

THE INQUISITION.—A writer in a late number of the *Dublin Warder*, alluding to the Edict of Ancona, (published in our last) throws additional light upon this most extraordinary and infamous movement. He says:—

“The decree issued against the Jews by the ‘Holy Inquisition,’ and which appeared in the newspapers this week, though it may appear incredible in a Christian country, is, I regret to say, too true. I resided in Rome for twelve months, and had many opportunities of witnessing the cruel persecutions of the Jews; for such is the barbarous despotism of the Papal government, that they usually employ the most degraded of the monks to carry on their work of infamy against those unoffending people; and often was I curious to enquire into the private characters of God’s chosen people, and no one could furnish me with any criminal acts by them whatever. The police, who should be good authorities on questions of morality, assured me that the Jews are the best behaved people in Rome. I frequently conversed with the Jews at Rome and Ancona, and really they have mentioned acts of oppression on the part of the ‘Holy Inquisition,’ which would even put to shame the worst slaveholder of the United States. Popery is an angel in Ireland compared to what she is in Rome; here she is on her good behaviour, like a sucking dove, all mildness; but only see her ‘at home,’ how rampant and intolerant she is.”

A great sensation has been created amongst the Hebrews in the city of London, by the promulgation of the edict of the Pope by the Inquisition of Ancona, which they consider tantamount to the banishment of their countrymen from the Papal states. Such a measure was totally unexpected by them in the present age in Europe, and the general exclamation, is that did the power exist, co-equal with the will, the same anathema would be issued against Protestants. The Jews continue to be the only merchants in the Papal states, so that it will, to a considerable extent, derange the channels of intercourse with Italy.”

THE THEATRE.—‘Where is the harm in going to the Theatre?’ is a question that is often asked by the individual who, in consequence of not yet having learned spiritual realities, and not feeling properly his accountability to his God, is led to think that because he imagines it affords a present gratification to him, it must be, at least, a very innocent amusement. But viewed by the Christian, it presents a very different aspect.—We extract the following remarks on this subject from an old writer—with the hope of inducing many to discountenance a practice which is wholly incompatible with a life of piety:—

“What is the general nature of stage entertainments in our day? Are they not exhibitions of *love intrigues*? And who can calculate the number of those whose virtue has been, and is destroyed by them? The *unsuspecting youth*, whose mind, hitherto, had been comparatively pure, in an hour of gaiety and thoughtlessness, and the passions of his carnal mind inflamed by the amorous looks, the indelicate gestures, and the filthy dialogues of the performers; so that in a little time every principle of virtue which had existed within him, is destroyed, and he is ready for the commission of every species of crime to which Satan may tempt him. But the evil is not confined to the destruction of youth. How many, who were joined in the holy estate of matrimony, by their attendance on such places, have forgot their marriage vows, and by not making a covenant with their eyes, have proved unfaithful, and have formed those unlawful connexions which have been followed with the ruin of all domestic comfort; such places being well adapted for *intrigue* and consequent *criminality*. The evil, however, extends to a yet greater length.—In numberless instances every principle of common honesty has been destroyed by an immoderate desire for such amusement. The apprentice has learned to rob his master—the shopman, his employer—and the children their parents—to procure admittance. They have this natural tendency—and this can be readily proved. Every lawful means, therefore, should be used to procure the abolition of such entertainments.”

TREMENDOUS TORNADO.

Extract of a letter just received from the Rev. Thomas Campbell, Wesleyan Minister, dated

LEEDS, 2d Oct., 1843.

“On the evening of the 11th ultimo, this part of the country was visited with a most tremendous tornado and great rain. For about half a mile through the Townships of Inverness and Ireland, and I know not how far beyond, dwelling houses, barns, stables, trees, &c., were swept before it—and the roads have been completely blocked up. But what is still more trying to us, our beautiful Chapel in the lower part of the Township of Ireland is level with the ground. I am happy to be able to add, that no lives have been lost.”

We have to apologise for the unavoidable delay in the publication of the present number.

To CORRESPONDENTS.—The sixth letter of “An Humble Believer,” &c. is unavoidably postponed till our next.

THE FAMILY CIRCLE.

THE WORD IN SEASON.

(EXTRACT FROM A LETTER TO A MINISTER.)

—, July 25, 1838.

“Do you remember that when you were in H—, several years ago, you held my little girl upon your knee, and said you hoped she would not have a *prayerless mother*? You did not know how deep your words sunk in my heart—how fearfully they sounded. It was like the sudden plunging of a dagger. It was that horrid thing: I was a *prayerless mother*! Satisfied with the happiness I enjoyed, I forgot the source. I had forgotten *prayer*—forgotten God! You can conceive, then, the startling effect of your words—the host of recollections they awakened. Till memory cease, I shall never forget their force. I thought, ‘Must my child have a *prayerless mother*, when for me so many prayers had urged their way to heaven?’ I thought of times when I had knelt by the side of a fair fond being who had clasped my tiny hands, and taught me to pray—to love God. And should my child have no such guide? Should no prayer ascend for her? Oh, it was an awful thought! I saw the image of that sainted sister, who had been the guardian of my childhood, mournfully reproaching me. Tears were in her gentle eyes: she wept for my child and me. I tried to pray. The effort was in vain. I could only clasp my babe, with unutterable yearnings, that it might be better than its mother.

“There was a constant struggle in my breast. Should I, could I, give up the world? I thought much on the subject of religion, but I could not bring my mind to love God—to desire Christ above all things. Why? I did not pray!—That sufficiently accounts for my indecision. At length I was cast on a bed of sickness. I thought it was the bed of death. There God manifested himself as my friend. He promised to take care of my children. I feared not to leave them with him. A tide of love and peace rushed in upon my heart.

“My joy has remained: my love to God does not waver; and my children will no more, I trust, have a *PRAYERLESS MOTHER*.”

ON EDUCATION.

In a work of education, the first thing to be done is to form habits of submission and obedience. A family does not materially differ from a ship in this respect. If the commanding officer of a ship says, Do, and it is not done, he may as well quit the quarter deck, and leave the vessel to the winds and waves. In the same manner, if it lies with the child to obey or disobey, as he pleases, the business of education must go to wreck; for it cannot stand still. Locke mentions the case of a lady of some rank, who whipped her daughter, just returned from her nurse, eight times, in order to make her do one bidding; and he says she did right. Of that there can be no doubt. The command being given, and not obeyed, there was no other course.

But it remains to be considered, whether that lady would not have acted more wisely, if she had let alone the command till she and her daughter were better acquainted. Whipping, if properly administered, will always procure obedience; but it is not that cordial habit of obedience which is of the most value to a parent. In order to generate such a feeling and such a habit, there is another way which answers much better.

Before you think of bidding a child do any thing, make it *submit*, whenever it is expedient and reasonable that it should. It may cost you much trouble to make a child walk out of the room or of the house, but you can very easily lift him out. It is not easy sometimes to make him put off his clothes and go to bed; but you can always take them off, and put him to bed.—You cannot make him eat his porridge, if he is not disposed; but you may tell him he has had enough—that he shall have no more. All you have to attend to here is, never to express your purpose till you are determined to see it executed; never to say it shall be done till you are just about to do it. In this way habits of submission are formed, and the child never discovers nor suspects that your will can be resisted.

Dress.—There is not an hour in the day in which a man so much likes to see his wife dressed with neatness, as when she leaves her bedroom and sits down to breakfast. At any other moment *vanity* stimulates her efforts at the toilet, for she expects to be seen—but at this retired and early hour, it is for the very sake of cleanliness, for the very sake of pleasing her husband. A woman should never appear untidily or badly dressed in the presence of her husband. While he was her lover, what a sad piece of business if he caught her dressed to disadvantage! “Oh dear! there he is, and my hair all in papers; and this frightful, unbecoming cap! I had no idea he would have been here so early—let me off to my toilet!” But now he is your husband—“Dear me, what consequence is it?—my object is gained. My efforts to win him, my little manoeuvres to captivate have been successful; and it is very hard if a woman is to pass her life in endeavoring to please her husband!” I remember greatly admiring a lady who lived among the mountains, and scarcely saw any one but her husband. She was rather a plain woman, yet when she sat to breakfast each morning, and all the day long, her extreme neatness and attention to the niceness of her appearance, made her quiet an agreeable object. Her husband loved her, and would look at her with more pleasure than at a pretty woman dressed in a slovenly, untidy manner. For believe me, those things (though your husband appears not to notice them, nor perhaps is he conscious of the cause,) strongly possess the power of pleasing or displeasing.—Mrs. Ellis.

“LET ME PRAY FIRST.”

A VERY intelligent little girl was passing quietly through the streets of a certain city, a short time since, when she came to a spot where several idle boys were amusing themselves in the very dangerous practice of throwing stones. Not observing the boys, one of them, by accident, threw a stone towards her, which struck her a cruel blow in the eye.

She was carried home in great agony. The surgeon was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father’s arms, and he asked her if she was ready:

“No, father, not yet,” she replied.

“What do you wish us to wait for, my child?”

“I want to kneel in your lap, and pray to Jesus first,” she answered. And then kneeling, she prayed a few minutes, and afterwards submitted to the operation with a patience worthy of a woman.

How beautiful this little girl appears, under those trying circumstances! Surely Jesus heard the prayer she made in that hour; and he will love every child that calls upon his name. Let every boy and girl learn to pray; and let the idle boys be careful how they throw stones.—S. S. Mrs.

Though Fortune frowns, and the dealings of Providence seem mysterious, Hope whispers there is a brighter day, and prosperity will succeed adversity.