

try to the detriment of the rights of the church. His "apostolical" dignity had been violated in the person of his Nuncio; who had, in fact, been banished, for acts of direct interference with the civil authority. He complains of the suppression of an ecclesiastical court, through which appeals used to be forwarded to Rome, and of the deprivation of his venerable brethren, the bishops, "torn from seats;" when, by the bye, they had employed themselves only in stirring up sedition. He complains of the suppression of the monasteries; of "the decrees, and other acts, by which the immunity of the Church has been audaciously invaded." By which he means, that the priests were made amenable to the civil and criminal laws, like other citizens; though heretofore they committed offences with impunity, claiming to be subject only to the ecclesiastical courts. People guilty of crimes could no longer find a refuge from justice by entering a mass house. But the worst is to come. "The temples of the God of Hosts," he says, "the images of the saints, the furniture, the ornaments, and even the most sacred instruments of the ineffable sacrifice," have been "employed in profane uses." Now, had as all this is, we suppose it could not well have been prevented in a time of civil war. The soldiers would bivouac in the mass houses, when they got a chance to rest, after a battle, or a long march; the silver images and instruments would be apt to accompany them, in their next march, either as objects of devotion, or as the means of buying bread and brandy; and while their hands were in, whatever other furniture they might find, which could be appropriated in any way, to the relief of their pressing necessities, would be apt to disappear; especially as the war, and the sufferings it brought with it, had been instigated by the priests.

Indeed, it is evident that the liberal party had lost much of their reverence for the "images," and all the other "furniture" and appliances of Romish superstition; for his holiness declares, that Protestant books had been allowed, by the connivance of the magistrates, to be introduced "into Catholic Spain." Nor books alone. He rebukes the government for not having prohibited "the preachers of heretical depravity, who corrupt the faith of the incautious." That is, teach them the religion of the Bible.

After a recapitulation of his grievances, the sovereign pontiff proceeds to the exercise of his authority; and the closing sentences of the "Allocution" deserve the special attention of all Protestants, as exhibiting the claims and pretensions of the Pope of Rome to civil, as well as to spiritual authority, in Spain. Hear him. "In consequence," he says, "and by the tender love, and paternal solicitude, which we profess to all the churches, by the will of God, and his particular injunction, as well as by our apostolical authority:—we reprobate every one of those acts, which, in such circumstances, belong to the right of the Church, and have been consummated by the government of Madrid, and the inferior magistrates. By the same apostolical authority we break and annul the decrees, and whatever has been done in pursuance of them, declaring it to be without effect as to the past, and for the future.

"As for the authors of those deeds, they who glory in the name of children of the Catholic Church, we invite them, and treat them in the Lord, to open their eyes on the wounds inflicted on this, their mother and benefactress; but that, above all, they remember the censures and spiritual penalties, which the apostolic constitutions and decrees of the ecumenical councils denounce, ipso facto, on the invaders of the rights of the Church, and that each of them have put on his soul, oppressed with invisible bonds, (St. Gregory of Nice,) and that they bear in mind, that judgment goes hardest against those who command. (Book of Wisdom.) If they consider, seriously, that there is a strong presumption in the judgment itself, against any one of them that should come to die far from the communion and prayers of the community, and from religious intercourse." (Tertullian.)

After pronouncing his benedictions upon the archbishops, bishops, clergy, and people, that, either in Spain, or banished therefrom, have resisted the government, and laboured or who are labouring, to sustain the authority of the Church, his holiness thus piously closes his manifesto:

"Do you, venerable brethren, (the bishops,) continue, as without doubt you do, to unite with us in addressing to God, through Jesus Christ, prayers and supplications, for

that people,"—surprising! why this is downright Protestantism. But wait a little; here comes the popery,—"invoking the clement intercession of the virgin without spot, mother of God, and protectress of Spain. Pray also to the saints who have lived in that country, that, as at other times, by their intercession, their virtues, their knowledge, and blood shed in testimony of the faith, they come to the help of their country." (And restore the inquisition.) "May these most pious prayers obtain favour from the Lord, mercy, and opportune succors for that nation; putting far from it the calamities and dangers which oppress it."

Now we earnestly entreat our readers to examine well the extracts we have given from this famous "Allocution," or bull, of the Pope. Much of it is, to us, matter of laughter and derision; but look attentively at the first paragraph, mark the words—"By the will of God, and his particular injunction, as well as by our apostolical authority—we reprobate every one of these acts." The acts of the Spanish legislature. And, "By the same apostolical authority we break and annul the decrees, and whatever has been done in pursuance of them." Is this civil, or spiritual jurisdiction? Is there any other authority, or power, or can there be any other where ecclesiastical supremacy goes thus far? We see, then, what the disclaimer of the Romanists in our country amounts to. They do not acknowledge any other authority in the Pope but spiritual authority, which is admitted to be supreme. But does not his spiritual authority, as attempted to be exercised openly in Spain, utterly "break and annul, and reprobate," to use his own words, the civil authority of the kingdom? And those who resist this assumption of his holiness are reprobated too, ipso facto, (from the fact itself, without any formal excommunication.) They fall under "the censures, and spiritual penalties, which apostolical institutions and ecumenical councils denounce against all invaders of the rights of the Church." They are to die "far from the communion and prayers of the community and religious intercourse." Remember, the question is not, whether the Pope might not, with propriety, complain, or remonstrate, if he thought the Church in Spain aggrieved by the acts of the Spanish government. But even these complaints, or remonstrances, should have been made by the Spanish priesthood, as citizens, in their own right. It is not even necessary to inquire, whether the acts of the Spanish government were just, or unjust; well-advised, or ill-advised. The simple question is, had the Pope any right to "break, annul, and reprobate" them, and to declare every thing done, in pursuance of them, of no effect, by virtue of his "apostolical authority?" It is true, he says he does it "by the will of God, and his particular injunction;" but he exhibits no proof of it, but his own declaration; and it would require miracles to attest the claim. When he exhibits such credentials, we shall submit, without further reasoning or dispute; but, until then, we contend, that the pretensions of the Pope, as exhibited in his "Allocution," are as unwarrantable as they are impudent, arrogant, and presumptuous.

The reader will, now, we think, be prepared to justify us, in the declaration heretofore made, that ROMANISM IS ALWAYS AND EVERYWHERE THE SAME. The same exclusive, intolerant, persecuting system, in the nineteenth, as in the fifteenth and sixteenth centuries. That the Roman pontiff, if he had the same power now, would exercise it with as much cruelty as at any other time, since he assumed to be the universal bishop, and claimed for the Roman Church that she is the mother and mistress of all Churches. The fact is, that Romanism can never be any other than it is. It cannot be mended. All reform is precluded, by the claim to infallibility. To alter, is to admit the existence of error. There are some things in their creed they would gladly alter, for they are much in their way. But the Pope and the councils have decreed, and their decree is irrevocable. The whole system is a mass of corruption, and rottenness, and God will, in his good time, destroy it—utterly destroy it—by the breath of his mouth, and by the brightness of his coming. Amen—even so—come Lord Jesus.—*Christian Advocate & Journal.*

WESLEY AND BONAPARTE.—The following appeared some time ago in the British Critic—and of the leading journals of England:—"It is not easy to imagine any thing more comprehensive than the policy, or

more perfect than the organization of the Wesleyan economy. Its discipline and constitution form a stupendous monument of the genius of its author. They show him to have been born to leave an indelible impress of himself on after generations. In this respect Napoleon Bonaparte is not worthy to be compared to him—the name of Napoleon is indeed imperishable—but it is written on the annals of Europe, not on her institutions. His gigantic footsteps were on the ocean's sand; and the waters have closed upon them, and have swept away their traces even as it were the toyish architecture of childhood. The name of John Wesley lives in the system which he founded. It is written there, in characters which are daily expanding, and becoming deeper as that system spreads. He was a mighty religious legislator. The foundations of his polity are broad and deep, and the spirit of eternal discord must become potent indeed, before it can read his superstructure to pieces."

TELLSTROM, THE SWEDISH MISSIONARY TO LAPLAND.—This is a most interesting sketch of a young Swede. The character is a fine one, and the portraiture worthy of it. It is from the pen of the Rev. George Scott, Missionary of Stockholm, who has just taken his leave of us; himself one of the excellent of the earth. In an appendix is a brief history of his own exertions in Sweden. The proceeds of the book go to the mission.—Taylor, New York; King, Boston.—*Zion's Herald.*

A REMARKABLE INSTANCE OF CANINE SAGACITY.—We have heard of many strange anecdotes illustrative of the wonderful reasoning power which the dog undoubtedly possesses to a surprising degree.—But we think the following, given us by the young gentleman who was engaged in the occurrence, exceeds, or at least is not inferior to any we have ever heard. It seems that on Monday last, a dog belonging to this gentleman accidentally fell into a well; and he, for the moment gave him up as lost. But as a sort of desperate effort to save the dog, he directed a boy to let a rope he had down into the well, in the hope that possibly it might catch around his leg or neck. No sooner, however, did the rope come within reach, than the dog seized it with his teeth, and the parties above finding it had secured him, began to draw up; when about half way up he lost his hold and fell back. Again the rope was let down, and again the dog seized it, and he was drawn nearly to the mouth of the well, when his bite gave way, and the third time he fell into the water. Once more the rope was let down, and this time the dog took so thorough a hold that he was brought triumphantly up, and when set down in safety, shook the water from his hair, and wagged his tail, apparently as proud of the exploit, as the other parties were gratified with it. The circumstance is a curious and interesting one.—*Rich. Star.*

THE DUKE OF WELLINGTON'S BED-ROOM AT WALMER CASTLE.—Stepping across a long passage, (says a visitor to Walmer, last week,) we entered a lightsome apartment, before which a great portion of the naval commerce of the world passes. There, in a secluded corner, stood a small camp iron bedstead, without curtains, on which was a hard horse-hair mattress and plain white coverlet. A plain oak chair and table were ranged at a convenient distance, on which were placed writing materials, and not far off was a good official-looking mahogany chair, with a stuffed red leather bottom, on which lay some financial reports of the Lords and Commons. On a small wooden slab, within reach of the bed, lay a well-thumbed Spanish Grammar, in which his Grace's name was written in his own hand just thirty years ago. Over this was a small Bible and Book of Common Prayer. There was no sofa, no easy arm chair, no carpet, no splendid dressing-case, or wash-stand, but delf and wood of British oak. "There," exclaimed the ancient Abigail, "is the bed of his Grace. When here he retires early, and is up at the dawn, but a great portion of his day is spent in reading and writing in this room."

GREAT BRITAIN, AS SHE IS.—By an American writer.—This mother of nations claims to have been in existence more than a thousand years. Her vast dominions cover nearly three millions square miles.—She possesses portions of both continents, and a multitude

of the islands of the ocean.—The number of her subjects is over two hundred millions. Almost one third of all the inhabitants of the earth owe to her sway, and are controlled by her policy. The greatness of her wealth it is impossible to compute. Twenty three thousand ships enter her ports during the year, which are laden with four and a half million tons of the wealth of distant climes. Twenty thousand carry forth, during the same time, three and a half million tons of her stores.—Nearly one hundred and fifty thousand vessels enter and clear from her ports in a year, which are engaged in her bustling trade. The stores of wealth hoarded in her bosom are not known,—neither have we an estimate of the numbers of her soul. Her nobles and learned men are among the great men of the earth. She has long been a chief depository of the only principles of truth and virtue known among men. In a time of universal peace she commissions for her Navy nearly three hundred vessels, which could form a battery of four thousand six hundred and ninety six guns. At the same time she employs an army of ninety nine regiments of foot soldiers—twenty four regiments of dragoons, besides fourteen other different regiments. What her strength would be, in the hour of trouble, has never yet been fully shown. If any empire has ever existed on earth which could claim a pre-eminence over this, no records of it have come down to us.

THE WESLEYAN.—We have this week received in addition to our exchange list *The Wesleyan*, lately transferred from Montreal to Toronto. The first four numbers of this very handsome paper are now before us; and we have much pleasure in awarding it our most cordial commendation. We like the spirit in which its articles are conceived. There is an absence of that acrimonious controversionism which too frequently distinguishes religious journals, that ought to recommend the "Wesleyan" to Christians of all denominations. We believe it is the organ of the British Wesleyan Methodists, as the "Christian Guardian" is of the lately seceded Canadian Wesleyans, better known as the Ryerson Methodists. The "Wesleyan" is for the present published only once a fortnight, at the very low price of 7s. 6d. per annum.—*Woodstock Herald.*

We acknowledge with much pleasure the receipt of the second number of the *Wesleyan*, new series, which was formerly published at Montreal, but now published in Toronto; it has been much improved.—*Western Herald.*

"The Wesleyan" is published under the direction of a committee of Wesleyan ministers, at Toronto, in Upper Canada, in connection with the British Conference. It is a super-royal quarto size, well printed, and on good paper. For the kind notice of our "Sunday School Advocate" we are much obliged.—*Christian Advocate & Journal.*

Poetry.

THE NATIVITY.

From Spenser's Minor Poems.

The midnight of the Jewen's plains  
A more than mortal silence reigns;  
The starry hosts, in squadrons bright,  
Glow in the firmament of night;  
And shepherd's watch their sleeping flock,  
Beneath that arch of frozen gold,  
When lo! a stream of glorious light  
Burst in appalling splendour there,  
And shew'd, in their astonish'd sight,  
A scruple without of air,  
Radiant in beams ineffable  
The herald-angel stood manifest,  
And thus in liquid sweetness said  
The accents of the heavenly guest—  
"Fear not! to you and all mankind  
Good tidings of great joy I bring;  
Is David's city ye shall find  
A son-born farmer, Christ, and King;  
A manger is his humble bed,  
And while the virgin mother keeps  
Her vigil round that holy bed,  
E'en there the world's Redeemer sleeps."  
He spoke; attending ceaphans  
Cooftin the music from above;  
And countless thousands swell the hymn  
Of triumph and redeeming love!  
O! who but they, whose gifted eyes  
Were bless'd with this heavenly vision,  
May speak the angel's harmonies  
(Of golden harp and cherub lips)  
The hierarchy of heaven again  
Pour'd jubilate their exulting strains,  
As of creature's breath;  
And thus the lady (leaving rest,  
"Glory to God, good-will to man,  
And peace to all on earth."  
Glow'd appear the glimmering throng  
In heaven in their joyous song:  
While hallicants fill the sky,  
And hail the "Day-spring from on high,"  
And Truth and Mercy, and Justice,  
The stars of this celestial choir,  
Shew'd round the heavenly host,  
And dory odours, soft and clear,  
Hail'd the coming of the son,  
As in the vision of light, the glory was  
seen.