

earnest men to deal with; they therefore took summary measures. The whole movement was suppressed, but it had to be put down with demonstrations and consequences which have made an appeal to all Christendom, and led to many a prayer, and many a high resolve, and many an act of liberality to the cause of God, in both England and America, and excited, for Italy, expectation and interest which will never subside.

Malan was driven out of the country; a band of soldiers conducted Geymont to the frontier, and expelled him; a devout nobleman, Count Guicciardini, (a name not noble in the literature that exalted; several persons were imprisoned, wringing the heart of the Italian family followed, wringing the heart of all evangelical Christendom. And then came the case of the Tuscan confessor, Cecchetti, depending still the impression made upon the public opinion of Europe against Italian intolerance.

Incassable advantage has arisen from these scenes to the cause of religious liberty and evangelical faith. The newspapers of most of the world have denounced them. The true character of Popery has been shown to be unalterable; but above all, Italians themselves have been led to detect the hierarchy which not only oppresses their fellow-citizens, but disgraces their country before all the nations.

The light has not been extinguished in Tuscany; far otherwise. It lingers, and many small, dispersed, but not unimportant, will blaze again on the common altar when the opportunity comes. The dispersion of the evangelical labourers sent them into a more hopeful field in Piedmont, where, perhaps, they are working more effectually for the salvation of all Italy than they could have done in Tuscany itself. But of that section more hereafter.

The light lingers, I repeat, in Tuscany, and Domenico Cecchetti is one of the examples of the fact. He was not really obnoxious to the law by which he was tried.

That law, however, is an example of the repressive policy imposed upon Tuscany by the present pope, against the rights of conscience and constitution. The 137th article of this wretched code provides that, "whoever, by public speaking, or by writings, either in manuscript or print, or by figurative representations distributed or fixed up, or in any other manner brought before the public mind, has attacked the religion, or the state, will be punished with imprisonment, with hard labour, for from five to ten years, if his intention has been to propagate wicked doctrines, and to separate from the Catholic Church persons who belong to it; and with imprisonment from one to five years, if he only intends to attack religion; and whoever shall make use of private instruction, or persuasion, to gain the end contemplated under the preceding article, shall suffer from three to seven years' seclusion in prison, with hard labour." Such is the law.

Poor Cecchetti had not exposed himself to this law, for it requires some overt act, some manifest proof of a disposition to make proselytes, or to insult the Catholic religion. "A humble workman in a manufactory," says my authority, "he had neither a tract, nor designed a painting, nor held private meetings to separate Catholics from the Church. Strange as it may appear, the only publication of his reading the Bible made by this humble Christian, was the excellence of his own conduct, and that of his children. Under the influence of the Divine word, he became an epistle seen and read of his neighbours. A visitation of the pope happened to lodge in the same house with Cecchetti. He was struck with admiration at the kind and tender care of the father, who is a widower, to his motherless children, and with the good conduct of the children themselves. He wished to ascertain the cause, and learned, on inquiry, that the father and children were accustomed to read the Bible. He casually mentioned the fact to his master, acting on the requirements of the Church, repeated it in confession. We are told that the seal of confession closes a priest's lips in unbroken silence; but Buratti, the priest to whom the confession was made, opened his lips to read the Bible. He immediately denounced the heretic, and set the Tuscan police to watch his dwelling. Three months did these gentlemen exercise their vigilance in vain. At last the hour arrived to seize the presumptuous propagandist, as they believed, in the very act. They broke into the room about nine o'clock in the evening. There found there, indeed, a Bible and a Testament upon the table, and another Testament in a drawer; but instead of an audience receiving instruction, they only met with a fellow-lodger, named Colli, who had come to pay five pauls which he had borrowed of Cecchetti. This was unfortunate. The mere possession of these books, or the presence of Colli, would not bring their victims within the grasp of the law. The case was laid before the judicial authorities, who were compelled to admit that there was no ground for further proceedings. Still it was held that this Bible-reader might convict himself. Protestants have the credit of truthfulness and candour. Accordingly, some ten weeks after the seizure of his books, Cecchetti was summoned before the delegate of the district in which he resided. He of his own ingenuously the Bible-taught Christian acknowledged his views of the mass, the confessional, and the authority of the pope. He expressed his belief that as Jesus was once offered, no other sacrifice was necessary; that if he sacrificed, he was to confess to that brother his fault; that there is no Head of the Church but Jesus Christ, and that the pope is only a constituted authority, like any other official in Church or state. This was enough. The minutes of the examination were sent to the Council of Prefecture, who by a stretch of authority exceeding the law, at once condemned the accused to imprisonment. Heavily ironed, this victim of pure popery was conveyed to the penitentiary of Imbroghina."

I have given you this case somewhat in detail, because not only of the interest it has excited in England and America—an interest scarcely less than that of the Malian sufferers—but because it shows what I have affirmed, that the true light lingers yet. There is light in the dwellings of some of these lowly ones. The blessing sent from the Vaudois mountains has not perished, and when the next liberal movement shall return the above savage restrictions of Pio Nono, there will be found, I trust, faithful hearts to welcome again the Vaudois pastors and their exiled brethren.

Meanwhile let us, near, in our next, further northward; let us, near, the light of the Mountain Church, the moral sky is clearer. A. STEVENS.

A friend of the great French naturalist, Baron Cuvier, once took the horns and hoofs of an ox, and approached the bedside of the naturalist, and, awakening him from a sound sleep, announced himself as Satan, who had come to eat him up. Cuvier rubbed his eyes, and glanced at the monstrosity from horns to hoof, when he lay down, and quietly remarked, "Horns, hoofs—granivorous—eat grass—can't come; it goes away."

Melancholy Shipwreck.

On Wednesday, the 31st of October, 1855, Capt. William D. Campbell, a native of Maitland, Haits County, Master of the schooner Margaret, sailed from Maitland laden with cord-wood bound to Eastport. His crew consisted of his nephew James Colter, son of James Colter, of Shubenacadie, a promising young man of 19 years—Moses Shaft, and William McFadden, both of New Brunswick. On that night a violent storm arose, the wind blowing from the North-East, but the Margaret continued to shape her course down the Bay with double reefed sails. On Thursday morning, being a fine day, she was off the coast of the Gulf of St. Lawrence, the vessel labouring hard in the sea, she suddenly sprung a leak, and the gushing waters soon covered the cabin floor, when all sails but the standing jib were taken up, one man was stationed at the pump the other two to throwing of the deck load. The Captain in hope of reaching some place of safety bore away for the South shore, but the vessel soon became very crank and unmanageable when all hopes of safety were vanished from their minds.

Whit in this perilous condition they gained a few miles towards the South shore, when a violent gust of wind turned the vessel over on her starboard side—Colter, Shaft, and McFadden being at the helm was thrown by the tiller some distance from the vessel; the next wave brought him up to the vessel, he missed Colter, getting up a hold and was taken off at the water level. The vessel he found himself under the rail which nearly sufficed him—but the third time he succeeded in getting a firm hold of the main rigging, and then got on the side of the vessel, but finding that every wave covered the hull of the vessel five or six feet he thought that he would be dryer and safer at the main mast head, but after he had secured himself there he found that he would soon perish unless constantly wet with the foaming billows, and concluded to secure himself alongside of his companions in the fore rigging which he did by securing the lanyards.

The sufferers being now altogether, encouraged each other to lie close to the wreck while the sea was rolling over them, to hold fast and wait for the best. Thus the first dismal day passed away—in vain they strained their languid eyes in hope of seeing some vessel that would rescue them from a watery grave—at length the shades of night began to darken the horizon while no light was to be seen but one towering wave after another rolling onward to submerge them beneath its hoary crest, and with the light of day all hopes of being taken off the wreck died away. But it is to be hoped that they looked with an eye of faith to that God who hath encouraged all the ends of the earth to look to him and be saved. About midnight, Shaft and McFadden became much exhausted in body and their mental faculties gave way to frantic delirium: they attempting to bite themselves and the hands of Campbell and Colter who were looking through the wreck; but the poor fellows soon ceased this to struggle in the agonies of death, when their lifeless bodies were suffered to sink in a watery grave.

Campbell and Colter still retained sanity of mind and a good degree of bodily strength when daylight appeared on Friday morning, and a gleam of hope crossed their minds that they yet might be seen and taken off, but before the middle of the day poor Colter's mental and physical powers failed and he soon died in the same manner as Shaft and McFadden had done, when his remains sunk into the mighty deep. Campbell was now left alone far from friends and home, he had just witnessed the terrific death of all his shipmates and fearing that he would soon have to suffer the same dismal fate, he cried earnestly to Almighty God to save him from that ghastly monster that was staring him in the face and his soul from eternal death, and vowed that if God would spare his life the residue of his days should be devoted to his service.

We will for a short time leave this sufferer in his forlorn condition pleading to God for mercy, the wreck term attention to the shore to rescue what was transpiring there, and find that Capt. William Smith, a native of Wilmot, twenty-two years of age, master of the schooner Mercy, of three hundred tons burthen, had gotten this vessel loaded with cordwood, and was cleared out from Wilmot and was bound for some port in Maine, and altho' the winds howled a doleful lamentation and the maddening waves in every lashed his native shore to sea—his friends terminated to go immediately to sea—his friends and those concerned in the cargo endeavoured to dissuade him from such presumption but in vain, he turned a deaf ear to them all, and without delay put immediately to sea—and after running a certain distance descried an object a vessel with a man clinging to it, and being confident that it was so, he determined by the help of God to save him and immediately bore up to windward and hoisted his colours in the rigging to tell the sufferer he was of good cheer that they were his friends and were coming to save his life at the peril of their own.

Campbell's eye soon caught this gallant vessel buffeting the foaming billows, now mounting as it were to heaven and then plunging into the depths, when not a vestige, not even the topmasts could be seen; but she mounts the towering hills again still heading towards the sufferer with colours streaming in the storm, which spoke to him in a trumpet voice not to be misunderstood, which thrilled through his soul, and called forth those fervent ejaculations,—"O my God, if I may dare to call thee mine, I thank thee that thou hast deigned to hear and answer me! an unworthy being as I am—yes, truly, thou hast granted my prayers from a most terrific death, lengthened out the term of my probation, to effect which thou hast sent this brave man just in the very height of my extremity to the very place from whence he sees me in distress. Thou hast touched his tender soul with love and sympathy, inspired his heart with courage, and nerve his arm with strength, and thus prepared he is coming at thy command to save me,—yes, I again shall see my happy home, my widowed mother, my loving wife and prattling children. Glory be to God in the highest. May I have grace to render my plighted vows to him!

Death thou hideous monster thou hast gladdened my mortal frame upon my unfortunate companions, and last portrayed thy hideous form, lifted thy ruthless arm and brandished thy pointed dart over my head day and night which caused me to quake and fear exceedingly, but now I am at thy defence, I fear thee not for thou canst not hurt a hair in my head. A sparrows cannot fall to the ground without the permission of that adorable being whose omnipotent arm is made bare for my salvation." Capt. Smith now bore to the Schr. Mercy at a certain distance from the wreck, lowered down his largest boat and immediately jumped into it and was quickly followed by two of his Nova Scotian men—one an Englishman, the other a Irish Scotian—and when they came near enough to speak to

Methodists of this place, and was long and warmly attached to the people of his choice. During his illness of some months he suffered considerably, but manifested becoming resignation. At length his spirit took its flight, we trust to join the blood-washed throng.

And now again, in the exit of Brother EPHRAIM, have the family been called to mourn, yet not as those without hope.—Brother Ephraim Risher, through the influence of his pious parents and other proper means, was early the subject of religious impressions, and was often known to seek the Lord in prayer. His was particularly the case during the revival under the instrumentality of our late Brother Webb. But it was not until the spring of 1852 that he fully gave himself to God and united himself to our Church. At that period the Lord was pleased to pour out his Spirit under the labors of Brother Morton, and Ephraim was among those that found the pearl of great price. From that time he steadily pursued his Christian course for the last two years and a half. The same wasting disease which had preyed upon his brother and sister had been developing itself in him. Conscious of the natural consequence of his brother's resignation, he was particularly anxious to see the Lord in prayer. 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