

perfect the filter. They must be so placed that all the water shall pass through them. The filter in all cisterns is made in the same way.

Another arrangement is to make two cisterns of equal depth, one much larger than the other, and connect them at the bottom with a lead pipe. Lay up a brick arch around the orifice of the passage in the large cistern, about two feet high and make the filter in this. Let the water from the roof into this cistern. The main body of the water being in the large cistern, it will fill slowly, and the water will have time to settle all it will, before going through the filter. There is probably no better plan for good water than this. The only objection to this plan is, that if the filter needs repairing or replenishing, the water must all be taken out to do it.

Still another plan, is to make a large and small cistern, the large one half the depth of the small one. Make the filter in the large one as in the last named plan. In this the water filters quicker without time to settle, but the filter can be repaired without the loss of the water in the small one.

Some divide the filtering cistern with a brick wall, and place a filter in this and another at the aperture as above, making two filters. This doubtless will give excellent water. Whatever plan is adopted, care should be taken to do it well. Let all the work be done well, and of good material, and there can be no doubt of receiving good water.—*Goward's Real Estate Reg.*

From the Correspondent of the New York Observer.

MATERIALISM OF ROMISH WORSHIP.

MONTAUBAN. (Tarn and Garonne,) Jan. 9th, 1857.

Many proofs of this Materialism—Recent Decree of the Romish Pontiff upon the Feast of the Sacred Heart of Jesus—Origin and Progress of this superstitious practice—Conclusion.

Our glorious Reformers reproach the Church of Rome with substituting in their worship sensible objects for spiritual objects. Popery scarcely knows this *worship in spirit and truth* enjoined by Jesus Christ; it has relapsed into the grossest forms of polytheism, teaching the people to kneel before images of wood and stone, introducing into churches the pictures of saint's relics, pilgrimages,—in a word, speaking only to the imagination—to man's inferior nature—instead of addressing his conscience. This tendency which Rome inherits from the barbarous ages, far from yielding to the influence of light and civilization, increases in strength, and never, perhaps, in the dark periods of the eleventh and twelfth centuries, was the Popish worship more grossly material. You would say that the Jesuits, struck with blindness by the vengeance of heaven, had resolved to reduce the people to the condition of fetishism!

Here is a decree addressed *urbi et orbi*, (to the city of Rome, and to the world), which declares that the Feast of the *Sacred Heart of Jesus is obligatory on the Universal Church*. Thus a low superstition, which consists in separating the *heart* of Jesus from the rest of his divine and human person,—which represents his *heart* under its physical form, and addresses prayers to it as if the heart of Jesus had a separate life and feelings. This superstition is sanctioned by the Pope! and those Roman Catholics who do not pray to it will be regarded as heretics! What would Bossuet or Fenelon have thought if they had witnessed such monstrous worship?

The origin of this worship is as follows. A nun named Maria Alacoque, who lived in France in the

middle of the seventeenth century, and whose name had become a by-word of ridicule, had one morning a wonderful vision. The Lord Jesus appeared to her and directed that his *sacred heart*, so remarkable for the love it had displayed, should be honoured and adored distinctly by Christians, under the form of a fleshy heart pierced by an arrow or by a sword. The poor woman related this pretended revelation to a Jesuit, Father de la Colombiere. He ought to have regarded it as an empty vision, and exhorted Maria Alacoque to be on her guard against a deluded imagination. But no: the Jesuit, who sought means for destroying the authority of the Jansenists over the minds of the people, agreed with the nun, and the worship of the sacred heart of Jesus was celebrated for the first time, in 1668, in the convent where Maria Alacoque lived.

Gradually some bishops, more infatuated than others, and influenced by the Jesuits, adopted the new practice. It was not at Paris, nor Lyons, nor in the principal cities of France: the adoration of the sacred heart obtained most of its adherents in the remote provinces. Afterwards, some enthusiastic women sought to diffuse the worship of the *sacred heart* into the East of Europe, especially into Poland.

The court of Rome shut its eyes to this innovation. At last a bishop of Cracow asked, in 1726, Pope Benedict XIII. if this worship was lawful: *the congregation of rites* was convened, and at the end of three years, the 30th of July, 1729, a distinct reply was given in the *negative*. Popery for once showed an example of moderation, wisdom and modesty. But Jesuits and fanatical women did not easily yield the victory, even to Popes. Clement XIII., in 1765 being strongly urged, allowed the celebration of the feast of the Sacred Heart, confining the permission to Poland and some obscure brotherhoods of Italy. The obligation was not universal: Rome was ashamed, it seems, to open too widely the door to such silly ceremonies.

Now her shame is gone. According to a decree published at Rome, the feast of the Sacred Heart of Jesus has become, I repeat it, obligatory on the whole Romish Church. "Desirous of giving to Christians," says the pontifical document, "new motives to love and embrace the heart of Him, who hath loved us and washed us from sins in his blood, the holy father orders that the office of the very sacred heart of Jesus . . . shall be hereafter celebrated yearly, in the whole church." Such is the strange reason which Pius IX. gives for sanctioning the invention of the nun, Maria Alacoque. What then! do Christians need to worship the physical heart of Jesus in order to love the Redeemer who has expiated their sins on the cross? Is this gross, carnal symbol necessary for their piety?

An important fact is established by this decree and by other acts of the papacy at this time: namely, that Rome, despairing of meeting the wants of the mind and conscience, try to gain the ignorant populace by objects of sense. This is a sign of her irreparable decline. Popery is condemned to perish, and what it does to prolong its life, will hasten its death. Accept, &c. G. DE F.

DISCLOSURES OF A LIQUOR DEALER.

Mr. Delavan, in his recent address in the Capitol, at Albany, dwelt mainly on the now prevalent adulteration of liquors. Within a few weeks, he said, it had come to his knowledge, that a person whose conscience revolted at his employment in a liquor establishment, has left it for a more innocent and creditable business. He stated that it now took ten, and