

THE NEW TESTAMENT REVISION.

THE last number of the 'Churchman' announces that the New Testament revision committee have struck out as spurious the last seven verses of the last chapter of St. Mark.

14. Afterwards He appeared unto the eleven as they sat at meat, and upraised them with their unbelief and hardness of heart because they believed not them which had seen Him after He was risen. 15. And He said, go ye into all the world and preach the gospel unto every creature. 16. He that believes and is baptized shall be saved: but he that believeth not shall be damned. 17. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues. 18. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. 19. So then, after the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God. 20. And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following.

It was also stated that the committee struck out, as being a false interpolation, a verse in one of the epistles, which is frequently quoted as a proof of the existence of the Trinity. The verse alluded to is supposed to be the seventh verse of the fifth chapter of the first epistle general of St. John, viz.: "For there are three that bear record in Heaven—the Father, the Word, and the Holy Ghost, and these three are one."

We presume that when the inspired committee has finished its labours, their edition will be uniformly introduced into the public schools, the guaranteed word of God. Meanwhile, if another inspired committee, and still another should again revise the New Testament—and the operation of revision should be accompanied *pari passu* by the inspiration of mutilation in successive committees; in the course of human events not far distant, there would be a sublime ending to Protestantism—the Bible would have disappeared by a Kilkenny-cat act of faith; the last committee will devour the last of the Bible, and the last of the Bible, will devour the last of the Committees. Euthanasia!

St. Paul asks us to believe the Gospel: "For neither did I receive it from man, nor did I learn it but by the revelation of Jesus Christ." But whence did the revising committee receive the Gospel, and by what revelation do they discern the true from the false? If they have the power of attorney to act, it must proceed from inspiration; and Barnum had better secure this junta of revisionary infallibilists, whose pretensions assuredly out-measure the authority claimed by the Church of Christ, which can neither pervert nor expunge the text of the inspired writings.

We believe we will accept the "Seven verses of the last chapter of St. Mark," and the "Seventh verse of the fifth chapter of the first epistle general of St. John"; fortifying our position with a text from Paul to the Romans, verse fourth, chapter third: "But God is true and every man a liar"—which Biblical exegetists render in a sense obviously applicable to this precise "New Testament Revision Committee."—American Paper.

CHARACTERISTICS OF THE ULSTERMAN.

THE Ulsterman is, above all things, able to stand alone, and to stand firmly on his own feet. He is called "the sturdy Northern," from his firmness and his adherence to truth and probity. He is thoroughly practical. He studies uses, respects common things, and cultivates the prose of human life. The English despise the Irish as aimless, but not the Man of Ulster, who has a supreme eye to facts, and is "locked and bolted to results." There is a business-like tone in his method of speaking. He never wastes a word, yet on occasions he can speak with volubility. He is as *dour* and dogged on occasions as a Scotchman, with, however, generally less of that infusion of sternness—so peculiarly Scotch—which is really the result of a strong habitual relation between thought and action. English tourists notice the stiff and determined manner of the Ulsterman in his unwillingness to give way to you at fair or market, on the ground that one man is as good as another. The Ulsterman, no matter what his politics, is Democratic in spirit; and his loyalty is not personal, like that of the Celt, but rather a respect for institutions. He has something, too, of the Scotch pugnacity of mind, and always seems in conversation as if he were afraid of making too large admissions. Mr. Matthew Arnold speaks of "sweet reasonableness" as one of the noblest elements of culture and national life. The Ulsterman has the reasonableness, but he is not sweet. A Southern Irishman says of him:—"The Northerners, like their own hills, are rough but healthsome, and, though often plain-spoken even to bluntness, there is no kinder-hearted peasantry in the world." But he is certainly far inferior to the Celtic Irishman in good manners and the art of pleasing. Though not so reserved or grave as the Scotchman, and with rather more social talent, he is inferior to the Southern in pliancy, suppleness, and *bonhomie*. He hates ceremony and is wanting in politeness. He is rough and ready, and speaks his mind without reserve. He has not the silky flattery and courteous tact of the Southern. A Killarney beggarman will utter more civil things in half an hour to a stranger than an Ulsterman in all his life; but the Ulsterman will retort that the Southern is "too sweet to be wholesome." Certainly, if an Ulsterman does not care about you he will neither say nor look as if he did. You know where to find him—he is no hypocrite. The Celt, with his fervent and fascinating manner, far surpasses him in making friends whom he will not always keep; while the Ulsterman, not so attractive a mortal at the outset, improves upon acquaintance, and is considerably more staunch in his friendships. Strangers say the mixture of Protestant *fierté* with good-nature and good-humor gives to the Ulsterman a tone rather piquant than unpleasing. Like some cross-grained woods,

he admits of high polish, and when chastened by culture and religion, he turns out a very high style of man. He differs from the Celt again in the way he takes his pleasures; for he follows work with such self-concentration that he never thinks of looking about him like the Celt for objects to amuse or excite. He has few holidays (unlike the Celt, whose holidays take all the temper out of labor), and he hardly knows how to employ them except in party processions.—Fraser's Magazine.

FATHER BURKE ON THE ROSARY.

THE Rev. Thomas N. Burke, O.P., preached at High Mass, in St. Saviour's Church, Dominick street, Dublin, on Sunday, the festival of the Holy Rosary. An hour before Mass commenced every seat in the church was taken possession of. The congregation blocked all the passages, and even crowded outside the doors. Father Burke confined himself to an eloquent exposition of the origin of the devotion of the Rosary. Speaking of the three great faculties of mind, heart, and will with which God has endowed man—intelligence, love, and freedom of action—he showed that in fervent prayer lies the highest exercise of those three attributes of man's intellectual and moral nature, and that without it the subtlest powers of a sceptical philosophy will not keep him from stumbling at the lightest temptation. This led him to describe the Rosary as a form of prayer, specially exhibiting God's mercy and love to man, since it was miraculously communicated to St. Dominic in the height of the Albigenian heresy. He then described how, St. Dominic journeying from Spain into France, saw the bloodshed and misery surrounding his path, and how in response to his prayer the form of a beautiful woman appeared to him, holding in her hand the chaplet of beads that was destined by God to crush the Albigenians better even than the power of De Montfort's warriors—a sword more powerful than the sword of steel, a shield stouter than a shield of triple brass—the sword of the Spirit of God. Europe, thus saved by the Rosary, was once more in 1571 threatened to be overrun by the Mussulman. Pops Pius V. (who had been himself a Dominican friar) ordered the Rosary to be set in every house on the eve of the great battle of Lepanto, and in Catholic Ireland, too, the prayer went up upon that day. The Turks were advancing proudly through the waves in their splendid galleys when the banner of the Rosary met and scattered their power to the winds, and crippled that Turkish domination that is "the puzzle of modern civilisation." In Ireland the Rosary was no less fruitful of blessing. There a persecution as fierce—nay, more fierce than that of the Turks, strove to crush out Irish faith. But, according to the unwilling confession of a late writer in the 'Times,' as the English overturned Irish altars and confiscated Irish churches, every cabin in the land became a home of prayer. In every humble homestead the Rosary was recited, its mysteries alleviated the heaviest afflictions of the people by teaching them to unite their sufferings with the Lord's and many a priest coming to the bedside of a dying peasant in times of famine and woe, and arriving a few moments too late, found the beads clasped in the dead man's hand. The preacher concluded with an eloquent exhortation to the practice of this sublime devotion.

Monseigneur Guilbert, Bishop of Gap, has issued a pastoral to his clergy on their duties as to politics. He remarks that whenever the priests have been associated with one political party its adversaries have become theirs. When the throne and the altar are linked together, if the former is shaken the latter is also. The clergy ought not to espouse any party, for it has obligations to all parties, conquered as well as conquering, in order to lead to concord and peace. Self-styled Catholic newspapers have of late years attached a party flag to their Catholicism, and the result has been an anti-religious reaction, the clergy being wrongly supposed to share the extreme ideas and exaggerations of these imprudent journalists. The priest is entitled to his individual opinion, and to express and defend it, but he should do so apart from his ministry, and with the prudence and moderation befitting his sacerdotal dignity. No party emblem should be attached to the cross, or the latter will itself be insulted and profaned.

"DUKE OF EDINBURGH."—The old wooden structure that did duty as the Duke of Edinburgh Hotel, in Russell-street for so many years, has, we are pleased to observe, given place to a new brick building, erected at considerable cost, in order to meet the rapidly increasing requirements of this popular and important part of the city. The present proprietor, Mr D. HARRIS, has spared no reasonable expense in furnishing and fitting the building with every modern comfort and convenience. The situation is extremely healthy, and commands splendid views of the ocean and harbour, and is within easy reach of the business part of the city. Persons in pursuit of a respectable and comfortable residence will do well to go to the "Duke of Edinburgh" Hotel, Russell-street, Dunedin.—[Adv.]

HISTORICAL! *Vide* "Jurors Reports and Awards, New Zealand Exhibition." Jurors: J. A. Ewen, J. Butterworth, T. C. Skinner. "So far as the Colony is concerned, the dyeing of materials is almost entirely confined to the re-dyeing of Articles of Dress and Upholstery, a most useful art, for there are many kinds of material that lose their colour before the texture is half worn. G. HIRSCH, of Dunedin (DUNEDIN DYE WORKS, George street, opposite Royal George Hotel) exhibits a case of specimens of Dyed Wools, Silks, and Feathers, and dyed Sheepskins. The colors on the whole are very fair, and reflect considerable credit on the Exhibitor, to whom the Jurors recommended an Honorary Certificate should be awarded." Honorary Certificate, 629: Gustav Hirsch Dunedin, for specimens of Dyeing in Silk Feathers, &c.

THOMAS MULVERHILL formerly of Cloncoo, County Galway, Ireland, who left the Great South Road, Province of Auckland, in 1865 or 1866, for the Grey River, will hear of something to his advantage by communicating with Mr. Patrick Walsh, Grey-street, Auckland.