

of the day. At nine o'clock, breakfast being finished, he reads his private correspondence. Then Cardinal Antonelli comes down from his rooms above and enters the apartment of the Pope; he is very gentle, very humble, a real treasure,—he addresses the Pope sometimes as “holy father,” sometimes “most blessed father.”—he praises the genius of the Pope and his wonderful knowledge of affairs; he is indeed his very humble servant. This political conversation, this labor of the king and the minister continues an hour or two. The *valets-de-chambre* sometimes interrupt them; but Antonelli is very kind with them.

About half-past ten or eleven, the receptions begin.\* The Pope, dressed in white, sits in a large arm-chair, with a table before him. He addresses you two or three words in the language which you speak, if it is French, Italian, or Spanish; he speaks a little English, but German (the language of Luther) he abhors, and an interpreter is necessary. During these receptions, he sometimes signs requests for indulgences which are presented to him in writing. Some of these requests are conceived in the most consecrated forms, imploring of him “indulgence at the moment of death, for themselves, their children, and other relatives to the third generation.” The “holy father” cheerfully complies with these requests; he writes at the bottom of the petition—*Piat, Pio nono*. Since the late political events some bring him money, and others offer him letters of condolence. He writes at the bottom of such letters: *Amplect vos dominus gratia, benedicat te Deus et tuam familiam*.

At two o'clock the pontifical dinner comes off. The Pope always dines alone. From three till four the Pope sleeps. Every body in Rome sleeps from three till four.—If you ask after a Cardinal at that hour, the reply is,—“His eminence sleeps.”

The Pope does neither more nor less than other people. At five o'clock he rides out, always with great solemnity, accompanied by the noble guard on horseback, by *valets* and *monsignors*, and from three bare fingers his benedictions fall in great abundance.—About seven the Pope takes supper, and then takes his turn at the billiard-table. At ten o'clock all the lights of the Vatican are extinguished.

What a life for the successor (as he claims to be) of the Apostle Peter! How little of the pure and simple religion of the New Testament appears in his daily course!—His pomp and show and royal state are only symbols of despotism. The longer the papal rule continues unchecked, the more debased the populations become. Rome itself is a home-field of heathenism, full of ignorance, irreligion and crime.—*Chris. World*.

## How things are going in Belgium.

Belgium has had a good Constitutional Government, with a wise Protestant king at the head of it, for nearly thirty-three years. Freedom of speech, freedom of the press, and freedom of religion have existed during this period in that little kingdom of four millions and a half of people who were more universally Romanists than any other nation in Europe, save those of Spain and Portugal, at the epoch of the Revolution of 1830 which put Leopold on the Throne.—And what has been the effect of all this upon the interests of Rome in that country, which for ages was one of the most priest-ridden in all the world? It has been just this: The intelligent classes have been gradually opening their eyes to the ignorance, bigotry, and domineering spirit of the hierarchy, and have begun to withdraw their necks from a yoke which they long felt to be too heavy to bear. It has contributed to this result, no doubt, that Protestantism has been gradually gaining ground the while, through the distribution of the Scriptures and the preaching of the evangelists and ministers of the Gospel.

One of the most remarkable manifestations of this disposition on the part of certain classes in Belgium to cast off the Spiritual despotism of Rome, is seen in the formation of associations or societies of men, (*Solidaire*s,) who agree to call in no priest on their death-beds to administer the sacraments of the Roman Catholic Church.—They even further oppose the calling in, on the part of their families, of priests to perform the funeral services at their burial.—In many places these societies have burying-grounds of their own, into which they will not allow a priest to set his foot for the purpose of performing a service for the dead.—This is carrying their hatred of the vile practices of the priests at the death-beds of the people to a great length; and yet something of the sort seemed necessary to disenthral the laity from the bondage of Rome, and sustain them in their efforts to be free against the power of the priesthood.

The late M. Verhagen of Brussels, one of the richest men in Belgium, who had held the highest offices in the State, and was the founder of the University of Brussels, which is entirely free from priestly influence, was a member of one of these Societies, and although 40,000 people (for he was very popular among the poor and indeed among all classes) attended his funeral, among whom were Ministers of the King, Senators, Representatives, Judges, and the most eminent of the citizens, there was no funeral service according to the Roman Catholic Church. And this was in accordance with the strict injunction of the deceased. It is easy to see how great must be the influence of such an