

and tens of thousands of the poor, in all large cities in this country, live from hand to mouth. Many of these would not see the forms that masters offered them; and it was not permitted to employ any of the Day of Rest, the evil must spread, and these poor or dissipated people, in the midst of the universal and eager competition both of masters and servants, will drag down others to the same level as themselves; and thus, by the yielding of a few, a whole people may be deprived of their best privileges.

Therefore, To make the liberties of all secure, all must be kept free on the Day of Rest; and all should set their faces like a flint against the enslaving of any. AND THE CONCLUSION OF THE WHOLE is—"Thou shalt do no manner of work" one day in seven, confers a right on the working man, which is as essential to his prosperity and independence, as the right conferred by the commandment, "Thou shalt not steal" is to the security and prosperity of the rich. This great right of the working classes ought to be protected by all the efforts, and by all the safeguards, which protect the right of property itself, and the very first encroachment upon it should be most resolutely repelled.

In a dense and industrious population, the rest of the first day of the week is the grand foundation of individual and family comfort, as well as of civil and religious liberty. The commandment was, indeed, given ere the world was so densely peopled:—But so it is in all things.—the precepts of Revelation are fitted to every stage of society.

PROCESSION OF THE HOST IN LONDON.

(From the London Patriot.)

It may not be known to a large proportion of our readers, that to the north-west of the metropolis, at the foot of what have been called "the Alps of Cockayne," a long narrow suburb is fast growing into a large town, under the barbarous misnomer of Kentish-town. The origin of this name is a puzzle and mystery to the curious in such matters, no individual of that name being known to local history; but antiquaries trace the word to a corruption of Cantalows (*quasi Cantis-town*), in which form the manor gives title to one of the prebendaries of St. Paul's. Hitherto this hamlet has remained undistinguished, being almost as secluded from busy traffic as the melancholy retirement of Shackellwell; and it is remarkable that the public vehicles which convey its inhabitants to and fro, instead of parading in large letters the terminus of their journey, conceal the fact in small letters. The time is come, however, for Kentish-town to occupy a place in the annals of ecclesiastical history. In the *Tablet* of last week, we read the following announcement in capital letters:—"The blessed sacrament carried in the streets for the first time since the Reformation Progress of the Rev. Hardinge Iver's Mission at Kentish-town."

The fact thus paraded, is stated in the following terms; the signature of Miles Gerald Keon being affixed to the communication:

"It is only the other day that—for the first time, perhaps, in England, since the Reformation—the holy eucharist was carried through the streets of a London suburb, with the lights blazing, and in full procession, to visit the death-bed of a faithful departing. The sensation created among the Protestants in the neighbourhood, is indescribable. With recollected looks the women bowed, and the men took off their hats, as they beheld, for the first time, with what awful and profound veneration holy church surrounds the adorable sacrament."

GUY FAWKES AGAIN.—"Yesterday morning, at eleven o'clock, (says the *London Times* of Jan. 20,) Sir Augustus Clifford, Mr Pelman, and Captain Kincaid, with a party of the Yeomen of Her Majesty's body guard, made the usual search

in the vaults beneath the House of Lords, preparatory to the opening of parliament." We are glad of anything that keeps up a remembrance of the pre-history of Popery; but we must say that this search is a very idle and useless piece of nonsense. The inventor of Popery and of all evil is too fertile in devices to have recourse to the same plot over again; and, at all events, would not have the powder put twice in the same place. Neither is there any danger of the Jesuits having stuffed the wool-sack with gun cotton, when chancellors like Lord Brougham and Lord Lyndhurst sit on or near it. We desire by all means that the usual search be made before the opening of Parliament; but it ought not to be in quest of chemical combustibles, nor amongst the vaults beneath the House, nor conducted by Yeomen and Sticks in Waiting. Instead of Sir Augustus Clifford and Captain Kincaid, let men like the Rev. Baptist Noel of London, Dr. Candlish of Edinburgh, and Dr. Cooke of Belfast, be Her Majesty's sentencers; and let the search be made, not in the cellars below St. Stephen's, but in the lawn sleeves of some of the Bishops, beneath the white surplices of many of the clergy, under the college grounds at Oxford and Cambridge, in the bureaux of statesmen and public men, both in and out of office; and we believe that Popish materials will be found in these and other places far more dangerous to the Queen and the constitution than Guy Fawkes with his barrels of gunpowder.

VICTOR COUSIN ON PRESBYTERY.

In the recently published volume of the History of Moral Philosophy, by the eminent Professor Victor Cousin, of Paris, in that part relating to the Scotch school of Ethics, the following remarks on Presbyterianism occur:

"Among the three kingdoms united under the sceptre of Great Britain, there was one which its peculiar genius and its whole history admirably prepared to receive or to produce a system of philosophy different from that of Hobbes or Locke. In fact, if the philosophy of an epoch and of a country powerfully influences the morals and character of that country and epoch, it is not less certain that in general it is a consequence of these—being what the society, whence it takes its rise, makes it. It is, above all, the religious condition of a society which gives its stamp to philosophy; as, in the course of time, that is again modified by the constant action of philosophy. The religious spirit of the seventeenth century is visibly marked on the philosophy of that great age. Scotland was then profoundly Presbyterian. Presbyterianism has two grand features: independence and austerity. It repels Episcopal domination. The only authority which it recognizes is an assembly of ministers who are nearly equals. Its existence depends on the maintenance and diffusion of that spirit of independence of which it is the off-spring. It is, therefore, very favourable to liberty, civil as well as religious. At the same time, it possesses a powerful counterpoise to the spirit of liberty in a fervid and masculine faith, directed to practise the government of the soul and of the life. Such is that great Presbyterian Church founded by Knox; and which is said still to retain the impress of the genius of its founder. It has various points of resemblance with our Jansenist Church of the seventeenth century. Both had their excesses; but these very excesses were proofs of a vigorous sap, capable of bearing noble fruits. This steadfast faith has produced a people inflexibly attached to the cause of religious and political liberty—enlightened and brave, honest and intelligent, at once moderate and obstinate—a people that has played a considerable and peculiar part in the two revolutions, whereby Great Britain has attained to that form of government which constitutes her force and her glory. These two revolutions had a religious, as well as a political aim, that of securing liberty of conscience, against the aggressions of a royalty which pretended to absolute power. This double character rendered the liberal cause dear and sacred to Scotland, and, accordingly, the Revolution of 1640 found devoted auxiliaries in the Scotch Covenanters, who were in open insurrection in 1639, and afterwards joined

the Parliament. And here, I would have you remark the moderation of these dauntless men, proved in their own country. They stood aloof from the English tragedy of 1639. Whilst England was preparing the scaffold, the Commissioners whom Scotland had sent to London to confer with the Parliament returned home. They took no part in the trial of Charles I., and the Scottish Parliament vainly interested for the royal victim. A few years later—in 1690—the English people expiated their democratic excesses by an exaggerated royalism; whilst in Scotland, intrepid men, faithful to the good old cause, sustained an obstinate struggle with Charles II.; and by incessant revolts kept alive the sacred fire of that independence which achieved its final triumph in 1688. It was reserved for Scotland to give birth to the ingenious and pathetic painter who has made her known to Europe. The novels of Sir W. Scott are as true as history; they give an exact idea of the moral physiognomy of the country at that epoch. "Old Mortality," and yet more the "Heart of Mid Lothian," admirably depict the energetic faith which inspired and sustained the martyrs on the scaffolds of the counter-revolution, or, on more obscure theatres in the bosom of families, produced those severe virtues that are content with the testimony of conscience and the sight of God. In the "Heart of Mid Lothian," perhaps the master-piece of the great novelist, what a soul is that of Jeannie Deans, and what a character that of the aged Presbyterian, who chooses rather to abandon his darling child to an infamous death than save her by the slightest departure from truth."

"Such were not the manners of England. Under the reign of Charles II. English society suddenly caught the tone of severity, selfishness, and debauchery, common to the courts and countries of that period. Any trace of the Republican enthusiasm by which it had been intoxicated a few years before, would have been looked for in vain. Scotland, either too remote to take the contagion of the court, or more able to resist it, preserved herself from the dissoluteness of that shameful period. Nor must it be imagined that this moral energy was the offspring of ignorant fanaticism. It was allied with general instruction; narrow, but very solid, or vigorous and elevated, according to the wants of the different classes of the population. You would form a very erroneous opinion of the cradle of Scotch philosophy and of the people from the midst of whom it proceeded and for whom it was fitted, were you not to have some idea of the state of public instruction in Scotland from the first quarter of the eighteenth century. The spiritual Reformers of Scotland had early felt the necessity of founding their work on the diffusion of knowledge throughout all classes of society. In 1560 Knox and his fellow-labourers presented to the Assembly a complete plan of national education, embracing schools for the people and universities."

"Whether "Old Mortality" be "as true as history" let those who know Scotland and Scotland's history judge: still more those who have read Dr. McCrie's Defence of the Covenanters. We rejoice to find that even Sir W. Scott's caricatures of Presbyterianism have given a generous foreigner like Victor Cousin so good an impression of its working in Scotland.

TOPICS OF PUBLIC DISCUSSION.

Two topics—Tahiti and the observance of the Sabbath—have, for some time past, been much discussed in South and North Britain respectively. Tiverton, the borough to which her Majesty's Secretary for Foreign Affairs is indebted for his seat in Parliament, in the month of November last set an example of memorializing that nobleman, which has since been extensively followed throughout the country. In some localities memorials have been adopted without summoning public meetings; but where these have been held an opportunity has been afforded for the exhibition of fraternal sympathy and Christian union, of which many of the Established clergy have not been slow to avail themselves. The directors of the London Missionary Society, at whose suggestion