

MANAC, AND ROYAL CALENDAR OF UPPER CANADA, FOR THE YEAR 1821. It is a somewhat bulky 18mo., of three hundred pages, but it embraces a wide range of contents, as we see in its index such articles as these: "*Oxen, number of in Upper Canada*," and "*Saxon Heptarchy*." Mr. Seabie's almanac seems to omit nothing, and contain nothing but what should be found in a Canadian almanac. We had possessed ourselves of a copy of it, and had intended to notice it before we received a copy from the publishers.

GEOLOGICAL SURVEY OF CANADA.—THREE REPORTS FOR THE YEARS 1845, 1846, 1847.

We have to acknowledge the receipt of these reports, through the kindness of J. H. Price, Esq., M. P. P. We feel some interest in the subject of them, and may on some occasion give our readers an extract from them.

JUDGMENTS ON PAPAL COUNTRIES.

ITALY.

The language of Prophecy plainly intimates that the Millennial age is to follow on the overthrow of the great Anti-Christian Apostasy, and that this overthrow is to be effected through such terrific judgments of Divine Providence as those by which the Jewish State and the power of Pagan Rome were at successive periods destroyed. The visitation of vengeance on Jerusalem was in prophetic language, "the coming of the Son of man." (Mat. xxiv. v. 27.) and in the same language the subversion of the Pagan power of Rome was, "the great day of the wrath of the Lamb." (Rev. vi. v. 17.) In like manner the New Testament Babylon. (Rev. xvii. v. 5.) "the wicked," or *lawless one*, (2nd Thess. xi. v. 3.) is to be "consumed with the spirit or breath of the mouth of the Lord, and to be destroyed with the brightness of his coming." Tokens of the approaching times of vengeance are every where apparent.—Witness the state of Papal Ireland, scourged with famine and pestilence, and in a state of internal disorder bordering on political disorganization. So, too, Spain and Portugal have had vials of wrath poured out on them in the wars with which they have been desolated for these forty years. The South American States have scarcely known peace since their revolt from old Spain, and now the victorious armies of the United States have fought their way to the Capital of Mexico, and have for the time reduced that Republic to subjection.

It is some considerable time since we read somewhere that Prince Metternich, the wily Minister of the Austrian Despot, was fully aware of the instability of the peace which had been maintained through the vast extent of the Austrian dominions only through the destruction of liberty and the suppression of knowledge, and that he had said in allusion to the commonly received meaning of the name METTERNICH—"that after his own death, the flood—the outburst of restrained political energies and passions would come." But if that Minister live much longer he may yet see the deluge of Revolution sweeping through the long oppressed States of Austria, as it has already broken out in Italy.

The condition of that great Peninsula, so long debased and enslaved by Popery and despotism, is deeply interesting. As we wish to keep our readers

informed in regard to the mighty changes that are in progress in it, we quote a passage from a letter of the French Correspondent of the N. York Observer, which gives an account of the origin and progress of the movement in the Papal States:—

"The news from Rome and the Pontifical States daily becomes more serious. The excitement among the population threatens to lead to violent struggles. For a time all seemed to go well. Pius IX made magnificent promises, and the people hailed them with enthusiasm. There was constant feasting. The *holy father*, as he is called, heard around him, whenever he went out of his palace, the most flattering plaudits. He was borne under triumphal arches erected by his subjects. It was truly the *honey-moon* for the new Pontiff. But at last the people of Rome became tired of waiting in vain for the performance of what had been promised. 'We have waited now a year,' they said, 'and what have we got? Nothing, or next to nothing. No powers granted to laymen; the priests continue to hold all the important offices; foreign soldiers; Swiss mercenary troops with arms in hand in our streets and around our sovereign; the press muzzled; spies everywhere; the Inquisition maintained; dungeons ever ready to open; no impartial justice; the old despotism kept up! Is it then for this that we have shown so much love for Pius IX? Does he take us for fools? And does the Pope suppose that we shall be satisfied with such empty words? Truly, we should be the laughing-stock of Europe and the whole world!'"

Thus reasoned the Romans; and their discontent was the greater, when Cardinal Gizzy, Secretary of State, published a proclamation in which he said the old institutions would be faithfully maintained. The indignant people assembled in the streets where the Pope was to pass; and just as the Pontifical train appeared, each one kept a sullen silence. This silence was significant. Pius IX. understood that he was in danger of losing the affection of his subjects, and that their enthusiastic feelings would be perhaps changed into indignation. He returned to the Vatican, sad, depressed, asking himself what he should do? His heart, it seems, is inclined to toleration, and he soon came to the conclusion to give some satisfaction to his people. Cardinal Gizzy was dismissed, and his place supplied by cardinal Ferretti, who possesses a great popularity. A new proclamation appeared, announcing the approaching organization of a national guard. At once the Romans showed transports of joy. The houses were illuminated; the citizens embraced each other in the public places. The joy was unexampled. Unhappy men! they have so long groaned under the severest oppression that the least gleam of liberty maddens them! They are like shipwrecked seamen, who seize frantically the slightest plank which floats near them.

But if the people were happy, the anti-liberal party were not. Cardinals, bishops, inquisitors, jesuits, priests and monks of every name, were in a rage. Several met in secret. The leaders were cardinal Lambruschini, who had occupied the first office under Gregory XVI, and cardinal Bernetti, who is wholly sold to the Austrian government. They formed in concert with the jesuits, a horrible conspiracy. These unprincipled men plotted to raise a sedition during a festival, to set the people at odds with the soldiers, and take advantage of this tumult to impose their will upon Pius IX. himself. Blood would have flowed in torrents; but what cared these priests? Would they who applauded the massacre of St. Bartholemey be stopped by such scruples? They had also an understanding with the cabinet of Vienna to have Austrian troops enter the Pontifical States.

Happily the conspiracy was discovered before the day appointed. A citizen named Ciceronacchia, more vigilant than the police, first succeeded in throwing light on this infamous plot. In trying circumstances nations always have one or two eminent men who, by their commanding genius, take the direction of affairs. Ciceronacchia would seem to be such a man. He has admirable good sense, tried firmness, consummate prudence, and enjoys undisputed influence. The proudest patri-

cians bow respectfully before the wonderful ascendancy of Ciceronacchia.

When the news of this conspiracy spread among the people, there was great commotion. Crowds gathered round the Pontiff's palace. The national guard was organized at once. All who had arms betook themselves to the principal places of the city, to preserve public order. Pius IX. was horror-struck on learning the particulars of the plot. He exclaimed (as some correspondents from Rome relate): "The time of clemency is past; that of severity is begun." The cardinals most implicated fled in haste. The pontiff's soldiers made common cause with the people. Cardinal Ferretti, who arrived at his post amidst this great agitation, was hailed with enthusiasm. As to the Austrians, who had entered Ferrara not knowing that the conspiracy had been discovered, they were quite disconcerted when they learned that the Roman people were armed.

Things are thus at the moment I am writing. Who knows if new plots will not follow? Italy is on a volcano. In Tuscany, in the duchy of Parma, in Piedmont, the inhabitants are in a state of feverish excitement. The provinces under Austrian are agitated also, and only a spark is wanted to kindle a vast conflagration.

The chief question is whether the Italians are ripe for liberty. I fear not. They have been for so many ages subjected to the degrading yoke of priests, that their character has become enervated. Look at the Republic of South America: they have but the semblance of independence, the empty forms of free institutions, because the Romish church has deeply degraded the people. Is it not nearly the same in Italy? Will the warm passions which now stir the inhabitants of the Pontifical States produce any permanent fruits? It is not enough, in order to become free, to have a lively imagination and to adopt some sudden resolution; there must be sound principles of conduct, and a soul disposed to make generous sacrifices. Are these to be found among the Italians?

Besides, the monks and priests will oppose, in spite of Pius IX's good intentions, a desperate resistance to the progress of the liberals. If one conspiracy is quashed, another will perhaps have better success. Intrigues will go on. Romanism is hostile in its essence to modern institutions; it detests the right of examination, and liberty of conscience. Is it then probable that a nation so long chained to the car of popery can all at once unh. be opposite views, and go on with a firm step in the way of reform? Poor Italians; once the first people in the world, and now sunk to the lowest rank, because they have not known nor acknowledged the true religion?

The higher classes in Italy do not indeed practice the gross superstitions of Romanism; but the peasantry, the mechanics, the working classes, that is to say the majority of the population, and the women especially, would seem to have the same ignorance and the same credulity as in the dark ages. I have under my eye an extract of a book published at Milan in 1841, and intitled: *Fileta, or Complete Manual of Devotion*. Speaking of transubstantiation, the author compares catholicism and paganism, and claims that the catholics are more privileged, because *their God is nearer to them*. "No nation," he says, "can boast of having its god so near as we. When the Gentiles made gods according to their fancy, did they ever devise one who loved men so as to remain shut up day and night upon the altars in the substance of bread?..... Jesus is in the bread, refraining from moving himself, exposed in a jar; he is carried about where we will, upon an altar, in the streets, into houses. He lets himself be given in the communion to whomsoever the priest chooses, whether to the righteous or to the wicked. While he was upon this earth, he obeyed the very holy Mary and saint Joseph; but in the sacrament he obeys as many creatures as there are priests in the world."

"What a religion! It is a low and stupid fetishism. Jesus Christ, the God-man, He who created all things, is re-rented as contained in a bit of bread; his humanity a statue, his divinity is all there! He is carried about like an idol; he obeys a priest