

ances come from their lips with very little grace. We have already seen, (and the 'criminal' has not ventured to deny it) that Calvin was branded with a red-hot iron for the commission of an unnatural crime, for which his life had been forfeited to the laws of his country—that he persecuted to death for the exercise of private judgment—that the effusions of his pen were deeply stained with vulgar scurrility and gross invectives—that he established a sanguinary and tyrannical inquisition at Geneva—that he restricted personal liberty, and proscribed all freedom of opinion—that his savage heart was steeled against all the feelings of humanity—that his ferocious eyes feasted themselves on the expiring convulsions of human agony—that he died in despair of the same itching and hideous disease as the tyrant Herod, and that so far from claiming our respect as men, or our reverence as Christians, his memory deserves one of the blackest pages in the annals of infamy and intolerance.

Thanks to the indefatigable researches of an honest Protestant, we are enabled to continue our proofs of Calvin's toleration; and to shew the ridiculous and disgusting pranks of his *reign of terror* at Geneva. We invite the special attention of all who are so clamorous for liberty of conscience, the right of private judgement, spiritual emancipation, Protestant independence and so forth, to the ludicrous and bloody records of Jack's Inquisition; and after having perused them, if they shall declare that he was a sound Protestant, we will abandon the whole question in despair and compassion for their "Protestant ignorance."

The liberties of Switzerland were conquered and preserved by Catholic warriors, and the *Magna Charta* of Geneva freedom had been written by a Catholic Bishop, two centuries before the time of Calvin. When this "French Fox" as the Genevans called him, had wormed himself into power, he crushed the liberties of the people, and like a true serpent stung the bosom in which he was cherished. A numerous party of the citizens became jealous of the power acquired by the cunning Frenchman, and other foreign refugees. Perhaps the "criminal" is not aware that the figure of his Patron Saint was cadaverous and ghastly, that his hands were withered like old parchment, that he had a confounded nasal twang in the pulpit, which would be no discredit to the most snuff-taking Frenchman in Europe, and that those little peculiarities of the Dictator, had not un frequently provoked the ridicule of the people. He retorted with a vengeance; and we will quote from the Genevan Register which has been lately dragged into light, some specimens of his meek toleration.

"They punished with imprisonment," says Audin, "the lady who arranged her hair with too much coquetry," (*Calvin we suppose, was to be the Judge,*) and even the chamber-maid who assisted at her toilet; the merchant who played at cards, the peasant who spoke too harshly to his beast, and the citizen who had not extinguished his lamp at the hour appointed by law (vol. II. p. 12) "Men were forbidden to dance with women," (what would our masqueraders do, if Calvin were in Halifax?) "or to wear figured hose, or flowered breeches," (Register of Geneva, July 14, 1522.) "Three tanners" (mark this, *Leather-heads of the Times!*) "were put in prison for three days on bread and water, for having eaten at breakfast three dozen pieces of pastry, which was great dissoluteness." (Regist. 13 Feb. 1553.) "A merchant who sold wafers marked with a Cross was fined sixty sols, and his wafers were cast into the fire as scandalous." (Ib.)

Whosoever did not take off his hat for Calvin, was fined. If any one contradicted him, he was brought before the consistory, and threatened with excommunication! (Regist. 31 December, 1543.)

If any girl presented herself to be married with a bunch of flowers in her bonnet, she had to dread the censures of the consistory. If any one danced on his *wedding day*, he was imprisoned for three days. If any young married lady wore shoes of a peculiar fashion, she was publicly reprimanded. (29 July, 1549.)

Calvin's precise legislation restricted even the number of plates which should appear on the table of the rich, the quality of butter to be sold, &c. (Ibid.)

All were ordered to eat meat on Fridays and Saturdays, under pain of imprisonment and the night-watch was ordered to proclaim that no one should make slashed doublets or hose, or wear them hereafter under penalty of 60 sols (16 April 1543.)

Chapuis was put in prison, because he wished his child to be christened Claude, in opposition to the Calvinist minister who wanted to call him Abraham. He said he would keep his child 15 years without baptism, rather than have him called Abraham, and he was kept four days in prison. (Reg. 1546.)

One day a young man appeared at the altar, to be married to a girl from Nantes Abel Poupin, the minister, asked him, "Will you be faithful to your wife?" The hapless bridegroom instead of answering, yes, merely inclined his head in token of assent. He was sent to prison and condemned to bread and water! (Reg. 1546.)

But all these were mere trifles when compared with the criminal prosecutions of Berthellier, Gruet, Gentilis, Perrin, Favre, Bolsec and Servetus.

Calvin established a regular espionage to detect all the violators of his absurd and tyrannical code. He kept informers in his pay, to learn the secrets of families. The elders too, were authorised by law to enter weekly into the most private sanctuary of domestic life, and to report to Calvin's consistory what they might see and hear. In one single year more than 200 prosecutions were instituted by this consistory, for obscene language, lechery, calumny, blasphemy, insults to Calvin, offences against the ministers (talk of "priest-ridden papists" after this!) and attempts against the French exiles. Every citizen trembled for his life, and the Devil himself could not excite more terror, than the approach of one of Calvin's infamous spies.

We will give a specimen of those tolerant gentry from the Register of 3 Sep. 1547.

"Master Raymond (one of the spies) was passing by the bridge when he heard a voice saying *go to the devil*: Who is that, said he, to Dominic Clement who was present, 'Tis a girl who was wishing the "Renard" (fox) to the devil. You're a fox yourself, said Raymond. I am as good a man as you are, said Clement, and at least I was never banished from my own country. The Dominic was denounced to the consistory, and bitterly reproved. When he attempted to defend himself, Calvin silenced him saying, whist, stop, you have blasphemed against God in saying, you were not banished!"

When Calvin Farel, and Viret under military orders abolished the Mass, closed the Monasteries and destroyed the Churches, and images, "two German Anabaptists,"* says Audin came to preach their doctrines and made some converts. A public dispute was agreed upon; after Calvin's return from Lausanne.—The Anabaptists would not yield the victory, when an order from the magistracy was procured, commanding them to quit the city under pain of death! This was Calvin's liberty of conscience. In framing and revising the civil code of Geneva, Calvin was assisted by a Jurist named Colladon, and a sanguinary system of criminal law, was the result of their labours. "Calvin professed to take the Levitical law for his model, but he clearly followed the Grand Turk in one enactment—faithless wives were doomed to be drowned in the Lake of Geneva, without even the decent ceremony of the sack used on the shores of the Bosphorus. The records of the consistory and senate are a lamentable mixture of tragedy and farce. In every page we find records of confessions extorted by the rack, which appears to have been in constant action. Thus, John Roset, confessed

*Jack himself was married to an Anabaptist Widow. It seems none of the Presbyterian doves were fair enough for his fancy.