

the following nature:—They urged that a very large body of most respectable clergymen, who had no personal ill-will towards the present occupant of the Holy See, had maintained themselves and their families in comfort for many years exclusively by the abuse of Popery; and if Popery were taken away they could not but contemplate the probable results with uneasiness and alarm. Moreover, many eminent members of the profession had gained a reputation for evangelical wit, learning, and piety, as well as high dignities in the Church of England, by setting forth in their sermons and at public meetings, with all their harrowing details, the astounding abominations of the Church of Rome. The petitioners implored his Holiness not to be indifferent to the position of these gentlemen. Many of their number had privately requested the deputation to plead their cause with the amiable and benevolent Pius IX. Thus the great and good Dr. McNickel represented respectfully that he had filled his church, and let all his pews, during three and twenty years, by elegantly slandering priests and nuns, and powerfully illustrating Romish superstitions. A clergyman of noble birth had attained to the honours of the episcopate by handling alternately the same subjects and a particularly pleasing doctrine of the Millennium, and had thus been enabled to confer a valuable living on his daughter's husband, who otherwise could not have hoped to obtain one. An eminent canon of an old Roman Catholic abbey owed his distinguished position, which he hoped to be allowed to retain, to the fact of his having so clearly proved that the Pope was Anti-Christ; and earnestly entreated his Holiness to do nothing to forfeit that character. A well-known doctor of Anglican divinity was on the point of quitting the country in despair of gaining a livelihood, when the idea of preaching against Popery was suggested to him, and he had now reason to rejoice that he had abandoned the foolish scheme of emigration. Even a High Church bishop had been so hampered by suspicions of Romanistic tendencies, which were perfectly unfounded, that he had only saved himself from general discredit by incessant abuse of Popery, though he was able to say, in self defence, that he did not believe a word of his own invectives. Finally a young clergyman who had not hitherto distinguished himself, having often but vainly solicited a member of his congregation to favour his evangelical attachment, at length hit upon a new expedient, and preached so ravishing a discourse on the matrimonial prohibitions of the Romish Church, and drew so appalling a picture of the domestic infelicities of the Romish priesthood, that on the following Monday morning the young lady made him an offer of her hand and fortune. It was hoped that his Holiness would give due consideration to interests so grave and manifold, and not peril them by hasty reforms.

Another class of clergymen appealed still more urgently to the forbearance of the Pope. They represented that they were in the habit of realizing large sums by the publication of prophetic works, of which the whole interest turned upon the approximate destruction of "the Beast," and that, while they indicated the precise hour of his fall, they yet managed to put off the final catastrophe from year to year, and could hardly supply the successive editions which the curiosity of the public demanded. They hoped that his Holiness would do nothing rash and imprudent which might compromise their particular industry. One of these gentlemen ingeniously confessed that, without Antichrist and the invaluable book of Revelations, which were his chief source of income, he saw nothing before him but the workhouse. He begged to forward to the Pope a copy of each of his works, including the following:—"Horns of the Beast," neatly bound, with gilt edges; "Antichrist," handsomely got up, with new editions of 1865, '66 and '67.

Lastly, even members of Parliament, to whom nature had not been prodigal in intellectual endowments, urged with great force that they were able to get on their legs and to stay there, detailing the most prodigious incidents of conventual turpitude; making the blood to curdle and the hair to stand on end, by thrilling narratives of nuns immured, and clanking chains, and bereaved mothers,

invoking in agonized chorus, "Liberty and Mr. Newdegate." They hoped the Pope would see in this fact the necessity of caution, lest he should unwittingly put to silence more than one independent member of Parliament, deprive an illustrious assembly of its chief amusement, and rashly change the composition of the British House of Commons.—*The Comedy of Convocation.*

### CREATION.

AN ESSAY.

Thou from all ages hast been God, and reign'd  
Like some great sun that blazed in space alone;  
Extended, vast forever—where no space,  
Or time, or sentient thing had dared to be:  
Until there came that cry that rang out first,  
A mandate pealing loud the dawn of time,  
That utterance that bade eternity  
Cease, and give place that time and space might be

'Twas thus a cry that changed the silent God  
From that one Fact, and brooding Entity.  
He breathed in space; the exhalation dim  
Filled all the place where aged night was hid,  
And sat in darkness and primeval gloom.  
The matter'd space was shaken at His word,  
Was broken, and in incandescence blazed;  
The shrieking darkness turn'd about and fled,  
Until the lambent incandescence shone  
A fitful, pallid nothingness afar.

Then, born alike of the vast brain of God,  
That had evolved the Trinity, and made,  
Symbolic of the Second Person, that  
Which we call Matter, came forth newly-born  
Life, and the sacred Spirit—beings that were  
Types of the primal Person, and the third.  
Thus from the Trinity of Godhood came  
The Spirit, Life, and Matter, to fulfil  
A perfect type and archetype of Him  
Who had created all.

At the command  
Of the inspired myriads that had life,  
And more inspired hosts of spirit beings,  
Matter that blazed in chaos was resolved  
To nebulous vast flakes that hang in space,  
As lamps to guide the lives and spirits by.  
Came the cold breath and cool'd the torrid flame  
And whirling eddies, so the flames were made  
Coherent spheres, that on vast orbits flew,  
Obedient mists condensed to blazing suns,  
Each that had birth to constellated stars,  
Each that had birth to planetary spheres,  
Gigantic comets, countless meteors,  
Innumerable satellites, bright orbs,  
Beyond all calculation and compare—  
Perspectives of bright spheres that blaze forever.

For every orb a Trinity of forms—  
Consistent, fluid, gaseous—was made;  
Consequent, as they cool'd and were condensed  
To liquid drops of flame involved in mist;  
Then, crusted with dark scoria and scarr'd  
With ever-fading streaks of lurid red,  
With ever less of vapour for a shroud.

Each orb, according to his littleness,  
Evolved in his own turn, became a world  
Peopled with forms of life, with sentient beings.  
Warm'd in the stellar light of ruder spheres,  
Lit on his way, while suns and nebulae  
Shone on his darkness in eternal space.

So was the Trinity of Godhood made—  
Perfected dimly in the triune plan  
Of the creation, that, evolved of God,  
Was as a second substance of His power;  
And yet there wanted that which was to end  
The chapters of the great creation's age—  
The sum of all, the mighty archetype.

"Let us make man," Jehovah said, and made  
Within a living and material form  
The climax of creation—that great flame  
That changed a bestial nature to a god.