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"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 15.

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## Religious Intelligence.

### FRANCE.

From Correspondent of "Evangelical Christendom."

France, June, 1851.

The news which arrive from the pontifical city are not very pleasant to French ears. When Pius IX. and the cardinals, in their exile at Gaëta, needed our military forces, they exalted, in emphatic terms, the fidelity, generosity, and piety of France,—the eldest daughter of the Church. On the pressing solicitations of these holy personages, our soldiers went into Italy, shed bravely their blood in the cause of the Pope, and brought back Pius IX., in triumph, within the walls of the Vatican.

So far it was very well. The pontiff expressed his gratitude to the French regiments, distributed to them medals and chaplets, and especially lavished on them his blessing. But now we have the reverse of the picture. Our soldiers,—children of the eighteenth century, and the revolution of 1789,—are not so superstitious or bigoted as the Italian peasants. They have acquired the habit of thinking for themselves, and saying what they think. They involuntarily aid the anti-papist propaganda; and I presume that more than one Frenchman has plainly manifested the disgust with which the despotic measures of the prelates or the ignoble practices of the monks inspire him.

This circumstance has naturally displeased the prime minister, *Antonielli*, and the Jesuits. What have the reverend fathers done? According to their traditional usage, not daring to avow publicly their secret feelings, they have intrigued, plotted, and manoeuvred in underhand ways against the French garrison. They have insinuated, in the confessional and elsewhere, that the French are impious, atheists, enemies of God and men, and that it would be a work very agreeable to the Virgin Mary, as well as all the saints in the calendar, to replace them by Neapolitan or Austrian troops. These base provocations have produced their effect.—Many of our soldiers have been traitorously attacked, stabbed with the knife or poinard, and assassinated in the streets of Rome; so that military patrols can no longer go out, unless accompanied by police agents who explore the way. There are even pontifical soldiers who have drawn their sabres against us, and General Gemenan has been forced to demand the removal of the troops of the Pope. Why is all this? Evidently to induce our Government to recall the French garrison from Rome.

You see how the Jesuits and priests remember the services that have been rendered them. France is well paid, indeed, for its expedition into Italy! It has expended on this admirable enterprise more than fifty millions of francs; it has exposed and given the life of a great number of its sons; no sacrifice has been spared to accomplish its object; and now our army is recompensed by calumnies and assassinations.

A document edited by some Roman patriots, and which is secretly circulated in the papal city, is intitled, *The Romans to the Soldiers of the French Republic at Rome*. "The priests," say the authors of this liberal address, "seek by their dark manoeuvres, to occasion a fresh effusion of blood, and to create, if possible, an eternal abyss between us. By the aid of their agents, they excite quarrels, foment discord, provoke hostile acts, with the design of rendering us odious to each other, and of making it impossible for us ever to be united as brethren. But no; let us guard well against giving this triumph to the priests; let us guard well against offering to our common enemies, the spectacle of our rivalry! . . . . Generous French, truth will end in triumph; the hour of our deliverance will sound, and it is not far distant. Then you will feel that our cause is the same, and our most mortal adversary is the priest!"

This article shows how much the democrats of Rome hate the clergy by whom they are so cruelly oppressed. Let us wait the issue, in the hope that the friends of liberty will not give themselves up to brutal violence, which would dishonour their cause. The Italian nation seems to be ripening more and more for its spiritual emancipation, and it will obtain it.

Let us pass on to another subject, which presents a remarkable contrast to the preceding. France has also made

### AN EXPEDITION INTO ENGLAND.

but a peaceful and joyous one. Thousands of our citizens have been contemplating with enthusiasm your *Fair of the World*, and thousands more will follow them, in the course of the summer. Well, among the precious results of this grand Exhibition, one of the best for the French will be their acquisition of more correct and perfect notions respecting Protestantism.

Believe me, this is not a slight thing. Our countrymen, generally, know not at all in what the Protestant faith, the Protestant family, Protestant society, or Protestant life, consists. Our politicians even, our authors, our citizens of liberal professions, imagine that the reformation of Luther and Calvin had only the appearance of a religion, and that their disciples have fallen into indifference or scepticism.

The source of these great errors is in the vain and lying declarations of the priests. By repeating in their sermons, their pamphlets and their journals, that Protestants have no religious belief, the papist clergy have persuaded the majority of the French that it is so. You may frequently hear among us, men, very enlightened on other matters, ask with a serious tone, "Have the Protestants faith in Jesus Christ?"

The visit to England will be an excellent means of disabusing these poor people, and already our most influential journals have published letters, in which their correspondents render loud homage to the religion of the English. These travellers have seen with astonishment, mingled with admiration, that the Christians in Great Britain collect annually, in voluntary subscriptions, immense sums, in order to circulate the Scriptures in all the languages of the globe, to carry the Gospel to the heathen, to convert unbelievers, to give to children the principles of a good education, &c. &c. They have contemplated with equal surprise the manner in which the Lord's Day is observed in London, and the influence which religion exerts on the different classes of the population.

I will quote the very remarkable testimony of a writer known (mark it well!) by his devotion to Popery, *M. Danyon*. He has addressed to the *Messenger du Midi*, a clerical journal, a letter which contains the following passages: "That which strikes, first of all, the observer in London, is the religious aspect of things and men. One must be blind not to perceive at a single glance, that religion exerts its influence on every one and everywhere. This influence shines forth in the actions of life; in the acts, in the customs, and even in profane amusements and pleasures. . . . Indeed, everywhere in London I notice that the religious sentiment exists in all its energy. This austere, religious, Christian sentiment forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness and prosperity."

*M. Blanqui*, member of the Academy of Moral and Political Science, has taken advantage of his stay in England, to visit, with our celebrated economist, *M. Michel Chevalier*, your agricultural districts. They have been entertained by Mr. W—, who farms about 3,000 French acres.—"What serious and strict habits!" writes *M. Blanqui*. "We have been greatly surprised at the hour of repast, to see all the male and female domestics come carrying a white wooden form, which is placed before the arm-chairs of the master and his family. Mr. W— has opened the Bible and read some chapters, knelt down and his servants with him.—After prayer the domestics have taken away the form, and the master has commenced his repast. Every one here respects his fellow,—the master his servant, the servants their master. There is no familiarity, nor hauteur. They say little to each other but they do much." Assuredly, *M. Blanqui* would have visited most farms in our own country without seeing domestic worship, as in the house of the good Mr. W—. Rome has forbidden the reading of the Bible by the laity, and concentrates in the duties of the priest all religious life. How then should the Romanists have the same piety as the Protestants?