

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME III.]

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[NUMBER L.]

POETRY.

TYRE.

High on the stately wall
The spear of Arrad hung;
Through corridors and halls
Genadiah's war-note rung.
Where are they now? the note is o'er;
Yes! for a thousand years and more,
Five fathom deep beneath the sea
Those halls have lain all silently;
Nought listing save the mermaid's song,
While rude sea-monsters roam the corridors along.

Far from the warring East,
Tubal and Javan came:
And Araby the blest
And Kedar, mighty name—
Now on that shore, a lonely guest,
Some dripping fisherman may rest,
Watching on rock, or naked stone,
His dark net spread before the sun,
Unconscious of the doom day,
That broods o'er that dull spot, and there shall brood for aye!

ENGLAND.

Tyre of the West, and glorying in the name,
More than in Faith's pure flame!
O'er trust not crafty fort, nor rock renown'd,
Earned upon hostile ground;
Wielding Trade's master-keys, at thy proud will,
To lock or lose its waters, England! trust not still.
Dread thine own pow'r! since haughty Babel's prime
High towers have been man's crime;
Since her hoar age, when the huge most lay bare,
Strongholds have been man's snare.
Thy nest is in the crags; ah! refuge frail!
Mad counsel in its hour, or traitors will prevail.

Still spurns thee for thy ten
But should vain hands defile the Temple wall,
More than his Church will fall:
For as earth's kings welcome their spotless Guest,
So gives He them by turn, to suffer or be blest.

LYRA APOSTOLICA.

THE EXILES OF ZILLERTHAL.*

[Concluded from our last.]

It may be asked, how it is that the Austrians, who tolerate Protestantism in other parts of their dominions, did not suffer it in the valley of the Ziller. The simple answer is, that, up to this time, there was no Protestant community in the whole neighbourhood, and the Romish clergy were afraid lest its appearance should be followed by the defection of most of the population; nor can we affect to doubt that they had good grounds for their fears. Had permission been given to open a church in the valley, many would have joined it who could not make up their minds to forsake houses and lands and friends for the sake of the Gospel. Their intense anxiety to prevent Protestantism from striking any root in the Tyrol appears, however, in the most distinct shape—first, from the imperial decree which they obtained, forbidding those who were inclined to the Reformation to purchase land or acquire any immovable property in the country—and, secondly, from the final decree commanding them either to return to Romanism or to quit the Austrian dominions.

In the year 1834 they had received an answer from Vienna, dated April 2d, informing them 'That the government saw no reason for acceding to their request; but that, if they wished to secede from the Catholic Church, they might emigrate to some other province of the empire where a Protestant congregation already existed.' For such an emigration, however, the majority felt no inclination. They justly concluded that, if they must find a new home, it would be better to seek for one not darkened by tyranny. The necessity which compelled them to look out in quest of a new country taught them to prefer one where law not only exists, but is justly administered—where Christianity is not only professed, but proves its vitality by mercy and a meek instruction of the ignorant; they therefore applied for passports to leave the Austrian dominions, and, after a delay of seven months, received an answer, dated March 7th, 1835, which denied them even the privilege of a voluntary exile. The people were, however, not to be shaken. They now fully made up their minds to leave a country rendered so unhappy by unjust rulers, and in 1836 signified their resolution in due form to the magistrates, who reported it to Vienna. And now the Court, that two years before would not give them passports, commanded them to quit the Austrian dominions within four months.

The good King of Prussia had, however, heard already the tidings of this oppression in Austria; and another good King, our own late Sovereign, had heard also the tale of cruelty and injustice.

It is a deliberate falsehood of Popish agents which represents the religious movement in Austria as a Prussian machination against that power. It is true that Protestants in Bavaria sent reports of the Popish persecution to Berlin so early as 1834, but the Prussian Government meddled neither directly nor indirectly in the affair. They hoped that the patience and quiet demeanour of the Zillertalers would ultimately procure them toleration. It was not until the overt act of the decree of January 11th, 1837, that any Protestant court took notice of the matter; and after that silence would have been unparadiseable. The Tyrol and Salzburg belong to the territory of the Germanic confederation;—and Austria, by signing the great fundamental compact of June 8th, 1815, had pledged herself to the solemn observance of its 16th Article, which says:

'Difference of religious persuasion can, without the territory of the Germanic confederation, form no ground of difference in the enjoyment of civil and political rights.'

To the eternal honour of William IV. be it recorded that he was the first who moved in the matter. Again, and again, in February and March, 1837, he called upon the King of Prussia to interfere. They had both been parties to the Act of Confederation—they had both guaranteed its observance: they could not see its provisions trampled under foot, to the oppression and ruin of the Tyrol—without sacrificing every principle of self-respect, humanity, veracity, honour, and religion. The King of England and Hanover found no want of sympathy on the part of his Prussian brother, a worthy descendant of those Sovereigns who opened their arms to receive the victims of Popery flying from France, from Salzburg, and Bohemia. He was as determined as King William, but desired to act as gently as possible to the Emperor of Austria, and therefore, instead of adopting the form of diplomatic reclamation, which must have been attended with a public exposure of political delin-

quency and breach of faith, he quietly commissioned his chaplain, Dr. Strauss, who was going to Vienna, to intercede with Prince Metternich, that, to such families as preferred emigration into Prussia, permission and time for preparation might be granted, as he was willing to receive them all. A revocation or alteration of the decree of banishment was not asked for—for this reason amongst others, that a longer stay in the Tyrol under such circumstances could not have been desirable to the Protestants themselves. In fact, immediately after the departure of the King's chaplain from Berlin, on the 23d of May, 1837, the Zillertalial deputy to the King of Prussia arrived to solicit a quiet habitation for the victims of intolerance: this was Johann Fleidl. He presented to the King the following petition, drawn up almost entirely by himself:—

'Most illustrious, most Mighty King;
'Most gracious King and Lord,
'In my own name, and in the name of my brethren in the faith—whose number amounts to from 430 to 440, I venture to address a cry of distress to the magnanimity and grace of your Majesty, in your high character of Defender of the Gospel.* With my whole soul I desired to have advanced this prayer personally and orally, though I am content, too, if it be permitted to me to do so only in writing. After the lapse of an hundred years, another act of persecution and banishment is perpetrated in our Fatherland. Not for any crimes that we have committed, nor for any misdemeanors of ours, but because of our religion, we are compelled to forsake the land of our home, as the annexed certificate from the Landgericht Zell, dated the 11th of this month, will testify. In consequence of the determination of the Emperor to another Austrian province, or emigration; but, in order to spare ourselves and our children all further vexation, we prefer the latter. Once before, Prussia granted our fathers an asylum in their time of need—we, too, put all our trust in God and the good King of Prussia. We shall find help and not be confounded.

'We therefore most humbly petition your Majesty for a condescending reception into your states, and kind assistance on the occasion of our settlement. We pray your Majesty to receive us paternally, that we may be able to live according to our Faith. Our Faith is built entirely upon the doctrine of the Holy Scripture, and the principles of the Augsburg Confession. We have read both with diligence, and have arrived at a full knowledge of the difference between the Divine Word and human addition. From this Faith we neither can, nor will ever depart; for its sake we leave house and land, for its sake our native country. May your Majesty graciously permit us to remain together in one congregation—that will increase our mutual help and comfort. May your Majesty most graciously place us in a district whose circumstances have some resemblance to those of our own Alpine land. Our employments have been agriculture and the breeding of cattle. Two-thirds of us have property—one-third live by day-labour—only eighteen have trades, of whom thirteen are weavers.—May it please your Majesty to give us a pastor faithful to his Lord, and a zealous schoolmaster; though at first we shall most probably not be able to contribute much towards their support. The journey will be expensive, and we do not know how much we shall bring to our new home, and we and our children have been for a long time deprived of the consolations of religion, and the benefit of school-instruction. If want should anywhere make its appearance amongst us, especially amongst the labourers, and those who are better off be not able to give sufficient relief, inasmuch as here they have to begin life over again, may it please your Majesty to be a father to us all. May it especially please your Majesty to intercede that the allotted term of four months, from May 11th, to September 11th, may be prolonged until next spring. The sale of our farms, which has already begun, but which cannot be ended in so short a time without loss—the approach of winter—the infirmity of the old people and the children—make this prolongation of the term highly desirable. May God repay to your Majesty any good that your Majesty does to us. Faithful, honest, and thankful, will we remain in Prussia, and not put off the good features in our Tyrolean nature. We shall only increase the number of your Majesty's brave subjects, and stand forth in history as an abiding monument, that misfortune, when it dwells near compassion, ceases to be misfortune, and that the Gospel, whenever it is obliged to fly from the Papacy, finds protection near the magnanimous King of Prussia.

'The Tyrolean of the Zillertal, by their spokesman,
'JOHANN FLEIDL, from Zillertal.
'Berlin, May 27th, 1837.'

This letter speaks for itself: there is a heartiness and an openness about it which convince the reader at once of the truth of its statements: there is a tone of independence which spurns the idea of appearing as a beggar, and at the same time an honest avowal of the real circumstances of the exiles. Two thirds of them had by honest industry acquired property: they did not, therefore, issue forth as a horde of needy adventurers. Their renunciation of Popery was not a profitable speculation, but a measure involving certain loss for the present, and the risk of temporal ruin for the future. Some amongst them were poor, and might perhaps require the assistance of Christian charity; and this they present to the consideration of the Prussian monarch. It is needless to say that this petition met with the attention which it deserved. Whilst Fleidl was urging his suit at Berlin, Dr. Strauss was successfully advocating the cause at Vienna. The Austrian ministers, ashamed at the presence of a foreign Protestant, consented to every thing that was proposed, and tried too late to wipe off from their religion the foul stigma of persecution, and from their statesmanship that of tyrannous oppression. Their mock repentance had, however, come too late.—The history of eight years' perjury and injustice was not to be effaced by a few words of tardy compliment, nor the deliberate cruelty of their policy to be atoned for by a short-lived and compulsory civility.

The Zillertalers were delighted with the actual results, and set themselves vigorously to make preparations for their journey. The Prussian government behaved towards them with great consideration as well as good faith. Dr. Strauss met deputies from Zillertal at Kreuth, and communicated to them the ecclesiastical relations of Prussia; and a councillor of state was commissioned to explain the civil duties to which they would, by settling in that kingdom, become liable. They were perfectly satisfied: the manner in which they had been trained had delivered them from all sectarian particularism, and led them to lay hold of the realities of the Pro-

testant faith. Their religion taught them to submit to every ordinance of the magistrate; they therefore began with alacrity to load the carts and waggons for the journey, and to dispose of their houses, lands, and other effects: they soothed purchasers, and contrary to expectation, were successful in disposing of them on favourable terms. It is been reported that the buyers were obliged to swear that they would never 'turn to the Bible'—but this is untrue. The husbands, wives, children, relations, however, who wished to remain behind in their native land were compelled to swear 'That they would never know anything more of the emigrants;—a fact which shows the Popery of the present day is just the same as it was a hundred years ago, when it imposed a similar oath on the Salzburg exiles, and that it is at all times devoid of mercy, but of the common feelings of humanity. It is, however, but fair to add, that the Austrian government did not require the payment of the emigration-tax, and even furnished the poorest of the exiles with the pecuniary means of pursuing their journey.

Fourteen days before the expiration of the appointed term, the wanderers were ready, and the first division commenced their journey. The farewell to their homes and their friends was indeed still more trying by the last words of those whom they had been their persecutors. The bigots among the peasants now relented, and met them with every expression of regret; protested that they had no idea their conduct would have led to a result so serious as sad, and besought them to change their mind; urged upon them that their exile would bring disgrace upon the Tyrolean name, and made them remain in the Church. One poor family, with seven children, had their effects packed upon a small cart or truck, ready for departure the following morning, when a rich relation emceed offered the father a handsome freehold farm, if he would adhere to Romanism. 'I am not going to sell my religion,' was the calm reply. Even the priests did something to direct public attention to the exiles, though it must be acknowledged they did it in their own way. On the boundaries of the valley of Kitzbühel, one took for the subject of his sermon 'The judgment of God upon the Athenians;' in the course of which he showed the hardship of allowing them to carry away the sum of 200,000 imperia florins: 'But, my devout hearers,' said he, 'they will spend a great deal of it on the road, and soon get rid of the remainder. Prussia is a poor land, the necessaries of life are all dear there, and even mouse-flesh is sold for money.' This sermon shows, however, that the impression on their Romanist neighbours was not that which had compelled them to emigrate. The fact is, they brought into Prussia 50,000 reichs-dollars, and about as much more remained due to them in their native vale.

According to the wish of the Austrian government, they took the route through the Imperial States, Salzburg, the Arch-duchy, Moravia, Bohemia—and in several divisions. The first, consisting of 150 souls, passed through Linz on the 7th September. As soon as the Protestant congregation of Kitzbühel heard that a second division was to follow, they sent deputies to them as far as Bocklaburg to invite them to partake of their hospitality, and to attend the divine service on September 8th, the festival of the nativity of the Virgin Mary. Here the majority, for the first time, entered a Protestant church. The pastor, Trautberger, preached upon the 29d Psalm; immediately after the commissary of the march summoned them to proceed on their journey. This division was more numerous than the first, and amounted to 200 souls. To every two or three families belonged a common wagon drawn by horses. Many of the poor dragged along a small two-wheeled covered cart, containing their effects and their children. Amongst these was Johann Fleidl, upon whose cart sat his mother and four little children. On the Saturday they arrived in Scharten, the residence of a Lutheran Superintendent, where the inhabitants received them into their houses, but where they had to encounter the first manifestation of Popish unfriendliness. Every priest participated in the guilt of this unkindness, and said, 'You are going to the place to which you properly belong, the desolate Riesengebirg: very few of you, however, will get so far; most will perish on the road through Bohemia.' 'That does not alarm us,' answered an artisan; 'if we live, we live to the Lord, if we die we die to the Lord.' A third and a fourth division speedily followed, and, passing through evil report and good report, kindness and unkindness, they came at last, at Mitheldorf, to the borders of that good land which the Providence of God had opened to them, and which, if it did not flow with milk and honey, promised them the free enjoyment of that Word which to the Palatist was 'sweeter than honey and the honey-comb.' The pastor, followed by a large portion of his flock, went forth to welcome them, and to say, 'Come in, ye blessed of the Lord.' It was a touching sight—at the head of the train advanced the fathers and mothers, tall and well-proportioned figures, wearing the well-known Tyrolean hat, and clothed in the costume of their country. It was easy to perceive that the clothes had all been newly provided for the journey. Saturday the 23d, at noon, came the second division, weary and wet from the heavy rain which had continued for several days; on the 30th, the third; and a few days after, the last and the smallest train. Schmiedeburg was to be their first halting-place and temporary home, until the intended settlement could be prepared for their reception; and here, on the 8th day of October, they observed a day of public thanksgiving to God for their safe arrival. The Tyrolean assembled on the great open Place before the church, at the doors of which stood the clergy to receive them. The hymn was sung—

'When Christ his Church defends,
All hell may rage and riot.'

The church-doors were opened and the clergy led in the people, whilst another hymn was sung—

'Up, Christians, ye who trust in God,
Nor let men's threats affrighten.'

The exiles occupied the seats on the right and left, immediately before the altar. The service began with the hymn—

'In God my friend I put my trust.'

Then followed an address from the altar, and all concluded with the hymn—

'Now thank God, one and all.'

The church could hardly hold the crowds that streamed from all sides to take part in the solemnity. A few days after this, all the heads of families, as well as unmarried individuals, were summoned to the town-house, where they were presented with Bibles. The government at once made provision both for the schooling of the children and the instruction of the adults. A school-master

from the Royal Seminary, in Buntzlau, was immediately appointed to the charge. From the hours of eight to twelve more than eighty Tyrolean children receive daily instruction, and from two to five, ninety adults. The instruction is stated to be in reading, writing, arithmetic, singing, and Bible history. From four to five, more than twenty old people, at their own request, are taught to read, that they may be able to read the Bible themselves.

On the 13th day of October, being the birth-day of their illustrious benefactress, the Princess Marianne of Prussia, the school was consecrated and the school-master inducted; after which, the President of the Province, Dr. von Merckel, addressed a few words to the children, and, on their dismissal, to the adults, saluting them as the new subjects of his monarch. A more remarkable proof of the kindness and firmness of the king could not have been afforded, than the appearance of Dr. von Merckel on such an occasion—for this functionary had long been known as the implacable opposer of orthodox Christianity, and the especial enemy of the Augsburg confession of faith—as one who, if his power had been equal to his will, would not have yielded the persecutor's palm to any Austrian Papist. The royal determination to protect these poor Lutheran confessors now compelled him to appear as their friend; and the fact furnishes a remarkable contrast to the conduct of the Emperor. The Austrian sovereign promised them every thing, granted them nothing. His humanity led him to pity them—his justice inclined him to secure to them the rights guaranteed by the law of his country; but his religion was adverse to humanity and justice, and obtained the victory over his veracity. In the one case the piety of the monarch secured the safety of the faithful government—in the other, the intrigues of Popish zealots overruled the natural feelings of Imperial humanity. The people of Schmiedeburg, however, partook heartily of the feelings of their sovereign, gave the Zillertalers a cordial welcome, and were zealous in every little act of kindness which the necessities of their guests required. The Dowager Countess von Reden was particularly active in attending to the more destitute. Their spiritual necessities, meanwhile, were provided for by the clergy of Schmiedeburg and the neighbouring parishes. The first care was to prepare them for their reception into the Protestant Church of Prussia. For this purpose they were instructed three or four times a week, from their arrival to the 12th of November, when 197 adults were publicly admitted to the Sacrament of the Lord's Supper. Their confession of faith was previously read by Johann Fleidl, after which, the Prince William, brother to His Majesty, preceded the men, and the Princess William the women, of Zillertal to the altar.

Soon after their arrival, nine members of the congregation went to their eternal rest. The cholera, which prevailed in the town at the time, carried off five; but even these had calmedness in their last moments, and expressed humble thankfulness to God, who had permitted them to reach a land where they could be strengthened for their long journey by the body and blood of Christ, and look forward to a Christian sepulture for their remains. To attain this object was the only purpose for which some had left their native valley. Ignatius Hauser, an old man, and for three years previously crippled by paralysis, came with his will ready-made in his pocket. A feeble matron, who had passed her 81st year, continually urged her children during the journey, to make haste, lest she should die in the land of persecution and inhospitality. The prayers of both were heard, and within a few days after the close of their toilsome march, both were permitted to close their eyes in peace. One of the women gave birth to a child within an hour of the arrival. The family of the Count von Schulenberg hospitably received her into their mansion, and the noble host subsequently presented the child as sponsor at the font, where she received the name of Frederica Wilhelmina. Some marriages also soon followed. During the winter they were taken care of in Schmiedeburg, and in summer entered upon their new possessions in the domains of Erdmannsdorf, where each obtained a house and farm suitable to his means and his former position in the Tyrol. The colony itself has received the name of their old home, Zillertal. Reports have, we know, been circulated, that the exiles are discontented, and already wish to emigrate again; but nothing could be more untrue. Those of the labouring class who were accustomed to leave the Tyrol annually in search of employment continue their periodic migrations, and are readily furnished by the Prussian government with passports for the purpose. The great majority, whom no such necessity compels, remain stationary—all are happy, and thankful for the kindness with which they have been received, and the liberty of conscience which they enjoy.

Such is the simple narrative of this Austrian oppression, and of the happy deliverance of its victims. Prudence forbade the fires and massacres, the dragonades and confiscations of former centuries; but the denial of justice, the withholding of the religious liberty guaranteed by the law, the refusal of Christian burial, and the most barbarous and unnatural prohibition to enter into the marriage state, concluded at last by an expulsion from house and home, can be designated by no milder term than that of persecution. When Protestants speak of the flames of Smithfield, or the horrors of St. Bartholomew's night, they are told that these things are not to be imputed to the religion of Rome, but to the barbarism of the age. They then point to the unprincipled perfidy which suggested, and the wanton cruelty which accompanied the revocation of the edict of Nantes; but again the times are made to bear the blame. The Salzburg persecution, conducted by a Roman archbishop, rises up in the Protestant mind as proof that in the eighteenth century the practice of Popery was still the same; but it is once more replied that the true principles of civilisation and toleration were not understood till within the last forty years. The history of the Zillertal exiles comes to testify that even in the present age of supposed illumination the system of Rome remains unchanged—as intolerant, as tyrannical, as faithless, as it was in the darkest of the ages that have passed away.

Who that knows any thing of the kind and amiable dispositions of the late or the present Emperor of Austria, would believe that any power on earth could have transformed them into the relentless oppressors of their loyal subjects, or induce them to break a distinct promise, and deliberately to violate the express articles of the most solemn treaties? It is beyond all doubt that no temporal power could have moved them to measures so repugnant to their nature and their honour; but Popery has blinded them to the perception of right and wrong, and made them insensible even to shame. There can be neither doubt nor mistake about the matter. The Treaty of Westphalia, the Toleration-Edicts

of Joseph II., and the Act of the Germanic Confederation, bound the Emperors of Austria to secure liberty of conscience to their subjects; and by the persecution of the Zillertalers these solemn international engagements have all been violated; a fact not very creditable to the house of Hapsburg, but momentarily instructive to Protestant nations and churches. They may learn that all Popish professions of liberality, or concern for liberty of conscience, are hypocritical; that if there be such a thing as religious liberty in the world, it is because God in his goodness has turned the scale of power and might in favour of Protestantism; and that if ever by our folly, or as a punishment for our sins, the Papists should become the strongest, that moment Europe will cease to breathe the free air of Christian freedom.—Wherever Popery now possesses the power, liberty of conscience is unknown. The Pope suffers it not in his own dominions. He has of late compelled the benevolent King of Sardinia to abrogate almost all the old privileges of the Waldenses.* Bavaria returns to intolerance, and compels her Protestant soldiers to pay homage to the wafer. Austria contracts the little measure of freedom which her statutes had provided, and forcibly drives Protestantism out of the Tyrol. Popery is still the same in her dispositions, her aim, and her means, and therefore Protestant nations must still entertain the same distrust, and exercise the same vigilance that they did two centuries ago. There can be no peace with Rome—nor any security for liberty of conscience—except in the continued existence of European Protestant ascendancy. It is a sad fact, of which this history reminds us, namely, that neither sovereigns nor churchmen are bound by treaties or oaths; that fear is the only motive, and force the only argument, that can induce them to maintain a semblance of mercy or veracity. Thankful we may be that, by the fundamental law of the land, this system of cruelty and fraud is for ever excluded from the British throne.

* The recent history of the Waldenses is deserving of a separate article—and we purpose to treat of it in an early Number.

ADDRESS OF ARCHBISHOP WHITGIFT TO QUEEN ELIZABETH,

With a view of presenting the sacrilegious designs of the Nonconformist party of that day.

I BESECH your majesty to hear me with patience, and to believe that yours and the Church's safety are dearer to me than my life, but my conscience dearer than both; and therefore give me leave to do my duty, and tell you, that princes are deputed nursing-fathers of the Church, and owe it a protection; and therefore God forbid that you should be so much as passive in her ruin, when you may prevent it; or that I should behold it without horror and detestation, and should forbear to tell your majesty of the sin and danger of sacrilege. And though you and myself were born in an age of frailties, when the primitive piety and care of the Church's lands and immunities are much decayed; yet, madam, let me beg that you would first consider that there are such sins as profaneness and sacrilege; and that if there were not, they could not have names in holy writ, and particularly in the New Testament. And I beseech you to consider, that though our Saviour said, "he judged no man," and to testify it would not judge nor divide the inheritance betwixt the two brethren, nor would judge the woman taken in adultery; yet in this point of the Church's rights he was so zealous, that he made himself both the accuser, and the judge, and the executioner, to punish those sins; witnessed, in that he himself made the whip to drive the profaners out of the temple, and overthrew the tables of the money-changers, and drove them out of it. And I beseech you to consider, that it was St. Paul that said to those Christians of his time that were offended with idolatry, and yet committed sacrilege, "Thou that abhorrest idols, dost thou commit sacrilege?" supposing, I think, sacrilege to be the greater sin. This may occasion your majesty to consider, that there is such a sin as sacrilege. And to incline you to prevent the curse that will follow it, I beseech you also to consider, that Constantine the first Christian emperor, and Helena, his mother, that King Edgar, and Edward the Confessor, and indeed many others of your predecessors, and many private Christians, have also given to God and to his Church much land and many immunities, which they might have given to those of their own families, and did not, but gave them as an absolute right and sacrifice to God; and with these immunities and lands they have entailed a curse upon the alienators of them. God prevent your majesty and your successors from being liable to that curse, which will cleave unto Church-lands as the leprosy to the Jews.

And to make you, that are trusted with their preservation, the better to understand the danger of it, I beseech you forget not that, to prevent those curses, the Church's land and power have been also endeavoured to be preserved, as far as human reason and the law of this nation have been able to preserve them, by an immediate and most sacred obligation on the consciences of the princes of this realm. For they that consult Magna Charta shall find, that as all your predecessors were at their coronation, so you also were sworn before all the nobility and bishops then present, and in the presence of God and in his stead, to him that anointed you, to maintain the Church lands, and the rights belonging to it; and this you yourself have testified openly to God at the holy altar, by laying your hands on the Bible then lying upon it. And not only Magna Charta, but many modern statutes have denounced a curse upon those that break Magna Charta, a curse like the leprosy that was entailed on the Jews; for as that, so those curses have and will cleave to the very stones of those buildings that have been consecrated to God; and the father's sin of sacrilege hath and will prove to be entailed on his son and family. And now, madam, what account can be given for the breach of this oath at the last great day, either by your majesty or by me, if it be wilfully or but negligently violated, I know not.

And therefore, good madam, let not the late lord's exceptions against the failings of some few clergymen prevail with you to punish posterity for the errors of this present age: but let God and his Church have their inheritance. And though I pretend not to prophesy, yet I beg posterity to take note of what is already become visible in many families, that Church-land, added to an ancient and just inheritance, hath proved like a moth fretting a garment, and secretly consumed both; or like the eagle that stole a coal from the altar, and thereby set her nest on fire, which consumed both her young eagles and herself that stole it. And though I shall forbear to speak reproachfully of your father, yet I beg you to notice, that a part of the Church's rights, added to the vast treasure left him by his father, hath been conceived to bring an unavoidable consumption upon both, notwithstanding all his diligence to preserve it.

And consider, that after the violation of those laws to which he had sworn in Magna Charta, God did so far deny him his restraining grace, that as King Saul, after he was forsaken of God, fell from one sin to another, so he, till at last he fell into greater sins than I am willing to mention. Madam, religion is the foun-

* The Earl of Leicester, the head of the Nonconformist party.

* From the London Quarterly Review.

* Schutzherr.