

human misery at once alleviated and sanctified; perfect compassion reconciled with entire resignation: the duty of liberty with the blessedness of poverty; the ennobling of marriage with the exaltation of virginity; and other such paradoxes realized, and such apparent impossibility achieved."

THE PROTESTANT CHURCH NOT THE
PROTECTOR OF THE POOR.

"But when we say, as in very truth we must, and in very love we ought, that the English church is not, at this day, in relation to the poor, what she has been, what she should be, let us not be thought to imply, that the very surety of divinity is as yet quite worn from her forehead.—By which of her laws are we obliged to close our doors against the secret worshipper, except during the hours of divine service; or to degrade the poor within her walls; or so to build, arrange, and adorn her sacred fabrics that they shall look like schools of instruction, rather than the houses of prayer? Do we obey, or do we disobey our own church, when we pass over in mournful silence, or rather in worldly tumult, festival after festival for the due celebration and observance of which her ritual has explicitly provided? When we give no opportunities of public worship in the morning and evening of each day, despite the order which confronts us every time we open our prayer-book. What if our religious societies, which, from the peculiar character of their constitution, seem to run all ways by turns, and the right only now and then by accident, could start into fresh and vigorous existence, as organized fraternities within and in subjection to the church? What, if hospitals could be made, as of old, the appendage of religious houses; or, if that be too much to expect, be submitted to the control of the church, and all the ministrations of mercy, for which they give such ample scope, performed by devoted persons of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity?

"We maintain then, that the Church of England, whether or not she be in fact the church of the poor, does not openly and unequivocally proclaim herself as such. The heart of a man speaks through every feature of his countenance, and in every action of his body: even so, the true and evangelical character of the church of Christ should develop itself in every form of external observance and arrangement. But if so, may we not take the very structure of our churches as symbolical of a tendency to estimate riches and poverty by worldly rather than a Christian rule? Go into any part of the country, and look at the high-walled and well-finished pews, in which the

rich seclude themselves from observation where all should be public, and indulge in pleasant postures where self should be forgotten. Observe again, in the churches of the metropolis and large manufacturing towns, the scanty place allotted for what are called in modern days 'free sittings,' while the larger part of the building is occupied with galleries for the genteelly dressed and profitable pews! and well may you ask for the palpable evidence of that blessed Gospel which has 'lifted up the poor out of the dust, and the beggar out of the mire, that it may set them with princes.' Surely the very aspect and air of a church, as well as the doctrine taught in it, should be a protest against the temper and fashions of the world, far from which, our churches, by their internal structure and arrangement, are fitted rather to depress than encourage the poor, and rather to flatter than frighten the rich. Think of the wretched disconsolate beings who are imprisoned day after day, and many hours a day in those courts of ungodliness—the factories—whose months and years of hopeless toil no day but Sunday is rescued for the keeping of holy tide and the memory of precious mercy. How soothing to them, on one day at least, if but one, the mere sight of a Christian church, if such as a church be! The spacious area; the graceful arches and vaulted roof: the storied walls and pictured windows; the retired sanctuary and massive altar; the cross, that stern, sweet remembrancer, here and there; the deep, unearthly stillness, yielding but to prayer's calm monotony, or praise's joyous burst;—what glimpses those of heaven, and echoes of the angelic song, for those whose lot chains them to the world, and compels them for six days out of the seven, at the least, to minister amid the sights and sounds of earth, if not of hell, to the comfort and luxury of the creature! Instead of all this, even the very churches in these days have a commercial, utilitarian look about them. Their areas choked with boxes, and their walls seamed with galleries; their dominant pulpits and degraded altars, all speak of instruction rather than prayer, self-exultation rather than sacrifice, effect rather than reality, earth rather than heaven!"—*British Critic*.

(From the *New York Freeman's Journal*.)

THE ANTI-JESUIT WAR IN SWITZERLAND.

The American papers, particularly those of a religious character, have perverted the accounts from abroad of the troubles in Lucerne.

We piece the following explanatory article, from the *Tablet*, in our columns, in order to place our readers right upon the facts of the case:

"THE CIVIL AND RELIGIOUS WAR IN LUCERNE.—The anti-Catholic and radical madness, the sanguinary provocations of certain journals, the continual