

to flight, and was wounded successively by four shots, when he sank under his wounds. Upon being captured, he declared that having a medal, had he thought it possible the bullets could have touched him he would have surrendered at once. I understand he is since dead.

Upon a like principle—or want of principle—the landsturm and soldiers were invited to bring their arms to the churches to be blessed; for which fees of five or ten francs were charged. Whole piles of arms received benediction in this manner, and were then declared to be sure of hitting.”

Dr. Alexander, of Edinburgh, gives the following statement respecting the present position of parties in Switzerland:—

“Abstracted from the purely political bearings of the recent struggle, it will appear that the question at issue between the parties is, Shall the people of any canton be at liberty to observe such religious ceremonies, follow such religious instructors, and establish such religious institutions, as they see meet, without control on the part of the Federal Government? This is the general question, involved in the special details about Jesuits, nunneries, &c., which has really called the Sonderbundists and the Federalists into the field in the late campaign. Now, it is easy to see, that this question in fact involves the still more general question, Shall any man or body of men be at liberty to exercise free choice in the matter of religion, or must religious profession and worship be entirely under the control of the governing power? And this is felt in Switzerland to be the real question fundamentally at issue in this contest. The Catholic party are not in heart or in purpose the friends of religious liberty; but in asserting their right to choose and follow their own religious conviction, they are thrown, for the time, upon the assertion of the broad principle that man's conscience is not to be forced. This principle, on the other hand, the Federalists oppose. It is one which they hate with unmingled hatred. Thoroughly imbued with the ungodly maxims of French Infidelity and Communism, they regard it as a first principle of all good government, that, religion, to be safe, must be controlled. They are the advocates of Erastianism in its most unmitigated and repulsive form; and they mean to use their ascendancy for the purpose of placing all religious teachers under the most rigorous state control. Already they have shewn what are their intentions by the *arreté* recently published in the Canton de Vaud, forbidding the holding of *any assemblies for religious purposes except such as are conducted in the churches of the Government.*”

Many of the Ministers of the Free Churches have been compelled to quit their posts. In some instances, attempts have been made on their lives. Dr. Alexander says:—

“I have received a letter from a minister in the Canton of Neuchatel, from which I translate the following statement. It will show clearly the *animus* of the victorious party. ‘Only a few days ago there was a conspiracy among the soldiers on returning from the war to kill all the Christians. [This was in the Canton de Vaud.] Happily, however, thanks be to the fatherly interposition of Him by whom the hairs of our head are all numbered, a misunderstanding arose among themselves, and the scheme was abandoned. On the other side of the Lake of Neuchatel, a soldier fired on a pious minister, one of the *Démisionnaires*. Here also appeared the interposition Him who loves us. The musket burst in the hands of the soldier, who fell bathed in blood. Our brother, hearing the report, made for the spot, and, without being in the least aware of the man's bloody design, had him conveyed to his own abode, where the soldier confessed to him, whilst receiving his attentions, that he had sought to kill him; adding, that he had often fired his musket in battle, and that it must have been fated to burst this time in his hands.’”

A Branch of the Evangelical Alliance has been established in Switzerland, with the avowed intention to seek the enlargement of the doctrinal basis of the Alliance, “so as to include as many of the children of God as possible.”

Italy.

Principles favourable to religious liberty are boldly announced by some writers in the new journals. Laubruschini, editor of the *Patria*, writes in the following strain:—

“But civil and political liberty, will it not soon stretch out into religious liberty? I answer, not only it ought, but it will, and soon too; and does this frighten you? Is this a danger in your eyes? Ought you not rather ardently to desire it? Should you not ask it of God and of men? Pardon me, if I exclaim, *O men of little faith!* And in this liberty there is nothing to fear for the faithful. Who is there, in this age, I would ask, so corrupt of heart, or so darkened in mind, as to change the true religion of the heart for a slavish and formal profession, producing only exterior observances and conformity to human opinion, and full of hidden hypocrisy? Who would content himself with forms without life, contrived by men for theory only? And are there any who would not far rather prefer the living work of God in the soul,