

COTEMPORARY OPINIONS.

(From the London Watchman.)

Decline of Popery in Tahiti.

Between Romish conversion and the instruments whereby this conversion is accomplished, there is an admirable and most complete agreement. The most recent illustrations of this agreement is furnished from the Sandwich Islands. The workmen are missionaries and slaves. The implements are brandy and cannon. The work is drunkenness, mortality, and dissent. Gunpowder is indeed a mighty agent. By its explosions insurrection was put down last year in Paris, liberty in Rome, and the assistance at Honolulu; but all appearances foretell the revival of insurrection in France, liberty in the Roman States, and native independence in Tahiti. To that island we invite attention.

The cowardly proceedings of the ex-King of the French towards Queen Pomare are so indelibly written in the memory of England, that a single reference to it is enough. The grand object to be attained was to establish in Polynesia, the first and fairest field of modern Missionary enterprise, a power antagonist to Protestantism, and to cherish a spirit of crusade, satisfy a national propensity, and conciliate the priestly party. The point seemed to be compassed. A hybridous association, half mercantile, half priestly, calling itself the Societe de l'Océanie, undertook to keep up a trading connection between France and Oceania, on such a safe principle as might not endanger any ecclesiastical fund; a precaution suggested by the former failure of a vast commercial establishment of Jesuits in Martinique, some years ago, when the Parliament compelled the society of Jesus to pay the debts of the insolvent firm of father Lavalette. The Jesuitical method was again pursued; several merchant ships, the property of this new society, are now on the waters, conditions favourable to their commerce and ulterior objects are demanded, together with exemptions of the French Missionaries and their schools from the control of native authorities, and the utmost facility, especially for the sale of ardent spirits as a means of demoralising the islanders down to a level with the devotees of the Parisian faubourgs, or those of the Transversers. The more Christian Tahitians manfully resist these demands, and affirm that under French and Popish influence the population of their island diminishes at such a rapid rate, like the aborigines of great part of America, that they would be extinct in fourteen or fifteen years more. The Tahitians in general are so alive to the plot got up against their country by these trading Missionaries, lauded in France as gratefully as are their pseudo-charitable solidarities and fraternities in England, that they employ but one native word to express the kindred ideas of Papist, Frenchman, and Brandy, and pray to be delivered from all three. A curious report of M. De-Cars, master of the ship Stella del Mare—the "Sea-Star," be it noted, is a symbol of the Virgin Mary—in the service of the Society of Oceania, reveals the precarious position of those Popish emissaries after all their efforts.

M. Lavaux, (the French Governor) received me politely, entertained me with his projects on Tahiti, and disclosed to me his plan of opposing English Protestantism by French Protestantism. He told me that he had written to the Minister in this sense, to ask for French Protestant Ministers to be sent out to him, considering that the time for Catholicism is not yet come at Tahiti, consequently, no more than two Catholic Missionaries were tolerated, under the title of abbots of the garrison, and under the condition that they should not endeavour to make proselytes among the savages. You may conclude from this, what is the disposition of the Governor towards our Society, whose religious object is found to be in opposition to his plan. In general, I found Tahiti far less flourishing than when I left it in 1818. The country, whose resources are equal to the consumption, seems to me to be exhausted, and little good is found to result from the direction of governors, who appear to think that the present establishment must sooner or later be abandoned, which destroys all confidence in the spirit of the colonists.

In other words—a last resource, the present representative of France, seeing that the Missionary Priests are hated, and have made his Government hated, prays to be rid of them, and has the cross-hat that French Protestant Missionaries should be employed to antagonise the English ones, and open the way for French Priests again, by or before the Greek Kalends. The time for Catholicism is not yet come. Let our Societies hear this and take courage. Let praying men persevere in supplication. Their intercessions for Tahiti begin to be answered; the Governor honestly confesses that "the time for Catholicism is not yet come;" and both he and his predecessors have desisted of holding up their tri-colour much longer in view of the Tahitian savages! Nor is this all. The President of the United States, in his last Message to the Congress—a document far more marked with foreign diplomatic interest than any one preceding—plainly refers to Tahiti, as well as

to the Sandwich Islands, in a style of mild, yet firm disapprobation of the conduct of the "Sister Republic."

The French crusade against Protestantism in the Pacific is too feeble to be crowned with any thing more brilliant than a coronation—the cap of a recanting penitent. The doings of the Priests and the Oceanian Society are confessed to be obnoxious to the natives of those islands, and are denounced to be offensive to the great commercial states of both hemispheres. God and man equally pronounce against the scheme, and we dare to hope, what the French Governor fears, that the Jesuitical settlement at Tahiti will soon be broken up.

(From the same.)

Schismatic Priests in Paris.

A novel, and by no means insignificant, combination of anti-papist clerical politicians has risen up in France, having at its front L'Abbe Chantome, already noticed by us. After the revolution of February, 1848, a Society "for the application of Christianity to social questions" placarded on the walls of Paris propositions adverse to the temporal power of the Pope. M. Chantome was one of its most zealous members at that time, and is now associated with several other ecclesiastics, so that there is a body of priests arrayed in direct opposition to the Archbishop and the Pope himself. Pius IX has addressed a brief to the Abbe, but instead of yielding submission, he perseveres in declaring that a letter from the Pope is nothing more than a private document. The Church, he and his colleagues argue, has not been assembled in council to decide whether or not its visible head should be a temporal sovereign, and therefore Pius has no means of pronouncing the mind of the Church. He, L'Abbe Leray, and the others, only play the same game as was played by the last Archbishop of Paris, and the clergy altogether, by appealing to popular opinion: those to prop up Romanism, those to pull it down.—Their arguments are drawn, as far as we see, from history; and, with premises of stubborn facts, their conclusion that, as the Czar makes a bad Pope, so the Pope makes a bad King, is no doubt incontrovertible. The whole subject, however, of temporal sovereignty is brought under discussion in Europe, and while they demonstrate in their way, that the Bishop of Rome is not the "King of Nations," it is to be hoped that better men will set forth, on higher authority, and with not inferior ability, who is the HEAD OF THE CHURCH. The fact, however, is intensely interesting, and may be overruled to engage the mind of France, after all, to a purely religious question. France could be serious in the age of Protestant reformation; her martyrs were as earnest as those of any other land; then, why may she not be serious again?

(From the same.)

Dr. Achilli and the Inquisition.

We had hoped to be able to announce to our readers this week the release of this persecuted servant of Christ. Our hope was not, however, a confident expectation, knowing as we do the inexhaustible machinations of Jesuitism. It would not be prudent to publish all we are informed of, but we say that by the visit of the friends to Rome, Achilli was completely cleared of the calumnious charges brought against him, charges having no foundation in truth, and never brought forward in Rome, though they were forwarded to Paris and England for the purpose of destroying all sympathy for Achilli there. We are aware also that the responsibility of the French Government for the arrest, though officially and decidedly denied, has been fully brought home, it being proved that the arrest took place in the name of the French Prefect, and that the late Sbarri were aided by French soldiers in carrying off the prisoner.—The establishment of these facts, about the middle of December last, roused the authorities in Paris to more energetic measures, the Roman government gave way, and we believe consented to Achilli's release, provided a guarantee securing his removal from Italy should be furnished. No difficulty was found in obtaining this, and by the beginning of 1850 the prison doors of the good man ought to have been thrown open. Some new obstruction has, however, arisen, not in Paris, not in England, not in Rome, but we have reason to conclude in Portici.—Meanwhile, the friends of Achilli are not idle; on Monday a deputation had a most encouraging interview with the French Charge d'Affaires in London, and last evening Lord Palmerston received most kindly the Honorable A. Kincaid, Esq. and G. Scott, as a deputation on the same subject. The parties concerned will now be respectfully but distinctly told, that while great forbearance has been manifested by British Christians, it will be impossible longer to repress the pent-up feelings of righteous indignation strongly and extensively experienced. For a few days, however, our attention must be exercised, and we earnestly love fervent prayer

will be offered, that the keys so obstinately grasped at Portici may be brought to open the prison door of St. Angelo, and the captive of the Inquisition be set free. The 12th chapter of Acts abounds rich encouragement to such prayer.

FAMILY CIRCLE.

The Boy and the Man.

THERE lived in the city of Boston, some years ago, a portrait-painter whose name was Mr. Copley. He did not succeed very well in business, and he concluded to come to England to try his fortune there. He had a little son whom he took with him, whose name was John Singleton Copley.

John was a very studious boy, and made such rapid progress in his studies that his father sent him to college. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would make a very eminent man.

After he graduated he studied law; and when he entered upon the practice of his profession his mind was so richly stored with information, and so highly disciplined by his previous education, that he almost immediately obtained celebrity. One of two causes of very great importance being intrusted to him, he managed them with so much wisdom and skill as to attract the admiration of the whole British nation.

The king and his cabinet seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his services for the government. They therefore raised him from one post of honour to another, till he was created Lord High-Chancellor of England—the very highest post of honour to which any subject can attain; so that John Singleton Copley became Lord Lyndhurst. About sixty years ago he was a little boy in Boston. His father was a poor portrait-painter, hardly able to get his daily bread. Now, John is one of the most distinguished men in talent and power in the House of Lords, and regarded with reverence and respect by the whole civilized world. This is the reward of industry. The studious boy becomes the useful and respected man.

Had John Singleton Copley spent his school-boy days in idleness, he would probably have passed his manhood in poverty and shame. But he studied in school when other boys were idle; he studied in college when other young men were wasting their time; he ever adopted for his motto, "Ultra pergere." (Press onward,)—and low rich has been his reward!

Proverbial Philosopher.

It is a most fatal mistake which many parents are in, that the faults of children are of little consequence; yet it is the very same disposition which makes a child or a youth passionate, fierce or revengeful, which in the man produces murder, perjury, and the most atrocious crimes.

Virtue is both a title and an estate; a title the most exalted, because it is God who confers it; an estate the most rich, because it endures forever. Envy may not derogate the title, because it is written in the book of heaven; and fraud cannot diminish the estate, because no sin can reach it.

He that thinks himself injured, let him say, "Either I have deserved this, or I have not. If I have, it is a judgment; if I have not, it is an injustice; and the deed of it has more reason to be ashamed of than the sufferer."

It may afford some encouragement to a mind in distress to remember, that the narrowest part of a defile is often nearest the open field. We can easily believe what we wish; but we have a wonderful facility in raising doubts against those duties which thwart our inclinations.

Religious controversy sharpens the understanding by the subtlety and remoteness of the topics it discusses, and braces the will by their infinite importance. A man's best friends are often found among those who were total strangers to him, and his worst enemies among his own kindred.

Habitual reflection on the uncertainty of time, tends greatly to fortify the mind against the snares both of prosperity and adversity.

There is a condition of human life so high as to be beyond the reach of the arrows of affliction.

Every friend is at the same time a sun and a shadow; he attracts and follows.

Premises made in the time of affliction require a better memory than people commonly possess.

In marriage, mental accomplishments should be preferred to those which are exterior.

The Religious Newspaper.

The following passage from a recent sermon by a Connecticut pastor, was communicated to the Independent.

"I think that the religious newspaper should

be included in this class of safeguards. Take, for example, the ablest and best of those evangelical weeklies which are now circulating in New England. What labour, what energy, are collected in the production of a single number! What tact in selecting, condensing, arranging! How many items of deep, practical interest! What instructive suggestions of Christian experience; what brilliant gems of thought; what precious records of the descent of the Spirit; what thrilling tidings of the old world; what rich foreign correspondence, letting us into the sides of distant nations; what compact, yet comprehensive, views of Divine providence! The workings of how many vigorous minds may be discerned upon those four ample pages! Indeed, these weeklies may not inaptly be regarded as a moving panorama of the world, different from ordinary panoramic views in the fact that they keep up with unceasing changes, and means of improvement placed within the reach of the young, which, in my judgment, will accomplish so much for their hearts and intellects as the habitual and thorough reading of an able evangelical weekly. It would be a marvel to find a youth confirmed in habits of such reading, who is addicted to vice or lacking in intelligence."

GENERAL MISCELLANY.

Elastic Chest Expanding Braces.

(From Dr. Fitch on Consumption.)

Every body knows that the form of the bust—by which term I mean the upper half of the body, from the waist—is that of a triangle; the base of the triangle is a line from the point of one shoulder to the other. The smaller part of the waist is the point or apex end of the triangle. The greatest beauty of the bust depends on having the greatest possible width from one shoulder to the other, on a line with the neck and shoulders, and least flat with the back, and perpendicular behind. Many ladies—who have greatly rounded the shoulders, and brought them forward, and towards each other—hope to correct the fault by tying or lacing up the waist, so that it shall be very small, and thus restore the lost symmetry and beauty;—that is, they make one deformity, to obviate and cure the bad appearance of another. This bad and dangerous position of the shoulders has a most disastrous effect upon the chest, contracting it, and making it too small,—and injuring the lungs, and thus laying the foundation for thousands of consumptions, besides, utterly destroying the beauty of the female form.

Shoulder-braces are instruments of very old date, having been used in England and France for hundreds of years. In all parts of Europe, with the noble and educated classes, the remarks I have made, in the carriage of the head and neck, are fully appreciated, and have been understood for ages. Indeed, from observing these classes, all my ideas on these subjects have been fully confirmed. In many boarding-schools in England, it is a part of the education of young persons, to provide that the shoulders, and carriage of the head and neck, &c. shall be perfectly erect and elegant. They know that stooping or rounded shoulders are alike destructive of elegance and health. Round and stooping shoulders are set down in England, as decidedly vulgar, marking ignoble descent, and denoting weakness and age.

Shoulder-braces are worn until the disposition to stoop is entirely overcome, and a perfect figure and character are fully established. They are universally worn by all classes that desire fine figures, or the rewards of them. The officers of the army cultivate in themselves, and in their men, the finest figures, and perfect position of the shoulders. They all wear shoulder-braces, more or less. The soldiers also wear them until the form is perfect. From the nobility and higher classes, and from the army, a taste for a fine figure and perfect position of the shoulders is diffused throughout all classes, both as a matter of taste, and as the very key to health and beauty. The effect of all manual labour, is to a greater or less degree, to throw the shoulders and arms upon the chest,—and from this results one half the fatigue of manual labour. With a vast many, the habit of stooping at labour is extended to periods of walking and sitting, and, finally, at all times, save in bed, the weight of the shoulders and arms is forced upon the chest,—and thus the individual always carries a sack upon his back,—and exactly the same effects are produced, as if a person were always to carry a burden equal in weight to the hands, arms, and shoulders, upon the back. Pains and rheumatism in the shoulders, pains in the neck and upper part of the spine, and the frequent effects of bringing the shoulders forward. The occupation of many persons requires them to use one arm more than the other. This, long continued, is apt to make the shoulder of that arm weak, and to displace the shoulder-blade, causing it to grow out, and its inner edge to lift up, like a wing,—and, in a vast many cases, to change the spine to one

side, and bulging out the chest, and in some places, thus producing a curvature, and disease. Nearly every case of disease, between the shoulders, arises from the weight of the shoulders, and thus the spine out of shape, or from the weight of all this is to wear down the spine. The shoulders get tight, and revolve round the chest, but can't do it, or crook the spine.

National Education.

Several of the Presbyteries of the Church of Scotland have appointed a committee to watch over and report relative to the attempt on the part of certain bodies of individuals to wrest the parish schools from the Established Church. The Presbytery of Penpont, in their resolutions on the subject, state that it is the imperative duty of the young, and that any system of secular education, which is not designed to lead to the supervision of the parish schools, they are ready to concur in any plan for raising the status of the schools, or for otherwise improving a system of national education, which has proved so admirably to draw forth the latent talent of the nation, and to form a religious, a loyal, and a people.

How to put out Fires in the Hold.

The following letter from the London and Westminster Fire Insurance Company, contains information which will be of great value to Captains of vessels and other officers of the Royal Navy. The owners of the Calcutta Grimsby means far extended, being five in the hold. The materials required are nothing more than a common chalk, in the bottom connected with the deck by a small iron chain, and a quantity of sulphuric acid of the gallon of fire, being poured down will generate a sufficient quantity of gas in which flame cannot exist, and any fire however large, if now on, in accordance with your rule, but which flame cannot exist in carbonic acid gas generated by the action of the acid on the chalk.

A Cheap Filter for Water.

A very simple method exists for purifying water from all the wayward impurities, by using a large tin or tub, and filtering the water (by a coarse sponge stuffed into the hole) in the lower part, using two pots—the one half filled with charcoal and the other half filled with iron filings, and with thin shavings of iron wire, and so sink the float of water, and by a siphon. Nothing can be so more easily obtained.

Give no Pain.

Breathe not a sentiment, say no more an expression of the countenance, offend another, or send a thrill of fear to his bosom. We are surrounded by ears, which a word, a look, even, the hint of a sorrow, if you are anxious and compassionate, will catch, that they are diligently constantly, and never, be waster or squander, on a heavy heart, or a heavy sigh, by that love to linger on a pleasure.

A Rich Retort.

It is said of the Marquis of T. when a young man and engaged to a drummer and his side-kick, which scattered his brain into confusion. His eyes were at once fixed on the officer, and seemed to express superior officer observing him, so was intimidated by the sight, and in a manner to cheer his spirits. Young Marquis, with eagerness, I am not frightened; I am only pleased to see how any man with such a good eye came to be here?

A New Illumination.

We were last night witnesses of an experiment, in the manufacture of gas, of remarkable success. General Hall, Nova Scotia, of some reputation as an illumination, has discovered a new and more brilliant and more economical method of producing gas, than the usual method, which is to burn oil. The gas produced by this method is of a pale blue color, and is much more brilliant than the gas from the usual method. The method is to burn a mixture of oil and gas, and the gas produced is much more brilliant than the gas from the usual method.