

# The Boreau.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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## THE MAGNETIC TELEGRAPH.

BY THE REV. JAMES GILBORNE LYONS, D. D.

Along the smooth and slender wires,  
The sleepless heralds run,  
Fast as the clear and living rays  
Go streaming from the sun:  
No peals of flashes heard or seen  
Their wondrous flight betray,  
And yet their words are quickly felt  
In cities far away.

No summer's heat nor winter's hail  
Can check their rapid course;  
They meet unmoved the fierce wind's rage  
The rough wave's sweeping force:  
In the long night of rain and wrath,  
As in the blaze of day,  
They rush with news of weal or wo,  
To thousands far away.

But faster still than tidings borne  
On that electric cord,  
Rise the pure thoughts of him who loves  
The Christian's life and Lord,  
Of him who, taught in smiles and tears  
With fervent lips to pray,  
Maintains high converse here on earth  
With bright worlds far away.

Ay! though no outward wish is breath'd,  
Nor outward answer given,  
The sighing of that humble breast  
Is known and felt in heaven:  
Those long frail wires may bend and break,  
Those voiceless heralds stray,  
But Faith's least word shall reach the throne  
Of God, though far away.

## HOMILY AGAINST PERIL OF IDOLATRY. SECOND PART. Concluded.

While these tragedies about images were thus working in Greece, the same question of the use of images in churches began to be moved in Spain also. And at Eliberi, a notable city, now called Granada, was a council of Spanish Bishops and other learned men assembled; and there, after long deliberation and debating of the matter, it was concluded at length by the whole council, after this sort, in the thirty-sixth Article: We think that pictures ought not to be in churches, lest that which is honoured or worshipped be painted on walls. And in the forty-first canon of that council it is thus written: We thought good to admonish the faithful that, as much as in them lieth, they suffer no images to be in their houses; but if they fear any violence of their servants, at the least let them keep themselves clean and pure from images; if they do not so, let them be accounted as none of the church. Note here, I pray you, how a whole and great country, in the west and south parts of Europe, nearer to Rome a great deal than to Greece in situation of place, do agree with the Greeks against images, and do not only forbid them in churches, but also in private houses, and do excommunicate them that do the contrary. And another council, the Toletanum Duodecimum, decreed and determined likewise against images and image-worshippers. But when these decrees of the Spanish council at Eliberi came to the knowledge of the Bishop of Rome and his adherents, they, fearing lest all Germany also would decree against images and forsake them, thought to prevent the matter, and by the consent and help of the Prince of Franconia—whose power was then most great in the West parts of the world—assembled a council of Geimans at Frankfort, and there procured the Spanish council against images afore-mentioned to be condemned by the name of the Felician heresy—for that Felix, Bishop of Aquitania, was chief in that council—and obtained that the acts of the second Nicene council assembled by Irene, the holy Empress whom ye heard of before, and the sentence of the Bishop of Rome for images, might be received. For much after this sort do the Papists report of the history of the council of Frankfort. Notwithstanding, the book of Carolus Magnus's own writing, as the title sheweth, which is now put in print and commonly in men's hands, sheweth the judgment of that Prince, and of the whole council of Frankfort also, to be against images, and against the second council of Nice assembled by Irene for images; and eneth it an arrogant, foolish, and ungodly council; and declareth the assembly of the council of Frankfort to have been directly made and gathered against that Nicene council, and the errors of the same. So that it must needs follow, that either there were in one Prince's time two councils assembled at Frankfort, one contrary to the other, which by no history doth appear—or else that, after their custom, the Popes and Papists have most shamefully corrupted that council, as their manner is to handle, not only councils, but also all histories and writings of the old Doctors, falsifying and corrupting them for the maintenance of their wicked and ungodly purposes; as hath in times of late come to light, and doth in our days more and more continually appear most evidently. Let the forged gift of Constantine, and the notable attempt to falsify the first Nicene council for the Pope's supremacy, practised by Popes in St. Augustine's time, be a witness hereof; which practice indeed had then taken effect, had not the diligence and wisdom of St. Augustine, and other learned and godly Bishops in Africa, by their great labour and charges also, resisted and stopped the same.

Now to come towards an end of this history, and to show you the principal point that came to pass by the maintenance of images. Whereas, from Constantine Magnus's time until that day, all authority, imperial and princely dominion of the empire of Rome remained continually in the right and possession of the emperors—who had their continuance and seat imperial at Constantinople, the city royal—Leo the third, then Bishop of Rome, seeing the Greek Emperors so bent against his gods of gold and silver, timber and stone; and having the King of the Franks or Francians, named Charles, whose power was exceedingly great in the West countries, very applicable to his mind; for causes hereafter appearing—under the pretence that they of Constantinople were for that matter of images under the Pope's ban and curse, and therefore unworthy to be Emperors, or to bear rule; and for that the Emperors of Greece, being far off, were

not ready at a beck to defend the Pope against the Lombards his enemies, and others with whom he had variance—this Leo the Third, I say, attempted a thing exceedingly strange and unheard of before, and of incredible boldness and presumption; for he by his papal authority doth translate the government of the empire and the crown and name imperial from the Greeks, and giveth it unto Charles the Great, King of the Franks; not without the consent of the forenamed Irene, Empress of Greece, who also sought to be joined in marriage with the said Charles. For the which cause the said Irene was by the lords of Greece deposed and banished, as one that had betrayed the empire, as ye before have heard. And the said Princes of Greece did after the deprivation of the said Irene, by common consent, elect and create—as they always had done—an Emperor, named Nicephorus, whom the Bishop of Rome, and they of the West, would not acknowledge for their Emperor; for they had already created them another, and so there became two Emperors. And the empire, which was before one, was divided into two parts, upon occasion of idols and images, and the worshipping of them: even as the kingdom of the Israelites was in old time, for the like cause of idolatry, divided in King Rehoboam's time. And so the Bishop of Rome, having the favour of Charles the Great by this means assured to him, was wondrously enhanced in power and authority, and did in all the West church, especially in Italy, what he list; where images were set up, garished and worshipped of all sorts of men. But images were not so fast set up, and so much honoured in Italy and the West, but Nicephorus, Emperor of Constantinople, and his successors Scaturians, the two Michaels, Leo, Theophilus and other Emperors their successors in the empire of Greece, continually pulled them down, brake them, burned them, and destroyed them as fast. And when Theodorus the Emperor would at the council of Lyons have agreed with the Bishop of Rome, and have set up images, he was by the nobles of the Empire of Greece deprived, and another chosen in his place: and so rose a jealousy, suspicion, grudge, hatred, and enmity between the Christians and Emperors of the East countries and West, which could never be quenched nor pacified. So that when the Saracens first, and afterward the Turks, invaded the Christians, the one part of Christendom would not help the other. By reason whereof, at the last, the noble empire of Greece, and the city imperial Constantinople, was lost, and is come into the hands of the Infidels, who now have over-run almost all Christendom; and possessing part the middle of Hungary, which is part of the West empire, do hang over all our heads, to the utter danger of all Christendom.

Thus we see what a sea of mischiefs the maintenance of images hath brought with it; what an horrible schism between the East and the West church; what an hatred between one Christian and another; councils against councils, church against church, Christians against Christians, Princes against Princes, rebellions, treasons, unnatural and most cruel murders; the daughter digging up and burning her father the Emperor's body; the mother for love of idols, most abominably murdering her own son, being an Emperor; at the last, the tearing in sunder of Christendom; and the Empire into two pieces, till the Infidels, Saracens, and Turks, common enemies to both parts, have most cruelly vanquished, destroyed, and subdued the one part, the whole empire of Greece, Asia the Less, Thracia, Macedonia, Epirus, and many other great and godly countries and provinces, and have won a great piece of the other empire, and put the whole in dreadful fear and most horrible danger. For it is not without a just and great cause to be dreaded, lest as the empire of Rome was even for the like cause of images, and the worshipping of them, torn in pieces and divided, as was for idolatry the kingdom of Israel in old time divided; so like punishment, as for the like offence fell upon the Jews, will also light upon us: that is, lest the cruel tyrant, and enemy of our commonwealth and religion, the Turk, by God's just vengeance, should likewise partly murder, and partly lead away into captivity us Christians, as did the Assyrian and Babylonian Kings murder and lead away the Israelites; and lest the empire of Rome and Christian religion be so utterly brought under foot, as was then the kingdom of Israel and true religion of God; whereunto the matter already, as I have declared, shrewdly inclineth on our part; the greater part of Christendom, within less than three hundred years' space, being brought into captivity and most miserable thraldom under the Turks, and the noble empire of Greece clean everted. Whereas, if the Christians, divided by these image-matters, had holden together, no Infidels and miscreants could thus have prevailed against Christendom. And all this mischief and misery, which we have fallen into, do we owe to our mighty gods of gold and silver, stock and stone; in whose help and defence, where they cannot help themselves, we have trusted so long, until our enemies the Infidels have overcome and over-run us almost altogether. A just reward for those that have left the mighty living God, the Lord of Hosts, and have stooped and given the honour due to him to dead blocks and stocks; who have eyes and see not, ears and hear not, feet and cannot go, and so forth, and are cursed of God, and all they that make them, and that put their trust in them.

Thus you understand, well-beloved in our Saviour Christ, by the judgment of the old learned and godly Doctors of the church, and by ancient histories ecclesiastical, agreeing to the verity of God's word, alleged out of the Old Testament and the New, that images and image-worshipping were in the primitive church, which was most pure and uncorrupt, abhorred and detested, as abominable and contrary to true Christian religion. And that when images began to creep into the church, they were not only spoken and written against by godly and learned Bishops, Doctors, and Clerks; but also condemned by whole councils of Bishops and learned men, assembled together; yea, the said images by many Christian Emperors and Bishops were defaced, broken, and destroyed, and that above seven hundred and eight hundred years ago; and that therefore it is not of late days, as some would bear you in hand, that images and image-worshipping have been spoken and written against. Finally, you have heard what mischief and misery hath, by the

occasion of the said images, fallen upon whole Christendom, besides the loss of infinite souls, which is most horrible of all. Wherefore let us beseech God, that we, being warned by his holy word, forbidding all idolatry, and by the writings of old godly Doctors, and ecclesiastical histories, written and preserved by God's ordinance for our admonition and warning, may flee from all idolatry, and so escape the horrible punishment and plagues, as well worldly as everlasting, threatened for the same: which God our heavenly Father grant us, for our only Saviour and Mediator, Jesus Christ's sake. Amen.

## ENGLISH PRISONERS IN FRANCE.

[From the Quarterly Review's notice of "Memoirs of Sir Jahleel Brenton, by Rev. H. Raikes"—introducing the following extracts from a pamphlet by the Rev. James Wolfe, who voluntarily acted as Chaplain to the prisoners at Givet, having obtained permission from the French authorities through the influence of Captain Brenton, whose usefulness, in a course of voluntary superintendence over the prisoners of his own nation, had been noticed and acknowledged by the Admiral at the head of the French Marine.]

"I found the depot in the most deplorable state. In a moral point of view, it would be difficult to conceive anything more degraded and miserable. As regards religion, every appearance of it was confined to some twenty methodists, who were the objects of the most painful persecution, and often the innocent cause of the most dreadful blasphemies. The bodily privations of the prisoners were equally distressing. In the hospital, the sick were mixed with prisoners of other nations, and were in a shocking state of neglect, and covered with vermin. Not a single prisoner was allowed to go out into the town, and even the interpreter was accompanied by a gendarme. It was almost impossible for any of them to get anything from their friends, for there was no one to receive it for them; and the little that did come was subjected to a deduction of five per cent. by the *maréchal des logis*. And so great was their distress at that moment, that unable to satisfy the cravings of hunger, they were seen to pick up the potato-peelings that were thrown out into the court, and devour them.

"It appears to be the natural tendency of misery and want to foster vice, and encourage the worst feelings of the human heart; and that effect, in its fullest sense, was produced on this occasion. The little money that was received by the prisoners, instead of being applied to the relief of their wants, and to make them more comfortable in food and clothing, was spent in riot and excess. On these occasions sailors are, of all other men, most ready to communicate, and never think of to-morrow; and, left as they were entirely to themselves—no one caring for their souls, no one having the desire or the power to restrain them, either by force or by persuasion—in the midst of the real distress which they experienced, the depot of Givet was, perhaps, at that moment the most reprobate spot that can be imagined."

Captain Brenton's quasi-official superintendence had produced a considerable amelioration as to the physical mischiefs, before Wolfe went to reside there; but any interference for the better regulation as to money was by no means palatable to the lower functionaries about the depot—nor, it is miserable to add, even to the commandant himself—an officer of high military rank.

"The Commandant, and those that were under his orders, from the time I arrived at the depot, viewed me with a very evil eye. They had all a share in the spoil of the poor prisoners: and my interference on their behalf, and the opportunities which I had of detecting their extortions, enraged them exceedingly against me. Whenever I made an attempt, as I frequently did, to put a stop to the exactions upon the money which was sent in to the men, or when any complaint was made of the meat or the bread, these officers were loud in their threat of denunciation; and for the first two years of my stay in that place, I never went to bed without the impression upon my mind that, ere the morning, I might be suddenly marched off."

But see the gradual effect of Mr. Wolfe's devotion:

"In the end, what was done spoke for itself. The men saw that every means in the power of prisoners, like themselves, were used to prevent them from being oppressed. The Commandant felt that my being there was a great check upon the rapacity and avarice of his people, and they, and often he himself, were excessively enraged. But the moral and religious feeling which was manifested among the men rendered them so much more peaceful and sober, more satisfied, and even cheerful in their conduct, and so much more faithful to their word and engagements, that I really think he felt it a sort of personal security to himself, and upon the whole, an advantage.

"A room, perhaps a little larger than the others, where was an oven for the purpose of baking bread for the barracks, was converted into a chapel. A small plain desk was made by one of the men, which served also for a pulpit; and the clerk made use of a common table and stool. What was wanting, however, in accommodation, was made abundantly up by the spirit which soon was manifested among the prisoners; and the Lord wrought power, fully among them. The place was crowded to excess, and the oven, which reached so near the top of the room that the men could not sit upright upon it, was always covered with them, lying in a most painful position from want of room.—Schools also were immediately established; and though the funds for all these objects were, at that early period of our captivity, but scantily, and with great difficulty, obtained, we were yet able to carry on a system of education, which, for extent, usefulness, and the rapid progress made by those that were instructed, has perhaps seldom been equalled. It is indeed wonderful at how small an expense a number of persons, generally amounting to between four and five hundred, were taught to read, write, go through the highest rules in arithmetic, navigation in all its most difficult branches, construct charts and maps, and work at the practical part of their profession, as far as it can be learned from the form of a vessel which had been admirably rigged for that purpose. Yet the small sums given to those among them who were capable of instructing their

fellow prisoners, as masters or assistants, were very useful. The immediate results arising from this employment of their time were beneficial in a degree, at least equal to the professional advantages which they might hope to experience in their future prospects. While they were thus receiving instruction and edification, their thoughts were diverted from dwelling upon their misfortunes, which had the most pernicious effect, not only in a moral and religious point of view, but often as it regarded their health and spirits. And thus the fear of God, and the influence of moral duty and instruction, even in those who were not decidedly religious, reciprocally acting upon their minds, preserved them from that mental debasement, and those habits of depravity and vice, which are ever contracted and induced by ignorance and want of employment.

"The number of boys was comparatively small; the greater number were men grown; and some of those even that were advanced in years were anxious not to lose this opportunity of learning to read, at least, their Bibles. In the mean time, a great sensation was created in the prison; and, as in old time, some mocked, while others for the first time saw before them an invisible and eternal world, compared with which all the things they could desire were less than nothing and vanity. Many were enquiring into the things which accompany salvation; and in many the word of truth took deep root, and they continued seeking the grace of Christ. Nor have I the least reason to doubt that the Lord fulfilled to many his gracious promise, 'Seek and ye shall find,' and that even now, some have entered into the rest that remaineth for the people of God, and others are still so running that they may obtain."

## COPYRIGHT IN AMERICA.

[From Blackwood's Magazine.]  
In connexion with an article in this number from our able American contributor, it may be interesting to the readers of *Maga* to be informed of her precise position at present on the other side of the Atlantic, where she is figuring as the champion of the rights of authors and the leader of an important revolution in literature.

Whether we consider the claims of literary men to the property of their works as founded on inherent right, to be controlled only by the superior good of the community,—or as supported by a mixture of moral and equitable considerations, having reference to the reward and encouragement of learning and talent, it is undeniable that, without some protection of this kind, the fairer and better productions of literature will fail, and their place be occupied by a rank and unwholesome growth, offensive to the senses and noxious to social life. Even the selfish and short-sighted policy of our American brethren, which, in extending the privilege of copyright to their own countrymen, has denied it to foreigners, is found to operate in the most prejudicial manner upon their native literature; as no American publisher is likely to pay its due price for any composition of domestic genius when he can please his customers and fill his pocket by reprinting, without any remuneration to the author, the most successful productions of the British press. The repression of such a system of piracy in America would benefit alike the foreigner, whose copyright is thus pilfered, and the American man of letters, whose talent is borne down by so disadvantageous a competition.

The publishers of the magazine had for many years been aware that a cheap American reprint of the work was in regular circulation to a very large extent, and they were naturally desirous to put an end to such an injustice. While they were turning their attention to the subject, they received in the early part of the past year a communication from an American gentleman, suggesting as an effectual means of redress the insertion in the magazine from time to time, of an article from a native or naturalized citizen of the United States, who should establish a copyright in his own person or that of an assignee, and thus either protect the whole work or compel the publishers of the pirated edition to reprint it in an imperfect form, such as would materially check their success, and in either way break up the system.

The tone and talent of this communication seemed to the publishers to recommend their correspondent as himself well qualified to lead the way in this most righteous enterprise, and the result was the appearance in the October number of the article "Maga in America," which has been highly re-lished on both sides the Atlantic. Of this article a proof was despatched to Mr. Jay, a solicitor of eminence in New York city, with the utmost promptitude, registered the copyright in his own name, and presenting himself to Messrs. Scott, the printers, inquired if they were about to publish the magazine as usual that month, as he thought it right to inform them that, by so doing, they would be placed in a delicate position. On hearing an explanation, Messrs. Scott were considerably taken aback, and, although unwilling to acknowledge that the game was up, they seemed to have a painful consciousness that such was the case. The ne-

It may be worth while to insert here a copy of the American advertisement of the April number, in which a denunciation of American piracy, which had been inserted in an article on the "Model Republic," is actually put forward as a puff of the reprint:

"Blackwood's Magazine," for April, will be published to-morrow morning. Contents.—I.—Cromwell. II.—Lays and Legends of the Thames.—Part III. III.—Letters on the Truths contained in Popular Superstitions. No. 2.—Vanygrism. No. 3.—Spirits, Goblins, Ghosts. IV.—A New Sentimental Journey. V.—The Fighting Eighty-Eighth. VI.—Lord Sidmouth's Life and Time. VII.—How they manage Matters in the Model Republic. VIII.—Rome Catalana.—No. 2. IX.—Lessons from the Famine.

Extract from the article on the "Model Republic": "When these malignant pages arrive in New York, every inhabitant of that good city will abuse us heartily, except our publisher. But great will be the joy of that furious individual, as he speaks in secret of the increased demand of his agonized public. Immediately he will put forth an advertisement, notifying the men of Gotham that he has on hand a fresh sample of British insolence, and hinting that although he knows they care nothing about such things, the forthcoming issue of *Maga* will be on the most extensive scale." Price of Blackwood, 3 dollars a-year; single numbers, 25 cents. L. SCOTT and Co., Publishers, 112, Fulton-street."

gotiation terminated in the meantime, in their agreeing, after various letters, and not a little conversation, to pay a sum as copyright, before they issued the October number, and a like amount for each succeeding number, until a further arrangement were made. It would have been very easy for the proprietors to have brought the reprints under heavy responsibilities, by giving them no hint of their movements, and allowing the October number to be published as usual, when Messrs. Scott would have become liable to a severe penalty for every copy sold. This was not done, as no blame is attached personally to Messrs. Scott, who had merely acted under a bad system, in which any one publisher might think himself free to seize an advantage which was open to all.

This movement has been most cordially welcomed by the American press, and it will be a source of great pleasure and pride to the Messrs. Blackwood, if the step they have taken should in any degree, however humble, assist in establishing an international copyright, which alone can effectually check a system of reprinting, which is ruinous to American authors, and only very moderately profitable to American publishers, who are compelled by the fear of rival reprints, to sell at a price which leaves a narrow margin of profit, even with no expense but paper and print. They are also in their turn afflicted with a host of smaller weekly pirates, who select the best, or at least the most attractive articles from all the periodicals, and serve them up in a cheap form, not without seasoning sometimes of a very questionable character both in taste and in morals.

## THE DOCTRINE OF EQUIVOCATION,

stated by Garnet, the Jesuit, executed for his participation in the Gunpowder-plot, A. D. 1606.

The examinations of Garnet subsequently to the trial were frequently directed to matters of jesuitical faith and doctrine, and in particular to his own sentiments respecting the obligation of human laws and equivocation. On these subjects he avowed opinions as inconsistent with all good government as they were contrary to sound morality. It was usual for the Privy Council, both before and after his trial, to require him from time to time to commit to writing, not only statements respecting his conduct, but also his opinions on various points of morality and religion. Of these papers many are still preserved at the State-Paper Office, and many more are mentioned, and partly abstracted, in the course of the controversy which took place a few years after his death. Being, on one occasion before his trial, desired to declare his opinion respecting equivocation, he thus expressed himself in a paper, dated the 20th of March, 1605-6: "Concerning equivocation, this is my opinion: in moral affairs, and in common intercourse of life, when the truth is asked amongst friends, it is not lawful to use equivocation, for that would cause great mischief in society—wherefore in such cases there is no place for equivocation. But in cases where it becomes necessary to an individual for his defence, or for avoiding any injustice or loss, or for obtaining any important advantage, without danger or mischief to any other person, there equivocation is lawful. As an illustration of this doctrine, he then cites an instance of what he considers lawful equivocation, taken from the "Treatise of Equivocation," supposed to have been written by Francis Tresham. "Let us suppose," says he, "that I have lately left London, where the plague is raging; and, on arriving at Coventry, I am asked before I can be admitted into the town, whether I come from London, and am perhaps required to swear that I do not: it would be lawful for me (being assured that I bring no infection) to swear in such a case that I did not come from London; for I put the case that it would be very important for me to go into Coventry, and that from my admittance no loss or damage could arise to the inhabitants. There is no motive for the question, except a desire to avoid the introduction of the plague into Coventry; and if the inhabitants knew for certain (as I know myself) that I am not infected with the plague, they would at once admit me into their city."

In an Examination taken after his trial, on the 25th April, he goes a step farther and avows, that in all cases where simple equivocation was allowable it was lawful if necessary to confirm it by an oath.

"This," says he, "I acknowledge to be, according to my opinion, and the opinion of the schoolmen; and our reason is, for that in cases of lawful equivocation, the speech by equivocation being saved from a lie, the same speech may be without perjury confirmed by oath, or by any other usual way, though it were by receiving the sacrament, if just necessity to require."—*Criminal Trials, publ. by Useful Knowledge Society.*

## THE SEAL OF CONFESSION,

exemplified in the case of Garnet, the Jesuit. The substance of Garnet's justification, as pleaded by himself and his apologists, was, that he had only heard of the plot from Greenway, under the seal of sacramental confession; so that, in religion and conscience, his lips were entirely closed. Though precluded from disclosing the secret in any manner by a solemn sacrament, he represented, as his defence and excuse, that he abhorred the design of the Powder Treason, and endeavoured to prevent its execution to the utmost of his power. This, therefore, is Garnet's case on the trial of his character by posterity: it may not be altogether an unprofitable employment to consider the facts and arguments by which it is supported.

With reference to his alleged obligation to secrecy on religious grounds, it may be admitted, in limine, that if the facts were as Garnet represented them, and if he actually received his knowledge of the plot under the seal of sacramental confession, he was required by the more rigid doctrines of the order to which he belonged, not to reveal to any third person the important secret which had been communicated to him. This question is discussed by Martin Delmas, or Delrio, a learned Jesuit, contemporary with the Powder Plot, in his *Disquisitiones Magice*; and it is a singular circumstance, that in this treatise, which was first published in

This statement is taken from Casanbon's Letter to Fronto Ducaeus. State-Paper Office.