will not concur in the following statement: "There ought to be a much larger and more liberal expenditure on each of the fields embraced by this Society (the Home and the Foreign) than the entire income received during the last year by the three Societies now merged in this. This income may be stated in round numbers at 20,000 dollars. But what are they among so many?"

From the nature of the service in which we are engaged, almost the entire support of the laborers engaged in it must be derived from the benevolent friends of the Society. Like the Foreign Missionary enterprise, our work is *aggressive*.

A large portion of the funds contributed to the various Christian churches in our land are expended on those operations of the church which are rather *defensive*; or, at the most, gradually expansive. They are, almost entirely, appropriated within the circle where, in various degrees, Bible influence is already exerted. They are, in their *general* nature, self-sustaining, and some of them ought to be greatly enlarged, still they leave, in its full strength of impression, the *peculiar feature* of our Society.

The labor for the enlightenment and conversion of Roman Catholics, whether at home or abroad, is almost entirely an *aggressive* work, quite as much so as efforts for the conversion of the Heathen. Indeed, in some sense it is more so. For universal experience shows that hostility to the Gospel of Christ, and to the diffusion of its influence is far more violent, bitter and deadly among the hierarchies of a corrupted form of nominal Christianity, than among the sacerdotal of the various forms of Heathenism.

The position of this Society is, then, peculiarly prominent, although almost unencouraging.

Portraiture Notes in View of Christiana.

The following notes prepared for the duty of a part of this year, and very imperfectly published, by the way we doubtless possess a capacity to possess from many of our readers who might not meet with it in these channels: "There are now over four hundred

feel liberty to the children of God.—I say the old love to the Free German Catholicism in this country, as in general, to the efforts of the American Protestant Society; or, as it now is, American and Foreign Christian Union, is earnestly renewed by my labors among this people, and it could not be otherwise, because I have been eye and ear-witness of facts which have most deeply interested my heart, and which are in the closest connection with the operations of the Union. I allude to the turning of these interesting families from Anti-Christian superstitions and ceremonies to the simplicity of the Gospel of Christ our Lord and Saviour.

The Free German Catholic paper is here read, not only by Protestants, but also by many Roman Catholics, with the greatest benefit. The meetings of the Free German Catholic congregation have been while I have been here, in the mornings and evenings regularly and numerously attended, although some members had to come quite a distance. In the conversation with some of them I find that they are sincere, and that they rebound, not only exteriorly but also in their hearts, at human devices of the Romish church. "But the Lord, and our Evangelical fellow-Christians (said one of them) must have patience with us, because the blind, who so many years were accustomed to darkness, cannot at once comprehend all the glory and splendor of heavenly light and the spiritual creation."

Our Sabbath-school, conducted in English, is much frequented. Three classes are already able to read the English Bible. Male and female teachers of the city churches are helping in the Sabbath-school of the Free German Catholic congregation; and all Protestants of every name seem to rejoice in the work which is going forward among them, without any of the narrow spirit of denominational partiality and proselytism.

The last Sabbath afternoon I preached in the third Presbyterian church, in English, on 2 Corinthians, 3: 17, to a numerous audience.

The next Sabbath the Rev. Dr. Gustiniani will preach to the Germans here, and I will take his place in Buffalo at that time. That man, so persecuted by Romanists, and by those who sympathize with them, goes quietly and undisturbed forward on his way, on which he entered in the name of Jehovah. His labors here are in continued remembrance, and have brought already rich fruits in the salvation of souls. It ought to be carefully provided that this new congregation is never more without a Missionary, because such vacancies have the most unhappy effects.

Of the liberal treatment of the German Jesuits here, and their efforts to annoy Christ's freed ones, I could communicate many facts, but I forbear at present. * * * And now, all your work and labor of love I most earnestly commend to the merciful God and Father in Christ Jesus, and to the crowning grace of the Holy Spirit.

P. T. WINKELMANN,
Temporary Missionary of the American and Foreign Christian Union.

German Mission in Newark, N. J. EXTRACT FROM THE REPORT OF THE MISSIONARY.

Newark, August 1, 1848.
Respected Mission Committee of the American and Foreign Christian Union.

Since my last report my congregation was increased by two families. The children, that scourge of the human race, seems to me to have brought many among the people to a better mind.

which then obtained, the pre-eminent requisites were an isolated interior position, inaccessible except by few and narrow passes, and those fitly exposed to the view of the approach.

Singularly were these circumstances combined in the position of Jerusalem. To them also was added, though not by any means indicated by its present aspect, a fertility of adjacent country suited to make it the habitation of the people whose God was the LORD, "the city of God," of which "glorious things are spoken"—which he hath desired for his habitation." To the pious Jews it was a present reality that the LORD doth build up Jerusalem. "We have heard with our ears, O God," said they, appropriately and appreciatively, "and our fathers have told us what work thou didst in their days; * * * for they put not the land in possession by their own sword, neither did their own arm save them; but thy right hand and thine arm and the light of thy countenance, because thou hadst a favor to them." Out of Zion, the perfection of beauty, thou hast shined; was their devout exultation, and with ready and assenting response they justified the Prophet when he exclaimed forth the exhortation:— "Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates, he hath blessed thy children within thou. The market place in thy borders and the high street in the midst of the wheat."

With these things in mind, the intelligent traveler, as he approaches Jerusalem by the way of Jeddah and Bahary, as he passes over the elevated country and is "come nigh at the descent of the Mount of Olives" as the whole panorama of Jerusalem and its environs opens to his view, will be deeply impressed with the reverence of the scene before him with many thrilling Scriptural passages, the

beauty and force of which he has never before had so fully appreciated. He will, probably, find himself hurried to enter warmly into sympathy with the Jews, even in their most enthusiastic admiration of their favorite city, the strength of its position in the hours to which it belonged, the beauty of its situation, and the fitness of the strong and striking figures derived from those considerations, which so much abound in the Sacred writings. He will recognize the appropriateness of the passages from the Psalms, which are placed at the commencement of this article.

One perhaps will be gratified with the singularly beautiful view of Jerusalem presented in our plate.

Aside from this of Barthelemy's, most of the views of modern Jerusalem, which we have seen in anything like similar circumstances, attempting to group the whole city and surrounding country in one picture of moderate size, leave on the mind only a general impression, perhaps an indistinct and confused one. This, however, admits us into the interior. Instead of standing where a distant and oblique view presents the whole city as a continuous surface of flat roofs, varied scarcely by anything but the inequalities of the height of the buildings, an occasional turret and dome rising above the mass, and a few serenity discernible those, indicating a street we have not by the side of the pool of Bethesda, occupying a position from which we can not only trace the courses of principal streets, but view much of the general structure of the present city. That what I have presented is the pool of Bethesda, to be in perspective by the good man and of level of that name, and supplied by him by a conduit from the station, by which he stopped, the upper water course of

of these suffering brethren in New-York and Staten Island. They receive their daily bread from the American and Foreign Christian Union. They are in great want of clothing—warm clothing, flannel, bed clothes, shoes, boots, &c. They are, even now, suffering on account of the cold, as they are not accustomed to such a climate as this. Second-hand clothing will be acceptable; cloth, flannel, cotton for under garments may be sent by the piece, as they can make their own garments.

"Those who are collecting boxes of clothing in the country are requested to forward them to this office at as early a day as possible. Citizens, who have bundles of clothing, are requested to leave their address and we will send for the bundles. Our only appeal is, 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.'"

"HERNAN NORTON,
Care Sec. American and Foreign
Christian Union."

Synod of Geneva.

The following is a true copy of a resolution adopted by the Synod of Geneva at their session in Predonia, Aug. 2nd 1849.

Resolved:—That Synod having listened with much satisfaction to a brief statement of facts from Rev. R. S. Trampton, agent of the American and Foreign Christian Union, relative to the formation and operations of said Society, hereby express their cordial approbation of the union effected by combining in one three different societies previously organized for the same object, but occupying three different fields of labor. In the develop-

ment of facts illustrating the character, movements and condition of the Roman Catholics; the open door of access to them with the Bible and Christian efforts for their conversion and salvation; and the great success which has attended the labors of the missionaries of this Society before and since the Union was formed, in this and other countries, they distinctly recognize the voice of God calling upon Christians to aid this object by their substance and their prayers. And Synod cordially commend this Society and its objects to the prayers and liberal patronage of Christians within their bounds, believing that the claims of this field of Christian enterprise, in its bearing upon the general weal of this and other nations, and on the spiritual welfare of the Romanists, yield in importance to no other. We also recommend, that as far as consistent, the churches should have a definite time for making collections for this object every year.

Attest, CHAS. E. FURMAN,
Permanent Clerk.

Intellectuals of Romanism.

That in accordance with the views of our correspondent, expressed in the last number of the *Protestant*, Popery is responsible for a large share of the bounding infidelity in its communion, and in the countries of its prevalence, is a fact which in various forms has been shown in our columns. It is a fact which few acquainted with the history of the case will for a moment question. It is right to add that to a great extent this infidelity constitutes a far less discouraging field for the effort to impart a knowledge of the truths as it is in Jesus, than is presented by the rampant, bitter and *heathen* infidelity which springs up amid the institutions of the *Geoplat*, and grows out of the settled aversion

as many as it would snow-balls to heat an oven. 'And faith you're right,' was his answer. You may depend they are getting their eyes opened to see that this purgatory is a mere sham, calculated only to catch the priests and enslave the people. If I had a voice like a trumpet I would call on the whole Christian world to aid the American and Foreign Christian Union to push forward the glorious work in which they are engaged. There is ample encouragement for efforts to Christianize this people. Though they have long been kept in degradation and total darkness, they may yet be brought to the light of the glorious Gospel of Christ. I must say that I feel encouraged, in my visits among them, to find them accessible, and willing to listen to instruction. My heart was made glad a few Sabbath evenings ago by a young man of character and respectability who was soundly converted to God, and is now in the Bedford-st. Methodist church, as a member of the same. He was six years in the college at Montreal, and educated for a priest. He has a brother a priest, and a sister in the convent in Montreal. He now rejoices in the hope of the glory of God, snatched as a brand from the burning; he has a witness in his heart that he is born of the Spirit of God. A witness that neither the priest nor the bishop nor the pope could ever impart, with all their absolutions. His heart's desire and prayer to God is that his brother, his sister, and all his relatives might be brought to see the errors of the church of Rome, and embrace the religion of the Lord Jesus Christ. The fact is that many amongst the Roman Catholics are wiser than they once were, in that, like the Hebrews of old, they are searching the Scriptures daily, to see if these things are so.

Many of them attend our prayer-meetings, and at the close of the meet-

ings they give me their names and numbers, and wish me to come and see them personally, which I do with great pleasure and satisfaction, for they treat me very kindly. Help us, then, earnestly to pray that the light of the glorious Gospel of Christ may shine into them, that He would illuminate their dark minds by His Holy Spirit, to see their error and embrace the truth, as it is in Jesus. May God grant it, for Christ's sake. Amen. M. W.

Free German Catholics in Buffalo.

Our latest advices respecting the progress of the work in connection with the labors of our missionary in Buffalo is of the most encouraging character.

The *Huffala Telegraph*, a German newspaper speaks of the Free German Catholic church in that city to the following effect: that it is proceeding under the most encouraging auspices; that for a time, the vitality of the movement and the permanence of its influence were doubted by many; but now it is evident that the large and flourishing Society, worshipping in the Free-street church, is destined to pre-eminence in its existence.

The members of the *Protestant* will bear in mind that this congregation is composed principally of Germans, who were born and educated in the Roman Catholic church, and who have severed from it under the labors of our missionaries. Among them we are assured of a deeply interesting work of grace. There is no doubt that this work is giving more trouble and perplexity to the Roman hierarchy than any event which has recently occurred in our country. The vigorous fields of Romanism are sending up to the Society a cry for laborers. We are compelled again to ask our readers—

what shall we say to these fields in regard to the prospect of sustaining these laborers? With some hesitancy, but with emotions which we may not attempt to describe, we would ask some of our readers, when we come before THE LORD on this subject, what shall we say to HIM of the reason why we do not send forth these laborers?

The Portuguese and our Missionary work.

On the 164th page will be found a letter from Rev. Herman Norton, the Home Secretary of this Society, to the Directors.

This letter will be read with deep interest. We cannot pass it to our readers without giving them also one or two of the reflections which its perusal awakens in our mind. First—in relation to the Portuguese. It is in accordance with all our experience and observations, in connection with these interesting witnesses for the truth and sufferers for Christ, that an acquaintance with the facts of their history is a means of grace to the Christian. This influence is appropriately suggested in the following sketch of the remarks of Rev. H. W. Beecher, of Brooklyn on a recent occasion when several of the exiles were present, as reported in the *Independent* and in the *New-York Observer*.

"After the collection was taken up Rev. H. W. Beecher said a few words. His voice was severely audible, for he had a severe cold, and was evidently filled with deep emotion. Indeed, the whole audience were in tears.

"I feel," said he, "that I have been Christ-to-night. I have preached some for him, and have tried to like him; but I never so knew Christ before. We have seen Christ's brother and sister to-night. Oh how he loves those exiles!

I have sometimes felt that I was ready to die, that I wished to go to heaven. But I have never felt that there was nothing left to me here—that heaven was my *all*. I have a father, I have brothers, I have many kind friends, I have a field that fills my heart; I have what is to me wealth, I have a home. But these friends have nothing left to them but heaven. I feel that the sight of them is worth more to my church than ten years of my preaching"—*Independent*.

He then, in a subdued and most touching intonation, poured forth his heart on the importance, the privilege of sympathizing with Christ's suffering people, who are to be regarded as special representatives. When we sympathize with his persecuted ones, we sympathize with him; we have a special nearness, so to speak, to him, when we are brought into personal communion with those who have suffered persecution for his sake. These and other topics Mr. B. treated in a manner which caused many tears to flow. But we cannot do justice to his remarks, nor to the meeting. It was an affecting scene.

The following are the concluding remarks of the *Independent* on the occasion referred to:

The meeting was one of deep spiritual experience. We learn that similar meetings are to be held in Buffalo, Detroit, and Chicago, as the Portuguese shall pass through those cities on their way to their new homes. We recommend to the good people of those places to turn out in mass, and have an interview with these suffering strangers for their own spiritual benefit; and to learn the lesson of faith and self-sacrifice God would teach by sending them among us.

Were there no other beneficial results to our country and the world from the arrival, on our shores, of the

Portuguese refugees, besides those now suggested, it were cheap purchase for the American churches to obtain those for what they would expend to give the exiles a good home in the west.

Our Missionary Work.

The labors thrown upon the Society by the flight of the Madeira exiles to this country have been very arduous. They have sometimes been perplexing. They have, necessarily, interfered with our regular missionary operations. They have diverted a portion of the contributions of the churches from our missionary work for the conversion of Roman Catholics at home and abroad. While these things are so, however, we have no doubt that their coming will prove a blessing to the Society and to its missionary work. It will be greatly the fault of the executive officers and agents of the Society, who have had much intercourse with these people, if, by this means their own spiritual life is not improved and blessed. Their coming among us will be a blessing to the cause of the Society also, in that it will make and is making an impression, new, deep and true, on the public mind in this country, concerning the real character of Romanism—concerning the need to labor, and the *encouragement* to labor for the conversion of Roman Catholics.

"We Prayed together Two Hours."

These words were spoken in our hearing on Saturday last, and perhaps they may make on others such impressions as we felt on hearing them, if we give a brief sketch of the speaker, and the circumstances to which they related. Perhaps it may be imagined that the persons spoken of were two old

Christian friends, or an aged pastor and one of his flock, or a Christian mother and child. Neither of these.

The speaker was one of the poorest of those numerous expatriated Italians of whom we have spoken on previous occasions, and one of the smaller number who have left their country for their conscience's sake. "Conscience's sake" however, in the case of one of his countrymen, has a stronger meaning than in many others. He had imbibed evangelical sentiments from reading a Bible placed in his hands by a stranger, and was persecuted for his boldness in avowing them. The result of imprisonment and other trials was, his escape with his wife to the western continent; and here they remained subject, until recently, to severe distress, and destitute of the consolation of even a single religious acquaintance.

Our country friends may possibly think it strange that such a pair could remain for weeks unknown and unknown in a city where so many agents of the Tract, Sabbath-school, Bible and other benevolent Societies are daily seeking for persons in want, especially those in need of spiritual aid. But a little experience, in accompanying those faithful men in their self-denying labors, would soon give them new views of the multitude of obscure and destitute people of different nations, crowded in the villages and garnets of our numerous streets, lanes and alleys.

In our first interview with the exile we found that he had an ardent desire for Christian society, and, in enumerating the evangelical foreigners whose cases have some resemblance to his own, we mentioned the Portuguese.

"Who are they?" he inquired with much earnestness; and, when we had briefly recounted their history, and asked whether he had not heard of them, he replied, that he had never heard such news, and inquired whether it was pos-

sible, whether it could indeed be true, that five hundred Roman Catholics had become Christians, and actually deserted their country and reached America, for conscience's sake. He knew, by painful experience, what it had cost to convert two Romanists, to bring them through trials and persecutions at home and across the Atlantic to a strange land; and he seemed to look upon such a work, carried on and successfully completed on so large a scale, with unutterable emotion.

"It is the work of God!" he exclaimed, clasping his emaciated hands, with enthusiasm; "glory to his mercy and power! Where are they? Can I see them? Do you not think I could converse with them? Our languages are both from the same origin."

He is a scholar, and speaks more than one tongue; and, having procured directions to one of the houses occupied by the refugees from Madeira, he took leave.

On Saturday last he appeared again, and with cheerful looks said, "I found the Portuguese; they are our brethren; they are taught of the Spirit. They are full of Christian gentleness and love. One of their elders attempted to speak with me in several different languages, with some of which I am acquainted; and we soon began to understand one another."

"Did you spend much time with him?"

"We prayed together two hours; and then."

What would our readers expect two such men, at their first interview, to do next? We have introduced this case to their attention, for the purpose of showing them, in one simple instance, how the character of many of the new foreign converts often displays itself. American Christians may possibly feel distressed, and American worldly men may question whether

there be any foundation at all for the reports they hear concerning conversions from Roman errors and superstitions. Facts afford sufficient answers; and facts are here daily before our eyes, which, we have sometimes thought, would convince and even melt down the hearts, not only of religious men, but of cavaliers and even infidels themselves.

"We prayed together two hours; and then—compared our Bibles, and they are alike—the texts we examined means just the same thing."

And what texts, do our readers suppose? Not those distinguished for literary beauties, or historical interest; not such as may perhaps be interpreted to commend a merely moral life, or to excuse some worldly amusement; but those which teach the strongest Protestant doctrines, such as had led them to a new faith, and served them, as the most powerful weapons of defence and offence in their contests with their bitter opponents.

We have not room to enter into such reflections as naturally arose in our minds after this interview; and we feel sure they can hardly be necessary. A reflecting Christian mind will know what use to make of facts like these, for his reproof, encouragement, or further guidance in duty. We can assure our readers that the ease we have detailed is but one of many which are occurring every day, and furnishing stronger evidence of the good results with which God is crowning the labors, the contributions and the prayers of his people.—*N. X. Press.*

The Institution has been restored to its use as a prison, by the French (Republican?) Papal authorities in Rome, and is now in full employment in that capacity, under Pope Pius Ninth's authority.

salvation they are sent? *Yes*, the church may expect to hear a good account of their Mission.

Miscellaneous.

Madeira Exiles Mostly Supplied with Clothing.

It is truly gratifying to see the tide of Christian benevolence flowing into our office, bearing a liberal response to the appeal in behalf of our suffering Portuguese brethren. The world and the Papal hierarchy ought to know that the naked have been clothed, the persecuted relieved.

On the nineteenth of this month two hundred and eighty Portuguese exiles left this city for Almonds, each individual taking several changes of raiment as the fruits of Christian sympathy and effort. Besides this, we have nearly clothing enough to make comfortable those who are still within, but we desire, also, to send several boxes of summer clothing to Trinidad and St. Kitts, for the relief of the poor saints who are destitute, and have not the means of paying their passage to the United States.

The Exiles have expressed their heartfelt gratitude for this timely supply of clothing, and have offered many fervent prayers to God for the donors.

We rejoice in the blessed necessity of saying that the offerings of clothing may now cease, not only because the wants of the Exiles have been supplied, but also, because it is such a beautiful demonstration of Christian benevolence. While we are happy in this announcement, in which many hearts will rejoice, and give thanks unto God for His grace, we wish the benevolent distinctly to understand that neither all the wants of the Portuguese, nor all the wants of the Souldiers, are yet supplied. Money—money

we must have, to give those daily bread who are with us, until they can be removed, to defray their expenses to the west, and to supply past pecuniary deficiency. Unless we receive large donations of money for the general objects of the Society, there will be a sad deficiency at the close of the year.

Let the response be as prompt and liberal to this call as it has been for clothing, and we shall not want. We would add, that those who have boxes of clothing prepared, may send them to this office; but hereafter it would be more desirable to have cloth of all kinds, than to have second-hand garments.

The Portuguese at the west will be one of the missionary stations of the Society. Hence they will be embraced in our missionary work, and in that relation will be included in the general objects of the Society.

HERMAN NORRIS, Cor. Sec. Am. and Foreign Christian Union.

Division versus Unity.

The beautiful consistency of the world-wide professions of Roman Catholic *unity* and *uniformity*, as efficiency in the suppression of *separatism*, are receiving some signal illustrations in the present day.

But—Disseparatements are openly and publicly made in this country of deep rooted and bitter malignity of feeling between *indivisions* holding prominent positions in that cooperation and between *different* and *opposing* sects in the same.

And—The journals and papers of those opponents, both individuals and sects, are delineated in accredited Roman Catholic journals.

And—Not only so, but these respective parties resort, in their quarrels, to the scolding and political papers—eyes to those which, in other circumstances,

themselves brand as infidel, heretic, instruments of the devil, &c.

4th.—To this political secular press resort has repeatedly been had for the defence of Bishop Hughes' organ, (*The Freeman's Journal*), and its editor, and for the maintenance of their side of the quarrel.

Thus, on a small scale, is enacting in our country the illustration of the so-called Catholic Unity while, on a larger scale, the Pope and his cardinals have been relieving the bayonets and cannon of nations against the "beloved sons of the church," the Pope's "dear children," &c. &c.

Verily it would seem that the eyes of the people might be opened, after a while, to the validity of the claim to unity.

We have not time just now to inquire whether any, or all, of those matters have a bearing on the "admirable adaptation of the Papal system to Republican institutions." Indeed, it would not be wonderful if some of our Roman catholic friends in the hierarchy should begin to question whether republican liberty is adapted to the carrying out of their policy and principles.

Appropo to this subject, somewhat in the former part of the following scrap, which fell under notice a few moments after writing the foregoing remarks. We give it from the *Christian Intelligencer*:

"The Pope's CONSERVATISM.—At Rome the idea is industriously circulated amongst the populace, that St. Peter lately appeared to his Holiness in a vision, and announced to him that he had lost all chance of salvation, in consequence of his having encouraged infidelity, by granting political reforms to his subjects; and that the only way to regain the favor of Heaven was by at once retracting his steps, and restoring the old regime, as in the days of Gregory XVI.

ing the old regime, as in the days of Gregory XVI.

"As to the probable loss of salvation in the case of the poor Pope we cannot give an opinion, though, as the head of the great Antichristian Apostasy, we think the chances are little in his favor; but as to Peter appearing to his Holiness, urging him to retract his steps, it is only one more of those lying wonders for which that church is and always has been remarkable. But if indeed true, considering that the old regime cannot now be restored, this dream must have made his Holiness feel very uncomfortable. The poor Pope has tried hard. He has tried excommunications; he has tried friends; he has tried arms; and now, it seems, he is going to try dreams and miracles, the most powerful instruments among Catholics after all. We admire the natural shrewdness of the man. He understands popery better than we do. "The children of this world are, in their generation, wiser than the children of light." We think this cups all. We should never have thought of a vision from St. Peter, if we had puzzled for an age; and still less of a Pope losing all chance of salvation. The poor Pope has got into a bad fix.

Meeting for the Exiled Portuguese.

A very large and respectable meeting assembled on Monday evening, at the Broadway Tabernacle, to testify their sympathy with the Portuguese Exiles from the Island of Madeira. About four hundred of these people occupied the orchestra—a living evidence of the persecuting spirit of Romanism, and the continued efficacy of that grace which sustained the martyrs of former days. It was a spectacle for the world. No wonder Bishop Hughes is anxious to mislead the public mind in regard to the existence of

such a body of martyrs here among us. It is a dangerous affair for Popery: Untill the Pope shall be induced to exert his power over the government of Portugal, and leave these exiles called back to their homes, their property restored, and ample recompense made to them for all their wrongs and sufferings, the *Persecuted Portuguese* will be words of reproach which all the Bishop's sophistry cannot wipe away.

Dr. De Witte presided. Prayer was offered by Dr. Vermilije. Dr. Baird made a statement of the case of the Exiles. He mentioned some of the circumstances which had detained the first company in this city for more than a year, and the arrival of the remainder, and the anxiety of the Committee to despatch the whole number to Hinnons within two weeks at the farthest. He explained at considerable length, the difficulty of settling them all in one company on land of their own; their inadequacy for such trials, &c. The Committee have done in all cases what they conscientiously believed to be for the best. They will be furnished with employment by the Christians of Jacksonville, Springfield and other places, and it is hoped that in a few years they may be enabled to realize their wish and that of their deceased pastor, Mr. De Silver, and other friends, to settle together in a body where they can enjoy religion and educational privileges on lands of their own. They have practiced the most severe economy, and have watched over one another with Christian kindness and fidelity. The bulk of them are farmers, who have been able to find but little employment while here. They are organized into a church, and have three elders and four deacons. A young man in Scotland is in training, in connection with the Free Church, to be their minister. In the meantime they are served by Mr. Gonzalez, who leaves for

that purpose his missionary work among Portuguese seamen. At Dr. Baird's request, the officers of the church stood up. Then the members and converts stood up, upwards of a hundred in number. More than seventy of them united in the Lord's Supper, last Sabbath, with the Moreau-street church, Dr. Styles.

Some hymns were sung by the Portuguese, in their own tongue—the whole body of them standing up, as a cloud of witnesses against the errors of Romanism, testifying to the power of the Gospel to make its way and work its wonders in the darkest regions of the Pope's dominions.

The address of Mr. Prellinghausen was of the most tender and affecting character. Never did he occupy a more sublime position than when he was pleading the cause of this persecuted people. Never did his heart enter more warmly into the subject on which he was called to speak, than on this occasion. Never could his portrait have been taken with so much effect as when he thus advocated the cause of the persecuted disciples, while upwards of four hundred of these expectant and suffering people were before him.

The following is the substance of his address, as taken from the *Independent*:

This afflicted people present to us a claim of peculiar interest. They are those driven by persecution away from their own country for conscience sake. The thought awakens all our interests as we reflect on our own origin, and look back to the time when our own fathers were exiles, driven by persecution to this wilderness for conscience sake. When the pligine landed on the rock of Plymouth they were not only animated by a sense of wrong, but they were animated by a first-hand conviction of their rights, of the rights of man, and that conscience is

free and can never yield to force. This sentiment pervades all our institutions. And on this principle our country is open to welcome all others who come here to plead for human rights and free conscience. These people are strangers, as our fathers were; and we remember that God loves the stranger. That our country is open to receive the stranger is a part of our national glory. It is one of our household words, that this land is the asylum for the oppressed of all nations. And even if, under some momentary impulse, any should raise a complaint that they came in too great numbers, the murmurer is at once rebuked and silenced by recurring to the foundation of our institutions. Who would not wish that our country may remain till the end of time the home of the oppressed stranger?

These hunted brethren exhibit in their sufferings the true character of that bigotry and intolerance which will not suffer conscience to be free. They have dared to meet the issue, that conscience is free. They have deserved from us this testimony of approbation. They are a living rebuke to persecutors. Let us hold up the law of kindness, and try what effect that will have upon the despotism of the old world. Let them drive their people to our shores; while they drive we will feed them. If they persecute for conscience sake, we will give the right hand of fellowship to the victims for conscience sake. What a spectacle have we here to-night! A whole people driven from their country by persecution. God expects us to sympathize with them, and thus render good for evil to their persecutors. We might return blow for blow on popery; but O that I could prevail on the whole world to try this divine remedy. Let us pray for Portugal. I hope some of these young men may yet go back and

convey the Gospel to the Portuguese who are still in darkness, and tell them what an open Bible and a free conscience have done in this country. This persecutor can meet the resistance of force, but the law of kindness will meet him. If this demonstration of our sympathy cost nothing, it would be worth nothing. They were sent to us to try the cost. They are cast, not on the charity of the cold world, but on the heart of Christian sympathy and love. When the dead of all generations shall assemble—when crowns have passed away in the great conflagration, there will be one living record preserved—“Inasmuch as ye did it to these,” which will outlast all the honors of this world. Let us help them now to get to their homes in the West, and if hereafter troubles should press upon them, beyond what they are able to bear, we will help them again.

Rev. Dr. Beahme followed, in a speech of unusual eloquence and power—even for him. He thought we Americans must be confessed to be the most ungrateful people in the world. Not that we are wholly ungrateful but in view of the unexamined greatness of our blessings, we come farther short than any others of making a due return for the mercies received. In thinking of the events of the last two years, we, who are accustomed to the enjoyments of liberty, and trained by our fathers to die rather than yield to unjust power, can hardly explain how it is that when not only the people of one country, but of all Europe had risen for liberty, they are all so soon put down by the power of despotism. Dr. B. engaged upon this thought advanced by Mr. Prellinghausen, that our country is the proper asylum of the oppressed and the defender of universal liberty.

At the close a liberal collection was taken up.

ises and their baggage were collected on the deck of the Isaac Newton, and we were about to bid them farewell, then we could think of other things besides boxes, trunks, beds, clothing and food.

The scene at that moment of separation was truly sublime. Here was a company of people ex-patriated and robbed of all their earthly possessions for their adherence to the Word of God. They had been driven from their homes by violence; some had fled to the mountains and slept in dens and caves of the earth; some for years had been in prisons, and one of their number had been condemned to death. They had, through the kind providence of God, landed in this city destitute of money and of clothing. They were ignorant of our language, and hence could not plead their own cause. Yet, through the kindness of the Christian community they have had food, and are now all comfortably clothed and ready to start for their Western home.

We cast our eyes over that interesting company and could read their individual history, as it regarded the past, while we were blind to the future. As we began to grasp the hands of these pilgrims, with whose trials and sufferings we were so familiar, a sense of unspeakable tenderness was perceived. Never had we seen their tears flow so profusely. We felt their warm grasp, but soon we could not utter that best word—farewell. The three orphan sisters wept aloud, not because they have not a relative on earth, but because they left those who were deeply interested in their welfare. One of the females, somewhat advanced in age, came to bid farewell the second time, and taking the hand, closed her eyes and lifted her silent prayer to God for him who stood before her.

The expressions of gratitude and thanks for favors received were truly

affecting. No eye witness could regret any effort he might have made for this poor and persecuted people. May God speed them on their journey, and open the way before them in the wilderness.

This company of pilgrims have gone to Jacksonville, Springfield and Waverly, Illinois, where they will be received into the families of the inhabitants. Some will be employed in mechanical labor, some in agriculture, while the females will be employed in sewing and in domestic duties. This is not designed to be a permanent arrangement, but it will give them a present home, and make them more familiar with our language and manner of doing business. This will prepare them for labor in a future colony, where the way may be prepared, as we trust it will be, for their permanent settlement in a land.

We have about two hundred more of these Bibles yet with us, who are looking for a Western home. It is our intention, if arrangements can possibly be made, to have them all landed in the West without delay. This is their desire, as well as our purpose. What the providence of God may prepare for them, or how their steps will be guided in future we know not. While we exert ourselves to do what we can for their welfare, we can only lift our prayer to God that he may order things mercifully and favorably for them.

Death and Funeral of a venerable Portuguese exile.

Mr. Francisco Silvestre, one of the Portuguese from Mexico, departed this life, in this city, Tuesday, 19th at 11 P. M. aged sixty-six years. The life and death of this excellent man is worthy of remembrance. He was a

native of Madeira, his residence was in the city of Puncuh, near Santa Luzin, where Dr. Kallyy resided. One of his daughters received a Bible from Dr. K. which was the means of her conversion. She introduced the Bible to the family, and the result, with the blessing of God, was the conversion of the entire family, consisting of father, mother, two sons and three daughters.

By reading the Word of God and renouncing the errors of the church of Rome, they were exposed to persecution so fierce and perilous that they were obliged to fly from their country. By timely flight they reached the deck of a British vessel in the harbor of Poncehal and were landed in Trinidad. In this way they escaped years of painful confinement in the prison where many of their brethren have so severely suffered.

Mr. Silvestre and family came with the first company from Trinidad, who landed here at the close of August, 1818. He was, at that time, in feeble health. The sudden and violent changes through which he passed, when driven from his home and country by persecution, induced disease and protracted his slender constitution. Most of the time since his arrival he has been confined to his room. He has suffered much from bodily pain and sickness. His patience, under all his trials and sufferings, has been eminent. Not a word of impatience or of complaint ever escaped his lips. He was especially submissive to all the afflictive dispensations of Providence, and was sustained by a lively faith in Jesus Christ. During all his sickness he was in a most heavenly frame of mind. When the writer inquired of him whether his faith was strong in Jesus Christ, his prompt and cheerful reply was, "Yes, my only hope is in him. If I have not faith in him I have *nothing*."

nothing. Faith is all that is left for me." He often expressed the joy he felt in the presence of the Saviour in his sickness. He lay delightfully on the banks of the Jordan, surveying the beautiful prospects on the other side of the dark river. Or, to use his own peculiar phrase, "I am looking out for other parts."

In referring back to the times when he had to flee for his life from his own house, the writer asked if his faith was as strong *now* as it was *then*. He answered, "My faith is as strong *now* as it ever was, but I do not say it is strong enough." As the writer entered his room the day after Mr. Da Silvas's death, he said he had expected to have gone home before Mr. Da Silvas, but he must have patience.

He gave the prizing hand to his brethren and sisters who left this on the 19th October for the West. He had no expectation of seeing them again on earth. Among those was his own married daughter. The separation was tender and painful. He seemed to have a presentiment of his speedy departure for another world. On the preceding day, when some one said to him, "Your daughter will leave this place to-morrow," he replied, "Perhaps I also shall leave this place to-morrow." On the next day, at 5 P. M. his daughter bade him farewell, and went on her journey. On that evening, at 11 P. M. his spirit took its flight for a brighter world. The last words he uttered, just before he died, were, "Lord take me to thyself." And has not God answered the prayer of his servant? Has he not taken to himself that disciple who had forsaken house and lands, and country and friends, for the sake of Christ—who rejoiced in the Lord Jesus Christ as his only hope on his bed of death.

The funeral of Mr. Silvestre was

attended on Sabbath, October 21st, in the Reformed Dutch church in La Fayette Place. Rev. H. Norton gave a brief sketch of the life and death of Mr. S. Rev. Dr. Vermyle offered a prayer, and Rev. Dr. Dewalt pronounced the benediction.

Mr. Silvestre was buried in the same vault with Mr. Da Silva. Their bodies will sleep, side by side, until startled from their slumber by the sound of the last trumpet.

Mrs. Silvestre will not probably long survive her husband. Her health is very delicate, and she is sinking under the weight of her trials, while her faith triumphs in the Saviour. This venerable man and wife lived about sixty years before they knew *there was such a book as the Bible*. Since then that blessed book has been the source of their joy and hope. Their faith in its glorious truths caused them to relinquish joyfully all their earthly goods, and look forward to death without fear, "in hope of a better resurrection."

The Volume of the Present Time.

In the history of the church important crises have often occurred, the issue of which has given east and character to succeeding ages, while sometimes one false element introduced have cost immense loss, both of results already gained and of future means of success.

On the first suggestion little needs to be said by way of producing conviction, though volumes might be profitably written as illustration. What gave the fatal introduction to the political element into the church, but the endorsement of Constantine? and what is the history of papacy, but the natural

consequences of this worldly element? It turned the mind of the church from the true source of successive dependence, upon spiritual attainments by spiritual means, to political and carnal means, to secure political and fiscal results. The result was, that a religion was soon generated, such as, while it was the offspring, was, at the same time, made to suit unregenerate human nature.

What, we ask, laid the foundation and led to so many dire results in the religious history of the Reformation in Switzerland? Was it not the notion of Zuinglius, that temporal power might and ought to be employed to defend and promote the cause of religion? The minister and pastor became the statesman and the churchman. It put Zion back, and clouded her prospect for ages.

Who has not noticed the bold and *arbitrarily* *hastiness* among the reformers of France. They were rash and impatient in many instances. In Clotore tore down and demolished the images, and Farel knocked the sacred symbols from the priests' hands while "in procession," &c. &c.

How much evil was done thereby it is impossible to calculate. Luther in Germany, allowed the images to remain until the whole people went "en masse," and took them away. He sought to reach the heart to break the hold of the bond, instead of tearing the prized object from the unwilling grasp.

Another element was very prominent in the French movement to win the dependence on Royal influence and Court favor. Bremond was always looking to the influence of Margaret, the King's sister, and hoping through her influence, to reach the Royal power and the favor of the Court. Political motives? That could not escape the sharp-spoon found himself abandoned in his deepest extremity. Alas! how many

like the "Prelate of Meaux," have found that the curse of them "who trust in man" and make flesh their arm. God would not build up his church under false auspices, and allowed the natural results of these false policies to teach the painful lessons so needful to the erring church.

We remember these things, now that so new, so strongly interesting fields are thrown open to the church in the papal world. Should we not beware of false issues and sickly policies and unchristian elements in our great work, so graciously begun and so full of promise.

Who can fully estimate the value of self-counsel and holy principle? Who can appreciate the responsibilities of the church in these days? Almost every other power, save the power of the religion, seems shaking, and while many are fallen, many are seemingly ready to fall. But amid these falling empires and overthrown powers, the Gospel is seen wielding its unobscured way to conquest. Now is the time for sacred enterprise and invisible principle. His worth is incalculable. Now destinies are forming, and east is being given to the work which coming ages will not be able to remodel.

Whether it be contemplated, in its influence on the church of Christ already organized and in the field of successful enterprise, or upon that part of the church, which, while professing the Protestant faith, gives doubtful tokens of its popish tendencies, or upon the numerous converts who are coming out of papal bondage, the present work that is going on is full of destiny.

Who can tell the influence of a high and martyr-like devotion among the converts from popery upon the churches that labor for them and aid in the work? Who can tell what faith may be awakened in the general church by seeing the power of Sovereign grace

in the conversion of these most unpromising subjects? God often works by these means to raise his own people. To verify the suggestion here made, reference needs to be had only to the influence often produced upon our churches, by a revival of the achievements of grace in these revivals among Roman Catholics in our own country and in Europe.

Often has it been a helping means in a revival, and often a means of beginning a work of grace. The views of Christians have been enlightened upon the real nature of the Spirit's work for the church, and their faith aided in reaching the promises effectually for themselves, and for their own vicinities respectively.

We ask our readers to ponder these things, and consider the signs of the times. A new state of things is evidently coming upon the world, and new aspects of human history must be developed. Superstition is passing away. Pagan oracles, Mohammedan prejudices, and Papal superstition are giving way to other influences, and these numberless millions will soon be victims to worse delusions unless they be directed to the cross.

Oh! if revivals of pure religion be sent in by Sovereign grace among these confused elements of society, humbled empires and demoralized hierarchies and exploded religions, and if society be re-constructed under the auspices of vital godliness, who can tell the glory to God and peace to man that will redound? We are looking for it. We expect it. Our faith takes hold of it. It is true our trembling hands and feeble knees too often indicate our unfitness for the work before us; and when we think of the prevailing worldliness and want of holy self-denial in so large a portion of the church, we do sometimes stagger. Yet, we must believe, even though at our utmost faith

letter is as much as it may be judicious to publish:

"Geneva, August 22d, 1819.

"I received, a few days ago, some letters from your *magazine*, who is now at Rome, and compelled to be very circumspect. It is amidst the sorrows and resentful feelings awakened by the occupation of Rome by the French, that the servant of God is called to render testimony for the Great Comforter. He is sure, amidst many tears, to meet with some sympathy. He is compelled to speak in a subdued tone. He must be very prudent, even in inviting a weeping mother to lay her sorrows at the feet of Him who has said, "Come unto me all ye who are weary and heavy-laden, and I will give you rest." Nor must his conversations be long. The satellites of the Pope are on the alert, and if they suspect that the word of God has crossed the threshold of a house, the clerical agent enters it without delay; a calumny, a libel is quickly invented in poor Italy, which for so many centuries has been under the dominion of the Father of lies. To circulate the Bible, the word of God! this is an insurrection, an act of rebellion in the eyes of him who so often prohibited the reading of it. A soul must be seriously converted, and a heart renewed, in order to feel the inestimable value of the Bible. Thus it too often happens, that the messenger of the gospel hears that the sacred volume triumphed, and that the sacred volume has been destroyed. Nevertheless, there are some who are taught of God, and know how to resist.

"But enough. I dare not commit to paper many of the details which I should like to relate to you. You have not told me whether the Christians in Scotland think of Italy, whether they have had prayer meetings, to ask of God that "His Word may have free course." We may have different views in point

ties; but *the Christian* does not look with indifference upon so many, even the most guilty country, without interceding for it like Abraham. But, thank God, ten righteous persons are far from being all which that land contains. The Gospel makes progress. Christ is preached in the chambers of the wealthy as well as in the dungeons of the castle of St. Angelo. In both there are those who call upon the name of the Lord. All the fathers who have become Christians were not converted at Philippi!"

New Book for Sabbath-Schools.

PERSECUTION IN MADEIRA.

The second edition of this work is now issued by the American and Foreign Christian Union. It is a book that will be read at the present time. The presswork of four hundred or five hundred of the suffering Portuguese, in our country, who have fled from the persecution in Madeira, awakens a deep interest in their history. The simple, truthful narrative of the thrilling scenes through which these sufferers have passed, is to be found only in this book. No one can read it without having his heart moved with sympathy for the one who have sacrificed country and property for liberty to read the word of God. No one can read it without having his eyes open to see the nature of Popery in a more clear light than he could ever have seen it by a course of argument. It is a rich volume of instruction, and of warning to our youth and children.

Several copies of this work should be found in every Sabbath-School Library. It will be read by all the scholars, and also by the parents. More than

this, it will be read by Roman Catholics, and it will shed light upon their dark vision. We know not of any work that is more timely, or may be more useful to the rising generation in the present crisis of our country. And through the children, it may be put into the hands of thousands of parents who may derive essential good from its perusal.

If any are alarmed at the progress

of Popery in their vicinity, either at its influence over Protestants, or over the minds of papists, let them circulate this book. The unquestionable facts spread over its pages will be among the most efficacious remedies for such influence. Price thirty-seven and a half cents single, or three dollars by the dozen. Orders should be sent to EDWARD VER-ROX, Agent, 150 Nassau-street, New-York.

* The Martyrs of the Isles.

BY J. G. SMALL.

[Written on hearing of the persecutions at Madeira, and particularly of the condemnation to death of Maria Joaquina.]

A voice comes o'er the waters!—a voice of thrilling sound!

A voice of lamentation in louder praises drowned!

'Tis the voice of suffering nature, breath dark oppression crushed;

'Tis the voice of praise to Him who bids that deep, low plaint be hushed.

With the souls beneath the altar now it cries, "O Lord, how long?"

The song of praise to Him who gives his saints that fearless faith

Wherewith they gain the victory o'er agony and death.

Whence comes that voice of wailing that floats along the deep?

Whence come these hallelujahs that o'er the waters sweep?

Hath the lone sea a temple? and are there altars there?

From whence the incense rises of a trusting people's prayer?

O sweetly did the hallowed voice of adoration swell

From the glad lips of the captive in Madeira's lonely cell;

For his trust was in the God of truth, whose Word could not be bound;

And he knew the seed his hand had sown was springing all around.

For the Lord's hand was not shortened, and it could not be restrained;

And the light had beamed on many a soul where darkness late had reigned;

And what though angels await them, if to Christ they dare to flee?

Yet none of these things move them, for the Truth hath made them free.

Yes, their life they count not dear to them, but calmly wait the day

That calls them from their Lord's dear side, if so be wills, to lay

Their mortal bodies in the grave he robbed of all its gloom.

When he burst his bonds, and rose again, his glory to presume?

O look and cheer he found it, when for us he hid him there;

And o'er it being had brooded the wings of black despair;

But full of light he left it, when the storm away was rolled;

And the angels watch beside it still who of his rising told.

And as the two loved Marys, who on his cross had passed,
 Came early to the tomb from whence already he was raised;
 So now another Mary stands beside that tomb once more,
 Willing in death, to follow Him for her the cross who bore,
 And still the angels speak to her as on that morn they spoke,
 When from the slumbers of the tomb the Lord of Life awoke!
 And now she sorrows not as those for him who "mourned and wept,"
 For she knows that "Christ is risen, the first-fruits of those that slept."
 Then hark the voice of waiting—raise high the voice of songs,
 Ye saints who out of weakness through faith have been made strong!
 Patient in tribulation, and calm in midst of strife,
 Be faithful unto death, and yours shall be the crown of life.

Christian Treasury.

Portuguese Exiles Deceived.

The Freeman's Journal the organ of Bishop Hughes of this city has represented these Exiles as returning to the Roman Catholic Church. This slanderous report we met by sending the following note to the Journal of Commerce.

Editor of the Journal of Commerce. The following paragraph has been published in the daily papers, and widely circulated.

"The editor of the Freeman's Journal says that some of the Portuguese Exiles, who were brought here at the expense of the American and Foreign Christian Union, on arriving in this city, sought a Roman Catholic priest—Rev. Mr. Teixeira—"made their confessions," and re-joined with the Roman Catholic Church."

Permit me through your columns to call for the proof of this declaration. The Exiles have expressed their surprise, and have said it is false.

Proud personal acquaintance with those Exiles, I can assure you that not a single one of them under the care of the American and Foreign Christian Union has ever shown any disposition to return to the Church of Rome. Bonds, imprisonment, and scourging in prison, and the loss of all things, failed

to induce them to return to the Roman Church in Madelon, and if Rome has not stronger arguments in the United States, the day of their return will be indefinitely postponed.

HUMANUS NOTORUS.

Correspondent of American and Foreign Union.

The above was published in the Journal of Commerce of November 1st. At the time of this going to press, November 2nd, the Freeman's Journal has made no effort to bring forth proof of the statement.

RECEIPTS

On behalf of the American and Foreign Christian Union, for the month ending 10th November 1849.

NEW HAMPSHIRE.

- Members—Rev. Mr. Burdick's Society, 32 94
- Contribution, 10 00
- Three donors from the Exiles for the support of the Foreign Christian Union, 9 30
- Financial—Meth. Ch. in Ex. M. Hall, 10 00
- Hickman—M. T. Coombs, Rev. G. M. Conley, L. M. 30 00
- Foreign—Presby. Ch. in Ex. 34 32
- R. D. Burdick, L. M. 30 00
- Second Cong. Ch. in Ex. Rev. Samuel D. Devere, L. M. 30 00

Clinton—Benevolent Association, in con-
 sultation with Messrs. Stephens, L. M. 25 00
 MASSACHUSETTS.

- Conway—Cong. Ch. per Mr. Shepherd, treasurer, 1 50
- Chelsea Village—Mrs. Clark, 5 00
- Springfield—Mrs. Pyneboom, 1 00
- Townsend—Rev. Mr. Sheldon's Society, in part, 14 61
- Rockport—Rev. Mr. Gale's Society, 25 00
- Manchester—Cong. Ch. collection, 41 00
- Rev. Charles French, 25 00
- Hopkinton—Rev. J. C. Wheeler's Society, collection for Congregational Union, 68 10
- North Andover—Congregational Socy., 11 92
- Andover—Congregational Socy., 5 50
- Southbury—Rev. Mr. Rowson's Socy., 6 83
- Middlebury North—Female Benevolent Society, 30 00
- Braintree—Rev. Dr. Starr's Socy. in part, to support a colporteur and make him his diversion, also to contribute Rev. R. St. Pierre, D. D., L. M. 89 00
- Den. North—Higwary, and Den. Charles Debonnam, L. M. 62 00
- Warren—Mrs. Abigail Winslow, for an anti-Cong. John Kenning, of Warren, and Mr. David Partridge, of Waverlet, in part, 60 60
- Braintree—Rev. Chas. Kendall, 5 00
- Springfield—First Bap. Ch. and Socy., 8 06
- Gill—Cong. Ch. and Socy., 9 77
- Sturbridge—Cong. Ch. and Socy., 41 43
- Southbury Falls—First Cong. Ch. and Socy. in full to const. Rev. L. Thompson, L. M. 30 00
- Footing Hills—Cong. Ch. and Socy. in part, 7 53
- Southwick—Bap. Ch. and Socy. in part, 7 06
- Cong. Ch. and Socy. in part, 7 84

MARYLAND.

- Baltimore—Mrs. Anna Louisa Davidson and family, 15 00
- Mrs. Chassey, \$5. Miss Penny, \$2. Mrs. Wilkerson, \$3. Mrs. Pittman, \$5. Collected by Miss Tubert, \$7 50. Edward Fry, \$10. Cash, \$10. 47 50

NEW JERSEY.

- Freehold—St. Stephen, Reg. in const. care of L. M. 30 00
- Jersey City—Royal Borel Church, for its membership of a person, a Colporteur discharged, 20 00
- Rockert—Third Presb. Ch. to const. Rev. W. D. Hendry, in part, 10 00
- Madison—W. D. to const. Mrs. M. W. Day, L. M. 30 00
- L. D. Vermye, \$5. John Fung, \$2. A. J. Carter, \$3. Andrew B. Cunniff, \$10. Rev. H. N. Bristow, D. D. \$5. M. Gould, \$2. James N. Rankin, \$10. W. M. Gault, \$5. J. H. Davison, \$10. D. Street, \$5. Other persons, \$60 74. 160 74
- Central Presb. Church, 13 15
- Essex—Cong. Ch. to const. Hon. W. Wright, L. M. 30 00
- Sharon—W. M. \$5. Mr. Hoyt, \$5. Other persons, \$19. 29 00

OHIO.

- Hamilton—Cong. Ch. in part, 8 65
- Washington—Baptist, vol. for Foreign B. Society, 1 00
- Norwalk—Mrs. Sarah Hoyle, 1 00
- Bedford—Methodist Epis. Ch. col. 5 00

Tinker's Creek—Methodist E. Ch. col. 4 18

Part—Individuals, 0 86

Ellettsworth—Cong. Ch. collection, 16 25

Warren—Meth. E. Ch. col. to const. in part, Rev. Hiram Kinsey, L. M. 15 50

Baptist Ch. col. (Rev. J. R. Kinsey), 2 16

Presby. Ch. and Socy. (Rev. W. Clarke), 4 00

Hampshire—Cong. Ch. balance, 3 00

Inverness—Cong. Ch. balance, 7 43

Newton Falls—Presb. Ch. col. to const. in part, Rev. Mr. Stevens, L. M. 7 12

Kinsman—Presb. Ch. and Socy. collection, (Rev. Henry B. Eldred), 39 05

Essex—Presby. Ch. col. 26 27

Methodist Ch. col. 3 16

Cleveland—Span Ch. col. 32 42

NEW-YORK.

- Ulster—Mrs. Hannah Donny, 5 00
- Tenhanock—John L. Rivo, 3 09
- Rhinebeck—S. C. Wainwright, annual subscription, 5 00
- Astoria—A Lady, balance of col. City—Burdick's Ch. per W. A. Booth, 0 50
- Blindbow—Chas. G. Jennings, in full for L. M. by his father, 7 00
- Monticue—Red. Bap. Ch. to const. Rev. James G. Moore, L. M. balance being here paid by Rev. Mr. Johnson, 10 00
- Durham—Mrs. Hannah, 5 00
- Oswego Hollow—Mrs. Theda Pomroy, in full for L. M. for Rev. W. V. Collins, 1 00
- Utica—Robert Deary, Esq. L. M. 109 00
- Astoria, Cayuga co.—L. H. Hinwood, to make Mrs. Henrietta Hinwood L. M. 30 00
- Saratoga—Bap. Ch. 16 27
- Presb. Ch. 13 25
- Albany—Presb. Ch. in part, 10 32
- Essex—Presb. Ch. 33 63
- Lo Roy—Presb. Ch. 28 68
- Methodist B. Ch. 7 01
- Piscataway—Bap. Ch. a balance, 0 62
- Middletown—Presb. Ch. James Lath, \$10. W. S. Vail, \$5. H. Dunton, \$5. Other persons, \$15. 35 89
- Elba—Rev. G. S. Green, col. in his ch. to const. Jas. L. Stewart, Esq., L. M. 30 00

PENNSYLVANIA.

- Philadelphia—Chas. H. Kinsey, in part, L. M. 5 00
- Wilmington—Presb. Cong. Rev. John H. Moore, pastor, John F. Harker, named with subscription, \$5. O. Collins, \$1. Mrs. E. Haddock, \$1. Andrew T. M. Gibson, \$2. Mrs. Clegg, \$3. Mr. H. Hadden, book donation, \$1. Miss S. Tubb, \$1. Mrs. E. Rader, \$1. Mrs. H. M. Tuller, \$1. J. W. Taylor, 50 cents. A. H. Washby, \$1. E. Lynch, \$1. Mrs. A. H. Washby, \$1. Mrs. J. Shott, 50 cents. J. C. Cherry, 50 cents. H. W. Washburn, \$1. R. K. Per, \$1. Dr. J. L. Day, \$1. Mrs. R. V. White, \$1. Dr. Weaver, \$1. Mrs. J. H. Weaver, 50 cents. Mrs. Barnhart, 25 cents. Mylward's Penna, \$1. Mrs. Jas. Edwin, \$1. Mrs. J. Hable, 50 cents. 39 00
- Episcopal Ch. Rev. Mr. Myers, pastor, Mrs. M. M. Tuller, ann. sub. \$2. Miss S. Bickley, 50 cents. 3 50
- Danville—Rev. J. W. Young, D. D. pastor, Wm. Johnson, ann. sub. \$3. R. B. Mather, ann. sub. \$3. M. C. Frier, donation, \$5. Mrs. Jane Montgomery, donation, \$5. Miss Mary E. Montgomery, donation, \$1. W. M. B. Key, donation, \$2. Wm. Yockes, donation, \$1. Sarah Yorkes, donation, \$5. A. Vornay, donee.

...ation that this Society might be instrumental in hastening on the day of the Redeemer's triumph."

The motion of Dr. Dowling was seconded by the Rev. Mr. Chickering of Boston, who made a few happy remarks in doing so.

The President, then, informed the audience that they would be addressed by two or three of the Society's missionaries.

Rev. Mr. Trumbull, of Valparaiso, Chili, was introduced to the meeting. He wished to direct attention in particular to those who spoke the Spanish language and the Portuguese, a kindred dialect. Of these there were from forty to fifty millions, coming in number next after those who speak English and German, and exceeding in number those who speak French. To spread the Gospel among these is no light task, no boy's work. We must stop at no outcry, nor be frightened at any opposition or noise for such would undoubtedly be raised. The difficulties in the way of the Gospel among these nations, might be traced back to the time of the Inquisition. The Reformation has made large progress in England, Germany, and France, but in Spain it was put down by the Inquisition. No country had submitted so unreservedly to Papal power. The Inquisition was early established in South America, where it was not abolished entirely till 1826. The Spaniards had also been the only nation who had suffered persecution for the Catholic faith. They had suffered from the Moors. The name of Christian had become synonymous with that of man. Christians go over in boats, but heaves have to swim, and a woman once to the speaker, in relation to one of their swelling mountain torrents. The Catholic religion has more unlimited power among the Spanish nations than among any others. With them the Holy Apostolical Faith is the only one recognized by law.

The progress of the Gospel is often symbolized by a warfare. In this warfare the pulpit forms the heavy artillery. Now, where this cannot be brought into play, we must bring up the light troops, the rifle corps—that is to say, where we are not able to preach, where we cannot employ the pulpit we must make use of the colporteur, who will talk to a single person where he may not preach to an hundred. This work can be done in South America, and even in Spain. But the speaker would not recommend Spain so much as a field for American effort. England would look to Spain. He went on to speak of efforts making in England in behalf of Spain, exhibiting specimens of a Spanish periodical entitled 'Pure Catholicism,' printed in England, and designed for gratuitous circulation in Spain and her dependencies. He also spoke of two versions of the Bible into Spanish, now in course of preparation at Madrid. But while England attends to Spain, we ought to look to our neighbors, the South American Republics, formed after the model of our own. In South America they are fearful of being overrun by the North; they speak of a probable contest of arms, and the wisest among them see that their only way is to meet civilization by civilization. What, now, can we do? We can, in the first place, send our colporteurs or evangelists, who it is possible might be allowed even to preach in a somewhat private manner. At any rate, we can make use of the press. If any one would advance a thousand dollars, the speaker pledged himself that he would see that with it three thousand copies of the Testament were put in circulation in South America. We can also establish schools, where a sound English education may be acquired, so that

when religious freedom shall be attained, there may be ready a corps of youth to avail themselves of it. Let us, then, take the resolution, that, cost what it may in dollars and cents, we will, so far as in us lies, introduce the Gospel into South-America."

Mr. De Matos, a Portuguese from Madeira, licentiate of the Free Church of Scotland, and the pastor-elect of the Exiles of the West, made a few remarks. This young man spoke in very good English, and with little perceptible hesitation. He did not doubt that a large portion of the audience present had done something more than bestow a cup of cold water upon his brethren in this country; and he rejoiced to be able here, and in person, to present his thanks. He spoke of the good work as still going on in Madeira, though there was no visible hand to carry it on. If the converts were not allowed to hold meetings by day, they at least did by night. He spoke of his countrymen in Trinidad, of whom there were now some 450 expressing the expectation that a pastor would soon be set over them.

Mr. Lee, a native of Ireland, engaged by the Society as a colporteur, said that he felt called upon to stand forth to express the thanks of his heart to this Society for the favors conferred upon his countrymen, and in so doing he was sure that his remarks would not fall on inattentive ears, for in American Protestantism he recognized the only true Liberators of Ireland. He spoke of the success which had attended his own exertions, and the favorable reception he had ever met with. Within the last four months he had visited hundreds of his countrymen, and distributed hundreds of Testaments, and had not met with the least insult or injury; for he had always taken care never to insult or wound the feelings of others. He spoke of the impossibility of Popery ever flourishing upon American soil. Yet the Bazaar said he, is endeavoring to gain power, and must be resisted, not with the sword of persecution, but with that of the Spirit; and then the Bazaar would perish, and her remains be exposed to the gaze of curiosity, like the exhumed relics of monsters which were sometimes disinterred. The true means of accomplishing this end may be found in that verse of the fifth chapter of the Gospel of Matthew which says: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven! May God grant that His Truth in our hands shall prove triumphant!'

The Rev. Dr. Brown, of New Haven, then submitted the following resolutions:

Resolved, That this meeting have terminated with great satisfaction that the union of the three societies which resulted in the formation of the American and Foreign Christian Bazaar, so convenient and desirable in theory—has worked well in practice—the efficiency, harmony, and protracted action of the labors of the Executive Committee during the year which has closed—the first of the Society's existence—abundantly proved.

Resolved, That the Board should be encouraged and stimulated to prosecute with vigor the work of still further systemizing the labors of the Society of maintaining a proper equilibrium between the Home and the Foreign work, and of conducting the affairs of the Society with a judicious regard to economy and efficiency.

Resolved, That the Secretary generally present to bear that the Portuguese Exiles are to go forward cheerfully, animated in the West, undergoing that protracted course

First Anniversary of the American and Foreign Christian Bazaar
1838 100th Street St. N.Y.
1838

