

# The Boreau.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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## THE SPIRIT'S HOME.

BY MRS. D. W. NIGHTINGALE.

"And confessed that they were strangers and pilgrims on the earth."—Heb. xi. 13.

Thou stranger-spirit in a world of care,  
Still looking onward to the destined bourne,  
A pilgrim fainting for celestial air,  
A wanderer, ever yearning for thy home,  
For thee a glad release from earth we beat;  
Where, weary spirit, where will be thy rest?

When the long, devious journey has been past,  
When every storm in distance dies away,  
When earth's dark thralldom from thy soul is cast,  
And heaven's unbounded fields before me lie,  
When safe within the fold, my lot shall be  
The home of peace a Saviour won for me!

When fled, as in a dream, each dark alloy  
That in the wilderness hath ever been,  
Dimming the early gleams of hope and joy,  
And stealing flowers and sunshine from the scene,  
When thought no more o'er things of time will roam,  
The stranger-spirit then will find its home.  
—Church of England Magazine.

## WHAT ST. PAUL CALLS TRADITION.

We all agree, that the whole Gospel or doctrine of Christ which is now upon record in those books we call the Scriptures, was once unwritten, when it was first preached by our blessed Saviour and his Apostles, which must be noted to remove that small objection with which they of the Roman Church are wont to trouble some people's minds, merely from the name of traditions, which St. Paul in his Epistles requires those to whom he writes carefully to observe; particularly in that famous place, 2 Thess. ii. 15. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle." Behold, say they, here are things not written, but delivered by word of mouth, which the Theologians are commanded to hold. Very true, should the people of our Church say to those that insist upon this, but behold also, we beseech you, what the traditions are of which the Apostle here writes, and mark also when it was that they were partly unwritten. For the first of these, it is manifest that he means by traditions, the doctrines which we read now in the holy Scriptures. For the very first word 'therefore' is an indication that this verse is an inference from what he had said in the foregoing. Now the things to be treated of are the grand doctrines of the Gospel, or the way of salvation revealed unto us by Christ Jesus from God the Father, who hath from the beginning, saith he, v. r. 13, 14, chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he hath called you? &c. This is the sum of the gospel; and whatsoever he hath delivered unto them about these matters of their sanctification, or of their faith, or of their salvation, by obtaining the glory of our Lord Jesus Christ, to which they were chosen, and called through their sanctification and faith, this he exhorts them to hold fast, whether it was contained in this Epistle or in his former preaching, for he had no occasion now to write all that he had formerly delivered by word of mouth. Which afterward was put in writing; for mark, (which is the second thing) the time when some things remained unwritten, which was when this Epistle was sent to the Thessalonians. Then some things concerning their salvation were not contained in this letter, but as yet delivered only by word of mouth unto this Church. I say to this Church; for it doth not follow that all Churches whatsoever were, at the time of the writing of this Epistle, without the doctrine of the gospel completely written, because among the Thessalonians some traditions or doctrines were as yet unwritten. Which can in reason be extended no further than to themselves, and to this epistle, which did not contain all the evangelical doctrine, though other writings, which it is possible were then extant in some other Churches, did. And I say, as yet unwritten in that Church, because the Thessalonians no doubt had afterward more communicated to them in writing, besides this Epistle or the former either, viz. all the Gospels and the Acts of the Apostles, and other Apostolical Epistles, which we now enjoy. Which writings, we may be confident, contain the traditions which the Apostle had delivered to the Thessalonians by word, concerning the incarnation, birth, life, miracles, death, resurrection and ascension of our blessed Saviour, and concerning the coming of the Holy Ghost, and the mission of the Apostles, and all the rest which is there recorded for our everlasting instruction. And, therefore, it is in vain to argue from this place that there are still at this day some unwritten traditions which we are to follow, unless the Apostle had said, 'hold the traditions which ye have been taught by word which shall never be written.'—Bishop Patrick's Discourse about Tradition.

## SUFFICIENCY OF THE SCRIPTURES.

The expressions used by the sacred writers, whether of the Old or New Testament, in speaking of the word of God, evidently go to the extent of asserting its perfection in itself, and its sufficiency for those on whom it was bestowed. The appeal to it also, whenever such appeal is made either by our Lord or his Apostles, is no less clearly grounded on the supposition that it was sufficient for the conviction and satisfaction of the persons whom they addressed. The Old Testament was sufficient to bring the Jews to the knowledge of the Messiah when he should appear, and to the reception of the Gospel when it should be promulgated to them. The Jews whom our Lord conversed with, are considered on this ground without excuse. The persons to whom the Apostles addressed their discourses or writings are also pressed by them with arguments drawn from the Scriptures then extant; which are always appealed to as fully sufficient to enable them to judge of the reasoning set before them. What writings of the New Testament, whether Gospels or Epistles, might be in circulation among the primitive Christians at the time when these references to Scripture were made, it is not material to inquire. Their gradual increase arose out of the immediate exigencies of the Church; and so long as the Evangelists and Apostles lived, occasions were made to the written word; and by the good providence of God so many of them as might be necessary for the edification of the Church in after times, have been

preserved and transmitted from generation to generation. The argument therefore stands thus: that if the fewer portions of Holy Writ then extant; if the Old Testament alone, or accompanied with only certain portions of the New, were spoken of by the inspired preachers of that day as full, perfect, and sufficient for general edification, we may with unhesitating confidence affirm the same,  $\kappa\alpha\tau' \epsilon\lambda\theta\omicron\chi\eta\eta$  of the entire collection as it now exists. Nay, we may no less confidently argue, that, since no evidence is adduced, nor even pretended, that there are any other books now extant, stamped with the same seal of Divine authority, we have, in the very cessation of these extraordinary means of instruction, an indubitable token of the Divine purpose in this respect. We learn from it that God in his infinite wisdom designed these to be a complete, entire, and sufficient revelation of his will, without any ulterior communications of a similar kind. Nothing can invalidate this conclusion but clear evidence from Scripture itself that unwritten traditions were afterwards to be admitted as supplementary to the Sacred Writings, and to be placed upon the same level with them in point of authority.—Bishop Van Mildert's Bampton Lectures.

## DIFFERENCES OF OPINION, NOT EQUIVALENT TO DIFFERENCES OF PRINCIPLE.

This evil of religious dissent is so enormous, —is so fraught with danger at this moment to our highest interests, national and spiritual, and has been to my mind so unfairly and unsatisfactorily treated by men of all parties, that I shall make no apology for entering fully upon the consideration of it. Unless it be duly appreciated, and in some measure remedied, it is perfectly needless to talk of Church Reform. Whosoever is acquainted with Christianity, must see that differences of opinion amongst Christians are absolutely unavoidable. First, because our religion being a thing of the deepest personal interest, we are keenly alive to all the great questions connected with it, which was not the case with heathenism. Secondly, these questions are exceedingly numerous, inasmuch as our religion affects our whole moral being, and must involve, therefore, a great variety of metaphysical, moral, and political points; —that is to say, those very points which, lying out of the reach of demonstrative science, are through the constitutions of man's nature, peculiarly apt to be regarded by different minds differently. And thirdly, although all Christians allow the Scriptures to be of decisive authority, whenever their judgment is pronounced on any given case, yet the peculiar force of these Scriptures, which in the New Testament is rather that of a commentary than of a text; —the critical difficulties attending their interpretation, and the still greater difficulty as to their application; —it being a constant question whether such and such rules, and still more whether such and such recorded facts or practices, were meant to be universally binding; —and it being a further question, amidst the infinite variety of human affairs, whether any case, differing more or less in its circumstances, properly comes under the scope of any given Scripture rule; —all these things prevent the Scriptures from being in practice decisive on controverted points, because the contending parties, while alike acknowledging the judge's authority, persist in putting a different construction upon the words of his sentence.

Aware of this state of things, and aware also with characteristic wisdom, of the deadly evil of religious divisions, the Roman Church ascribed to the sovereign power in the Christian society, in every successive age, an infallible spirit of truth, whereby the real meaning of any disputed passage of Scripture might be certainly and authoritatively declared; and if the Scripture were silent, then the living voice of the Church might supply its place, —and being guided by that same spirit which has inspired the written word, might pronounce upon any new point of controversy with a decision of no less authority. With the same view of preventing divisions, the unity of the Church was maintained, in a sense perfectly intelligible and consistent. Christians, wherever they lived, belonged literally to one and the same society; —they were subject to the same laws and to the same government. National and political distinctions were wholly lost sight of; the vicar of Christ and his general council knew nothing of England or of France, of Germany or of Spain; they made laws for Christendom — a magnificent word, and well expressing those high and consistent notions of unity on which the Church of Rome based its system. One government, one law, one faith, kept free from doubt and error by the support of an infallible authority — the theory was in perfect harmony with itself, and most imposing from its beauty, and apparent usefulness; but it began with assuming a falsehood, and its intended conclusion was an impossibility.

It is false that there exists in the Church any power or office endowed with the gift of infallible wisdom; and therefore it is impossible to prevent differences of opinion. But the claim to infallibility was not only false, but mischievous; because it encouraged the notion that these differences were to be condemned and prevented, and thus hindered men from learning the truer and better lesson, how to make them perfectly compatible with Christian union. Doubtless it was a far happier state of things if men did not differ from each other at all; —but this may be wished for only; it is a serious folly to expect it. For so, while grieving over an inevitable evil, we heap on it aggravations of our own making, which are far worse than the original mischief. Differences of opinion will exist, but it is our fault that they should have been considered equivalent to differences of principle, and made a reason for separation and hostility.—Dr. Arnold, of Rugby.

## SITE OF THE TEMPLE AT JERUSALEM.

Not long before the middle of the sixth century, the emperor Justinian erected a magnificent church in Jerusalem, in honour of the Virgin. The description which the historian Procopius gives of the site and construction of this edifice, is not very clear; and borders somewhat on the fabulous. He represents it as placed upon the loftiest hill of the city, where there was not space enough to allow of laying the foundation on the S. E. side at the bottom

of the hill, and build up a wall with arched vaults in order to support that part of the building. There is nothing in the subsequent history nor in the modern topography of Jerusalem, which in the least degree corresponds to this description, except the present mosk el-Aksa at the southern extremity of the enclosure of the Haram. This stands adjacent to the southern wall, where the latter is itself about 60 feet high, or 100 feet above the foundation of the parallel city-wall; indicating here a steep declivity towards the South. The present structure is about 280 feet in length from N. to S. by 130 feet broad. This mosk is universally regarded by Oriental Christians, and also by the Frank Catholics, as an ancient Christian church, once dedicated to the Virgin; and the latter now give it the name of the Church of the Presentation. The earlier travellers speak of it also as a church; and of late years Richardson and also Bonomi and Catherwood, all of whom entered and examined it, describe it in the same manner. Mr. Bonomi, whose judgment as an artist cannot well be drawn in question, remarks expressly, that "the structure is similar in appearance to those raised in the early ages of Christianity." If now we may suppose, that the enclosure of Adrian's temple did not include the whole of the southern part of the ancient temple-area; perhaps because the southern wall of the latter, having been thrown down by the Romans, had never again been built up; then the site and architecture and other circumstances of this mosk or ancient church, correspond very nearly to the above description of the church erected by Justinian. Indeed, there is no other site nor edifice which at all accords with this description; nor any other description or historical notice which applies to this edifice.

A century later, in A. D. 636, the followers of Muhammed, under Omar, took possession of the Holy City; and the Khalif determined to erect a mosk upon the site of the ancient Jewish temple. Inquiring of the patriarch Sophronius and others after the spot, he was led after some erasion to a large church, to the area of which there was an ascent by a flight of steps. Near this, according to William of Tyre, he was shown some vestiges of the ancient works; or according to Arabian writers, he here found or was led to the celebrated rock, es-Sukhrâh, then covered over with filth in scorn of the Jews. This rock he himself aided to cleanse; and erected over it a mosk, which is usually regarded as that at present existing. But the Arabian historians relate, that the Khalif Abd el-Melek caused this mosk to be rebuilt, he himself prescribing the form; and that it was commenced in A. H. 65 (A. D. 686) and completed in seven years. This the present splendid edifice, Kubbet es-Sukhrâh, "Dome of the Rock." The church above mentioned was probably that which we have attributed to Justinian, the present mosk el-Aksa. To this, which must early have been converted into a mosk, the successors of Omar would seem also to have made additions; a nave or vault upon the eastern part is even said to have been erected by himself, and still bears the name of the Mosk of Omar. In another part of this mosk he is said also to have prayed; and his altar is still shown. The exterior walls of the great area appear at the same time to have been built up and strengthened; the place beautified; the buildings richly decorated with gold and silver; and the whole furnished with cisterns and reservoirs of water.

Such at least the crusaders found the spot, when in the year 1099, they captured Jerusalem by storm. A multitude of the Muslim inhabitants took refuge in the sacred enclosure, as a place of strength. But their hope was vain; for Tancred and his followers broke in upon them, and committed here the most horrible excesses. Many who had fled to the roof of the mosk, were shot down with arrows; others rushed for safety into the cisterns, and there perished by drowning or the sword. More than ten thousand Muslims, according to the admission of Christian writers, were massacred within the sacred precincts; neither sex nor age was spared; and the whole area was covered ankle-deep with blood. Arabian writers give the number of those here slain at seventy thousand.

So soon as order was restored, the city cleared of the dead, and a regular government established by the election of Godfrey as king; one of the first cares of the sovereign was to dedicate anew to Jehovah the sacred place, where of old His presence had been wont to dwell. A regular chapter of canons was established in the great mosk, now converted into a temple of the Lord; as well as in the Church of the Holy Sepulchre. These were endowed with all the immunities and privileges which belonged to the cathedrals of the West; and dwellings were assigned to them around the building. The Christians erected a choir and altar within the edifice, over the sacred rock; which itself was covered over with marble. The historians of the crusades all speak of the great mosk at es-Sukhrâh, as the *Templum Domini*; they describe its form and the rock within it; and know it by no other name. To the other large edifice on the southern side of the enclosure, they give indiscriminately the name of *Palatium, Porticus, seu Templum Salomonis*, —the Palace, Portico, or temple of Solomon; and these names it appears to have retained among the Franks down to the sixteenth century. A portion of this edifice was assigned by King Baldwin II. in A. D. 1119 to a new order of knights; who from this circumstance took the name of the Knights Templars. The accounts we have of this structure are not very distinct. The king himself would seem to have dwelt in it; whence perhaps the appellation palace; and it very probably had many side buildings and was more extensive than the present mosk el-Aksa. The Templars built a wall before the Mihrâb or niche of prayer; and used this part of the building as a granary.

In A. D. 1187, the celebrated Egyptian Sultan Salah ed-Din (Saladin) became master of Jerusalem; and the order of things was again reversed. The sacred precincts of the temple fell back once more to the uses of Islam; the golden cross upon the lofty dome was cast down and dragged along the ground, and the crescent elevated in its place; the erections and ornaments of the Christians were all removed; and the edifices purified throughout with rose-water brought for the occasion from Damascus. The voice of the Mu edh-dhin was again heard proclaiming the hour of prayer; and Saladin himself was present in a solemn assembly, and performed his devotions in both the mosks es-Sukhrâh and el-Aksa.

From that time onward to the present day, the precincts of the ancient temple, with one slight exception, have remained in the hands of the Muslims; and seem to have experienced no important changes, except such as are incidental to the lapse of time.

The rock es-Sukhrâh beneath the great dome, with the excavated chamber under it, is one of the most venerated spots of Muslim tradition and devotion. Even the Christians of the middle ages regarded it as the stone on which Jacob slept when he saw the vision of angels; and also as the spot where the destroying angel stood, when about to smite Jerusalem for the sin of David. Some regarded it likewise as having existed anciently under the most holy place of the Jewish temple; and as still containing in itself the ark and other sacred things. The followers of Muhammed have loaded this rock with legends respecting their prophet; until it has become in their eyes second alone to the sacred Kabeh of Mecca. Their writings are full of the praises of the Sukhrâh and of Jerusalem. Even the false prophet himself is reported to have said: "The first of places is Jerusalem, and the first of rocks is the Sukhrâh;" and again: "The rock es-Sukhrâh at Jerusalem is one of the rocks of Paradise." The mosk el-Aksa is perhaps even more respected. Indeed the two are regarded as forming together one great temple; which, with their precincts, is now commonly called el-Haram esh-Sherif; but which in Arabian writers bears the general name of Mesjid el-Aksa, "the remotest" of the holy places, in distinction from Mecca and Medina. This grand temple or mosk they regarded as the largest in the world, except that at Cordova in Spain.—Robinson's *Researches in Palestine*.

## MARTIN LUTHER'S DEATH.

The time was now rapidly drawing near, in which Luther was to be summoned from the scene of trouble and conflict, which, for a long-continued period, had increasingly wearied him. He had for several years almost daily been yearning for his approaching dissolution, and ardently longed for the hour when he should depart to be with Christ, in the enjoyment of those pleasures which are eternal and full of glory. He had also written continually to his friends to warn them that the time was not far distant when he should be called upon to leave them; he, day by day, repeated that he had become weary and indifferent, or in other words, old and useless:—"I have finished my journey," he said, "and nought remains but that the Lord should re-umite me to my fathers, and give the worms and putrefaction their due." Still, confident of his own weakness and infirmities, he ceased not to urge them to pray for him that the hour of his departure might be pleasing to God and salutary for himself. He regretted that he was continually called off from the contemplation of better things by the increasing differences of opinions, which he was earnestly requested to accommodate, as well as by the constant discussions upon points of ceremony and worship, which he was compelled to hear. His soul pined for peace, and he looked forward with pious resignation to his death alone, as the event which would free him from all his anxieties. Tired, and sore tried, he continued to be, at different seasons; but his heart was stayed upon his God, and he continued to pray steadfastly and fervently that the Lord would come speedily to take him hence. His bodily infirmities continued to increase; and an exceedingly painful disease broke down the remaining strength of his constitution, from which he endured the most excruciating sufferings, which harassed him almost without cessation, night and day.

On the 24th of January, 1546, Luther left Wittenberg to proceed to Eisleben, whither he had been requested to go, to undertake a settlement of differences which had arisen between the dukes of Mansfeld, respecting their property in the mines of that locality, and which he had long promised, if possible, to arrange for them, as well as to endeavour to reconcile their opponents to them. He took his three sons with him, and was accompanied also by a friend. He was detained three days at Halle by a flood, which prevented his crossing the river. His bodily weakness continued to increase, so much so that fears were entertained that he would be unable to proceed further; however he rallied so far as to enter upon the business for which he had set out, without being successful in bringing it to a favourable termination. The dukes of Mansfeld had met him at the boundary of their territory with a hundred and thirteen persons on horseback, and showed him every mark of respect. Four times, during the three weeks he stayed in Eisleben, he preached, and manifested that his mind was not only as vigorous as ever, but also that it was cheerful and at ease. It was, however, apparent to all his friends that the impression pervaded his mind that his dissolution was near at hand. He wrote most affectionately several times to his wife, encouraging her to put her whole confidence in God, who would provide all things that were needful for her, and also intreating her to tranquillize herself, respecting himself, since the Almighty would take care of him much better than she, or even all the angels, could. On Wednesday, February the 17th, it was evident to his friends that a struggle was approaching, his weakness having so much increased, that he had been compelled to give up all matters of business, and to confine himself to his chamber a short time previously. In the evening, after supper, the disease from which he had for a long time suffered most acutely returned with redoubled violence, and induced him to wish to retire to a chamber near at hand, wherein he lay down for two hours, until the pains increased. His old friend Dr. Jonas was sleeping in the same apartment with him, whom he awoke, and requested to get up and direct the overseer of his boys to warm the dining-room. Soon after he had been removed to this chamber, the count Albert of Mansfeld and his wife, with several others, came to see him. At length, feeling his end approaching, he committed himself to God with this prayer:—"O heavenly Father! eternal and merciful God! thou hast revealed to me thy dear Son, our Lord Jesus Christ, whom I have preached, whom I have acknowledged, whom I have loved, and whom I honour as my dear Saviour and Redeemer, whom the ungodly persecute, revile, and blaspheme; now take my soul unto thee." He then said thrice,—"Into thy hands I commend my spirit, for thou hast redeemed me, O Lord; thou God of truth; for thou

O God, hast loved me much." After giving utterance to these words, and having answered "Yes!" to the anxious inquiry of his friends whether he had died in the truth of Christ and the doctrines he had preached, at length he was called from hence into the eternal world—to enjoy everlasting communion with the Father, Son, and Holy Ghost, and all the company of prophets and apostles, and gently breathed out his last breath, with his hands clasped, and without a feature being disturbed. Agreeably to his own often expressed desire, that his body should be interred at Wittenberg, it was conveyed thither, and interred on the 22nd of February, with the greatest honour, in the front of the pulpit, from which he had so often proclaimed the doctrine of eternal truth, and awakened the whole of Germany, as well as the world, to listen to the sound of the glorious gospel of the blessed God.—*Life of Luther, published by Rel. Tract Society.*

## THE JESUITS IN FRANCE.

From the French Correspondent of "Evangelical Christendom."

The police of Lyons seized, some weeks back, secret presses in two convents, placed under the direction of the Jesuits. These reverend fathers resorted to this mode of issuing little books, so as to escape the necessity of remitting copies to the legal authorities. The Society of Ignatius Loyola has always sought to veil its proceedings as much as possible. It has its secret instructions (*Monita Secreta*) its occult correspondence, its concealed arrangements and communications. The Society thought that it ought also to have its secret presses. The Jesuits, or their novices, themselves worked at these presses, and thus circulated in France a multitude of fanatical legends, tales of false miracles, calumnies against the most honourable men, and apologies for their Society; all this, as they say, for the greater glory of God (*pro maxima gloria Dei*). The good fathers suppose that the Lord is glorified when their dark association prospers. But the judicial authorities have been of another opinion, and the Jesuit Valentin has been sentenced to six months' imprisonment, and a fine of 10,000*fr.* for having made use of these secret presses. He and his associates will thus learn that no one is allowed to violate the laws with impunity, and those who desire to publish books must do it in open day. The liberty of the press exists for all—for the Jesuits, as well as for other people; and of this we do not complain; it is only necessary that the disciples of Ignatius should acquire the habit of obeying the settled regulations in such matters.

I cannot quit the Jesuits without asking a question. You are aware that, two or three years back, public opinion energetically protested against the continued residence of these intriguing monks in our country. The Chamber of Deputies even came to a solemn decision to demand their expulsion, and the Government announced that the Jesuits were to quit the kingdom by the order of their own general. Nevertheless, there are the disciples of Ignatius, still tranquilly occupying their monastery at Lyons! They have not kept their promise, or anything like it. Their departure was nothing but an empty pretence, and the Government has shut its eyes to their disobedience.

How is this to be explained? Nothing is more easy. Louis Philippe and his Ministers wish to keep in the good graces of the Papish clergy. When the national indignation against the Jesuits had reached a great height, they made a show of yielding to it, and went through the mockery of certain negotiations with the Court of Rome. Subsequently, the storm having passed, they told the reverend fathers to remain where they were, and here matters ended. It is thus that our Government manages its affairs; but I do not believe that Louis Philippe has made a wise calculation. He will lose more friends than he will gain by his deference to the clergy.

Besides, in proportion as the priests obtain greater favours, their demands increase, and a moment arrives, when the Ministers of State, in spite of their good wishes, are compelled to resist them. We have lately had an example of this at St. Brieuc. The bishop of this city, named M. Lemée, dissatisfied with the principal and two other professors of the communal college, wrote to the prefect, desiring that they might be dismissed *within the space of three weeks*, threatening, if this were not done, to withdraw the chaplain, and to shut up the chapel of the college. The prefect sent the ultimatum of the arrogant prelate to the Minister of Public Instruction. The latter, though very obsequious to the Romish clergy, was utterly astonished to receive so peremptory an injunction, and perceived that if he yielded in this instance, he would have ought to do but to hand over to the bishops the supreme direction of all the State Colleges. He therefore replied to the prefect, that he could not entertain such a demand couched in such terms. Then M. Lemée, becoming very angry, declared that the chaplain should cease to perform his usual functions, and that there should no longer be any Roman Catholic service in the College of St. Brieuc.

This is a specimen of the extravagant pretensions of the clergy. All or nothing: such is their constant motto. They think with regret on the time when they had the entire education of youth in their hands, and they would fain possess the same power again; but France would make twenty revolutions rather than again fall beneath the absolute yoke of her old Popish masters.

What complaint had the Bishop of St. Brieuc against the principal and the two professors of the college? He did not state any, in an explicit manner. He confined himself to requiring that they might be dismissed, and replaced by three Christian and exemplary professors. The word *Christian*, beneath the pen of the priests, has a special sense; it signifies not a disciple of Jesus Christ, not a man of faith and integrity, but an humble servant of the clergy—a servile tool of the Jesuits. The Municipal Council of the city, and all the good citizens, were disgusted by this attempt of sacerdotal despotism, and the Minister of Public Instruction has maintained the professors in question at their respective posts. Let us hope that public opinion will continually become more enlightened as to the tyrannical character of the Romish priesthood, and that the day will come when the nation shall break the last links of the chain which binds it to the Pontifical See. The greatest danger of our