

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Original Poetry.

For the Church.

THE BURIAL AT SEA.

The skies were dark with dusky night,
On outstretch'd wing the vessel flew,
Upon whose deck by lantern's light,
We stood—a sad and chosen few.

Hundreds were hush'd below,—on deck
One sleeper slept more sound than they;
For there of early hopes the wreck—
An infant, shrouded, coffin'd, lay.

A fair young child, whose spirit light
Had parted on the wide, wide sea,
Taken to upper worlds its flight,
From earth and all its troubles free.

And we had met o'er that lov'd child,
To pay our simple funeral rite,
To make its bed in waters wild,
And breathe that babe our last "good night!"

We give thy body to the deep—
Sister! and friend of youthful years!
Dark is thy bed of breathless sleep!
O'er ocean's flood rain fast our tears!

Sadly below the sullen wave
Thy lov'd dust sinks to its long home;
Would that thine were a gentler grave,
Where storms ne'er rock nor billows foam!

Would that beneath the spreading weed,
Where heaves the earth with many a mound,
Where pious hands fresh garlands strew,
And wild flowers deck the hallow'd ground,

Where village maids bright chat is heard,
And rosy wreaths to bind each bed,
While, morn and ev'n, the red-breast sings,
Sweet warbling o'er the silent dead,

Would thou wert laid in gentle peace,
Thy green grave roof'd with grassy sod,
Till the blest morning of release,
When saints shall rise and reign with God!

I hear the sea-deeds loudly swell—
The depths lift up their voice and weep—
Old Ocean tells his hollow knell—
Dull ear of death!—how sound thy sleep!

Sister!—farewell!—away, away,
Bounds o'er the brine our fleet-wing'd steed,
Thou' time may bring a happier day,
Long with this wound shall memory bleed!

J. H.

THE EXILES OF ZILLERTHAL.*

Besides all the other sects, parties, sections of parties, and subdivision of sects, with which our church and nation are troubled at present, there are two classes of we doubt not, well meaning persons, who add much to the confusion—the one by crying down sound and genuine Anglicanism as Popery—the other by misrepresenting the true and legitimate principles of the Reformation as Ultra-Protestantism; both professing to be alarmed at the progress of *ultraism*, though in opposite directions. It would be very easy to show that all such alarm is unfounded—that the present is not the age of ultraism on any subject, but of compromise upon all—that the grand distinctive marks in politics have melted away already, and that these parties themselves, the one by suppressing the difference between us and Romanists, and the other by breaking down the wall that separates from Dissent, give cause for apprehension that the landmarks of religion may also be sacrificed to the compromising spirit of the times. The plain matter of fact is, that there is good reason for vigilance and preparation both against Popery and Antichurchism, and that the principles of the Church of England, as asserted by Jewel and Hooker, Laud and Bramhall, can alone qualify for effectual resistance to either. The projects of Dissent have been for some years before the public unmasked. The intrigues, efforts, and open operations of Popery show that it is still the same subtle, faithless, persecuting, and relentless enemy with which our fathers had to contend. It is needless now to make any allusion to the atrocities of the 16th century, or to the narrative of Huguenot suffering in the 17th, or to the sad story of the Salzburg exiles in the 18th.—The accounts before us, of the expulsion of the Zillertal Protestants from Austria, present to us the Popery of the 19th century, and afford a very clear idea of the nature of the system, and of the effect which it produces upon crowned heads, and statesmen subject to its influence. The accounts themselves come from unquestionable authority. Dr. Rheinwald visited the Zillertalers in their native land, and formed his notions of their doctrine, their habits, and their conduct, from actual observation. Besides the printed tracts, the kindness of a friend, intimately acquainted with all the facts of the case, has furnished us with manuscript documents equally curious, as we think, and important.—But indeed enemies themselves do not deny the fact that more than four hundred harmless inhabitants of the Tyrol have been forcibly expelled from their homes and their possessions—simply because they refused to remain in the Communion of Rome; and to the consideration of this one fact we request the reader's attention.

In going from Salzburg to Innsbruck, after advancing more than two-thirds of the way, not far from Rattenberg and Schwanz, the traveller sees spread out before him, between two majestic masses of rock, a wide and lovely valley. It is watered by a clear and abundant stream, which, issuing from the southern Alps, falls into the Inn a little below Strass, and gives the valley its name. Very nearly in the middle is situated the town of Zell, the seat of a Landgericht and the residence of a Dean. The vale presents alternately rich meadow and heavy arable land, and is dotted over at small intervals with villages of handsome white cottages, farm-houses, manors, chapels, and churches with lofty towers and spires—everything to make it dear to its children,—an earthly paradise, that might have been the abode of bliss and peace, if the demon of religious falsehood had not found his way into it, and taught persecution. The population, amounting from 15,000 to 16,000 souls, and distributed into fourteen pastoral stations or districts, get their living chiefly by agriculture and the breeding of cattle. The poorer class go in summer into Styria and Carinthia, where they are employed in felling trees, and some labour in the works and manufactories of the Lower Innthal; but this periodical migration, though convenient, is not necessary, as they could all find a living without quitting their own valley. Extreme poverty is nowhere to be seen, and a common beggar is a rarity. In comparison with other valleys land is dear: "a farm of three cows," barely yielding corn enough for the con-

sumption of the proprietor, fetches 3000 florins;—whereas, in the Upper and Lower Pitzgau, a farm of ten or twelve cows, with a proportionate complement of arable land, might be had for the same money. The people themselves are strong, healthy, and well made, though not remarkable for beauty. Good-nature and honest simplicity are expressed both in their countenances and in the hearty salutation with which they greet the traveller; and a more intimate acquaintance confirms the correctness of the first impression. Their religion was, until a few years ago, without any exception, Roman Catholic, and the ecclesiastical jurisdiction divided between the Bishops of Brixen and Salzburg—the Ziller forming the boundary of the two dioceses.

In this valley, and amongst this population, it was that Protestantism, without any act of external aggression, and without any outbreak of individual zeal or intolerance, suddenly appeared, as the prophet says of rigourousness, to spring out of the ground, and, almost before it was noticed, had attained a vigorous maturity. Not a single Protestant place of worship or Protestant community was to be found in the whole region round about. A century before, the archbishop of Salzburg, Count Firmian, by the help of dragoons and gendarmes, had robbed the Protestants of their money, their landed property, their wives and children, and driven them half naked over the frontiers; and it seemed as if Protestantism in every form had been banished for ever from the neighbourhood. But the Roman priest hid his soldiers, in their haste to expel the heretics, had left them no time to take the cause of their heresy, their religious books, with them. Copies of Luther's translation of the Scriptures, and sundry Protestant devotional tracts, especially Schaitberger's Letter to his Countrymen, remained behind, and in due time presented to the eyes of the astonished Romanists some hundred worthy successors of the Salzburg exiles. Some of the old folio Bibles had bound up with them the Augsburg confession of faith. A great outcry is often made about the Bible, the Bible alone, without note or comment; but the history of Zillertal conversion furnishes an additional proof of the wisdom of our church in giving along with the Bible the Prayer-book, to serve as a guide to the most important truths. Had they found only the Bible, the Zillertalians would most probably have been split into a number of insignificant little parties, and exposed to speedy destruction. The possession of a distinct compendium of the Protestant doctrine gave them a uniform system, enabled them to be of one mind, and to give one clear answer to their enemies. When once the good leaven had begun to work, various circumstances accelerated and extended its influence. The Tyrolese are accustomed to travel—many visit Bavaria. There and elsewhere some formed acquaintance with Protestants—visited their churches and devotional meetings—read their books—conversed with them upon religious subjects—and then returned into their native valley with their Protestant impressions confirmed, and bringing back fresh supplies of Bibles and religious books, such as Arndt's True Christianity, Spangenberg's Sermons, Hiller's Treasury, &c. &c. On their return they conversed with their countrymen—their ideas of religion gradually developed and assumed a definite form—and a considerable number, scarcely conscious of the process by which the change was effected, found that their faith was no longer that of the modern church of Rome. Many felt scruples about assisting at the celebration of mass, taking part in the religious processions, or paying homage to the images of saints; others abstained from frequent public worship; and at length some heads of families determined to take the legal steps for a public profession of Protestantism—the first of which was to send in their names as persons desirous to receive 'the six weeks' instruction.'

According to Austrian law, every person baptized within the pale of the Roman Church, who desires to join a Protestant communion, must first submit to be instructed in the Popish doctrines, during six weeks, from two or three hours every day, by a priest, that his change of religion may not be the result of ignorance. If the catechumen still persist in his intention, the priest gives a certificate of his attendance on this 'instruction,' with which he goes to the civil magistrate, who gives the so-called 'Meldezettel,' that is, a written permission to frequent Protestant worship. Without the Priest's certificate the magistrate cannot grant the permission, and without this written permission no one bred a Roman Catholic dare be present at Protestant worship, or be received into a Protestant community. During the six weeks of instruction the law regards the catechumen as Roman Catholic, and in case of sickness it is the priest's office to administer the sacraments. Such is the Austrian idea of liberty of conscience, concerning which Romanists still make such a noise in this country. They would prove their sincerity much better by endeavouring to procure for Protestants such toleration in Rome, Spain, and Austria, as they themselves enjoy here.

The members of the Reformed Churches in Austria are still in a state of miserable oppression. The Roman emperors of the house of Austria observed the articles of the Westphalian peace with a truly Roman veracity. These articles promised liberty of conscience, free toleration, public worship for Protestants; and yet in 1709 Charles VI. issued a law for banishment and confiscation of property; and up to 1781, in some parts of Austria, Protestant worship was forbidden, and a Protestant clergy unknown. The edicts of Joseph II. permitted public worship, a Protestant clergy, churches, schools, consistories, and liberty of embracing any of the tolerated confessions,—that is, those of the Lutheran, the Calvinistic, and the Greek churches. This was no doubt a change greatly for the better, but the Protestants still have to bear with patience much that would, in this country, have produced open rebellion. It is unlawful to build Protestant churches with towers, bells, or an entrance from the street; in fact, with any appearance of a church. Protestants are obliged to pay the Roman priests not only the tithes, but the dues for baptism, marriage, and burial; and it is the Roman priest who gives the official register of births, deaths, and marriages. The Roman clergy have the right of intruding into the chamber of the sick Protestant, but Protestants are not allowed to converse with their Popish fellow-subjects upon religious topics. Unless there be 100 Protestant families, or 500 souls, the erection of a congregation is unlawful.

* Schaitberger was one of the Salzburg Lutherans, driven away by Count Firmian's persecution. Though only a singer, he addressed a letter of consolation to his brethren, the power of which is still felt in his native country.
† Recheberger I, §§ 294, 295, &c.

Such is the Austrian law, and such the Popish idea of toleration now. But, miserable as it is, even this rigidly measure of religious liberty was most unjustly withheld from the Zillertalians. The known, and written, and public law of Austria was basely violated, not by a tumultuous mob or a fanatic priesthood only, but by the hereditary and official guardians of the law.

In obedience to the law, nine men of irreproachable character, inhabitants of the villages of Ramsberg, Hollenzen, Maierhof, &c., applied in the summer of 1829 for the six weeks' instruction. Some of the priests, especially Gotsamer, then Dean of Zell, since dead, endeavoured at first, by fair and gentle means, to dissuade them from their purpose; others dealt more harshly; but, when it was evident that these persons had fully determined to renounce Popery, and the number of applicants for the six weeks' instruction continually increased, the clergy came to one common resolution to refuse it, until they should receive directions from their superiors at Innsbruck. The matter was accordingly communicated by the government to the two ordinaries, who approved the measure adopted by the clergy, and entered a formal protest against the erection of any Protestant worship in the district. The consequence was, that, a year after the application, the official of the local government gave, contrary to the law, a direct refusal to those who, according to the law, had sent in their names as candidates for the six weeks' instruction. He said, 'That he had the Emperor's command to prevent the reception of any one for instruction until further orders arrived; and that until then he could not even receive a petition, as it was necessary that the Emperor should first consult with the bishops, and receive their opinion.' Whether he spoke truth, and really had at the time the Emperor's command, may well be doubted; but certain it is, that, by whomsoever authorized, this refusal was a direct violation of the still-existing law.—There was no permission necessary. Neither the clergy, nor the local government, nor the Emperor himself had any veto in the matter. The law prescribed the six weeks' instruction; and so long as this remains in force—and to this day it has never been repealed—no man could, with a shadow of justice, refuse or prevent it. The Edict of Joseph makes the instruction dependent solely on the will of him who wishes to abjure Popery. These nine inhabitants of Zillertal had made known their will in the mode by law prescribed; it was therefore a base and unworthy shuffle, a mere trick of might against right, to pretend that any new permission was necessary.

The shame and disgrace of this distasteful oppression cannot, however, rest solely upon the shoulders of the provincial magistrates. The whole affair was referred to the highest authorities in Vienna, and came before the Emperor himself; and yet, during the seven years that these poor people remained in Austria, they never got justice; never were allowed the benefit of the express letter of the law; but saw the clergy and nobles, and even the sovereign himself, combined in an anomalous rebellion against the laws of the land, for the purpose of oppressing them.

This gross injustice, however, neither shook the resolution of the applicants—nor prevented an imitation of their example; for in 1832 the number of those who declared their determination to forsake Popery had increased from 9 to 240 persons—chiefly shepherds, artisans, labourers,—some few farmers and freeholders. At this time the late Emperor Francis arrived in the Tyrol, and had an opportunity of hearing the wrongs of the Zillertalians from their own lips. They sent a deputation, consisting of three eminently respectable heads of families, to present a petition to his imperial majesty at Innsbruck. Their request was apparently too moderate to be denied. All they asked was to be associated as a filial-congregation to some already-existing Protestant community, and to be visited two or three times a year by a Protestant pastor. The deputies were admitted to an audience, and were received by the Emperor with his usual courtesy and condescension. After reading the petition the following conversation occurred:—

'Emperor. Who is it, then, that disturbs you in your religion? Deputies. The clergy.—E. What, then, is your belief? D. We believe the word of Holy Scripture, according to the principles of the Augsburg Confession.—E. But surely you believe in Christ as well as I? In Italy there are people who do not even believe in Christ; that grieves me much. D. Yes, we believe in Christ as our Lord and Saviour, and only Redeemer; but the people in Zillertal will not allow us to say so.—E. The Catholics have no right to trouble you, or use ill language to you, any more than you have to do so to them. Formerly the Lutherans were not suffered over there in Salzburg; but things are altogether different now. I use religious compulsion towards none. But how did you come to your present opinions? D. We have Bibles amongst us, which are more than 200 years old. My grandfather, who lived to the age of ninety-eight, and died only three years ago, was accustomed to read the Bible from his childhood; my father likewise, and I too; and thus it has been with many. The doctrine was instilled by their parents.—E. Probably some remnant of the Salzburgers was left behind. Were you Salzburgers? D. Yes; we formed a part of the Salzburg territory until sixteen years ago.—E. You are determined, then, not to remain in the Catholic Church? D. Our conscience does not permit us without practising dissimulation.—E. That I do not wish. I will see what can be done for you.'

When the deputies, at parting, expressed their hope that he would not forget them, nor believe any slanderous reports concerning them, his Majesty made answer, 'I will not forget, neither will I believe any thing bad of you.'

This conversation shows the view which the Emperor Francis took of the law of the case. He evidently thought that they had a perfect right to profess Protestantism, if they pleased, and was disposed to administer the law with equity. Pity that he was as weak as he was amiable, and that the keepers of his conscience were men who could prove that to keep no faith with heretics is the bounden duty of every true son of the church.

The anti-Protestants of the valley, meantime, were not idle. They sent counter-deputations, and presented counter-petitions, praying that no religious divisions might be permitted. In the Tyrol diet also, which was held soon after, the matter was discussed. Some few, especially Dr. Maurer, burgo-master of the capital, spoke for toleration. But the clergy and the nobles carried a petition to the government, in which it was asserted that the toleration-edicts had not been published in those districts, and therefore could not be applied, *ex post facto*;—a pretence which could deceive no one at all acquainted with the facts of the case.

When the Emperor Joseph published his edicts he sent them to the two sovereign-princes, the Prince-Archbishop of Salzburg and the Bishop of Brixen. It is true they quietly deposited them in the archives, but that does not at all alter the state of the case. The fact that the emperor sent them to these two prelates for publication and execution is quite sufficient to show that his imperial will was that they should serve as law in their respective dioceses; and more is not needful to prove that the Zillertalians were entitled to the full enjoyment of all the liberty which they conferred. Indeed, it is a fact, that the anti-Protestant petitions from the Tyrol diet of 1834, and, again, of 1835, when presented to the different departments of the Austrian government for an opinion, were unfavourably received by all, not excepting even the Council of State. There was, however, an influence paramount to that of law and justice, which triumphed over both, and inflicted upon the Zillertalians the grossest oppression. The refusal to grant them the six weeks' instruction, and the withholding of an answer to their complaints, plunged them into the greatest difficulty, and exposed them to all sorts of petty vexations, as well as violation of their conscience. Not being allowed to separate, they were compelled to send their children to the parish churches to be baptized, and thus to lay upon their necks the yoke of Rome. It is nothing to the purpose to say that the Roman baptism is valid, and that this, therefore, is no great hardship. Let our Romanists and Dissenters say whether a law compelling them to send their children to the parish church to be baptized would, or would not, be a violation of the liberty of conscience. We confess our perfect persuasion that the Archbishop and Bishop are in error, and rob their children of inestimable privileges and benefits, by withholding them from baptism; but we should deprecate heartily all attempt at compulsory baptism, and regard it as unchristian tyranny. The consequences were, however, in the case of the Zillertalians, worse than the act itself. Once baptized in the Roman church, they were considered to be Roman Catholics, and therefore, as soon as they were old enough, compelled to attend Roman Catholic schools, and to receive the religious instruction there communicated; and in some cases, as the sacrament of the Lord's Supper is there given to children of eight and nine years old, to receive the wafer, and thus join in an act which the parents considered contrary to Christ's institution—in that worship of the wafer which the book of Common Prayer pronounces to be 'idolatry, to be abhorred of all faithful Christians.' The attendance at the schools also was rendered as unpleasant as possible. Not only were the controversial points treated with great care and earnestness—(this was, in fact, nothing more than the duty of the Roman priests and schoolmasters)—but the heretics themselves were anathematized, and their persons so accurately described, that the school-children could not help recognising a father, a brother, a friend, or a neighbour. The children of the Papists enjoyed the sport, and laughed at the confusion and grief of their Protestant playfellows—and after schools ensued quarrels and fights—so that at last many of the latter refused to go to school, and then the parents were charged with disobedience to the constituted authorities. In one school the zealous master went so far as to divide the children into two classes,—Christian children and Devil's children; the latter, of course, containing none but the children of those inclined to Protestantism.

Another annoyance, which perhaps some may be more easily disposed to view in its due light, was the refusal to allow these people to marry. Not having been allowed to make a public profession of Protestantism, they were not permitted to celebrate marriage according to the Protestant rites; and, being considered as heretics, they were denied the nuptial benediction by the priests of Rome. How men professing to be Christian statesmen could prefer the risk of introducing immorality rather than grant the liberty which the laws of Austria guaranteed; but, above all, how any persons calling themselves ministers of Christ could wish to punish Christians with one of the worst fates of savage life, is truly inconceivable. It is another sad evidence of the tendency of Popery to harden the heart against the dictates of morality as well as of humanity; and it is most ungenerous in the writers of Popish theological journals to charge the Zillertalians with a disregard of the sanctity of marriage, when their own diabolical bigotry alone prevented them from entering into that holy state of wedlock; and highly creditable it is to the morality of Protestantism to be able to state that—during the eight years of their oppression—not more than two or three cases occurred of persons living together without the priestly benediction. Had many yielded to the temptation, to whom must the sin and misery have been justly ascribed?

The priests, however, were not content even with these means of forcing the stray sheep back. Both in the pulpit and in the confessional they warned their flocks against holding any intercourse with the heretics, and forbade the poor to accept of them an alms or a night's lodging. Nay, they would not allow the dead even the semblance of a Christian burial. According to Austrian law, where Protestants have no burial-ground of their own, they are allowed a resting-place in that belonging to Roman Catholics, may have the nearest Protestant minister to accompany the funeral procession, have the bells tolled, and erect a tombstone—but to the Zillertalians this was refused. When one of their community died, if he had land of his own, there he was buried; if he had not, a place was looked out for him in a neighbouring wood. In neither case were the mourners allowed to offer up a prayer or to sing a hymn at the grave; and in both, the policeman and his dog were the only officials in attendance. The poor people were particularly grieved and indignant at the presence of the dog, which seemed to refer to the *sepultura canina*; and the most ignorant and the dullest could perceive that a religion which adds insult to injustice is not the religion of the New Testament. The inability to pay respect to the dead was, however, forgotten in the keen sense of want of all means of edification for the living. They had no schools for their children, no temple for themselves. All religious meetings were strictly prohibited. Their Bibles and their books were their only resource, and even of these the priests endeavoured to deprive them. They conscientiously endeavoured to instruct their children and their households as well as they could—but to such of them as were the only labourers or artisans this was difficult. Three of the most learned, Heim, Fleidl, and Gruber, tried to compensate for this deficiency by diligently visiting the scattered Protestants, and communicating what they could in conversation. The want of the Eucharist was deeply felt by all, and could not be supplied; for to the honour of

these poor people be it remembered, that, though for eight years deprived of public worship and the sacraments, not one amongst them ever manifested the slightest wish to usurp the office of the priesthood, either by public teaching or otherwise. They waited in humble patience until it should please God to give them a lawful ministry, and looked immediately to himself for a supply of that grace, the external channels of which were denied them. Some did at first visit Roman churches rather than be altogether excluded from public worship;—but the furious and damnable and personal address from the pulpit soon compelled them to stay away—and the same cause prevented the conferences which the priests held with them from being of any use. After a conference at Hüppach, which had lasted for several hours, and in which the people ably defended their faith from the word of God, the priest concluded with these words:—"I only wish that the Lord Jesus Christ himself might come into the room, that I might say to him—These are the people—make an end of them by casting them into hell-fire."

[To be concluded in our next.]

THE TWENTY-NINTH OF MAY, OR THE RESTORATION OF CHARLES II. IN 1660.*

Never did a prince ascend a throne with a more earnest desire of conciliating all parties than Charles the First, and never, perhaps, did one so signally fail of attaining his object. He came into collision with a Parliament, the majority of which being composed of men who were irritated by the favor his father had shown to episcopacy, were not averse to oppose every measure that was likely to operate to the advantage of the Church. It is undeniable that Charles was imbued with ideas of the extent of his prerogative quite inconsistent with the existence of civil liberty, but it is a fact equally incontrovertible, that the pride and inflexibility which, in after years, were productive of so much misery to his subjects, were awakened by the opposition of the Puritans, a class of men rendered, by erring zeal and blind fanaticism, totally incapable of appreciating the kindness and generosity with which their monarch first treated them. It must be confessed that their resistance for a short period, as long as it continued to be constitutional, was beneficial to the nation. Many useful measures were passed, among which may be reckoned the famous Petition of Right. But the rebellious spirit that was deeply seated in the House of Commons could not stop so long as an opportunity presented itself for exhibiting their hostility to monarchy and the Church. Unfortunately the poison was not confined to this branch of the Legislature alone, but affected even the House of Lords. Charles had, by an impolitic act, the imprisonment of the Earl of Arundel, incurred the displeasure of his Peers, who remonstrated against the proceeding, and refused to transact any business till the earl was liberated. Other circumstances concurred to increase his unpopularity, and at length the King beheld himself arrayed in direct hostility to both the Commons and the Lords. It would be tedious to notice particularly the numerous encroachments made by parliament on the royal prerogative, and the bitter recriminations of the King. The flame of republicanism, which had for a long time been acquiring strength, at length burst forth in its native violence. The impeachment and subsequent execution of the magnanimous Earl of Strafford, under circumstances peculiarly aggravated, opened the eyes of the nation, and completely precluded the possibility of a reconciliation. Charles shortly after this transaction was compelled to take the field, and the breach between the two parties was widened by the commission, on the part of the rebels of another notorious deed, superior in atrocity to the former. This was the cruel and barbarous murder of Archbishop Laud. This excellent prelate—whose worth, unfortunately, was insufficient to protect him from the popular fury—was indicted and, in a very illegal manner, condemned for high treason,† when his enemies (as a writer of those times quaintly expresses himself) might with equal propriety have called it adultery. The character of this great man has been traduced most disgracefully by his adversaries; he has been represented by them as an intolerant bigot, one who wished to establish his own church on the ruins of all others, and whose delight it was to persecute all who differed from him in their religious opinions. But to these calumnies no weight will be attached, when we consider the sway that prejudice exercised over the minds of the persons from whom they emanated. Laud was an Arminian, not a devotee from an abhorrence of the manner in which Calvinism was abused; he was zealous—perhaps too much so; but a sufficient apology for this fault may be found in the times in which he lived. His death was, like his life, worthy of a Christian. Before he surrendered himself to the executioner he prayed earnestly that his Maker would protect his King and pardon his enemies. From this period we may date those acts of bloodshed and horror that desolated the British Isles. Episcopal Clergymen and their families were mercilessly expelled from their homes, and their property sequestered. The misery consequent on this inhumanity is inconceivable; famine, poverty and distress reigned through the land; while the Puritans, with demagogical indifference to the sufferings of their fellow-men, commenced a relentless persecution against them, with a fixed determination of exterminating all who opposed them. The hallowed church that had, in happier times, sent up the hymn and devout prayer to the throne of grace, now resounded with the bacchanalian shouts of a lawless soldiery, or re-echoed the seditious harangues of the fierce fanatic. Nor were the living the only objects of Republican malevolence; even the dead were torn from their graves to satisfy either a thirst for gain or a love of revenge; Lambeth palace was occupied by a band of plunderers, and the body of Archbishop Parker was taken from its coffin and buried in a dunghill.—But not even did all these discouragements quench the loyalty of Charles's devoted adherents; lands, happiness, reputation and life were willingly sacrificed in his cause. But this spirit of enthusiasm was forced to encounter a zeal quite as intense. On one side might be seen the undaunted cavalier facing his enemies with the resolution to conquer or die; while on the other might be beheld the infatuated Roundhead contending with all his might in what he conceived to be the cause of the Almighty. Such was the distracted state of unhappy England; nor did the Northern division of the kingdom present to the true lover of his country, in the contests between the Covenanters and Royalists, a spectacle less melancholy and repulsive. The polished Langhams thus lament the desolate condition of Scotland in the time of the Revolution, and in the reign of Charles the Second.

* From the *Colony Star*.
† It was maintained by the parliamentary advocate, that though none of his crimes, considered separately, were high treason, yet when taken in the aggregate they were equivalent to many grand treasons. To which the Archbishop's advocate replied, "I crave your mercy, good Sir; I never understood before this time, that two hundred couple of black rabbits would make a black horse."

* From the *London Quarterly Review*.