

emplary a minister is in all other respects, the more deadly will be his example, if he should unhappily give countenance to the pleasure-seeking propensities of the world. The thorough-paced votary of amusement, would give little for the testimony of half a score nominal professors: but a sober, serious, correct clergyman, is felt to be an invaluable acquisition. He will be triumphantly quoted, as a model of unstarched, uncastig, unfanatical religion. His very virtues will be pressed into the service of vice; his piety itself, will, by an ingenious, but not unusual artifice, be employed to raise recruits for the next campaign of pleasure, and to swell the muster roll of dissipation. I do by no means speak at random. These things, I have seen and heard. I myself have been assailed with arguments, drawn from the example of 'clergymen who were at once good and pleasant, whose zeal and charity were exemplary; and, yet, they did not scruple to promote the innocent gaieties of life.' And well do I know, that such specious examples, have decided many a wavering heart, to chuse this world for its portion. — This indeed, is perfectly natural. Suppose an amiable, and religiously disposed young person, for the first time in her life, introduced into a ball room, 'half pleased, and half afraid,' hesitating between God, and the world; now, resolving to withdraw from those vanities, which, at her baptism, she promised to renounce: now, tempted to mingle with the crowd, and to do like other people. — Suppose, that, at this critical moment of suspense, she should spy out, in the giddy throng, a clergyman; a respectable clergyman; a man, beloved for his virtues, and revered for his piety, — would not this be decisive, would it not fatally turn the balance? I must soberly pronounce that, in such circumstances, the weight of such an example, would be next to irresistible; and it is easier to imagine, than to state, how tremendous may be the consequences, in this life and in that which is to come.

In these views, I am by no means singular. — They are entertained, by some of the most judicious among our common friends. They are the views, also of our excellent diocesan. And I had indulged a very delightful hope, that they were becoming the views of many of our brother clergymen, in this diocese. The truth is, I had almost ventured, to anticipate the growth, and the diffusion, of a higher principle, than commonly prevails, even in the religious world; a union of strict, spiritual religion, with a rational, and somewhat philosophic temperament of mind; a separation from the world, more complete, because more interior, more penetrative, because less palpable, than has been hitherto attained, by the most systematic plans of external seclusion. In these latter, there has ever been a disposition, by a departure from the ordinary modes of life, literally to cut off the right hand, and pluck out the right eye; whilst we, I fondly hoped, were at least, in progress towards a spiritual excision of whatever was inconsistent with genuine christianity. By carrying common sense, rationality and discreet cheerfulness, along with us, I did expect that we might, in time, recommend serious religion to the judgment and taste, no less than to the hearts and consciences of those around us: whilst by a degree of firmness in abstinence from all clearly secular compliances, at least equal to that of the most rigid sectaries, we might put to silence all religionists, that are unfriendly to our establishment. These things, however, cannot be if we yield one atom of our religious strictness. In matters decidedly indifferent, it is, indeed, right that we should conform to the usages of civilized life. — Good sense and christian charity, require this at our hands. Thus, we may please our brethren, for their good, to edification, and of this judicious, and amiable conformity, we have an exquisite model, in Him who was our great example. But, wherever conscience and religion are concerned as they essentially are, in this point of amusements our line of duty is clear and unequivocal: "Come out from among them, — be ye separate," is the language of scripture; and I appeal to yourself, whether, in this instance, it is not also the language of conscience of feeling, and of all that is spiritual within us. I shall only add that the case of all, who stifle this voice is singularly awful.

You my dear Sir, have been settled in a neighbourhood, where there is much that is amiable, and respectable. In all the gentry, there is a regard for religion; in some, possibly there is an incipient disposition to come within its higher influence. I know not many spheres, in which a few wise and pious clergymen might be more usefully employed. Much might be done, to raise the tone of society: much, to infuse deeper principles: much, to lead people from outward to inward religion. But, it must be evident, that such services can never be performed by clergymen who go to balls. Such, indeed, may assist in maintaining external decorum they may promote schemes of beneficence; they may engage the gentry to disseminate the scriptures, to circulate religious tracts, to establish schools, perhaps, even, to institute family prayer. But I must repeat, that clergymen who go to balls cannot carry along with them, and cannot leave behind them, the deep religion of the heart. Those of our profession, who know nothing of this high and holy department, will, of course be little solicitous to maintain that strictness, which it indispensably requires. And they may possibly take the liberties in question, without either making themselves worse, or marring any objects which they can pursue. But they who are, in any degree, called to officiate in, what we may term, this Holy of Holies, should be cautious, even to jealousy, that they lose not their vantage ground; and that they swerve not an inch, from their peculiar and appropriate calling; "ye are the light of the world," said our blessed Lord, "but if the light that is in you, be darkness, How great is that darkness!" On the whole, my advice to you, is, to accept, with cheerfulness, the civilities of the surrounding gentry; but always within certain limits. Never, on any account, to go where amusement is the avowed, ostensible purpose of the meeting; and if, at a place, where you may be engaged to dine and sleep, cards or dancing should be introduced to show, that, in such things, you from principle, take no part. In a family circle, or where a few friends may be engaged to dine, (which I look upon to be a fair and proper mode, of maintaining the charities of life,) I conceive it is our duty to be as cheerful and entertaining as we can; always endeavouring to make our power of pleasing, subservient to the best purpose. By judicious management, we may, thus, render deep truth attractive and delightful; and engage people to become pious, through the medium of taste itself, and even on the principle of voluptuaries.

But I think, that I have enlarged too much. I trust you will receive what I have taken the liberty of saying, as a proof of my sincere interest in your welfare, you are a stranger, in a strange land: and as such I feel you to be a brother. I am, myself, but young and not very experienced; but, as I am somewhat more advanced than you, I offer that advice, which in similar circumstances, I should thankfully receive. If it prove of any service, I shall be deeply gratified; for then my purpose will be effectually answered.

ROME IN 1839.*

Modern Rome is of course, a small city compared with the ancient mistress of the world. On several sides it has shrunk far within the old wall: which still form its barrier. I have already said that the present population is about 145 000. Notwithstanding that it is no longer the seat of imperial power, it is still in many respects a magnificent city. Its churches and palaces are among the finest in Europe. Its piazzas or open squares, ornamented with columns or fountains, form a striking feature in its aspect. — The Pincian hill overlooking the city from the north or north-east, included within the walls, was improved by the French and has now one of the finest promenades in the world. From its terraces the whole city lies before the eye, displaying its palaces, and domes, and pillars, and obelisks. In its neighbourhood are vilas made at great cost and furnishing delightful rides, especially that called the *Villa Borghese* which is now virtually a public promenade. This as well as some others is adorned with celebrated sta-

* From Letters from one of the Editors of the Episcopal Recorder travelling in Europe.

tures, remains of ancient art. Many of the private palaces of Rome are enriched with splendid galleries of paintings by the old masters, some of which are esteemed of the very highest value. These galleries are open to the public without expence, except a gratuity to the porter, and visitors are to be found in them daily.

A chapel has been opened for ten years or more in which there is service twice every Sunday by a clergyman of the Church of England. This chapel will accommodate six or seven hundred persons, and generally while we were in Rome, the congregation assembled for service filled the seats, often indeed the room was crowded. Though there was an interval of not more than an hour and a half between the morning and the afternoon service, yet the same congregation, as to individuals and number, generally attended twice a day. The support of this chapel, and the numbers composing the congregation, show how many English visitors are to be found in Rome. The season for visiting the city is in general the winter and continues till after the ceremonies of Holy Week. Protestant worship is not expressly tolerated in Rome, it is rather connived at, and the chapel might be closed at any moment by an order from the police. The English, perhaps, are more likely to be tolerated in their worship than Protestants of another language.

There is no way of reaching the popular mind and awakening inquiry and thought, because the press cannot speak except as allowed by the government, no book nor paper of any kind can be printed without the imprimatur of commission of censorship. — Even a catalogue of books to be sold at auction must be submitted to official inspection before it can be published; no book can be imported or kept for sale except such as are allowed by the proper authority. Besides this additions are annually made to the *Index Librorum prohibitorum*, by which certain books published in foreign countries are forbidden to Catholic readers throughout the world under the heaviest censures. The *Index* forms now a large octavo volume. Every traveller entering the Papal state is liable to have the books in his baggage examined, and if any deemed unsound are seen, to have them detained. There are several small literary periodicals published in Rome, and but one that can be called a newspaper, and this one is a little quarto of four pages, about the size of a sheet of letter paper. No discussion of political questions by the citizens is, of course, allowed in its columns. It is chiefly made up of an abstract of general news from other countries, care being taken to publish accounts of mobs and lynchings and the mischiefs of popular government and a free press in America. When there is an "editorial," it is generally an account of some ecclesiastical function performed by the Pope and Cardinals. I see no prospect of immediate improvement in the spiritual or the civil condition of this country, nor can there be till a way is opened for awakening inquiry in the minds of the people. Many are religious in a certain sense, that is, they hear mass, recite the Ave Maria, Paternoster and prayers to the saints, and observe saints' days, but scriptural knowledge there is very little, not of course can there be more so long as the Bible is kept out of the hands of the people. We had one specimen of Catholic preaching in our own language and that one of the most distinguished preachers in the Roman Church, Dr. Wiseman. Printed notices of the time and place of his preaching were left at the lodgings of the English generally, which of course implied that more than usual importance was attached to the occasion. Dr. W. is the head of the English college in Rome, and has a high reputation for learning and eloquence. His sermon was not on a subject peculiar to his creed, but certain virtues of the Christian character, patience and hope nurtured by trials. The preacher's manner was animated and earnest, but nothing was to be found in the whole sermon which could supply the wants of a soul "hungering after righteousness." The Christian virtues, which were the subject of the discourse, were set forth and commended, but darkness was left on the way by which alone fallen man can have access to God. This way, according to the Catholic system, is through sacraments of the Church, satisfactory works and devotions, not the direct application to Christ by faith.