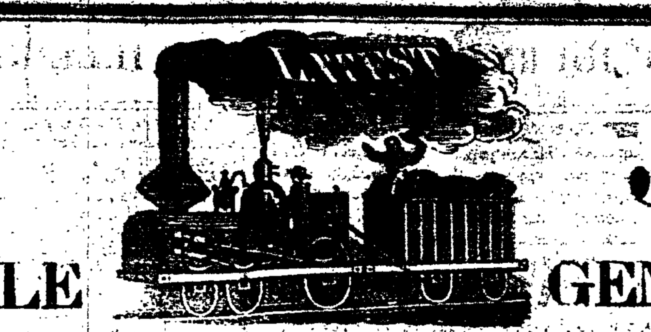
MINERS' JOURNAL,



AND POTTSVILLE GENERAL ADVERTISER.

I will teach you to pierce the bowels of the Earth, and bring out from the caverns of Mountains, Metals which will give strength to our hands and subject all Nature to our use and pleasure.—*Dr. Johnson.*

PUBLISHED EVERY SATURDAY BY BENJAMIN BANNAN, POTTSVILLE, SCHUYLKILL COUNTY, PA.

VOL. XXVII. SATURDAY MORNING, JANUARY 11, 1851. NO. 2.

FREIGHT ON MERCHANDIZE.

PHIL'A. READING & POTTSVILLE RAILROAD —On and after April 1st, 1848, Goods will be forwarded with despatch at the following rates of freight, between Pottsville and the points below stated, per ton of 2000 lbs.

	Between Pottsville and Phila.	Between Pottsville and Reading.
Plaster, Limestone Bituminous Coal, Sand, Iron Ore, and Bricks.	2 00	1 00
Blooms, lime, timber, stone, rosin, tar, pitch, raw turpentine, marble, grindstones, nails, spikes, scrap and pig iron, broken castings, guano and poudrette.	2 35	1 10
Bar Iron, flour, salt, lead, bark, raw tobacco, salt beef and pork, lumber, grain, iron castings, sugar, molasses, green coffee, potatoes, salt petre, brimstone, and rye chop.	2 75	1 30
Flour, per bbl.		14
Oil, groceries, vinegar, whiskey, machinery, cheese, lard, tallow, rags, leather, raw hides, paints, white and red lead, oysters, hemp eine and cordage, steel, bran and ship stuff.	4 00	2 35
Raw cotton and wool, cigars fresh meat, fresh fish, dry goods, drugs and medicines, foreign liquors, wines, and teas, glass, china, and queensware, poultry, confectionary, books and stationary, spirits turpentine, camphine, burned coffee, hats and caps, boots and shoes, bonnets, feathers, trees, hops, spices, furniture, by weight.	5 00	3 35

No additional charges for commission, storage, or receiving or delivering freight at any of the Company's posts on the line.

April 15, 1848 29-tf

FREIGHTS & TOLLS ON COAL.

OFFICE OF THE PHIL'A. & READING RAILRoad Company—Philadelphia, February 20, 1850. —Notice is hereby given, that the Rates of Freights and Tolls on Coal, transported by this Company will be as follows from March 11th, 1850—

To.	From M.Carbon.	S.Haven.	P.Clinton.
Richmond	1 70	1 65	1 45
Philadelphia	1 70	1 65	1 45
Inclined Plane	1 70	1 65	1 45
Nicetown	1 70	1 65	1 45
Germantown Railroad	1 70	1 65	1 45
Falls of Schuylkill	1 70	1 65	1 45
Manayunk	1 60	1 55	1 35
Conshe'ken & Plymouth R	1 50	1 45	1 30
Turn out 1 mile below Norristown	1 45	1 40	1 25
Norristown or Bridgeport	1 40	1 35	1 20
Port Kennedy	1 35	1 30	1 15
Valley Forge	1 30	1 25	1 10
Phœnixville	1 20	1 15	1 10
Royer's Ford	1 20	1 15	1 00
Pottstown	1 15	1 10	1 00
Douglassville	1 15	1 10	1 10
Baumstown	1 10	1 05	95
Reading	1 05	1 00	95
Betw'n Reading & Mohrsville	1 00	95	90
Mohrsville	95	90	85
Hamburg	75	70	65
Orwigsburg	65	60	55

By order of the Board of Managers. S. BRADFORD, Sec'ry.

March 2, 1850 9-1m

PASSENGER TRAINS.

SUMMER ARRANGEMENT FROM PHILADELphia and Pottsville. Two Passenger Trains Daily (except Sundays.)—*Office of the Phil'a & Reading Railroad Co.*, Philadelphia, March 29, 1850.—On and after April 1st, 1850, two trains will be run each way, daily, between Philadelphia and Pottsville.

Morning Line, (Accommodation.)

Leaves Philadelphia at 7½ o'clock, A. M., daily, [except Sundays.]

Leaves Pottsville at 7½ o'clock, A. M., daily, [except Sundays.]

Afternoon Line, (Fast Train.)

Leaves Philadelphia at 2½ o'clock, daily, [except Sundays.]

Leaves Pottsville at 2½ o'clock, daily, [except Sundays.]

Passengers cannot enter the cars unless provided with a ticket.

PASSENGER TRAIN TIME TABLES.

Commencing on Monday April 1st, 1850, daily except Sunday.

UP TRAINS. Stations.	Morn. A. M.	Fast P. M.	DOWN TRAINS. Stations.	Morn. A. M.	Fast P. M.
Leaves Philadelphia	7 30	2 30	Leaves Pottsville	7 30	2 30
Passes			Passes		
R R Junction	8 00	3 00	Sch'l Haven	7 38	2 38
Falls	8.05	3.05	Orwigsburg	7 46	2.45
Manayunk	8 11	3.10	Auburn	7 56	2 53
Spring Mill	8.21	3.21	Port Clinton	8 08	3.05
Norristown	8.37	3 31	Hamburg	8 22	3.14
Port Kennedy	8.52	3 40	Mohrsville	8 37	3 22
Valley Forge	8.58	3.45	Althouse's	8 48	3.28
Phœnixville	9.09	3.54	Reading	9 08	3 52
Royer's Ford	9 21	4 07	Birdsboro'	9 35	4 16
Pottstown	9.45	4 25	Douglassville	9 46	4 22
Douglasville	10.00	4.36	Pottstown	10.00	4.33
Birdsboro'	10 12	4.44	Royer's Ford	10.25	4 54
Reading	10 44	5.05	Phœnixville	10.26	5.01
Althouse's	11 10	5 23	Valley Forge	10 43	5 16
Mohrsville	11.16	5 29	Port Kennedy	10.54	5 21
Hamburg	11.39	5 47	Norristown	11.04	5 30
Port Clinton	11 48	5 55	Spring Mill	11.14	5 40
Auburn	12 06	6 09	Manayunk	11 32	5 40
Orwigsburg	12.15	6 16	Falls	11 37	5.51
Sch'l Haven	12.24	6 22	R R Junction	11 41	6 06
Arrives Pottsville	12.40	6 30	Arrives Philadelphia	12 10	6,30

The afternoon, or fast trains, do not stop at Auburn, Althouse's, Birdsboro', Royer's Ford, Valley Forge, Port Kennedy, Spring Mill or Falls.

Fifty pounds of baggage will be allowed to each passenger in these Lines, and Passengers are expressly prohibited from taking anything as baggage but their wearing apparel, which will be at the risk of its owner.

By order of the Board of Managers. S. BRADFORD, Secretary

April 6, 1850 14-tf

LITTLE SCHUYLKILL RAILROAD.

ARRANGEMENT FOR THE FREIGHT & PASsenger Cars on the Schuylkill Railroad.—The Passenger Train leaves Port Clinton, daily, (Sundays excepted) on the arrival of the morning Train on the Reading Railroad from Philadelphia—arriving at Tamaqua in time to dine. Leaves Tamaqua at half past one o'clock, P. M., in time to connect at Port Clinton with the afternoon train on the Reading Railroad from Pottsville to Philadelphia. Fare—To Port Clinton, 75 cents; to Philadelphia, $3 50.

The freight train leaves Tamaqua daily, Sundays excepted) at 6 o'clock, A. M., and Port Clinton, at 4 o'clock, P. M. A Passenger Car runs in connection with the Freight train, so that passengers for Philadelphia can take the morning train of cars on the Reading Railroad at Port Clinton. Fare the same as in the other train.

JOHN ANDERSON, General Agent.

Tamaqua Oct 28, 1844 -tf

SUMMER ARRANGEMENT—1850.

PASSENGER AND EXPRESS CAR BETWEEN Schuylkill Haven, Minersville and Tremont, Daily (Sundays excepted) via Mine Hill Railroad.—On and after Saturday, June 1st, the Passenger and Express line of cars will run as follows, viz:

Morning Train.

Leave Minersville for Sch'l Haven 6½ o'clock, A. M.
" Sch'l Haven for Minersville and Tremont, immediately on the arrival of the morning train from Philadelphia.

Afternoon Train.

Leave Tremont for Minersville and Sch'l Haven at 2 o'clock, P. M.
" Minersville for Sch'l Haven at 4 o'clock P. M.
" Sch'l Haven for Minersville at 6 o'clock, P. M.
Fare from Sch'l Haven to Minersville 25 cents.
" do do Tremont 50 "
" from Minersville do 25 "

An Express Car will run with the Passenger Trains. Packages for Minersville and Tremont, forwarded by Livingston, Howard & Co.'s Express, from Philadelphia, will be delivered the same day.

Wiconisco and Millersburg Line.

Coaches will be in waiting, on the arrival of the Cars at Tremont, to convey passengers to Wiconisco, where they connect with the Railroad for Millersburg.

Pottsville, Minersville and Tremont Line.

Omnibuses will leave Pottsville immediately after the arrival of the Philadelphia morning train, to convey passengers to West-Wood, where they will take the cars for Minersville and Tremont.

Fare.—From Pottsville to Minersville, 18¾ Cents.
" Pottsville to Tremont, 37½ "

All Baggage at the owner's risk. JOHN D. NICE, Agent.

June 1, 1850 22-tf

UNION TRANSPORTATION LINE.

FOR SCHUYLKILL HAVEN, MINERSVILLE, Tremont, &c. The Proprietors have made arrangements with the Philadelphia and Reading Railroad Co., and are prepared to forward daily, to the above places, all descriptions of Merchandise.

Freight Cars will leave Philadelphia for Schuylkill Haven, every morning, and goods for Minersville, Tremont, Donaldson, Pine Grove and Llewellyn, will be despatched immediately on the arrival of train at Schuylkill Haven.

Office in Philadelphia, Broad and Cherry Streets. Schuylkill Haven, E. G. HARRIS, Agent.

N. B.—If desired, goods will be forwarded by the Old Established Express Line of Livingston, Howard & Co., under the charge of Special Messenger, by Passenger Train from Philadelphia to Schuylkill Haven, and from Schuylkill Haven to Minersville and Tremont; by this Line goods will be transported from Philadelphia to Tremont in 8 hours, to Minersville in 6 do., and Schuylkill Haven in 5 do. Small lots of goods are forwarded by this line with very little additional charge over the Freight Line.

☞ Orders delivered and goods collected without any extra charge.

Will also attend to the forwarding and delivery of Bank Notes and Specie, and special attention given to the collection of Bills, Drafts, &c.

Office in Phila'a, LIVINGSTON, HOWARD & Co. No. 43 South Third Street.

August 17, 1850 33-tf

NEW ARRANGEMENT.

LIVINGSTON & CO'S EXPRESS LINE.—We are prepared to receive and forward Daily per Passenger Train, (our Express Car being always in charge of special messengers) merchandise of all descriptions, packages, bundles, specie, bank notes, &c. Also, particular attention paid to collecting Bills, Drafts and Accounts. Packages and Goods delivered daily to all intermediate places between Philadelphia and Pottsville. Offices—Centre Street, Pottsville; No. 43, South Third Street, Philadelphia; No. 6 Wall Street, New York; No. 8 Court Street, Boston.

LIVINGSTON, HOWARD & Co.

Feb 24, 1849. 9-tf

COLEMAN'S Cheap Cutlery STORE. Nos. 32 and 33 ARCADE and 209 CHESNUT Street—PHILADELPHIA.

COUNTRY merchants can save from 10 to 15 per cent. by purchasing at the above stores. By importing my own goods, paying but little rent, and living economically, it is plain I can undersell those who purchase their goods here, pay high rents, and live like princes.

Constantly on hand a large assortment of Pen and Pocket Knives, Scissors and Razors, Table Knives and Forks, in ivory, stag, buffalo, bone and wood handles; Carvers and Forks; Steels, &c.; Butcher Knives; Dirks; Bowie Knives; Revolving and Plain Pistols, &c. Just received, a large stock of Rodgers and Wostenholm's fine Pen and Congress Knives.

Also, a large assortment of Accordeons, &c., &c. Also, fine English Twist and German Guns.

JOHN M. COLEMAN, Importer.

Jan. 5, 1850 1-tf

N. M. NEWNAM'S (*Beatty's Row, Norwegian street, Pottsville, Penna.,*) **Plumbing Shop.**

HAS CONSTANTLY ON HAND A SUPPLY OF all sizes of Lead Pipe, Sheet Lead, Block Tin, Bath Tubs, Shower Baths, Hydrants, Hose, Double and Single Acting Pumps and Water Closets; also, all kinds of Brass Cocks for water and steam, Brass Oil Cups, and Globes for Engines. All kinds of Copper Work and Plumbing done in the neatest manner at the shortest notice.

N. B. Cash paid for old Brass and Lead.

Pottsville, Oct. 26 1850. 43-tf

LAND WARRANTS.

BOUNTY LAND WARRANTS OR CERTIFIcates, Pension Certificates, and all sums of money due on account of arrears of pay, forage, mileage property lost, or destroyed in military service, expenses incurred, or money expended for organizing Volunteer Companies before being mustered into the service of the United States, and all other claims against the Government strictly attended to, and all claims secured at the shortest notice. Persons holding unliquidated claims against the United States, can have them adjusted by calling at my office, in Centre street, next door to Jacob Kline, Esq.

D. G. McGOWAN.

Pottsville, Nov. 2, 1850 44-tf

STILL LATER FROM THE CITY.

PHILIP HOFFA WOULD RESpectfully inform his old customers and the public generally, that he has taken the extensive Coach Making Establishment of Frederick H. Maurer, where he is now prepared to do all kinds of Carriage making, and all long experience in the business hopes to be able to give general satisfaction to all those who may call upon him.

Pottsville, October 5, 1850. 40-tf

Franklin Venitian Blind Manufactory.

ENOS BEAN, No. 200 RACE STREET, TWO Doors above Sixth, opposite Franklin Square, Philadelphia, where he will keep constantly on hand or manufacture to order a superior and fashionable assortment of Venitian Blinds, unsurpassed for lightness, richness, durability and finish, which will be sold on the most reasonable terms. He respectfully solicits a continuation of the patronage of his old friends and the readers of the Miners' Journal, and invite all who study economy, in the way of *cheap* and excellent Blinds, to give him a call.

N. B. Old Blinds neatly repaired, painted and trimmed. Orders from the country carefully put up.

Phila., Oct 19, 1850 42-ly

TOYS, FANCY GOODS. CONFECTIONERS AND DRUGGISTS ARTICLES WILLIAM TILLER, *No. 1 Commerce Street, Philadelphia,*

OFFERS at low rates his Fall Importation of Toys, Fancy Goods &c., consisting of Kid and Dress'd Dolls, Doll Heads, Animals, Dogs, Cats, Birds, Villages, Tea Setts, Soldiers, Trumpets, Drums, Watches, Horsemen, &c &c. Toys in Cases at $5, $10 and $20 per Case; Confectioners Cornets, Secret and Bonbon Papers, Fancy Boxes, Perfumery, Teeth Brushes, Percussion Caps, Slates, Pencils, with a great variety of other articles to which Dealers are invited to give an early attention.

Oct. 12, 1850 41-3mo

FANCY FUR STORE.

THE SUBSCRIBER INVITES THE PUBLIC IN general to call and examine his large stock of Fancy Furs, consisting of Fitch, Stone Martin, Lynx, French Sable, Squirrel Muffs, Boas, Victorias. Also, Black and White Wadding by the bale.

N. B. The highest prices paid for Shipping Furs, such as Red Fox, Grey Fox, Mink, Raccoon Muskrat, &c.

GEO. P. WOMRATH, Importer and Fur Dealer, No. 13 N. 4th st., Phila.

Oct. 12, 1850 41-6mo

BOY'S and Children's CLOTHING.

THE subscriber has on hand a complete assortment of Clothing, adapted to the season, suited for Boy of three years of age, to young Gentlemen of sixteen. Any person purchasing Clothing at this establishment can have the privilege of returning them if they do not suit.

F. A. HOYT, No. 264 Chesnut St., below Tenth, Philada.

Feb. 23, 1850 -ly

COACH MAKER'S REMOVAL.

THE SUBSCRIBER HAVING FITted up one of the largest Coach Shops in the State, in Coal Street, Pottsville, Pa., next to J. H. Adams & Co.'s Screen Factory, where his facilities for manufacturing all kinds of Carriages and Light Wagons cannot be surpassed—being a practical Mechanic, and having a number of years' experience in the business, he hopes to give general satisfaction.

All kinds of Carriages and Light Wagons kept on hand. Also, second-hand Wagons, &c.

All repairs neatly done. Orders from a distance promptly attended to.

WISTAR A. KIRK.

June 5, 1848 23-tf

BLIND MANUFACTORY.

A. THOMPSON, VENITIAN BLIND MANUFACturer, having fitted up a New Establishment, at No. 15 South 8th street, between Market and Chesnut streets, Philadelphia, where he will keep always on hand or make to order, inch and narrow slat Window Blinds, of the best materials and workmanship, and at the shortest notice, and lowest cash prices. Also, the most fashionable patterns of Window Shades and Reed Blinds, all of which will be disposed of on the lowest terms. The public in general are respectfully invited to give him a call, as every attention will be given to accommodate them in the best manner.

Phila., Nov. 16, 1850 46-ly

INDIA RUBBER GOODS.

THE SUBSCRIBER HAS MADE ARRANGEments with one of the most extensive Factories for the supply of India Rubber Goods, wholesale, at city Manufacturer prices. Among the assortment are India Rubber Coats, of the best materials, *Cheap* South Westers or Hats, do; Caps and Capes,—Leggins, &c., do; India Rubber Belting, Suspenders, Garters, Air Balls, Shoulder Braces and Money Belts, Baby Jumpers, or portable nurses, beautiful and cheap. India Rubber Water Pipes, Life Preservers, &c.

☞ Country Merchants and others supplied wholesale, at New York cash prices, at BANNAN'S Variety Store.

June 1, 1850

SOAP and Candle FACTORY.

THE SUBSCRIBER HAVING PURCHASED THE Soap and Candle Factory of Francis Lecke, in the Borough of Pottsville, hereby gives notice, that he intends carrying on the business himself at Mr Lecke's old stand where he is prepared to furnish all the articles in his line of business at the very lowest rates, and respectfully solicits the patronage of the public, feeling confident that they will find it to their interest to deal with him.

ERNST KLINERT.

Sept 21, 1850 38-tf

Muffs, Boas, Victorias & Fur Trimmings.

D. COHEN, FANCY FURRIER, WOULD most respectfully call the attention of all persons in want of any article in the Fancy Fur business that he has now ready a splendid assortment of the above mentioned articles, made of every description of Furs, and in the great variety of shapes that are now fashionable, which he offers to sell at very reasonable prices, at his FUR STORE, No 52 North 2d street, (two doors below Arch,) Philadelphia.

Merchants purchasing to sell again, would find it considerably to their advantage to call and examine his stock and judge for themselves.

☞ The full market price always given for SKINS of every description.

☞ The store is always closed on Saturdays.

D. H. COHEN. No. 52 N. 2d st., (two doors below Arch,) Philada.

Nov. 16, 1850 46-2m

PHILADA. DRY GOODS. *32 SOUTH SECOND STREET*

TOWNSEND SHARPLESS & SONS have received their supply of Autumn and Winter Goods, to which they invite attention:

Alpacas, Paramattas, Bombazines and Lustres; Woolen, Silk, Cashmere and Crape Shawls; Plain colored and Rich Fancy, and Black Silks; Worsted Damask's Moreens, Sattinets and Baizes; English Blankets, Quilts, Flannels and Sackings; Linen Damasks, Sheetings, Diaper and Napkins; Hosiery, Gloves, Cravats and Handkerchiefs; Best makers of Irish Linen Sheetings, English and French Cloths, Cassimeres & Vestings, Domestic Cotton and Woolen goods in variety; Shoemakers' goods in Lastings, Galloons &c; Coach-maker's articles, Drab Cloths, Sattinets, &c.

Oct. 12, 1850. 41-3mo.

DAGUERREOTYPE ROOMS.

R. MARVIN—SUCCESSOR TO T. B. SHEW, the old establishment, No. 116 Chestnut street, Philadelphia, where he has been for several years the *Principal Operator*, would invite its old friends and patrons and the public generally to call and see the pictures made by him for ONE DOLLAR. He asserts without fear of contradiction, that his pictures are equal to any of the high priced pictures made in this city, and superior to any of the cheap ones.

As Mr. Marvin attends to customers in person, he is determined that no one shall go away dissatisfied.

☞ If you want good Daguerreotypes, wait until you come to the city.

INSTRUCTIONS IN THE ART, given on reasonable terms. Those wishing for instruction are requested to call on the subscriber, as he is prepared to offer them some extra inducements.

P. R. MARVIN, No. 116 Chestnut street, Philada.

Oct 12, 1850 41-6mos

FIRE AND WATER.

OHIO ORIGINAL METALLIC FIRE & WATER Proof Paint, in barrels of about 300 lbs., 4 cts. per lb., less quantities 5 cts. English Brown *free from* sand in barrels, 2½ cts. per lb., less quantities 3 per lb. Dealers supplied. Agency, 44 North 4th street, above Arch, Philadelphia.

PAINTS, COLORS, GLASS, PUTTY, &c.

PAINTERS AND DEALERS LOOK OUT. YOU can save from 15 to 20 per cent. by purchasing from the subscriber, who imports his own goods and sells for cash only.

Pure Green for 12 cts per lb.; Brilliant Marine Green 20 do; Finest Chrome Green, 31 do; Finest French Green, 40 do; Celestial Blue, 25 do; Whitening in Barrels, 80 per 100 lbs.

All articles equally cheap at 44 North 4th st., above Arch, Philadelphia.

JOHN LUCAS, Importer.

Aug 10 1850 32-6mo

BLINDS AND SHADES.

R. W. KENSIL, informs his friends and the public in general that he continues to manufacture Venetian Blinds, warranted equal to any in the city, at the lowest cash prices. An assortment of Blinds and Shades always on hand, at No. 347 RACE St., one door below Tenth, and No. 7, Hart's Building, N. E. Corner Sixth and Chesnut.

☞ Jobbing punctually attended to.

April 20, 1850 16-ly

INDIA RUBBER OVERCOATS, Pantaloons and Caps, a superior article, light and durable.—Also, India Rubber Door Springs, and India Rubber Packing, just received and for sale at B. BANNAN'S.

Pottsville, Nov. 2, 1850 44—

Religious.

ADDRESS OF THE REV. JOSEPH F. BERG, D. D.,

In Answer to the Lecture of Archbishop Hughes on the Decline of Protestantism.

I am not ashamed of the Protestant name! I hold it to be associated with all that gives character to the most liberal and enlightened nations on the globe. I am not ashamed of the Protestant faith. It is not the vague, unmeaning thing which its enemies would make it. It is something positive. In proof of this we point to the most powerful Christian nations on the earth! The kingdom of Great Britain, and the Republic of the United States of North America are Protestant, and they owe their greatness to this very cause. We claim as due to Protestantism, the most brilliant achievements and embellishments of literature, and the most profound investigations and discoveries of science, and we declare openly that neither literature nor science can flourish in any land that is bereft of the fostering care of Protestant culture. We hold Protestantism to be essential moreover to the very existence of sound Christianity.—No form of religious faith or worship, which distinctly discards the Protestant element from creed or cultus, whilst it holds on the Christian name, ever has been, ever can be, ought else than a caricature of the religion of Jesus Christ. Protestantism is as essential to civil liberty and to religious freedom, as the air we breathe to the maintenance of life.—You can have no just government, no equitable laws, protecting the sacred rights of person and property, securing to all honest and moral men, liberty to worship God as conscience bids them, without Protestantism. If the principles which belong to the great charter of human rights are losing favor with the masses of mankind; if the people of any nation under heaven are weary of the enjoyment of that liberty which secures to every man, the largest amount of personal comfort, wealth and happiness, compatible with the equal right of his neighbor to the same—if the inhabitants of any civilized country are longing for the chains of despotic authority—or reaching forth their hands that they may be manacled, or bowing their necks in voluntary servitude to the yoke of tyranny, then I will admit "Protestantism is declining;" but, if throughout the wide earth, wherever men have heard of Jesus Christ, and seen the light of heaven beaming from the Sacred Scriptures, there is struggling against the old fetters of feudal tyranny—a loud and earnest remonstrance against the extortions and exactions of an established hierarchy—if there is a heaving of the downtrodden millions, who may not enjoy the rich bequest of heaven, because the heel of oppression tramples upon and crushes them—then in all these symptoms of resistance to perfidy and despotism, you have tokens of the animating power of Protestantism—a vitality which never can be exhausted or destroyed, for it is imperishable as its Divine Author.

I am here this evening to respond to an invitation addressed to me in the name of some of the most excellent and venerable men in this community, both ministers of Christ and private Christians; and whilst I can say, with all sincerity, that I would most heartily have put my name to a similar application, had it been addressed to another, I deem it a high honor to be your servant on this occasion, and I thank them for the privilege. A man of Gath has come forth to scoff at the tribes of our Protestant Israel. He comes not, it is true like him of old, with a helmet of brass upon his head—and verily he does not need it—but equipped with the mitre of an Archbishop, and redolent of consecrating oil, if not of the odor of sanctity. The tones of his voice sound like the echo of the ancient champion of Philistia, who shouted, "I defy the armies of Israel this day!" In reliance upon the promise of Him who has declared that the weakest in that day shall be as David, I hope I shall be enabled to deal with this Goliath, argumentatively, as the stripling of old dealt with his prototype; and I deem it altogether in accordance with the usages of honorable warfare, that he should lose his head by the edge of his own sword—in other words, to drop the metaphor, his lecture shall be the instrument of his own rebuke. This lecture is entitled "The decline of Protestantism and its cause." It purports to have been delivered in St. Patrick's Cathedral, on Sunday evening, Nov. 10th, 1850, by the Most Reverend John Hughes D. D., Archbishop of New York.

Archbishop Hughes proclaims that Protestantism is declining; and that he finds the strongest authorities for this opinion among Protestants themselves, "who acknowledge, while they deplore and aim to arrest" this downward tendency. First, let us settle what we mean by Protestantism—Bishop Hughes is at a loss for a definition that will answer "the purposes of logical or theological accuracy," though in its popular sense, he owns the term is clearly understood. This difficulty arises, in his mind, from the great diversity of the phases of Protestantism; there are so many Protestant sects, that a scientific man is puzzled to know what this thing you call Protestantism is. I propose to answer this question, first by asking another.—What is LIGHT? Suppose this inquiry to be made by an unfortunate man, who has lived all his life, like one possessed, among the tombs, or who has, by a strange perversion of reason, or by the stress of circumstances and early prejudices, deliberately chosen a subterranean habitation. He is suddenly brought out into the sunshine, and dazzled and blinded by the subtile agent which brings tears into his eyes, he asks with peevish impatience, "What is this thing you call LIGHT?" He sees it, or blinks at it, as its rays fall upon the prism which hangs before his bleared eye-balls, and he cries out with indignant amazement: What a confusion of colors! What a worse than confounded and confounding blending of tints and hues! Here this thing you call LIGHT, looks blue—and here it is azure—and there it kindles into purple—now it glows in crimson, and then it is yellow, and anon it is green as the grass in the Emerald Isle! What is this thing you call LIGHT? Away with the nondescript! Give me my subterranean shade! Now, what is Protestantism? It is the light of God's truth! The effulgence that kindles on the inner man, as the soul is baptised in the glow of revealed religion! It is the religion of the Bible! The form which it takes, or the hue which it assumes, depends upon the structure, and the position and the capacity and the conditions of the mind that receives it. It strikes this man's conscience and heart, and he is a Methodist—warm, and red, and glowing; it falls upon another, and he is a Presbyterian—true, regular blue; it comes upon another like the light azure tint of water, and he is a Baptist; and so through all the bright and ever-varying, yet all-glorious colors of the moral rainbow, it produces variety without the sacrifice of real unity. It is God's bow in the clouds that hang lowering over our land, the beacon of the covenant, promising that the flood of Popery shall never again deluge the earth, or steep it in blood and sorrow! The blending of all the prismatic colors is seen in the bright, colorless light; and the moral influence of all the varieties of evangelical Christianity is perceptible in the general intelligence, happiness, and piety—shedding peace, and contentment, and GLORY, upon the land—divesting Protestantism of all sectarian hue, by making holy living the essence of the religion which it universally prescribes. These men who cannot tell what Protestantism is, are the same who love darkness rather than light—who hate the light, and will not come to it, lest their deeds be reproved! The same who suppress and forbid the free circulation of the Scriptures, who burn the Bible, and curse, and anathematise all who read it without their permission!

But, "Protestantism began in the year 1517."—Softly, most Reverend Sir! The *name* was given a little later than 1517, but the object designated by the name is as old as the canon of the New Testament. Old things sometimes have new names bestowed on them, and hence Protestantism, though as ancient as the doctrine of the Apostles Paul and John, obtained a generic name, though for a specific purpose. I will not yield this question of antiquity. I will not concede that the Protestant faith is an invention of yesterday, or only a little more than three hundred years old. The champion of the Papacy asks, "*Where was your religion before Luther?*" I answer, it was in the Bible; in the same book in which your religion is also revealed, with this difference, that the system you uphold stands forth as a predicted apostacy, which the Lord abhors, and which he will destroy! This answer will not do however. We are told, *this religion of yours, this Protestantism must have had some adherents*, now where were they? Who were they before the days of "Brother Martin Luther?"

To this I answer, the armies despatched by the Popes of Rome, or at their instigation, made war upon certain Christians dwelling in the vallies and amid the mountain fastnesses of Piedmont, centuries before the birth of Luther, because these Christians protested against the very doctrines and usages of the Papacy against which we protest—protested against the Pope as the Anti-Christ—protested against the worship of images, and relics, and canonized saints—protested against purgatory and pilgrimages, and works of satisfaction and penance—protested against the mass and auricular confession—and all the distinctive characteristics of the Papacy! And because they were Protestants—because they bore this unwavering and consistent testimony against the abuses of Rome, from the very date of their publication, and on the other hand, had contended for centuries before, with all earnestness, for the positive truths of the gospel, the legions of the kingdoms, that lent their power to the Papacy poured in upon them, devastating their country, and slaying men, women, and children, without pity for the grey hairs of age, or the tender helplessness of infancy; and for centuries did this ruthless wrath beat down upon them, until scores of thousands and hundreds of thousands were slain; yet they were not exterminated; and this very day, in the same fastnesses, the candle of the Lord is shining, and witnesses, lineal descendants of the Waldensian Churches, still testify, amid poverty and scorn, with the ancient ardor of their forefathers, that the Pope is the Anti-Christ, and that his image worship, and saint worship, and man worship, are so much idolatry—that his purgatory, and penances, and masses, and auricular confession, are devices of Satan—a scandal to all good Christians, and an abomination before God. Say you, "Protestantism began in the year 1517." Most Reverend Sir, you are a learned man, and you know better. You have heard of one John Huss, who suffered martyrdom in 1415, more than a hundred years before Luther stood forth as a Reformer. He perished in the flames as "a ringleader of Heretics," because he preached the doctrines of the Waldenses, suffering a cruel death, despite of the safe conduct of the Emperor Sigismund, that monarch yielding reluctant obedience to the decree of your Œcumenical Council of Constance, which proclaimed and settled infallibly, that NO FAITH IS TO BE KEPT WITH HERETICS! A dogma which still darkens the pages of your statute book with its infamy, and which, on your own principles, you never can repeal! Time would fail to tell of Jerome, of Prague, of Gerson, of the Bohemian, of Savanarola, in Italy, of Wickliffe, and the Lollards in England, of the Culdees in Scotland, and a host of martyred "Reformers before the Reformation." Enough. Protestantism began before 1517. It began when an inspired Apostle *protested* against the Apostacy which he describes in his first epistle to Timothy, when he says: "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; (*departed spirits, canonized saints and the like;*) speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them, which believe and know the truth"—marks of apostacy which are found in no other religious system, calling itself Christian, save in the creed of the Church of Rome. Protestantism began in the year 66 after Christ, not in 1517. The Apostle Paul was the first Protestant. Martin Luther came after him to sweep away the rubbish of Papal abuses, and rescue the truth, (that candle which the Church of Rome had put under a bushel,) from the delusion and fables and silly traditions of THE GREAT ANTI-CHRIST. From that day to this, the great question has been, Bible or no Bible!—All the efforts of the Papacy have been concentrated on the one grand enterprise of suppressing the knowledge of the gospel, revealed in the Sacred Scriptures! This brings us to the point in Bishop Hughes' lecture upon which he puts the greatest emphasis. It is this:—"That within fifty years from its origin, Protestantism should have conquered and taken possession of every inch of ground of which it is in possession at this day, so that an old man of 1567, could see Protestantism triumphant in all the nations I have mentioned, and look back to the memory of boyhood when he knew brother Martin Luther, &c." Now, I ask, is this really true? Had Protestantism in that day possession of every inch of ground that it holds now?—Are there not a few inches of Protestant ground on this great American Continent, which have since that day been added to its domain? Aye, a territory equal to all that it ever won from Popery in its European strong holds! Has it not conquered a *few inches* more in every quarter of the globe, Europe, Asia, Africa and America, by the labors of its pious, learned and self-denying missionaries?—Why, Most Reverend Sir, have you just started from a long sleep? A sleep longer far than Rip Van Winkle's? Or, are you doting? Or, have your new mitre and crozier made you delirious? Or, what is the matter? Had the Archbishop been less magnificent in his assertions, had he contented himself with saying that Protestantism has not extended its geographical limits on the *continent of Europe*, I would have admitted the statement, for it is substantially correct; but whilst I admit this fact, I shall take care to state the real causes which account for it. He says, "from Wirtemberg it spread throughout Northern Germany. It reached in a different form, however, the Cantons of Switzerland. It penetrated the empire of France. It took possession of Prussia. It pervaded Holland, Norway, Sweden, Denmark, England and Scotland. It conquered them all * * *. The Irish nation stood together against it, and struggled with constancy, perseverance, and determination. And although the battle has lasted for three hundred years, and although that downtrodden nation has suffered intensely for its adhesion to principle," (read Popery instead of principle, and it will be nearer the truth,) "still it did not give way to Protestantism." Now, because the Protestant faith has not gained new territory in Europe, Archbishop Hughes thinks he may count with certainty upon its extinction in less than a century from the date of the publication of his recent lecture. He tells us, too, that it had peculiar advantages in England. It captured immense spoils from the Roman Church, which it superseded, and yet, though it still holds them, it has accomplished little or nothing compared with its means. Let us be candid. Protestantism, we will acknowledge, has not done all that it ought, or all that it might have done. Why not? Let us own it: Christians have not exhibited as much faith, and as much self-denial as their high profession demands: but this is not the only cause. Turn your eyes first to England.—Let no man say that Protestantism has failed there. No! no! the people of Great Britain, next to the citizens of our great Republic, are the most happy people on the face of the earth. The voice of that indignant nation, shouting in tones of mighty remonstrance against the stealthy and arrogant advances of the Papacy, is even now sounding over the broad Atlantic, and waking an echo in Protestant America! But why has not Protestantism gained even a stronger position in Britain? It obtained immense resources in the forfeited revenues of the Papacy!—Aye, and it took the curse that was upon that treasure, also! God hates robbery for a burnt-offering. How had it been amassed? By the most unblushing frauds! By extortion, the most heartless! By wringing from the hard hand of the honest labourer, his slender earnings, in exchange for holy beads and Agnus Deis and holy water, and all the apparatus of monkish superstition! With importunity the most shameless, the mendicant priests of that Church, which avows its intention to convert the world, appealing now to the generosity, and then to the fears of its deluded votaries, crying give! give!! give!!! Give! or the soul of the departed whom you love, cannot arise from his fiery bed in Purgatory! Give! or you cannot have our prayers or our masses! No pence, no paternoster! Give your money or you perish!—that Church, I say, has always been able to command resources for any exigency.

It had them in abundance during the reign of Henry VIII, and it lost them when that proud monarch quarrelled with the Pope. The King took the plunder from him, and established a Church of his own. As to religious principle, Henry VIII, had none, but it was well for England and the world, that the man to whom he gave his confidence, the maligned Cranmer, revered and loved the Scriptures; and a still greater blessing for England and for the cause of truth, from that age to the present day, was conferred by the short reign of that model of Christian kings, the pious and devoted Edward VI. I am not an Episcopalian—I never expect to be one—but, from my heart I avow it, I honor the Protestant Episcopal Church, not the Church of which Archbishop Laud is the type, but the PROTESTANT Episcopal Church, as one of the noblest standard bearers of the Reformation. The Church of England, with her noble army of martyr confessors—with her history, embalming the fragrant memories of a thousand master spirits of theological science, with her strong "articles" of Protestant faith—has nothing to fear from the malice of open foes, or from the treachery of false children, who, like vipers, sting the bosom that has fostered them. She is Protestant to her heart's core, and her past history is the guerdon, that by God's grace, she will be Protestant to the end of time. Let her be agitated! The agitation will only bring the scum to the surface, and if it overflows, the sooner the refuse is cast into the cauldron of the Papacy and left to bubble there, the better for her purity and her strength. But I wish to the Church of England what I desire for the Presbyterian Church of Scotland, and for the Evangelical Church of Prussia, for the Lutheran Church of Sweden, and for every branch of the Reformed Church throughout Europe, to all alike, a speedy divorce from all unnatural and unscriptural alliances with the State. This has been a canker-worm at the root of them all. The time has been when such a repudiation would have been neither prudent nor desirable, but it has gone by. God in His providence has permitted it, that His Church, the Protestant Church—in all her branches, might draw profit from the lessons of experience, and learn that the name of the God of Jacob is her best defence! This entanglement is like the weight of Saul's armour upon the limbs of David. She can walk better, and work better, and fight better without it. The simple sling of gospel truth in the heaven-directed hand of the shepherd boy—the type of the Christian pastor—and the smooth stones gathered from the bed of the river of life, are all the offensive weapons that we need to send the missive of death crashing through the brazen helmet into the very brain of Antichrist. There is a moral union of Church and State resulting from the predominance of the popular or national religion—framing the laws, moulding the institutions of every country, and diffusing its influence like leaven through all the ramifications of society; and this is the only legitimate union—this is all that Protestantism requires, and it should seek no other. But there is another cause of the so-called decline of Protestantism, and would to God this cause had never existed. I will select one country out of the states mentioned by Archbishop Hughes, as an example with the simple remark, that the same principle applies to every European country, in which there has been any retrogression of Protestantism within the last two hundred and fifty years or more, and to some also, in which the religion of the Bible has steadfastly maintained its position, despite of all adverse influence.

He says, "Go to France * * Travellers tell us that the temples there represent but a mockery of a memory of a departed creed; that they are chill and dark, &c!" Say, ye slaughtered Huguenots! Who quenched the fire that once burned upon your altars? Who made your temples "chill?" Who drove your myriads of devout worshippers from their loved sanctuaries, and made them "dark?" Oh! Archbishop Hughes! how dare you point to FRANCE? Have you never heard of the night of St. Bartholomew, in the year 1572? Did you not know that there are descendants of Hugonots in America, to remind you of it? Yes, he knew it well—but he speaks with the sheer recklessness of arrogance! He points to France, whose population was formerly almost equally divided between the Roman Catholic and the Protestant elements, and tells you those Protestant temples "are chill and dark!" Think of thousands upon thousands of Protestants massacred in Paris alone! Roused from their slumbers by the tolling of the tocsin, they are met in the streets by armed assassins, wearing the symbol of a white cross upon their shoulder; unarmed and defenceless, suspecting no evil, they are lured like sheep to the shambles, and murdered by Popish ruffians. The tragedy was repeated in other cities, until France was dripping with Protestant blood. And when at last worn out by the perfidy and ruthless cruelty of their oppressors, who violated the most sacred treaties, robbing them of their dearest rights, so soon as their armies were disbanded, and their sword laid by in the scabbard; when at last, after surrendering advantages gained in the open field, and time and again bowing in loyal submission to their King, and again and again seeing the most solemn stipulations violated, as though oaths and covenants were ordained to be broken; after wars carried on through successive generations; until they were reduced to a mere remnant, Louis set about the work of converting them to the Church of Rome. And who were the missionaries? His brutal soldiery. He termed these expeditions "dragonades." The poor Hugonot had his choice between conformity to the creed and worship of Rome, or the prison and the gibbet. By these means, Louis boasted that he could succeed to admiration in taming the refractory. Thousands left their country, seeking an asylum in Holland, in the Palatinate, in England. I admit, Archbishop Hughes never said a word in all his life more strictly true, than when he told the wonder-stricken crowd in St. Patrick's Cathedral, that Protestantism had declined in France! Now, in the brazen assurance with which he glories in its decline, he is entirely consistent. Is he not a son of an infallible church? Is he not a most Reverend Archbishop? And did not the Pope of Rome order a solemn Te Deum and a grand pontifical Mass in honor of the Bartholomew massacre, when the tidings came to the "Eternal city?" Is not the medal still extant, which was cast in the Papal mint, bearing the bloody imprint, "Hugonotorum Strages," *the Slaughter of the Hugonots?* Rejoice, Archbishop! If you can find pleasure in the thought that Protestantism has declined in France, rejoice! But know thou, that for all these things, God will bring the accursed Papacy to judgment! This is a type of all the rest. In the Netherlands, in England, in Ireland, in Spain, aye even in Italy, Protestantism *declined;* in some instances, it was quenched, by the same infernal agencies. And now I ask, is it any wonder? Is it not the marvel rather, that it exists at all? Is it not almost a miracle, that despite of all the horrible ordeals through which Protestantism has passed in successive ages, it still holds its own, and is as strong in Europe, in the aggregate, this day, as it was fifty years after the Reformation? If it were not of God, it would long since have come to nought: but heaven-born as it is, it can never die: it may *decline*, but it *will* revive! It is like the bush that Moses beheld—it may burn: but it can never be consumed, for GOD IS IN IT.

Here I might pause and safely challenge a successful reply to my answer, but there are other statements and aspersions in the Archbishop's Lecture, which provoke comment and rebuke. He taunts Protestant Missions with want of success. He glorifies the success of similar operations when conducted under the auspices of the Church of Rome. Hear him! "We know that within our own memory, millions and millions of money from England and these United States, and hundreds, if not thousands of Missionaries have been sacrificed in the attempt to do something towards propagating Protestantism in the Pagan world; and I say it boldly, without success." In boldness, the Archbishop is not deficient, especially when he thunders in St. Patrick's Cathedral. If his words were *true* as they are bold, they would indeed be terrible; but they are not. At this very hour there are not less than one hundred thousand converts from Paganism, in connection with the various departments of Evangelical Christianity, scattered among the heathen nations of the globe. [The lecturer here appealed to the Rev. David Malin, Secretary of the American Board of Commissioners for Foreign Missions, who stated that the number was *two hundred and fifty thousand.*] And how many thousands more have passed, in humble hope of eternal life, to the presence of the Judge of all, after casting their idols to the moles and bats, and washing their robes in the blood of the Lamb, the great day only can reveal. But what is this, compared with the wonders which Catholicism has wrought? Hear the Archbishop again. "How strangely, and yet how instructively, has God manifested the distinction between truth and error? For while Protestantism has converted none, Catholicism has converted all!" This is his language. It is highly figurative, brilliantly hyperbolical! Jesuit Missionaries visited China many years ago; and who does not know that the Celestials, Emperor and all, are good Catholics, every one of them, and have been for many ages! Charles V., in olden times, ordered the Moors to be driven in crowds to the rivers of Spain, and had them duly baptised, and who does not know that the Moors are all good Catholics to the present hour! There is not a Turk, or a Turk's son, or a Mussulman in Asia and Africa, but has been converted; for "Catholicism has converted all!" Not an Indian in America, Apache, Blackfoot, or Cherokee, but is a good son of the Church; for "Catholicism has converted all!" Oh! rare Catholicism! Oh! stupendous Archbishop!—How the faithful in New York must have wondered when they thought of the eagle eye and the trumpet voice of the eloquent Dr. Tyng, and learned that he was converted, and that the learned De Witt and his venerable colleagues, and the whole Protestant pulpit of that great city sparkling with intellect and genius, and all the inhabitants of New York, had been brought into the one fold; and that even the fearless champion of Protestantism, Dr. Brownlee, had at last seen the error of his way, and was coming on his crutches, like old Captain Experience, in Bunyan's Holy War, to kiss the hand of their great Archbishop! I know he does not mean to claim such triumphs for the Catholicism which he extols. Then let him refrain from these extravagant expressions in future. Let him not say "while Protestantism has converted none—Catholicism has converted ALL!" But a truce to raillery. Catholicism may boast of its Pagan triumphs! Protestants covet no conversions such as she accomplishes! The claims of Protestant faith are not so easily satisfied. We do not substitute one set of images for another, or baptise Pagan deities and give them Christian names! Papal Rome occupied the ancient Pantheon, and suffered the Pagan Deities to remain enshrined in their vast temple. She was content to call the statue of Jupiter the image of St. Peter, and to deck the image of Venus with jewels and garlands consecrated to the Virgin Mary; and why need the worshippers resent the innovation? Protestant Missionaries preach repentance toward God! They denounce idolatry—either in praying to images or in praying before them! They preach faith in Jesus. They insist upon a change of heart. They demand a holy life. This is what *we* mean by conversion; and we admit *Catholicism* makes more converts *in her way*, than Protestantism ever has done in its way. The Archbishop sneers at its success in the Sandwich Islands; but he forgets to remind us of the outrage upon Tahiti, where a few years ago, French brandy and Popery were crowded upon the poor natives at the cannon's mouth, and at the point of the bayonet.

I pass to another point. Archbishop Hughes commits the gross injustice of charging upon Protestantism the infidelity and the fanaticism of all who are not Roman Catholics in civilized countries. He charges all the forms of error which spring from the perversion and abuse of the right of private judgment upon the principle itself; and yet he indignantly repels the suggestion that forms of infidelity have been developed in the bosom of the Church of Rome. He says, the Catholic Church possesses "no charm to prevent a man bent on error from indulging his propensities." I answer, neither does Protestantism. He rejoins, *the Protestant preacher may proclaim infidelity and be a Protestant still, but the Catholic priest "can never do so as a Catholic."* Yes, but this is a distinction very much like that made by the feudal Catholic Bishop in the good old times, who was both a temporal and spiritual prince, and who replied when rebuked for his profanity, that he swore as a Baron and not as a Bishop. "But my Lord," rejoined his reprover, "I fear should the Baron be damned, the Bishop will not be far off!" I can see no advantage in this distinction between teaching infidelity as a man and teaching it as a Catholic, unless it be this, that he is compelled to keep up an appearance of conformity, but what is this worth if it be not real? The sins of infidelity and rationalism are not legitimate results of the Protestant principle. They are abuses which Protestantism condemns, and which it never has originated.

But there are "your Joe Smith and the Mormons!" OUR Joe Smith? Why, Joe is cut off by the very terms of our rule—"the Bible and the Bible only is the religion of Protestants!" He has new revelations and lots of traditions, almost as interesting as the stories in Butler's Lives of the Saints. We cannot fellowship the Mormons!

"You have your Father Millers, also!" True there was a Father Miller some time ago, but I believe he is dead. Well, the poor man was mistaken, and he led others with him into delusion! The more is the pity; but was it the Bible that deceived Father Miller, or was it his misapprehension of it? If the latter, do not blame our rule. If the former, you may safely denounce the right of the laity to read the Scriptures—in that case, it is a bad book, and you are right in condemning it to the flames! Father Miller was in error; but then, you know, most Reverend Sir, it is the lot of a favored few only to be infallible.

Again the Archbishop is severe on the conventions of women, clamoring for their "Rights," and he charges Protestantism with all the extravagance of such "Congresses." Here, however, he leaves out of view the important fact that the leaders in this threatened social revolution, do not stand upon the Protestant platform. They denounce the Bible as the greatest hindrance to their success. How then can Protestantism be condemned for originating fanaticism, which it most earnestly disowns? So far as *real* grievances exist in the social condition, or position of women, the clear exposition of the Scriptural principles which apply to her relation in life, will secure all the rights which belong to her. Her experience, all the world over, has proved that she is safe from oppression only in Protestant countries, and safe only when protected by the Ægis of Protestant faith. The grand difficulty in the position of Bishop Hughes, is found in his perversion of the Protestant Rule of Faith. The favorite argument with all the advocates of Romanism is, that there can be no security for the soundness of faith in Protestantism, because it utterly rejects Church authority. It does not. Just as if Protestants believed, and taught that every man has a perfect moral right to think as he pleases in matters of religion! This is an absurdity which is contradicted by the admitted truth, that God has prescribed the articles of religious belief in that Revelation, which we make the rule of our Faith. Our creeds and confessions and catechisms are so many traditionary forms, not presented as additional Rules of Faith, but offered as exponents of one and the same rule. They may differ, and they do differ on some points: but in the main, in the leading articles of our common, undoubted Christian Faith, they are one. We take the ground and we avow the principle, that "God alone is Lord of the conscience"—that the Scriptures themselves demand an appeal to their own teaching. "To the Law and to the Testimony! If they speak not according to this rule, it is because there is no light in them!" "Search the Scriptures." In other words, the Bible deals with every man as accountable to God; it treats him as a rational creature, capable of understanding the divine law, and demands of him the right exercise of all his faculties in forming his religious principles. He is to judge for himself, and he is to answer to God for his opinions. The Church of Rome on the other hand proposes that every man shall trust implicitly to her authority. You must believe this, because the Church teaches it. You must receive this doctrine and that usage, though they be not prescribed in the "charter" which God has given you, because the Church enjoins them!—Now, as Protestants, we utterly deny that God has delegated any such authority to any hierarchy under heaven! As Protestants, we proclaim the great principle of liberty from the spiritual yoke of man's authority! We own none as head of the Church, save Him whom God has appointed, even the Lord Jesus Christ! The whole argument of Bishop Hughes tends to the destruction of this liberty. He must have a Human Head to preside over the Church of his choice. A visible Head, in a word, an infallible Pope! And a more irrationable and unphilosophical conclusion he could not reach. A more ridiculous pretension than this of papal infallibility, never was invented to torment the credulity of man. This tendency to despotic authority is the very salient point of all the danger that is threatened to free institutions by the prevalence of Catholicism. It claims supremacy as a divine right. From its very nature it is not content and never can be satisfied with equal privileges. To be true to itself, it must rule, and rule with a rod of iron! It can tolerate no plea for the rights of conscience, except when through its own weakness, it is compelled to whisper out of the dust. When it can get no more, it will accept *toleration*, and bide the time when it can issue its mandates with the voice of a merciless tyrant. Thus, Archbishop Hughes rails at the Established Church of England, as a "State slave!" The Church of Rome holds a different station. She is the "State *Mistress!*" She is the despot that sways the mind of the judge, and wields the hand of the magistrate, that compels the very monarch upon his throne to bow reverently before her claim of temporal supremacy. Thus one Pope compels an Emperor of Germany to stand barefoot at his gates for three days, like the veriest culprit, before he can gain an audience, and another plants his foot upon the neck of a King, quoting the words of David, "thou shalt tread upon the lion and the adder!" Hence have arisen all the scenes of cruelty and persecution against Protestants, with which her annals are stained. I am aware of the plea which has been used in controversies upon this point, and I will notice it here, from a conviction that gross injustice has been done to the Protestant side, through a failure to appreciate the peculiar circumstances of the crisis. We are told that Protestants have persecuted those whose religious tenets differ from their own, and have persecuted them for conscience' sake. I admit it. But, who taught them to do it? The Church of Rome! What drove them to it? What! but the example of the Church of Rome! There is the difference, however, between us. We utterly renounce all right to persecute for opinion's sake. The Church of Rome still claims it! She still avows it! And whenever she has the power, she enforces her claim. Look at her theological standards, and you find that at this very day she teaches her students of theology that "heretics are justly punished with death! Witness the recent facts in Madeira. Hundreds of Portuguese have been banished from the Island, because they were Bible readers!—Hunted like wild beasts, they were driven to the mountains and caves, their property was confiscated, and they were outlawed, for no other crime than preferring the truth of God to the fables of Rome! In one point, the Church of Rome always has been consistent. She has always been a persecutor of Protestants when she has had the power." Now, let us suppose a case. Fifty years hence, in the progress of Catholicism anticipated by Arch Bishop Hughes, this country will have reached a crisis of no ordinary magnitude and moment. The Church of Rome will have gained, if he is correct, a vast amount of power, and will have amassed large resources. She will perhaps be able to control our elections, to choose our President and the Governors of the different States, and to secure a majority of the Senators and Representatives in our National and State Legislatures. She may, perhaps, not be able to number a majority of the people of the United States as actually in her communion, but she has more than the balance of power, and she will lend it to any political party that will subserve her interests. Then, in the natural course of events, she will begin to demand certain prerogatives, and to claim sundry concessions and special legislation, by way of acknowledgment. Peradventure, after having driven the Bible out of the public schools, she will find it desirable to expel it from all other public institutions; and having accomplished this, she will next assail the freedom of the Protestant pulpit. This lecturing on Romanism will never do. It is a bad thing, for it excites the people, and therefore it must *be put down.* Yes, but there are some Protestants of that stern stuff that will not be put down, so long as they have eyes, wherewith to read, and hearts, wherewith to love, and a voice to give utterance to the doctrines of the Bible. What then? They are disturbers of the peace; they incite to riot and disorder, and the halter must tame them! So be it. We will suppose that a few of the more pestilent of these Protestant preachers are put to death, and the wrong is tolerated; though many secretly resent it, they are afraid to speak out, and the powers that be have more halters. Next it will be found desirable to produce uniformity, and Protestantism will be proscribed. You must either go to mass and to confession, and send your wives and daughters there, that bachelor priests may ransack their consciences, and propound inquiries before which modesty drops dead!—you must either give up your Bibles or go to the stake. Some go to the stake. They are burned. And now the spirit of resistance bursts forth like a smothered flame, and the indignation of all liberal and patriotic men is excited to the utmost pitch. They throw off the yoke and the tyrant Church is in her turn proscribed. Her priests are driven out of the land, glad to escape with their lives. Now, this is properly no fancy sketch. I do not say, it is a thing that will be, but it is a thing which substantially has been, and it serves to show how Protestants have been implicated in persecuting the Roman Catholic Church. Queen Elizabeth, of England, proscribed the Jesuits, and sent some of them to the gallows. Why? Because they plotted against her crown and government, and sought to restore the Pope's supremacy. And with the fires of Smithfield, at which a Ridley and a Latimer had suffered martyrdom, still* in the remembrance of the living generation, with the reign of terror, the scenes of bloodshed and torture, signalizing the days of Bloody Queen Mary, greater leniency or less severity could hardly be expected.

Archbishop Hughes avows that it is the intention of the Church of Rome to have this country. Well, all well informed persons knew that long ago. The Pope of Rome has set his heart upon it. He cannot do without it, for Popery is waning in Europe. Will he succeed? I believe not. If he does, Protestants will deserve to feel the lash, which his priests will apply with hearty good will. We are to be converted, forsooth! Converted to what? To idolatry—to man-worship, and image-worship, and dæmon-worship! Converted!—From what? From Christianity to Popery! From the truth, as it is in Jesus, to the abominable fooleries of a system which is as insulting to God as it is degrading to man!

I can almost see the smile of honest pity which will kindle on the face of the Quaker, when Archbishop Hughes draws near, rosary in hand, to convert him to the pious task of saying prayers by the help of a string of beads! Will not his quiet answer be—"Friend John, I perceive that in all things thou art too superstitious!" And what will our Archbishop do with the Methodists, and the Presbyterians, and the Episcopalians, and the Baptists, and the Lutherans, and the German Reformed, and Reformed Dutch, and with all the tribes of our Protestant Israel! Let him remember that if the Church of Rome is adding to her communion, so are we, and in a larger ratio than she can equal by her importations from abroad. I tell you, Archbishop Hughes, you might as well try to pluck the rainbow from the clouds as to destroy the power of the Protestant Church in America! You may try to persuade the citizens of this great Republic, that the glimmer of your little taper is brighter than the sun in the firmament, and if they will believe you, this land will belong to you, and the Pope and Satan, so long as its inhabitants prefer darkness to light!

I find no fault with Archbishop Hughes for making this avowal. The spirit of our free institutions gives to the Church of Rome and to all who prefer her communion, the right of worshipping in accordance with conscientious convictions, and it gives no more; and when she assumes the air of a Queen and demands more than the position which belongs to her, she steps upon ground which will open a grave at her feet! There is a noble bird which soars high, and suffers little birds to sing. The serpent may bask in the sunshine, and cast his scaly skin, and mark his pathway over the rock in glittering slime, and the noble eagle heeds him not; but, when he climbs the cliff on which she has built her nest, and rears his head to strike her eaglets, in that very instant her beak and talons are upon him, to tear him skin and scales, joint from joint, and hurl him bleeding and torn back to his slimy covert!

As Protestants, we are bound by the very principles of our profession, to accord to all, and to defend the right of all men to liberty of conscience, and to the free and open discussion of the principle of their religion and of our own; and as Protestants we claim the same privileges for ourselves. We demand no more, and we never will accept less; and we say with all candor, that if any system of religion cannot endure the ordeal of searching investigation and scrutiny, it is because God never intended that it should flourish on soil consecrated to liberty.

We are told by Archbishop Hughes, that "the first exigency of condition in Protestantism, was to PULL DOWN. Its first mission was not to build up, but to pull down.' Truly! Under the Levitical law, when a house was hopelessly infected with the leprosy, the statute required that it should be PULLED DOWN. And the inspired Apostle has declared that the mission of Christianity is similar. "For," says he, "the weapons of our warfare are mighty, through God, to the PULLING DOWN of strongholds!" We must pull down the rubbish of the Papacy, before we can build up believers as living temples of the Holy Ghost.

The Archbishop ridicules the positive and negative elements of Protestantism; it says "yes," and it says "no," Truly! And what religion does not? We say, "yes" to every word that proceedeth out of the mouth of God—we say "no" to every tradition which is wholly of human invention. We will say as Protestants, in a word, now and forever, "NO POPERY!"

Archbishop Hughes imagines, that because we avow, that we are Protestants, we thereby affirm "that Christ established a church, for the purpose of propagating his doctrine, but that after fifteen hundred years, it had failed, and we had come to renew it." No, Most Reverend Sir! That is a wrong inference. The Church of God, under the old covenant, was corrupted and led away into Babylonish captivity, but though it became as Sodom and Gomorrah, and was cast forth as an abominable branch, yet God preserved to himself a remnant. And the same is true in the New Covenant. God never has left himself without witnesses. Elijah mourned that he alone was left of the Lord's prophets, but God told him he had reserved to himself more than seven thousand who had not bowed the knee to Baal, or kissed his images. So in the darkest days of Papal supremacy, the Lord preserved it too, despite of all the power of Anti-christ, and of all his efforts to destroy it. The Church of God is not a failure, because for a season to prove her and instruct her, she is made to dwell in the wilderness! When Archbishop Hughes ventures the tremendous assertion, that in the Church of Rome perfect unity of doctrine always had obtained, he says the boldest thing which he ever uttered in St. Patrick's Cathedral. I will read the extract, and it is the last which I shall notice. After stating that in all probability, not ten Protestants out of the whole number of fifty millions, "could be found to agree on all points, in substance and detail, in the principles and doctrines of Christian Revelation," he adds: "On the other hand, the Catholic Church numbers two hundred millions, scattered all over the globe, from the rising to the setting of the sun; and I run no risk in stating, that out of these two hundred millions there could not be found ten, in whose inmost souls there exists the slightest deviation from the actual and of course original doctrines of the Church to the Revelations of the Son of God!"—This audacity is beyond any parallel which can be run any where, out of the Church of Rome!

To all this I answer:—Take any ten Evangelical Christians, out of as many Protestant denominations: and in all the *fundamental* articles of Christian faith, in all the points which involve the salvation of the soul, and in the great practical duties enjoined by the religion of Jesus Christ, they will speak with one heart and one voice. They will tell you, that faith in Christ and holy living as its fruit, are the only real evidences of a regenerate heart. Has the Church of Rome never deviated from the original doctrines of the Church of Christ? The very question is an insult to the understanding of an intelligent Christian.

I will vary the inquiry, and ask, Has the Church of Rome always been doctrinally consistent with herself? Then how is it, that to this very day, she cannot tell us where the infallibility of which she boasts, resides? Is it in the Pope, or in the Councils, or in the Pope and Councils together? Settle the Italian and Gallic dispute on this point, which is rife at this very day; for until you do, Archbishop, your boasting is too contemptible for sober argument. Remember the feud respecting the immaculate conception of the Virgin Mary; think of your Dominican and Franciscan broils—call to mind a few of the great schisms recorded in the history of Papal Rome, in which rival Popes cursed and excommunicated each other, and before you step forth again to extol the unity of faith and practice, which you display as a mark of the true Church, remember this, that whenever you can find leisure for the task, there are many Protestants who will be ready to receive the proof by which you can reconcile your purgatory and your penances, and your indulgences, your mariolatry and your distinctions between latreia and douleia, and your auricular confession and your denial of the Scriptures to the laity, and your bead-praying, and your scapulars, and all your Roman notions, with the original revelations of the son of God!

I have endeavored to show cause why as Protestants we may demur to the extravagant assumptions, and the reckless aspersions of this man of Gath, and although he may fortify himself with a hundred predictions, culled from the brilliant aphorisms of Macaulay, they will not help his cause. The defamer of Thomas Cranmer and of William Penn will hardly gain that credit as a prophet which, as a historian, he has lost!

Here then I take leave of the Archbishop's lecture. Before I close, allow me a few words more. I am ready again to admit, that the present aspect of Protestantism is not all that can be desired. Protestantism has not yet fulfilled its mission, nor will its errand be accomplished until this globe shall be encircled with a broad belt of light and love. We make too little of the ideal Church, the Holy Catholic Church, comprising all the mystical members of the glorious body of our Lord Jesus Christ, and we often make too much of our denominational peculiarities. Protestants ought to be more closely allied, and they will be. They ought to look more closely at points of agreement, and less at points of difference. The external pressure of infidelity and Popery may be one means of bringing them more closely together; but the principle of union must be in us, in order to lead to permanent and living results. The tribes of Israel are still in the wilderness, but there is a Canaan of promise before them, where there shall be one fold and one Shepherd forever. For every sentence I have uttered, for every statement I have made, whether of fact or doctrine, I desire to be held to the strictest account. I love the noble sentiment of the old Roman, "*I dare not say aught that is false—and I am not afraid to say anything that is true!*" If assailed with obloquy, I tell you beforehand, *that* can make no impression upon me. I am used to it. If I am met by argument, I am ready in any public way to defend the truth, whenever assailed by an enemy who has character and reputation; but I will notice no other. And to all the approaches of the lordly assailants, who proclaim the approaching downfall of our Protestant faith, and laugh to scorn the pure doctrines of the Sacred Scriptures, I would say in the words of the noble Beza, when the Reformed Church was threatened by the imperious King of France, with a renewal of persecution—

"SIRE, THE CHURCH OF CHRIST IS AN ANVIL, WHICH HAS WORN OUT MANY A HAMMER."

* The early history of Maryland has been cited as evidence to the contrary, but the case is not in point.

☞ *Strange* questions are agitated in the debating clubs down East. The last was, What is the difference between a fac simile and a sick family? And the next will be, What is the difference between the bridge of sighs and the size of a bridge?

☞ *Tom Hood* says that the reason why so many schools are called seminaries, is because they only half teach; and that rheumatism should most certainly be spelt roomatism, for a room-attic man is a prisoner.

☞ *To Spin* and weave, to knit and sew, was once a girl's employment; but now to dress and catch a beau is all she calls enjoyment.

☞ *Names for Wives.*—Shoemakers' spouses should be Peggies; gamblers' ladies, Bets; And Sue should be just the wife for an attorney. Sophia should be of a sedative disposition; and confectioners' wives should be called Patties.