

by order of the authorities. We have not yet suffered so much. One school in Dauphine alone has been closed, in our stations, and one place of meeting in the same village; a law-suit is about to be instituted for defending the cause of religious liberty; we are likely to lose it, but we must stand up for the rights of conscience; it is only by successive defeats the church can gain the victory. In the same parts of France, where those vexations takes place, we are encouraged, at the same time, by a remarkable revival among the Protestants; within the last ten years, I do not remember seeing so many conversions recorded in the reports of our evangelists. The sales of the Scriptures are also much more considerable than last year, and the Spirit of the Lord seems to breathe a breath of life over those countries of Eastern France, where our society has laboured since 1831. The Western Stations are of much more recent origin, and where so much less has been sown, we cannot yet expect so rich a harvest; yet there, also, we experience the goodness of the Lord, and the result of his blessing upon our work."—*U. P. Miss. Rec.*

**BRITISH AND FOREIGN BIBLE SOCIETY.**—This noble parent Society held its first jubilee, being the fiftieth anniversary of its foundation, on the 8th ult., in Exeter Hall. It was an occasion of great interest, and attracted great numbers, and distinguished members of the clergy and nobility occupied the platform and addressed the meeting. The speeches were of unusual excellence. The Earl of Shaftesbury, in his address stated "that from the first institution of the Society in March, 1801, which took place in a single room, where about three hundred persons were assembled, upwards of 8000 societies, including colonial, Irish, and foreign branches, had been established. The Scriptures had been translated into no less than 148 languages and dialects, of which 121 had prior to the establishment of the Society, never appeared in type. Upwards of 43,000,000 of these translated copies had been disseminated among, it was computed, not less than 600,000,000 of the human race. Of the languages into which these copies had been rendered, upwards of 25 had previously had no alphabet, and were merely an oral form. This Society was essentially a 'Free Trade Society,' a 'Peace Society,' and a Defence Society"—one, too, affording a 'cheap defence to nations.'"

#### FATHER GAVAZZI.

The Italian monk Gavazzi, who was so conspicuous as a friend of liberty in the late revolutions in Italy, has arrived in New York, and was publicly received at a large meeting held in the Broadway Tabernacle on the 23d ult. He is descended from an old and honoured family; and is a man of genius, and an orator. His liberal principles brought upon him displeasures and imprisonment from Pope Gregory XVI. He was again received into favour by Pope Pius IX. When the epoch of the late revolutions dawned, he was the first man to parade the streets of Rome, with the emblematic colour pinned to his breast, and he struggled, afterwards, nobly for the principles of freedom. When the French entered Rome, he was a proscribed man, and escaped, through the good offices of the American consul. The *Commercial Advertiser*, speaking of his personal appearance, says—He is tall, with strongly marked Italian features, and wears the habit of a monk. In his address, which is fully reported in the *Commercial*, we find a decided renunciation of Popery, but no distinct avowal of the principles of evangelical religion. As to his religious notions, we will let him speak for himself.

"To correct a mistake into which some have fallen, I beg to be called—not a converted priest, but a *seceder*-priest, because I am no Protestant. Now, in England, I did not lose the sympathy of the public because I did not call myself a Protestant; but in America, perhaps, more severe Protestants may say, 'We have no confidence in a man who will not avow himself as a Protestant.' I am no 'Protestant,' because I respect all Christian evangelical churches. If I say I am a Presbyterian, an Episcopalian may say, Why are you not an Episcopalian? If I be an Episcopalian, the Methodist may inquire why I do not belong to his persuasion; and so with other denominations. Therefore, I say I am no Protestant; I am a Christian. But it will be immediately said, that all infidels call themselves 'Christians.' Very well; but I am not only a Christian, but I am a Romish Catholic. Then, it is said, 'all Papists call themselves that.' Yes—rightly or wrongly?

"In the Scriptures the devil calls himself the angel of light, though in truth what is he but the angel of darkness? We disclaim that the Romish is the Popish Catholicism; the Romish is the Catholic Church established by the Apostle Paul. The Romish Church is the most ancient Church in Europe. When Rome had no Popes or Popery, it had that Church, and to that Church I belong. I am proud to be an Italian; and, as an Italian, I disclaim all Protestant denominational appellations. I, as an Italian crusader, shall preach, and have preached, civil liberty in Italy; but as a preacher of civil liberty, I also shall preach religious liberty in my native land. In Germany, they are Lutherans, because they are Germans; in France, the Frenchmen are Huguenots, because they are Frenchmen; in America and England the people are Protestant, because England and America is Protestant; and in Italy we are Roman Catholics, because we are Italians.

"The Germans call themselves Lutherans by Luther; in France they are Calvinists by Calvin; you call yourselves Protestants by Cromwell and Knox, and we call ourselves Romish Catholics by Rome. But the time will come, when all peculiar denominational distinctions will disappear; believe me, the time will come when all mankind will call it-

self no more Lutheran, or Calvinists, or Protestant, but all Christian, and only Christian. The time will come when Christ will appear on earth once more, to establish his expected kingdom of universal justice; but in the meantime, I cannot accept for my Italy any Protestant denomination—I cannot accept for my native country a copy of the original which it possesses.

"But recollect I am no Popish Catholic of Gregory VIIth, or Alexander VIIth, or Gregory XVth, or Pio Nono school. I am a Romish Catholic. I have no doubt you will respect my opinion, and love of my poor native land."

And again:

"I am no Protestant, because my mission requires me to be independent. My mission is, to destroy Popery—to annihilate the Pope."

The object of Gavazzi's visit to this country, is to excite sympathy in behalf of liberty in Italy. How he expects it to be manifested, we have not learned. He is now delivering a course of lectures in Italian, in the Broadway Tabernacle. We observe, that some of our Popish contemporaries have already been abusing him, which is at least one thing in his favour.

#### RELIGION AMONG THE SLAVES OF THE UNITED STATES.

The strong religious tendencies of the coloured race in this country have often been noticed. This is, perhaps, even more striking in the slave than in the free States. The rationale of this interesting fact need not be attempted just now. My business, at present, is rather with incidents, than with philosophical principles. A larger proportion of coloured persons are professing Christians, and, as I believe, real Christians than among the whites, almost everywhere. Some of their churches in the South number communicants in thousands. Even when employed at their daily toils, they entertain themselves with sacred songs. In such occupations as require numbers of them to work together in the same room, their musical performances, with their rich voices, and the perfect harmony of the various parts, is seldom surpassed, if equalled by the best church-choirs among the whites. Secular tunes are rarely heard in these chorals. Religious topics are, to a very large extent, the themes of their conversations. During a long residence in one of the Southern cities, I was often struck with the interesting fact that on passing groups of three or four engaged in conversation in the streets, I would hear remarks on religious themes, and generally on individual Christian experience. I believe I should not exaggerate, were I to say that this was true of nine cases out of ten, where I could overhear them. Their language in describing their mental exercises, is highly metaphorical and figurative. Even some of the more intelligent attribute the suggestion of their own minds to voices speaking to them. When describing their release from a state of conviction for sin, they will say that they heard one saying to them, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The change from spiritual darkness to light, they speak of as a real light shining upon them. In proportion as they increase in education and intelligence, these notions and forms of expression, to a great extent, give way to the usual phraseology of well-informed Christians. Persons not familiar with their mental habits and peculiar spiritual characteristics, would probably set down much of the details of their religious experience as mere superstition and ignorant rhapsody; but further acquaintance would show them that these humble sons and daughters of toil were, but in somewhat strange and figurative dialect, speaking the true language of Zion.

From the particular characteristic just alluded to, the reader will not be surprised to learn that the book of Revelation is, with them, a favourite portion of the Scriptures. Its bold metaphors suit their passion for the wonderful, and its striking symbols coalesce with their own habits of representing the internal and spiritual by the outward and visible. They frequently talk of death, and of our Saviour, as coming on a horse. During my residence among them, I was, perhaps, more frequently consulted by them, as to the meaning of passages in the Apocalypse, than in any other part of the Bible; and, I confess, they asked many questions which were far beyond the range of my hermeneutics.

I will add to what I have said, as to the strong religious tendencies of the slaves, two or three anecdotes, illustrative of this feature of their characters. Whilst sojourning, at one time, for a season in the country, I was strolling through the woods on a Monday morning, not far from a road, which was not much travelled; my ear soon caught the sounds of a voice, apparently in prayer. As I listened, it drew nearer; and in a few moments, a coloured man, with a bundle over his shoulder, passed along, (without, however, seeing me,) pouring out a most fervent prayer, which I could now distinctly hear. He had been, according to the custom in the South, where men marry on different plantations from those to which they are themselves attached, to his wife's house, having gone on Saturday evening, and was now on his return home, and was improving his morning's travel, by turning it into a season of devotion.

On another occasion, I was compelled by the coldness of the night, whilst awaiting the arrival of a steamboat, to take refuge, for an hour or two, in a low tavern. The proprietor, probably as a measure of economy, had appointed a negro "bar-tender." The guests of the evening spent their time in card-playing, swearing, smoking, and drinking hot whiskey-punch—the latter being mixed by the negro at the bar. During the intervals between the punch making, I observed that he was quite absorbed with a book, which he had fixed against the wall on one of the shelves