

the words of Napoleon III., in his Preface to the "Life of Julius Cæsar," receive an early additional illustration, so far as it is proved that Southern individuals—I do not say Southern authorities—had anything to do with the act. "Heureux les peuples qui les comprennent et les suivent ! (*i.e.*, ceux qui leur tracent la voie qu'ils doivent suivre, etc.). Malheur a ceux qui meconnaissent et les combattent ! Ils font comme les Juifs, ils crucifient leur Messie ; ils sont aveugles et coupables : aveugles, a suspendre le triomphe définitif du bien ; coupables, car ils ne font que retarder le progrès, en entravant sa prompte et seconde application."

The theological allusion, casually made in this passage, has attracted the serious attention of some of the Jewish remnant in Europe ; and has drawn forth from M. Cremieux, president of the Israelite Alliance a solemn protest. The unhesitating assertion of the Emperor-author will probably nevertheless create here and there "deep searchings of heart" on the subject in question, with an effect greater than any that would be produced by the words of a common missionary.

It will not be deemed out of place to add here some striking remarks made by Dr. Sterry Hunt, at the meeting of the New England Society at Montreal, in April last. "In all ages, the notion of sacrifice has been interwoven with the religious conviction of our race. In ruder times, it was an innocent, bleeding victim to a vengeful God. A wise and more pious philosophy sees that it is in mercy and not in vengeance the Great Father of all demands our choicest gifts, and that when He withholds or withdraws, it is to teach us great truths, which could not otherwise reach our imperfect natures. It is not only by the suffering of the victim, but by the lesson to the survivors, that Divine Goodness accomplishes its work. One object which we may already discern through the darkness with which He shrouds His purposes, is that of showing to the nation and to the world the horrible spirit of that institution which, in its death-agony, strikes down our chief magistrate. The sum of all 'villanies' had stained itself with every crime,—theft, perjury, treason, and rebellion. In the long-sufferings of thousands of martyrs in Southern prisons, and in the massacre of the vanquished on many a field, was to be seen its damning record ; but one thing was wanted to fill up the measure of its iniquities, the patricidal blow which struck down the second father of his country, one who

'Had borne his faculties so meek, had been
So clear in his great office, that his virtues
Did plead like angels, trumpet-tongued, against
The deep damnation of his taking-off.'"

NOTE (18), p. 21.

The issue of the contest being now pretty clearly before us, I feel a satisfaction in putting on record here a brief extract from a public address, delivered by the writer of the present note, in 1861, and reported at the time in the daily journals:—

"We see our neighbours in the midst of an agony more stern than any they have ever before experienced,—in a crisis indeed which was inevitable, when we call to mind, that from the outset of their independent history, two principles, diametrically opposed, were accepted as fundamental in their organization. Of those two principles we cannot doubt which is in harmony with truth and justice ; we cannot doubt which will ultimately triumph, whatever may be the result of the immediate trial of strength. Let us hope, however, that this convulsion is 'the beginning of the end ;' that it is the commencement of the final throes through which the moral, like the physical world in various parts of its superficial crust, passes, as its internal unrest at that particular point dies out. Let us hope, that the cloud will at no distant day disperse, which now darkens the view while the work of change is in progress ; and that it will disclose the great Republic at one again, purged from its deadly bane, with LIBERTY inscribed on its tiara, no longer on one side only, but fairly on its front."