

convincing proof of the very high importance which Henry attached to his new dignity of head of the Church, than the honour which he thus required to be given to the depository of his ecclesiastical authority?

It was not, however, so with the nation at large, Cromwell was a layman, his deputies were laymen; and the people would not understand how laymen could be invested with spiritual jurisdiction. Hence, both his and their judgments and injunctions were received with distrust and contempt, though issued by them in the name of the king. Thus, in Henry's opinion, was a pernicious error, the more so as it struck at his own spiritual authority; for his majesty, as the statute remarks, was himself a layman. The only remedy which could be devised,—a remedy which is still in use at the present day,—was to enact, "for the instruction of the ignorant, and the setting forth of the prerogative royal and supremacy, that all and singular persons, as well lay as married, being doctors of civil law, so made in any university, and having been appointed by the king, or by the bishops and others authorized by the king, might lawfully execute and exercise all manner of ecclesiastical jurisdiction."

4th. But from matters of jurisdiction let us pass to matters of doctrine. Every reader knows, that for the statutes of the six articles the nation was indebted to the theological wisdom of Henry. Soon afterwards, "of his bountiful clemency he appointed a commission of bishops and doctors to declare the articles of faith, and such other expedient points, as with his grace's advice and consent should be thought needful;" and in the next session of parliament it was enacted, that all declarations, definitions, and ordinances which should be set forth by them with his majesty's advice, and confirmed by his letters-patent, should be in all and every point, limitation, and circumstance, by all his grace's subjects and all persons resident in his dominions, fully believed, obeyed, and observed under the penalties therein to be comprised. By this enactment, the religious belief of every Englishman was laid at the king's feet. He named the commissioners; he regulated their proceedings by his advice; he reviewed their decisions; and, if he confirmed them by letters-patent under the great seal, they became from that moment the doctrines of the English Church, which every man was bound to believe, under such penalties as might be assigned.—And what were these penalties? A little latter it was enacted that, if any man should teach or maintain any matter contrary to the godly instructions and determinations, which had been, or should be, thus set forth by his majesty, he should, in case he were a layman, for the first offence recant and be imprisoned twenty days; for the second abjure the realm; and for the third suffer the forfeiture of his goods and imprisonment for life; but if he were a clergyman, he should for the first offence be permitted to recant; on his refusal or second offence, should abjure and be a faggot, and on his refusal

or third offence, should be adjudged a heretic and suffer the pain of death by burning, with the forfeiture to the king of all his goods and chattles.

[TO BE CONTINUED.]

From the N. Y. Freeman's Journal.

SUNDAY IN MONTREAL.—"Sunday last was the day fixed by the Roman Catholic Church for the annual procession in honour of the Fete Dieu. The weather was remarkably propitious, and the tens of thousands who attended to witness it were highly gratified. The procession was remarkable for that imposing solemnity with which the Roman Catholics so well understand to invest their religious ceremonies, and the canopy covering the Host was of unusual splendour. A detachment of the 7th Hussars preceded the numerous priests and nuns, and scholars of several religious establishments, in the rear of whom, and immediately preceding the Host were those who carried baskets of flowers and strewed them in the air, and those who carried the censers. Immediately after the Host followed the members of the bar, who were succeeded by the band of the 23d regiment, playing most beautifully as if inspired by the solemnity of the occasion. Grenadiers of the 23d each with his musket and fixed bayonets, marched at intervals of about ten paces on each side, thus protecting the flanks of the procession from any pressure by the assembled crowd. A great many of the police were also in attendance; but we are happy to say that nothing could exceed the decorum and respect universally displayed. In the afternoon, after vespers, an impressive discourse was delivered by the Bishop of Nancy."—*Montreal Transcript*.

To this paragraph our neighbour the Evangelist, appends the following remarks, from which it would appear that a religious procession on Sunday is in his eyes a shocking desecration of the Lord's day—or as it is called by our puritanical saints "the Sabbath."

"We have witnessed similar scenes in a Western city of this republic on the occasion of the dedication of a Popish Cathedral. What, we are constrained to ask is to be the end of this? Can we look upon the steady and rapid growth of Popery in this land, and not tremble for our Sabbaths? What is to become of our sacred institutions when, if ever, the religion of the Pope acquires the ascendancy on our shores!

"But the most shameful of all is, the countenance and support given to these superstitious and Sabbath desecrations by the British government—a government that boasts itself of the empty title—"Defender of the Faith,"—a government that is leagued too, to the church, and bound to sustain it against all its enemies. We cannot forget, however, that this title was given to Henry VIII., by the Pope himself, for his vindication of Popery against the attacks of the German Reformers.—And now England is proving herself worthy of the title, understood according to the design of him that conferred it.

"God keep us from the religion and the Sabbaths of Rome."

Well, suppose then, they should have in Montreal the Sabbaths of Geneva or Wirttemberg, would that be an improvement, Mr. Evangelist? If he will look into his Christian Library, from which he lately gave us a long quotation, he would find it would be rather a change for the worse.

If we examine the state of religion in some of the most Protestant countries in Europe, it will be seen that the Sunday is not observed as strictly as in Montreal.—A recent traveller in Norway, Mr. Wilson, says of that very Protestant nation:

"No regard is paid, after church, to the divine command, "Thou shalt keep the Sabbath day holy, for the afternoon is spent by all classes in singing, dancing and visiting the theatres, and other kinds of amusements. This appeared to me very indecorous (very!) considering that the Norwegians profess the Protestant faith and cannot be said to labour under the darkness of the Roman Church." . . . "The Sabbath is calculated to begin, similar to the mode of the Jews, on Saturday, commencing at six o'clock at night, and ending at the same hour on Sunday. Thus, after the expiration of this hour, the inhabitants and even clergymen play at cards, and in short amuse themselves in any way they please. Having occasion to visit a family here on Sunday evening, I own I was surprised to see the minister of the church sit down and keenly engage in a game of whist!"—*Wilson's Travels in Norway*, pp. 125, 154.

Let us take a look at another of the most Protestant countries in Europe—a country in which the public exercise of the Catholic religion is not even tolerated. The following extract from the same work will show how the Sunday is kept in that country:—

"It is deeply to be lamented, that in a country released from the darkness and superstition of Catholicism [bah!] and where the principles of Protestantism and Lutherism form a fundamental article in the constitution, so little attention should be paid to what I humbly conceive the proper observance of the Sabbath, and that the inhabitants are so little aware how widely this is at variance with the rules of that faith which they profess, and the practice of their brethren in England, Scotland, Germany, and other parts where the blessed light of the reformation is allowed to shine forth with such unrivalled lustre. It is true that divine service is performed in the different churches on that day; yet the shops are allowed to remain open, carts and carriages passing along during divine service, trades people going after callings and strolling about as on any other day. In the afternoon, I could discover no difference between the capital of Sweden and that of France in this respect, excepting, perhaps that in the former the amusements and exhibitions were more calculated for the lower orders than on other days. The public houses are crowded, pleasure boats full of people swarm on the waters, and fishing parties are seen along the bank; in short, there is a complete "turn out," or general stir among the inhabitants, who are all in search of amusement. On the Admiralty Island, opposite the palace, where are the public walks, are houses of entertainment and bands of music, nay, discharges of artillery. The theatre is thrown open where I observed just as great a pressure for admittance as in Catholic countries."—p. 248.

In other towns of Sweden, Mr. Wilson was shocked to observe that on Sunday, "many shops were open; fish was selling along the river side, haymakers were at work, others engaged in the different labours of the field, and many were playing at cards even in their fishing boats. . . Play bills were posted on the corners of the streets to announce amusements for the evening, and of these, (he says) was put into my hands; stalls to were erected in the streets for the sale of various articles, and I perceived clergymen walking past these places of traffic, apparently unconcerned at this violation of the commands of their Master, to whom they had devoted their services, and of whose ordinances it was their duty to enforce a proper observance."—*ib.* pp. 327, 325.

The religious state of Protestant Denmark is as bad as Sweden, according to the report of the same pious tourist, who says—

"I could not perceive any differences between the Danes and the Swedes in regard to the proper observance of that day, (Sunday.) It is true that service is performed in places of worship; but many of the shops are open, not only after, but actually during the time of divine service. I recollect perfectly well that, returning from Church, my ears were assailed with the loud noise of a blacksmith's hammer which might be heard at a considerable distance. . . I have too, seen peasants with articles for sale, and carts driving about. Further, it is rendered a day of common diversions and amusements, where decency seems to be thrown aside. . . A theatre is also thrown open on Sunday evening. If these practices had taken place in a Catholic country, it would not have excited so much surprise as in one, where, like our own, Protestantism is the established religion."—*ib.* p. 412.

These extracts need no comment. They speak for themselves. But as the author pretends that this desecration of the Lord's Day "is at variance with the rules of that faith which they profess, and the practice of their brethren in England, Scotland, Germany and other parts, where the blessed light of the Reformation is allowed to shine, &c., we will just take a glance at "the practice of their brethren" in some of those parts.

The North of Germany is almost exclusively Protestant. Let us now hear the testimony of a Protestant traveller, who visited the north of Germany not long since. Mr. Hodgkins observes:

"Sunday is rather a day of recreation than of prayer; and the dancing houses are more crowded toward evening, than the churches are at mid-day. Church-going is not a matter of necessity in Germany, and in truth, few people go to church."—[Hodgkin's Travels in the North of Germany, Vol. II. p 417.]

The Reformation shines forth with unrivalled lustre in the Free State of Hamburg, where no Catholic is admitted to any public office, and what is the state of religion and morals there! The N. Y. Evangelist answers that question in the following extract which we take from that paper of the 26th Dec. 1840.

HAMBURG.—Mr. Maclay one of the Baptist deputation, sent on behalf of Mr. Oncknen, says of this city:—"It is well known there are several valuable literary and benevolent institutions in it. But the