

the process of sending them to New England and elsewhere, to be ordained, and then formed a Presbytery to suit the exigencies of the case—they saw that their *elective affinity* Presbytery was unsafe in the hands of an orthodox synod, and then erected an *elective affinity* synod for its security—they saw that ministers manufactured and shielded in this way could not pass current while Presbyteries retained the right of examination—and then declared they should be received on their testimonies—they saw that to condemn the errors specified in the resolution offered by Mr. Jennings, would be to condemn themselves—they saw that to condemn the *“famous memorial”* would be to offend New England, and a “few dozen” of your acquaintance—they saw that to reject the memorial and the resolution after what had transpired, would fix on themselves everlasting contempt—and then they voted their “unshaken attachment to our excellent standards!!” Well, indeed, has the able defender of the Act and Testimony said, “The doings of the Assembly for four years had strongly set in such a way as to make heresy respectable, to make it secure, to make it praiseworthy, to organize it, to protect it—and finally to engrave it in a permanent establishment, as a part of our organization.” “The urgent motive for the erection of the new Presbytery of Philadelphia was the protection of these errors in doctrine and discipline.” “The assembly is believed to have taken it into favour for that very reason.” By your own rule then their motives were corrupt; but you say, “Some of the most offensive of these acts were proposed, or carried through, by men who have ever stood, and do now stand, high in the respect of the churches,” p. 123. Who ever doubted it? Who stands higher than the recent commentator on the Romans—the editor of the Philadelphia—than some professors in theological seminaries—than distinguished revivalists? Some of your “few dozen” may be found in these high ranks!

You inform us, “the acts were sustained by men who have testified against these errors, and have some right to be believed,” p. 123. I deny that any man has a right to be believed, whose words and actions are the antipodes of each other. That “actions speak louder than words,” is a *verity* which should put such men to shame. What estimate am I to make of men who “stand high,” or *sit high*, “who say and do not?” Still more, “who say one way and do another?” And hence you have rightly said, “No testifying against error would satisfy the friends” of the Act and Testimony,” p. 130.

What good will it do for the Presbytery of New Brunswick and the synod of Pittsburgh, to hear witness in their own way, while they suffer the errors and abuses to go on—while by their acts they shield and protect them? No wonder there was a rebuke of the *middle course*, put forth in very measured terms, by the official paper of the movement party, as the signers of the Act and Testimony are called, p. 130. Yes, gentlemen, they are of the “movement party.” They have *believed*, and *spoken*, and *acted*, and they have no intention of nailing their flag and sitting down in *repose*. “The declaration on the part of any number of individuals, that error exists in the church, is not sufficient for its extirpation. The cause is altogether inadequate to the effect.”

You ask with some degree of alarm, notwithstanding all your compunction, “Is the wedge to be driven home?” p. 133. Yes, gentlemen, “to bedevil home.” But why be alarmed, when you think the “movement party” so weak? You say “not one-sixth of the ministers in a church admitted to be substantially sound, have sign the document in question,” p. 121.

The body of a sound church, long trained in a form of sound words, usually remain sound, after many of its ministers become corrupt. Plain, honest, well informed members of a church, frequently resist successfully the heretical opinions of the most talented speculators in theology. Believing the main body of the ruling elders and members of the church to be sound, when the majority of the clergy had become corrupt, the framers of the “Act and Testimony” have made their appeal to the fountain of power, so far as the Head of the Church has made his own body on earth that fountain. The church may be in a worse condition than they supposed. If so the need of reformation is increased rather than diminished. Say then that not one-sixth but one-tenth of the ministers, “in a clatch admitted to be substantially sound,” has signed the “Act and Testimony,” it is more than I expected. If numbers can be relied on, there is a greater number in the “movement party” than was once found sufficient to drive the wedge home against the thumbs of the vaticans.

[Concluded next week.]

THE DEATH OF THE YOUNG.

BY PROFESSOR LONGFELLOW.

Beautiful is that season of life when we can say in the language of Scripture, “Thou hast the dew of thy youth.” But of these flowers Death has gathered many. He places them upon his bosom and his form is changed to something less terrific than before. We learn to grieve and shudder not, for he carries in his arms the sweet blossoms of our earthly hopes. We shall see them again, blooming in a higher land.

Yes! Death brings us again to our friends. They are waiting for us; and we shall not be long behind them. They have gone before us—and are like the angels in heaven. They stand upon the border of the grave, to welcome us with countenances of affection, which they wore on earth—yet more lovely—more radiant—more spiritual.

Death has taken thee, too, sweet sister, and thou hast the dew of thy youth.” He hath placed thee upon his bosom and his stern countenance wore a smile. The “fair country” seemed nearer and the way less dark; for thou hast gone before—passing so quickly to the rest, that day itself dies not more suddenly. And thou art there waiting to bid us welcome, when we shall have done the work given us to do, and shall go hence to be seen no more on earth.

Infant Baptism.—The Syriac translation of the New Testament, it is admitted, was completed very early in the second century, if not before; at least, the Gospel of Matthew, Mark, Luke, and Acts of the Apostles. Now in the Syriac—“me *“Lydia and her household,”* *“Jair and his household,”* *“Stephanus and his household,”* are translated *Lydia and her children, Jair and his children, Stephanus and his children.*—*Prot. Fid.*

BAPTISTS IN AMERICA.—The editor of the American Baptist and Home Mission Record gives the following account of the increase of that denomination the past year:—

There are 341 associations, 6,003 churches, 3,221 ordained ministers, and 737 licentiates. Only 152 associations sent in their minutes to the general agent, and their net gain amounted to 27,331 members. The same ratio for the whole number (331) would give a net increase of not less than 60,000 for the year past.

From the Protestant Vindicator.

I send you an extract from the *Derry Journal*. It exhibits, in strong features, the genuine character and spirit of Romanism in Ireland, as it is taught by the Priests, and practiced by their devoted and superstitious slaves. It is something similar to the persecution of the boy Ryan in Boston, which recently happened; and the account of the woman now living at St. John’s, which you lately published. Such facts only prove that Popery is every where and always the same. *DERRY.*

PERSECUTION FOR CONSCIENCE SAKE.

“A case of a very disgusting nature came before the Mayor. The interest to hear the particulars of it was intense, and the court was greatly crowded. The case originated in an aggravated assault which was committed by John Devlin, on his sister, Catherine Devlin, who has lately renounced the dominion of the Romish Priests, and adopted the Sacred volume as her *only* rule of faith and practice; whence she has learned that her Master is the *alone* object of worship—that there is but one Mediator between this great and pure Being and offending man—that deliverance “from the wrath to come” is obtained in a way which excludes boasting on the part of him who experiences it, referring all the glory to the author of salvation, and that the blood which was shed on Calvary’s Cross, which is efficacious to cleanse from *all* sin, is the *only* Purgatory. If it were not so well known that the Romish Church has always persecuted whenever she could, and that her spirit is incapable of any improvement, it would excite astonishment that, in this enlightened age, any would be so devoid of common sense as to dream of enthraling the mind. The body may be enchain’d, immured in a dungeon, extended on the rack, or given to the devouring flame; but the nobler part will assert its dignity, and spurn the domination which would impiously coerce it.”

The parties having been called, and the complainant sworn, she was desired by the Mayor to state what she had to say, which she did nearly in the following words:—

As she was returning from William-street, she was accosted by her brother, John Devlin, who asked her how she did, and said she was a great stranger. She replied she was well, but supposed she could not venture to visit him or her other relatives, as she understood that she had been threatened. He said she had nothing to fear, and asked her to go with him for a short time to his place, as he had something to say to her. She answered she would not, but that he might now say whatever he wished. He then urged her to accompany him into a public-house on the quay to drink; but she refused, telling him that she had never made it a practice to frequent such a place, and would be sorry to do so now. This conversation took place as she was going homewards. As they walked along, he asked her if the report of her having changed her religion was true. She replied in the affirmative. He said that she had prettily disgraced herself by leaving her Church, and that he was ashamed to hold up his head on that account. She told him if he never had more cause to hang his head, it would be well with him. He then insisted that she should accompany him, either to his house or that of a relative, named Qing. Apprehensive that his designs were evil, she refused. He then laid hold of her, and in a savage manner dragged her to the latter place. She called for aid as she was forced along, but from the nature of the business not being understood, she received none. She fell several times, and was severely hurt. On arriving at the house, he then ordered her to stand up, which she at first refused to do, unless some witnesses were allowed to be present; but, aware that violence would be resorted to, she considered it as well to comply. Her brother then interrogated her, relative to her leaving the Church of Rome, and used disrespectful and threatening language respecting certain persons, particularly the Rev. James Radcliffe, who, he conceived, had been instrumental in leading away her mind from its doctrines. She stated that she could not believe these doctrines nor submit her conscience any longer to the authority of man. He said that her conduct implied that she considered her mother was burning in hell. She said that she had nothing to do with the dead; that all would have to appear at the judgment seat of Christ, when every one would have to give an account of himself to God. He insisted on her taking an oath to return to the Romish Church, to which she replied, that that would be contrary to her conscience, and she reminded him that he would not have to be accountable for her in the day when the secrets of all hearts would be revealed.

He then became greatly exasperated, told her that the devil was in her inside, and that she was in the direct path to hell. She asked him, understanding that he had been with Dr. McLaughlin, if that was the language the Bishop desired him to use to her, and said that such expressions proved him to be a stranger to the grace of God. He said she was a confident *step*, and that if she did not promise to return to the Chapel, he would take a knife from his pocket and run it through her *bloody* heart. She told him she was in his power—he might act as he pleased—but he would have to be accountable for his conduct towards her. He next took a cord from his pocket, and threatened to tie her.—These threats so operated upon her mind, that he extorted a promise from her that she would attend the Romish Chapel on the next Sunday morning, he pledging himself that if she remained unconvinced by what she would then hear, he would never molest her any more. She told him, that to gratify him she would go *once*, but that it would have no effect in altering her present opinions, nor would she ever enter it a *second* time. On this condition she was liberated. Nancy Qing was present at the most of this conversation.

Witnesses were then produced, to corroborate the complainant’s testimony as to the assault, but it was unnecessary, as the accused unequivocally admitted his guilt.

The Mayor then ordered the information of Catherine Devlin to be taken, when her attorney stated that his client did not wish to prosecute her brother, but merely to have him put under security to keep the peace.

Ordered to be kept in custody till he would find bail for three years—himself in 15*l* and two sureties in 10*l* each.

The attorney then produced Margaret Campbell, to prove that Sarah M’Fague had used menacing language in reference to Catherine Devlin.

She deposed that as she went into her own house, she heard scolding on the street; went to the door, and saw Sally M’Teague. A girl asked Sally whom she was scolding; she replied it was the Misses Gallbraith, for turning a Catholic girl from her religion. “Is she your sister,” said the girl. “No—God forbid, for were she my sister, I would cut her throat, if I should chance on the *lob-board* for her. She takes good care to keep out of my way, but if I get my hands upon her, if the devil does not turn her *inside out*, I will.”

Statistics of Popery in the United States.—“We must be in haste,” wrote Mr. Fenwick of Cincinnati. “If the protestant sects are beforehand with us, it will be difficult to destroy their influence.” It will be interesting to protestants, to see the result of these urged applications to Europe, for popish priests to *“destroy the influence”* of protestant denominations in the United States.

We have lately procured the *Catholic Lady’s Directory*. The cover is adorned with a triple crown, representing the one worn by the pope, and intimating that the inhabitants of the United States are, or ought to be, the liege subjects of Rome. Perhaps it is also intended to render the republicans more familiar with the insignia of that royalty, which will prevail in the days when the free principles introduced by the Reformation, shall no longer vex the mother church and her august head.

The number of Roman Archbishops and Bishops in the United States, is 12. They are located at Baltimore, Bardstown, Ky., Charleston, S. C., Philadelphia, St. Louis, Boston, New York, Mobile, New Orleans, Detroit, Cincinnati, and Vincennes, Ia. Their territory is laid off with geographical precision, so as to embrace the whole United States.

The churches and clergy are scattered over the United States in the following manner:

SOUTHERN STATES.

Louisiana.—Churches 26, priests 29; of these 7 are stationed in New Orleans.

Mississippi.—1 church at Natchez, no priests.

Alabama.—7 churches, 8 priests, 4 stationed at Mobile.

Florida.—3 churches, 2 priests.

Georgia.—4 churches, 3 priests.

South Carolina.—4 churches, 7 priests, 6 of these resident at Charleston.

North Carolina.—11 churches, 3 priests.

Maryland.—55 churches, 23 priests. The Rev. William McSherry, of St. Thomas’ Manor, is provincial vicar of the Jesuits.

Virginia.—10 churches, 4 priests.

District of Columbia.—3 churches, 6 priests.

MIDDLE STATES.

Pennsylvania.—56 churches, 43 priests, 15 of these reside in Philadelphia.

Delaware.—3 churches, 2 priests.

New Jersey.—6 churches, 5 priests.

New York.—43 churches, 36 priests.

NEW ENGLAND.

Connecticut.—6 churches, 8 priests.

Massachusetts.—11 churches, 13 priests.

Maine.—7 churches, 6 priests.

New Hampshire.—2 churches, 2 priests.

Vermont.—1 church, 1 priest.

WESTERN STATES.

Michigan and Northwest Territory.—16 churches, 18 priests.

Ohio.—25 churches and stations, 18 priests, 6 of these reside in Cincinnati, and 5 at St. Joseph’s, where there is a *convent of the Dominicans*.

Kentucky.—27 churches, 33 priests, 11 of these reside at Bardstown. At Lebanon is a *convent of Jesuits* where the following Jesuits reside: Messrs. Chazelle, Petit, Gouet, Fouche, Evremont and Coons. At St. Rose, Washington county, is a *convent of Dominicans*, where 5 priests reside.

Tennessee.—1 church, no priest.

Missouri.—18 churches, 19 priests.

Illinois.—10 churches, 6 priests.

Arkansas.—9 churches, 1 priest.

Indiana.—9 churches, 2 priests.

Total of Churches in the United States, 332.

We have only put down the priests enrolled with the churches. This does not in *ludo* all. The total number of priests in the United States, is stated in the *Catholic Lady’s Directory*, to be *three hundred and forty-one*. The employment of a large portion of these is not stated. In the diocese of Cincinnati, Vincennes and Detroit, the number of priests is set down at 112.—*Cin. Jour.*

THE STANDARD.

FRIDAY, APRIL 3, 1835.

TO OUR SUBSCRIBERS.—We assure you, before we go any further, that we are in a very good humor; though we are very sorry we are ever forced to address you as at present. But necessity compels us. We have seen in a number of papers of late, “that the Standard removed from Cincinnati to Indiana, to live cheaper.” Perhaps it was so. One thing is certain: we are well pleased with our present situation: we have abundance of good water, and breathe a salubrious air. But, we cannot live upon air and water. Such are the times, that we cannot get men to work for us, nor materials to work upon, without *pay—money*. To send our paper to you, as we do weekly, costs us a great deal of money, and we have no way of making or getting money, but from you. Will you not look over your books, or tax your memories, and see if you do *owe us something*? Perhaps (no doubt of it) some of you will discover that you have been subscribing one, two, three, four, and more, years—even from the beginning of our paper—and have never sent us one remittance. Does that look right? We can assure you, it does not *feel* just right. We are therefore in *earnest* when we call upon every subscriber to pay his just dues, and that as soon as possible. If we speak too plain, we ask pardon—but, verily, we wish to be understood.

Our terms are:—If paid within six months, \$2 00—after six months, \$2 50. Six months of the current year, are nearly passed.

Agents will confer a favor by remitting what monies they may have in possession, forthwith.

Rentmances by mail, may be made at our risk.

ERRATUM.—On the last page and fourth column of the present paper, for “*Polish violence*,” read “*Popish violence*.” Perhaps the mistake is proportional of the violence which may yet be committed by the Poles, who, having fled from their own country to this for safety, are to be located west of us—all of whom, we have been informed, are Roman Catholics.

WITNESSES were then produced, to corroborate the complainant’s testimony as to the assault, but it was unnecessary, as the accused unequivocally admitted his guilt.

The attorney then produced Margaret Campbell, to prove that Sarah M’Fague had used menacing language in reference to Catherine Devlin.

She deposed that as she went into her own house, she heard scolding on the street; went to the door, and saw Sally M’Teague. A girl asked Sally whom she was scolding; she replied it was the Misses Gallbraith, for turning a Catholic girl from her religion. “Is she your sister,” said the girl. “No—God forbid, for were she my sister, I would cut her throat, if I should chance on the *lob-board* for her. She takes good care to keep out of my way, but if I get my hands upon her, if the devil does not turn her *inside out*, I will.”

To the Editor of the Standard.

DEAR SIR.—The paragraph “*Nunneries*,” transferred to our *Gazette of Vincennes*, of the 14th March, from the *Standard of South Hanover*—denounces the Catholic Religious Societies of Females, now spread all over our United States, as “intolerable haunts of turpitude and atrocity.” It makes it a matter of reproach to Americans, to treat them with favor. It urges earnestly that they be not “slow” to learn the lesson of “detestation” and destruction; which, it is