

and horribly punished him"—that at the hour of his death "he despaired of his salvation, and invoked the Devils of hell—that he vomited forth oaths execrations and blasphemies," and that the condition of his body was so frightful that we dare not translate his description, from the original Latin text.†

And we are called upon to venerate this accursed blasphemer this invoker of Devils, this plague-stricken wretch, who died in despair!

Oh shame where is thy blush!

Fie! fie, christian brethren! Do not canonize crime, nor transfer to the memory of Devils, the veneration which is due to Saints!

Our readers are now acquainted with some particulars of Calvin's life and death, and will most probably agree with us that he deserves anything but veneration or respect. But perhaps it will be alleged that the purity of his doctrines compensated for the infamy of his life.

"God," says Calvin, "is the author and cause of sin; willing it, suggesting it, co-operating in it, and conducting the corrupted will of man to its commission!!" (See Ins't i 18, u 4.)

In the Nicene Creed we term Christ, "God of God, Light of Light." Calvin was so displeased with this, that he substituted the words "God from Himself."—(Inst. i. 13.)

That remarkable sentence in St. John: "I and the Father are one do not at all prove, in Calvin's opinion, the consubstantiality of the Father and the Son.

When our Saviour prayed in the garden, and in his bitter agony sweated drops of blood, Calvin says that "he then experienced the punishments and the horrors of the damned!" and that "he uttered under the agony of his pains those unbecoming and inconsiderate words which he was almost instantly pleased to correct!" (In Harm. Evang.) Nay more; when Christ on the Cross cried out *My God, My God, why hast thou forsaken me?* *he was then*, says Calvin, "burning with the fires of hell; whence as if he thought he should perish for ever, he uttered those words under a feeling of despair!"

After the death of our Redeemer, Calvin and his Disciples say that "he descended into hell—that is, before his death, his soul was tormented like the souls of the damned, with only one difference, viz: that his torments were soon to cease!" (In Harm. Evang.) Calvin further declares "that any who would deny this consoling doctrine, were "a set of abandoned scoundrels" *perditi nebulones!*

And we are called upon by the people of the Guardian to venerate this name, and hallow the memory of Jack of Geneva!

SACRILEGE, IMPIETY, AND INTOLERANCE OF THE "PEOPLE OF THE TIMES."

The Rev Mr Maskell a Protestant Clergyman of the Diocese of Salisbury, has recently published a Book entitled the *Ancient Liturgy of the Church of England*. We quote an extract or two, in order to shew the "tolerant spirit," of the people of the Times:—

"Willis, in his mitred Abbies, gives the following account sent to Cromwell of the destruction of the magnificent church of Lewes in Sussex, taken from a book in the Cottonian library.

"Sussex, March 24, 1538.

"My Lord, I humbly commend to your Lordship. The last I wrote to your Lordship, was the 20th day of the present month, by the hands of Mr. Williamson; by the which I advertised your Lordship of the length and greatness of this church, and sale; we had begun to pull the whole down to the ground, and

† "Deum etiam in hoc sæculo judicium suum in Calvinum patefecisse, quem in virga furoris visitavit, atque horribiliter punivit, ante mortis infelices horam. Deus enim manu sua potenti adeo percussit, ut desperata salute dæmonibus invocatis, jurans execrations, et blasphemans miserere, animam malignam exhalaret; verbibus circa pudenda in aposthemata seu ulcera fatentissimo crescentibus, ita ut nullus assistentium fetorem amplius ferre posset."—*Conrad Schluss*, ii. 72. an. 1592.

what manner and fashion they used in pulling it down. I told your Lordship of a vault on the right side of the High Altar that was borne with four pillars, having about it five Chapels. All this is down Thursday and Friday last. Now we are plucking down an higher vault, borne up by four thick and gross pillars. This shall be down for our second work. We brought from London seventeen persons, 3 Carpenters, 2 Smiths, 3 Plumbers, and one that keepeth Furnace; every one of these attendeth to his own office; ten of them heweth the walls about among the which are the 3 Carpenters. These made props to underset weere the other cut away. The other break and cut the walls. These are men exercised much better than other men that we find here in the country. (May we not hope that the country people refused to be partakers of their sin?)—Wherefore we must both have more men and other things also that we have need of. By month a Tuesday they begun to cart the lead and it shall be done with such diligence and saving as may be. So that our trust is, that your Lordship shall be much satisfied with what we do. Your Lordship's servant, John Portmarus." Vol. ii. Appendix, p. 26.

Surely the pious brethren of the monasteries in those unhappy times must have remembered, and sorrowfully repeated in the ears of the most High, "Thine adversaries roar in the midst of thy congregations; and set up their banners for tokens. Ho that hewed timber afore, out of thick trees; was known to bring it to an excellent work. But now they break down all the carved work thereof: with axes and hammers. They have set fire upon thy holy places; and have defiled the dwelling place of thy Name, even unto the ground. Yea they said in their hearts, Let us make havoc of them altogether. O God, how long shall thy adversary do this dishonour; how long shall the enemy blaspheme thy Name?" Ps. lxxiv.

I cannot help adding from an author not much inclined to sympathize with any but Roman and Druidical antiquity, and who speaks of himself moreover as "no encourager of superstitious foppery," the following passage: He is writing of the Abbey of Glastonbury about the year 1720, "Within a lustrium of years, a presbyterian tenant has made more barbarous havoc there than has been since the dissolution, for every week, a pillar, a buttress, a window jamb, or an angel of fine hewn stone is sold to the best bidder. Whilst I was there they were excoiating St. Joseph's chapel for this purpose, and the squared stones were laid up by lots in the abbot's kitchen, the rest goes to paving yards and stalls for cattle, or to the highway. I observed frequent instances of the townsmen being generally afraid to make such purchase, as thinking an unlucky fate attends the family where these materials are used, and they told me many stories and particular instances of it. Others that are but half religious will venture to build stables and outhouses with it, but by no means any part of the dwelling-house." In the next page we are told, "that the towns people bought the stone of the vaults underneath the great hall to build a sorry mercat house; what they durst not have done singly, they perpetrated as a body, hoping vengeance would slip between so many," Stukely. *Itinerarium Cur. Iter. VI.* How well would it be for us to remember upon such and all occasions, that God regards numbers no more than persons, and "though hand join in hand, yet the wicked shall not go unpunished."

The destruction of the old Catholic Books is thus described by Mr. Maskell.

"These orders were strictly obeyed and the monasteries were one after another suppressed, their libraries destroyed, and then churches and private houses were ransacked. The number of the books produced must have been very great; ships were laden with them and they were carried over sea; they were used, says an eye witness, "by some to scour their candlesticks, by some to rub their boots, some were sold to grocers and soap-boilers, a single merchant purchasing at forty shillings a piece, two noble libraries for gray paper, and such as having already sufficed for ten years, were abundantly enough for many years more." True, this refers to the abbey and church libraries in

*Letter of John Bale to Leland, quoted Blunt Hist. of Reformation, p. 156.