

lieved that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the danger of English influence."

The result of these unholy priestly intrigues was, that the Mahomedan Pacha was alarmed—formed a combination with the Kurdish Chiefs against the Nestorians—and then followed the burning of villages and churches, the destruction of the crops, and the massacre of men, women and children, and an accumulation of horrors upon the innocent victims of priestly intrigue.

The writer from Constantinople, to whom we have before referred, pointedly asks:—

"Are the quarrels of our church to be transferred even into the East, to our own dishonour, and to the destruction of the peace and happiness of men who have hitherto been unacquainted with schism, and ignorant of religious rancour and intolerance? Before the Bishop of London instructed Mr. Badger, a willing and enthusiastic agent, to proceed to the Nestorians, to eject the Americans, to expose their 'heresies,' and to insist upon the only true orthodoxy of the high Church of England, his lordship might have received a lesson of Christian charity from those very Nestorians, who admit Christians of all denominations to their altars, and receive members of all Christian sects as brothers."

While thus justly censuring Mr. Badger, the writer characterizes with a righteous severity, the politico-religious intrigues of the French emissaries:—

"However reprehensible may have been the conduct of Mr. Badger, the conduct of the French politico-religious agents deserves the strongest condemnation. These men may now glory in the extermination of an independent and conscientious sect, whose only crime has been the rejection of the tenets of the Church of Rome and French influence. To gain that influence, and to obtain a *nominal* submission to the Pope, has this sect been sacrificed. Had the Nestorians admitted either the one or the other, they might have been saved. Honour, justice, and humanity are sacrificed by France to gain an influence which can only add to her pride, without conferring a single benefit upon her own subjects, or upon those of any other nation—an influence as precarious as it is useless. Unable to obtain this influence by honest policy, or by legal means, she assumes the garb of religion and obtains her end by the most unworthy hypocrisy. A recital of the events of the last six months at Mosul would form a worthy appendage to the history of the inquisition of Goa, or of the Spanish persecutions in South America, modified, however, by the spirit of the age, which, we may thank God, does not permit public torture, or encourage religious slaughters. We allude both to French politico-religious agents and to English high church intolerance. Strict justice compels us to state that the Americans are, in this instance, without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulte-

rior political design. We believe that, *had the Bishops and Clergy of the Church of England co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters which we have described would not have occurred*; as it is, one of the most ancient and most interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—*has been sacrificed to the religious quarrels of English Puseyites, and French Roman Catholics.*"

When "*cursing Palmer*," the Fellow and Tutor of Magdalen College, sent forth his "*anathema*" of Protestantism, it was, by some, looked upon as the ebullition of a half-mad fanatic; but we knew, and explained it to be the utterance of methodical madness—of the systematic madness of the Tractarian school; and now, in this awful massacre of Christians, whose blood cries to Heaven, the whole world may see that this spirit of cursing is a terrific reality; not merely the fanatic ravings of a cloistered Fellow of an Oxford College, but an active, operative spirit, affecting the welfare of individuals and communities, dividing man from man, unsheathing the sword, and carrying fire, and slaughter, and desolation through a land. Mr. Palmer, in Oxford, curses Protestantism with comprehensive anathemas; upon the same principles Mr. Badger opposes Protestant Christians in the midst of a labour of love; treats them as '*heretics*,' because not Episcopal; cabals against them, and, so doing, is instrumental in calling up, and letting loose the latent persecuting spirit of Mohammedanism.

This deplorable event will excite the strongest feelings in the American mind; and coming while the Episcopal Church in the States is torn by Puseyism, will be a fatal blow to Episcopacy in America. Our Bishops and Clergy ought to lay this event to heart, and lament in the "dust and ashes" of repentance, this terrible exemplification of the tendency of what are called "*Church principles*." And every Christian man, every man who loves his kind, should arm himself, and stand in the gap against the satanic spirit of the age; a spirit which, under pretence of zeal for "*Church principles*," is attempting to erect a priestly despotism upon the ruins of Christianity, and amidst the wreck of all that constitutes and secures the happiness of individuals, and the welfare of states.

THE FRENCH AND MISSIONS IN THE SOUTH SEAS.

On the 24th of August, a special meeting of the Directors and friends of the London Missionary Society was held at Finsbury Chapel, to welcome the Rev. Thos. Heath, Missionary from the South Seas, and to receive from him interesting and important communications relative to the state and prospects of the Society's Missions there. He was accompanied by a Christian chief, and a native Evangelist from Samoa. The proceedings were strictly devotional, and several eminent ministers took part in them. Several questions were put to the natives accompanying Mr. Heath, which were answered in a very satisfactory manner. His statements were, indeed, deeply interesting, and had we room, they should be inserted here at length; but we must confine