

die innocent." And he went on to speak of the innocence of the rest, in particular of M. Lavoisier, the young stranger, whom he had only invited to remain to supper, and who had no intimate connection with him and his family. The furious magistrate, David de Baudrigues, a volunteer in cruelty,—for indeed he had no official right to take any part there,—stepped forward and interrupted him, exclaiming, "Wretch, here is the executioner who is just to burn thy body to ashes; tell the truth." Calas turned away his head, the blow of the executioner fell, and he died.

The Dominicans themselves, who had been present, were constrained to acknowledge the strong presumption of his innocence in his martyr-like death. A report which arose that Calas had confessed all, was formally and solemnly contradicted by Father Bourges. The popular feeling underwent a rapid change. The judges were now unpopular. They hastened to pronounce milder sentences upon the rest of the accused. To have let them go free altogether, would have been too open an acknowledgment of error. John Peter Calas was condemned to banishment for life. His mother, Lavoisier, and the aged servant, were simply dismissed. The two girls, the daughters of the man so barbarously sacrificed, were sent into a convent, where, however, the sisterhood failed to convert them.

The whole subject of the proceedings against Calas and his family was reviewed two or three years afterwards, by the Royal Council at Paris, and he was UNANIMOUSLY ADJUDGED INNOCENT, the sentence against him was annulled, and his family put in possession of his property. Great sympathy was excited for his widow and children, and the effect of all was greatly unfavourable to the influence of the clergy and the cause of Popery in France. To these results Voltaire contributed much. He saw the use which could be made of the Toulousian atrocities in his contest against the predominant church; he was flattered by the appeal which some of the afflicted family made to him for the assistance of his influential pen; it may even be credited that, vain and heartless as he was, he regarded their misery with compassion, and was partly actuated by that motive in his interference on their behalf. But certain it is that the Papists fell into the pit which they had digged, and that their violent dealing came down upon their own pate. Their part in these transactions at Toulouse hastened the triumph of adversaries whom they found almost as unscrupulous in the day of power as they had been themselves, and almost as cruel.

Fragment Basket.

CHECKERED PROVIDENCES.—God doth checker his providences white and black, as the pillar of cloud has its light side and dark. Look on the light side of thy estate. Suppose thou art cast in a lawsuit—there is the dark side; yet thou hast some land left—there is the light side. Thou hast sickness in thy body—there is the dark side; but grace is in thy soul—there is the light side. Thou hast a child taken away—there is the dark side; thy husband lives—there is the light side. God's providences in this life are various, represented by those speckled horses among the myrtle trees which were red and white. (Zech. 1, 8.) Mercies and afflictions are interwoven; God doth speckle his work. "O," says one, "I want such a comfort;" but weigh all thy mercies in the balance, and that will make thee content. If a man did want a finger, would he be so discontented for the loss of that as not to be thankful for all the other parts of the body? Look on the light side of your condition, and then all your discontent will be easily dispersed. Do not pore upon your losses, but ponder upon your mercies. What! wouldst thou have no cross at all? Why should one man think to have all good things, when he himself is good but in part?—Wouldst thou have no evil about thee, who hast so much evil in thee? Thou art not fully sanctified in this life, how then thinkest thou to be fully satisfied?—*Thomas Watson.*