

Angelica was silent, and seemed to be recollecting herself, then continued, with a beaming smile:

"When the Sun blesses and nourishes the plants with its warmth and light, (for what the Sun does not bless and nourish, has no power) it says to them; 'Take and eat, it is I!' But he does not divide himself into innumerable fragments, but remains in heaven the same."

Some frauds succeeds, from the apparent candour, the open confidence, and the full blaze of ingenuousness that is thrown around them. The slightest mystery would excite suspicion, and ruin all. Such stratagems may be compared to the stars, they are discoverable by darkness, and hidden only by light.

RELIGIOUS INTELLIGENCE.

"EDICT OF THE INQUISITION OF ANCONA AGAINST THE JEWS."

"We, Fra Vicenzo Salina, of the order of Predicatori; Master in Theology, General Inquisitor in Ancona, &c. &c.

"It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect, employed prayers and exhortations to obtain obedience to those laws in the Ghetto (Jewries) of Ancona and Sinigaglia, authorized by that despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

"1. From the interval of two months after the date of this day, all Gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghettos; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the services of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

"2. That all Jews who may possess property, either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must, within the term of three months from this day, dispose of it by a positive and real, and not by any pretended or fictitious, contract. Should this not be done within the time specified, the Holy office is to sell the same by public auction, on proof of the annual harvest being got in.

"3. That no Hebrew nurses, and still less, any Hebrew family, shall inhabit the city, or reside in, or remove their property into any town or district where there is no Ghetto (place of residence for Jews); and that such as may actually be there in contumacy to the laws, must return to their respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenour of the law:

"4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public houses or ordinaries, out of the Ghetto.

"5. That in a city which has a Ghetto no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

"6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

"7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto."

"8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men and women."

"That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the state."

"10. That all Hebrews are expressly prohibited from trafficking in sacred ornaments, or books of any kind, and from purchasing, reading,

or keeping possession of prohibited books of any sort, under the penalty of 100 scudi and seven years' imprisonment: and they who may have such articles in their possession must surrender them to the Tribunal of the Holy Inquisition; and in case of failing to do so, they will be subject to the abovementioned penalty."

"11. That the Hebrews, in conveying their dead to the place of burial, shall not observe any pomp or ceremony, and must especially abstain from singing psalms, or carrying torches or lighted tapers through the streets without the boundaries of the Ghetto, under the pain of forfeiting the torches and tapers, and suffering other punishments, to which the nearest relatives of the deceased will be condemned."

They who violate the above articles will incur some or all the penalties prescribed in the edicts of the Holy Inquisition. And in order that no one may be ignorant of the dispositions above decreed, they shall be formally communicated to the deputies and representatives of the Israelite community of this Ghetto of Ancona, with the injunctions that the same shall be published in the synagogue, the present edict being affixed thereto; and these dispositions are to be enforced in the same manner as if they were made known to all and every one, and notice must be given forthwith to the Hebrews residing out of Ancona, but belonging to this Ghetto.

Given at Ancona, in the Chancery of the Holy Inquisition, on the 24th of June, 1843.

FRA VICENZO SALINA,
General Inquisitor.
DON VITALIANO BURATTINI,
(For the Chancellor.)

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, SEPT. 21, 1843.

TRUE PIETY.—Notwithstanding the great increase of religious professors in our various churches, how very defective, it is to be feared, are the views generally entertained of the nature of that religion which alone will be acceptable to God, or be of any real value to man! We fearlessly maintain, because we have the testimony of Holy Writ to support the position, that nothing short of a holy intercourse between the soul and God—an assurance that "His anger is turned away" from us, and his comforts enjoyed by us—a deadness to the world, its maxims and its fashions—a holy zeal for the glory of God in the salvation of man, resulting from a heaven-born principle of holy affection, begotten in the heart by the Holy Spirit,—nothing, we say, short of this entire change of heart and conduct, and undivided consecration of the soul to the service of its Maker—will avail us in that solemn day which is fast approaching, when "we must all appear before the judgment seat of Christ!"

A mere profession, without the power, of religion, will never benefit the soul here, much less fit it for that celestial atmosphere, the glorious abode of Christ and his saints, where nothing that is impure or unholy can ever enter. "The wise in heart" alone will be deemed worthy of such blest society. "This phrase," says a good writer, "is met no where except in the Bible. Like other phrases of the 'holy men of old,' it has a deep and peculiar significance. It describes not the learned, nor the gifted, nor the profound, nor the man of knowledge, nor the man of genius, nor the man of intellect. But it describes the man of pure intent, and simple faith—the man who loves the truth, and the right—the man who walks straight onward in the path of duty, assured that it ends prosperously, because HIS FATHER bids him walk therein. This is heart-wisdom, in comparison of which all head-wisdom is mere folly. Not that head-wisdom is useless, but it needs to be associated with heart-wisdom, and to be subject to it. Let science ex-

plore the skies and pierce the earth, and question nature everywhere, and bring to light all the secrets of existence; let history unfold the records of past ages, and teach lessons of experience; let art, with wonder-working power, analyse and combine whatever science has discovered, or shall discover;—there is a still higher wisdom than this. It is the wisdom which teaches man his duty, and discovers to him the springs of happiness, and conducts him a willing pilgrim in the paths of purity and peace, through the valleys of humility and penitence, to the true life, not of the spirit only, but of the body also."

We have, in former numbers, endeavoured to impress upon the minds of our readers the indispensable necessity and incalculable importance of making religion the source of enjoyment—seeing that "her ways are ways of pleasantness, and all her paths are peace"—and we trust we shall not be charged with "vain repetition," for having again introduced this all-important subject. The effects naturally resulting from a mere formality in religion, are, among many that might be enumerated: want of affection—suspicion—duplicity—deceit—self-love—pride of wealth, of intellect, of family,—all tending to prevent that cordial and hearty co-operation in spreading the knowledge of that salvation whose peculiar and delightful characteristic is, "peace and joy in the Holy Ghost." Let us awake to the true dignity of Christians—and henceforth live, not to ourselves nor to the world, but "unto Him that hath loved us, and given himself for us"—that "when "He who is our life shall appear, then shall we also appear with him in glory."

THE INQUISITION REVIVED!!

START not, gentle reader, at the above announcement. Incredible as it may appear at first sight, it is nevertheless true. In another column will be found an "Edict of the Inquisition of Ancona against the Jews," which is copied from the *London Times* of the 18th ultimo. This may be regarded as one of the death-throes of Popery. We live in stirring times—on the very threshold of some great crisis! How important, then, that all who love the Saviour, and profess to be "good soldiers" of the "great Captain of our salvation," should unite their energies, and come up to the help of the Lord, "to the help of the Lord against the mighty."

A city contemporary, (the *Morning Courier*), in introducing this startling intelligence, says:

"We had fondly hoped that the Inquisition was a thing of by-gone days; a tale of those barbarous times when ecclesiastical judges roasted men, and the civil judges boiled them; but it seems we were mistaken. That the Tribunal of the Inquisition has existed both in Spain and Italy, much more recently than most people imagined, we are well aware; but we thought it more a political than a religious engine of tyranny. In Spain we know it was; our readers will have seen in some papers of late date, the name of General Van Halen amongst the followers of Espartero in Spain. This brave man we knew in Europe, and have heard him recount the tale of his own torture in the dungeons of the Inquisition at Madrid, when a prisoner there for his adherence to the Constitutional cause in the time of the petticoat-maker Ferdinand. But that we should ever live to hear of its being again an engine of religious persecutions, has, we confess, somewhat shaken our philosophy. We wait with anxiety to see what notice will be taken of this affair by the European Press; and whether any of the Continental Powers will interfere in behalf of these poor victims of bigotry and priestly persecution."

"We are not alarmists, but we fear that this is the beginning of evil things to come. The 'Handwriting is on the wall' in characters not to be mistaken. The 'Horn of Popery' is exalting itself in every quarter of the world; it