

watchword of party strife and contention. The severest condemnation of the Jesuits proceeds from a quarter, where we clearly discern the most implacable hostility to christianity, and to all religion; and this circumstance ought to furnish the Jesuits with an additional claim to our good opinion. If some members of the order adopted, at this period, those absolute maxims and principles of policy and government, which in general characterised that age; and if the writings of others were distinguished by that rude polemic tone and spirit spoken of above, & which was equally characteristic of those times; it would be unjust to lay to the charge of the order, or even of particular members, failings and defects which were common to the age, and a perfect exemption from which is the most rare of human excellencies."

It is gratifying to find that a distinguished Protestant historian of our day and continent has done full justice to the Jesuits. Bancroft, in his History of the United States (vol. iii. ch. 20) gives a detailed and eloquent account of their missionary labours in Canada, and the valley of the Mississippi. With the following extracts I will close this communication. In page 120 he thus glances at the general history of the order:—

"The establishment of the 'Society of Jesus' by Loyola, had been contemporary with the Reformation, of which it was designed to arrest the progress. Its members were, by its rules, never to become prelates, and could gain power and influence only by influence over mind. Their vows were poverty, chastity, absolute obedience, and a constant readiness to go on missions against heresy and heathenism. Their cloisters became the best schools in the world. Emancipated in a great degree from the forms of piety; separated from domestic ties; constituting a community essentially intellectual as well as essentially plebeian; bound together by the most perfect organization, and having for their end a control over opinion among the scholars and Courts of Europe, and throughout the habitable globe, the order of the Jesuits held as its ruling maxims, the widest diffusion of its influence, and the closest internal unity. Immediately on its institution, their missionaries kindled with heroism which defied every danger, and endured every toil, made their way to the ends of the earth; they raised the emblem of man's salvation in the Moluccas, in Japan, in India, Thibet in Cochin-China, and in China; they penetrated Ethiopia, and reached the Abyssinians; they planted missions among the Caffres: in California, on the Banks of the Marañon, on the Plains of Paraguay, they invited the wildest of Barbarians to the civilization of christianity."

In page 122 is the following testimony to their worth as missionaries in North America:—

"Away from the amenities of life, away from the opportunities of vain glory, they became dead to the world, and possessed their souls in unalterable peace. The few who lived to grow old, though bowed by the toils of a long mission, still kindled with the fervour of Apostolic zeal. The vigour of their labours is connected with

the origin of every celebrated town in French America: not a cape was turned, nor a river entered, but a Jesuit led the way.

OBSERVER.

Montreal, Feb. 2, 1843.

#### REVIVALS IN THE KIRK.

The quarrel between Scottish Kirk and British State, like all quarrels of the pocket, is one of exceeding bitterness. Nothing can exceed the enlightened zeal with which the Kirk is endeavouring to bring Mammon within her sanctuary. It is a zeal peculiar to the favoured times in which we live. It is not the sort of zeal which in ignorant days was prized for its disinterestedness and spirit of sacrifice; but it is a prudent and commercial zeal, most suited to the spirit of our prudent and commercial age.

The ministers of the Kirk are in the beneficial receipt of certain stipends, her yearly produce as Law-Kirk. The ministers of State are in the beneficial enjoyment of the patronage, which the payment of those stipends and the control of the Kirk, as Law-Kirk, ensure. It is a compact of some standing between these two sets of ministers, and between honest God-fearing ministers it might be laudable enough. But with such a Kirk, such a State, and such ministers of both Kirk and State, we cannot wonder that it should be found to have worked altogether wrong, and that, instead of making men Christian, it should have only made them Erastian, that is, *paucis*, truckling, and dishonest. The merit of this discovery is disputed between the Seceders on the one hand, who, in consequence of it, abandoned the Kirk a century ago; and the Kirk, on the other hand, which now threatens, in consequence of the same, to abandon herself. The better opinion is, that the Kirk had the priority in discovering the fact, or rather that she knew it all along; although prudential motives have hitherto restrained her from taking the bold step which now, however, she threatens to take.

Nothing can exceed the delicacy and prudence of her procedure. "Fools" (that is, Catholics) "would rush in where angels" (that is, her ministers) "fear to tread." "Fools" would strip off their gowns, resign their livings, and say something about the wickedness of continuing in the receipt of stipends, to which duties are attached, at variance with conviction and good conscience. "Angels" of the Kirk of Scotland are too serpent-like in their generation to confound such idle words. They know how to possess the earth and angelic reputation at the same time. They wisely apprehend the sin to lie, not in the emolument, but in the duty attached to it. They therefore receive the one without discharging the other, or rather they *discharge* neither.—They will not *discharge*, that is *perform*, the conditions on which the State dispenses to them stipends, nor will they *discharge*, that is, *get rid of*, the stipends to which those conditions attach.

In the next place, they inform the ministers of State that though out of zeal for

the house of God (which they have entered up), they have hitherto confined themselves to the sober line of policy above described, they are prepared to go further. If the State will not grant the popular petition, (that is resign its patronage to the congregations) or assent to the compromise which the Moderates hereby offer them (that is, resign to the Moderates), the Kirk will, shortly after the meeting of Parliament, abandon herself, and become a Seceder. Then what will the State do? What, above all, will the Voluntaries, Seceders, and Papists do, when they have no longer a Law-Kirk to support? "The silence that was in heaven for one half-hour" will be as nothing to the contrast.

The late Convocation has attached one trifling condition to the menace. We only mention it as further illustrating the great shrewdness of the enlightened zealots as to money-matters. The elders, it seems, and the laity, are expected to be the first to go and provide fitting places and endowments for the reception of the rest of the Kirk, viz., her ministers; who, until that is done, are to remain in possession of the stipends. This very useful notion is decidedly Scriptural. (See *Revelations; Eighteenth; Sixth*;) "Come out of her, my people!" Here the laity, not the clergy, are evidently intended.—If there are no new endowments worth going for, the clergy, "wise as serpents," do not mean to go; or vicariously only, through their "people."

From a curious paper on this subject in the *Morning Herald*, we learn that the Tory ministers of the Kirk have lately, in their zeal, avowed themselves Precursors; and, if Sir George Sinclair's bill is thrown out, are ready to declare the Union between England and Scotland at an end, "and Scotland again to exercise independent and separate legislative powers and rights, emanating from a parliament of her own!"

If it were possible to attach any weight to the profession of these men, we might here remark upon the slender authority which temporal governments possess over large bodies of subjects not being of the metropolitan belief or worship. *Concordats or transactions*, as M. de Coux calls these motley contrivances, are frail and treacherous ties in the hour of temptation. But it is useless to speculate upon Mess John's indiscretion. It will never reach that length. Meanwhile Dr. Chalmers enjoys no enviable position. He has excited the displeasure of the State as an avowed and open ringleader of the malcontents. He is shrewdly suspected among the latter of being their's more by fear than by love, and of an exceeding readiness to play his own game instead of the one they have assigned him. He has already made one unsuccessful attempt to break away from them. They feel persuaded that, if the State thinks him worth the having, he is ready to renew it at the earliest opportunity.—*True Tablet*.

#### EQUALITY.

The British Critic, in the following extract, beautifully exhibits the principle of Christian Equality:

"But what a school of graces, what a healing and consoling spectacle would true church equality present to this restless, striving, emulous world! Men cannot help dreaming of equality and seeking it somewhere. They are possessed with the idea, as they are indeed with many other seemingly impossible and even contradictory ideas, such as an absolutely virtuous authority, purity, an impartial rule, a universal love, and other—as some deem them—Utopian theories. These are all deeply implanted in the human mind; they are its natural instincts and just tendencies, co-ordinate and harmonious in their origin and right development, and only conflicting in their waste and abuse. A world indeed of tyrants and slaves would this world most speedily become, if a certain vision of equality did not continually hover before the eyes of men; light to some, darkness to others; encouraging those to the cheerful renunciation of earthly distinctions; misleading these to restless repining and hopeless discontent.—The Church is the only sphere and form in which these instincts can rightly grow and mature; she presents a spiritual equality which infinitely transcends every system which has imagined or attempted, and which effectually secures her genuine sons from joining the vulgar throng of ambitious aspirants or envious levellers; she is the only true democracy, the only popular representation; she alone gives dignity to weakness, and humility to power; her law is no arbitrary system of partial enactments, but is written in the hearts of all for the good of all; the voice of her people is the voice of God, and her one object is identical with their highest welfare; she alone has preserved through every age and clime her unanimous council, her assembly of one mind and one accord; she alone admits an appeal to the principle of an unreserved community in every thing really needful to the life and happiness of man; she exalts the slave into a brother, and reduces the master to the service of One who himself took upon him the form of a servant, and was amongst us as he that serveth."

MOUNT ETNA.—A letter from Catania, after repeating the facts we have previously quoted from other sources respecting the late eruption, says, "On the night of the 30th a new and wonderful spectacle was presented to our eyes by the centre of the crater, which was at the moment throwing out flames with less violence. We observed therein a new cone of burning matter, which crumbled into pieces by the action of the fire in the crater, at the same time clouds of burning matter were thrown out, followed by rushing flames which seemed to set the heavens on fire. Mr. Walkenshaw, who has been for seven years engaged in making inquiries respecting the natural history of Etna, has gone up since the eruptions ceased. It is said that M. von Wurstemberger, a Swiss in the Austrian service, was the first who observed the eruption, he being at the time on his way to ascend the mountain. A second eruption is expected."—*True Tablet*.

An individual named Strubel, residing at Muri, exclaimed, in the hearing of several persons who had just purchased some of the property of the convents at a public sale, "I should like to know 'which of us the Devil will have first.'" The jest was relished at the time, but three days after Strubel died in a fit of apoplexy without having received the sacraments of the Church.—*Ib.*