

Poetry.

THE EASTER OF THE SOUL.

"If ye then be risen with Christ, seek those things which are above."—(Col. iii. 1.)

"Risen with Christ!"—oh, radiant thought,
That well may brighten through some angel-breast,
For, were its perfect influence wrought,
The world would realise sabbatic rest
From sin and guile, and all we find
To mar the halcyon of the mind.

When choral winds of April chant,
And green Earth hymns a resurrection-song,
While gently o'er each new-born plant
Steal, like seraphic plumes, soft airs along;
Freshness and grace together blend,
And through the soul their magic send.

Lo! is not each a Type which tells
Some mystic lesson to each musing heart,
Where faith the Body's future spells
By language deeper than our lips impart—
In forms of Matter finding lore,
By saints in silence ponder'd o'er?

From Christ, man's Easter was begun;
In His ascension all the saints ascend—
Incorporate with Th' Incarnate Son,—
And with Himself in vital union blend,
By sacramental oneness made
The BRIDE, for whom He bled and prayed.*

And from the fountal wave there flows
A soaring virtue of celestial power,
Which in the heart regen'rate glows,
And opens Heaven on each adoring hour,
Revealing to the inner Man
All that on earth such vision can.

And is not Christ, as risen Lord,
In Pattern, Principle, and Power, our own?
While, by the law of His loved word,
The saints become the sharers of His throne,
Who, when He said to Deity,
Said, "Where I am, my saints shall be."

O privilege beyond compare!
Ideal utmost of Almighty grace,
The paradise besought in prayer!
The last perfection of our pardon'd race,—
In heaven to have the risen heart,
With Christ and angels taking part.

There is the City pure of gold,
Whose streets are jasper, gemm'd with gates of pearl,
More bright than poet-dreams behold—
Where neither sin, nor woe, nor passion's whirl,
Infect with their defiling stain
The bowers where peace and pureness reign.

Such dwelling-place of Bliss Divine,
The central home of sanctity and calm,
Within whose depths all powers combine
To heal the wounded heart with holy balm—
Why is it that yon world above
So little wins the soul to love?

Alas! too oft, like earth-worms, we
Cling to coarse joys, by mean attraction bound—
In time absorb eternity,
And with the Belials of base earth are found,
When, true to heaven and Him, we ought
Soar Christ-ward on ascending thought.

We barter privilege for sin,
Are moral suicides through sensual bliss,
O'ercloud the dawning heaven within,
And lose our glory for a world like this—
A World which crucified her God
When once this vale of woe He trod!

Yet, is it but a mocking scene,
A gilded mis'ry graced with mantling smiles,
Where ulcerated hearts, I ween,
Rankle in secret under gayest wiles,
And the loud laugh too plainly tells
What hollowness within them dwells.

"Risen with Christ!"—if words have wings,
Ascended Lord! on these thy saints may soar,
And where the hallelujah rings
Of thine own chorus, Thee in light adore,
And, long ere time and earth depart,
Soar into heaven, by hope and heart.

Reviews.

A MAP OF THE WESTERN DIVISION OF UPPER CANADA, compiled from the most recent authorities and surveys. Lithographed and published by Hugh Scobie, Toronto, 1852.

This is the first portion of an extended map of the Upper Province which Mr. Scobie intends shortly to complete. There are some men whose enterprising nature leads them to embark in undertakings, which however great their intrinsic merit may be, seldom compass the advantage of their projectors. The publisher and map now under consideration, appear to us to be justly entitled to a place, respectively, in the class of public benefactors and works of utility.

As to the accuracy of the details of this map or chart, we are not fully competent to judge, but being derived from the most authentic and recent sources, we must presume them to possess that character, which industry of research and fidelity of transcription can alone impart. The execution of the mechanical part is exceedingly creditable to Mr. Scobie's establishment. The cleanness of outline, the judicious contrast of colouring, and the simplicity of lettering and of the distinguishing marks employed to denote the various objects delineated, give a clean and business like aspect to the sheet, which is a pleasing contrast to the usually confused and confounding appearance of similar attempts.

Now we do not suppose that the publisher was influenced by any greater degree of patriotism, than

many others who project and accomplish works of a similar character intended for profitable sale; but we confess that we are somewhat sceptical as to the result of this as a speculation, for the expense alone of producing this map must have been very great, to say nothing of the labour and care required and evidently bestowed upon its compilation and correction. We therefore hope that a discriminating public will afford a substantial proof of their appreciation of this effort for their convenience and advantage.

THE LIFE BOAT, April, 1852. A Juvenile Temperance Magazine, in the interests of the Cadets, and other youthful associations of a like nature. Montreal: T. W. Campbell.

This is a publication originating with the Cadets of Temperance, and devoted to the maintenance and promulgation of their peculiar tenets. In the New Testament, they will find all that they require for guidance with respect to the great cardinal virtue they profess to admire. It is however creditable to see youth engaging in a work which, whatever its other merits or defects must lead to study and literary exercises.

THE CHARLESTON GOSPEL MESSENGER AND PROTESTANT EPISCOPAL REGISTER. Charleston, S. C.: A. E. Miller, 1852.

This monthly visitor is most welcome; it comes to us freighted with much interesting matter and is pleasing evidence of the success of earnest zeal in a good cause.

We have received through Mr. Maclear, the Quarterlies and Blackwood. The latter is especially rich in matter of great interest to colonial readers. The articles on the Cape and Mrs. Moodie's life in Canada, will repay a careful perusal. Of the former we can only speak at present in terms of general commendation—the best review we can give being, in our estimation to make use of their contents—a pleasure we propose to our selves hereafter.

HARPER'S MAGAZINE FOR APRIL. A. H. Armour & Co., Toronto.

This is a very good number barring its politics. Dicken's *Bleak House* which we noticed a few weeks ago, forming an attractive portion of its pages.

JANSENISM.

The entire Romish system revolves round one fixed centre. Deprive that centre of its fixity, and the whole apparatus of modern dogmas, and fictitious claims, and usurped jurisdiction, is at once disjoined. Take away the principle of the motion and the adjustments of the system are immediately unsettled, and the distortion of Christianity which the whole machine presents to view is exposed in its true aspect. We need not add that this centre means the doctrine of the Papal Infallibility, or, in modern language, the tenet of Ultramontaniam. Even in days when this theory was not as yet fully developed, it is curious to observe how the various doctrinal disputes which, in spite of its boasted unity, disturb the Papal, as well as every other system of which men are members, and in which human intellects work and strive—it is curious to observe, we say, how, in all such disputes, opposition to Ultramontaniam, in some shape or other, appears as a prominent ingredient.

In no case is this more striking than in the entire course of the Jansenist movement, in which the Papal claims were put forward in their most absurd and exaggerated form. We had intended some months back to have brought this topic before our readers, taking as our basis the work of Dr. Tregelles,* mentioned in the note, when we found that an article was about to appear in the *Christian Remembrancer* on the subject; on which we readily deferred making any observations on the matter, in order to be able to avail ourselves, as we do at present, of our contemporary's valuable researches. Any one who has ever attempted to collect for himself any information on the subject of Jansenism, will easily appreciate how gladly we welcomed such assistance; as there is scarcely any topic, within the sphere of Church history, on which the details still extant are so meagre, as well as rare. Even in the time of Bayle, the writings which cast light upon this controversy had become scarce, and even those to which he refers as more easily accessible, are not to be found in the public libraries of this country. See Bayle's Remarks on the Jesuit Adam.

The first approaches of the storm which afterwards swelled into the war of the Jansenists and Jesuits, may be detected in the dispute connected with the name of Richer:—

"In 1611, Edmund Richer, a Doctor of Paris, published a treatise, '*De Protestate Ecclesiastica et Politica*.' In this, he taught that all the powers of the Church are given to the Community of the Faithful; that the Pope is simply their ministerial head: that he is only authorised to act in the intervals which elapse between one Ecumenical

* "The Jansenists: their Rise, Persecutions by the Jesuits, and existing Remnant. A Chapter in Church History. By S. P. Tregelles, L.L.D." London; Samuel Bagster and Sons, 1851.

Council and another; that he is liable to be called to account for what he has done; that he has a bare Primacy, in short, and nothing more. But he went further; and held that, as the Pope derives his authority from the Universal Church, and is her minister during her pleasure, so each bishop derives his power from the Church in his diocese, and is, strictly speaking, its minister; that the Diocesan Synod is that which really governs, and the bishop is merely a kind of vicar during the intervals of its session. Thus it will be seen that Richerism, however frequently confounded with Gallicanism, is, in real truth, very different."—*Ch. Rem.*, p. 101.

Such principles, pregnant as they are with the most important truths, were not to be crushed by a mere provincial synod. They found more or less of false doctrine in both their impugnors and defenders, and ushered in the great conflict which was rising in the Romish Church:—

"A few years after the retraction of Richer, two personages, both learned, both zealous, both reformers, were seated in a student's room in Paris, and discussing the state of the Church. The one—tall, stern, pale, harsh, commanding, looked every inch the ascetic: the other, words, eyes, manner, impregnated with love, the true missionary to a miserable people. The name of the former was Jean du Verger de Hauranne, Abbot of St. Cyran; that of the latter, Vincent de Paul. 'God,' said the former, 'for the sins of the Roman Church is about to remove her: it is useless to oppose His will. He will raise Himself up a more faithful Bride, and will keep her spotless. The Council of Trent, which you uphold, was the packed meeting of a papal faction; to call it ecumenical is an insult to reason; I owe no obedience to its decisions, and will pay none.' And the latter went forth, and warned his congregation against the heresy which he had lately heard.

"We now come to him whom Ultramontanes call its great heresiarch—The Abbé de St. Cyran. His fortunes are so interwoven with those of his great ally, Cornelius Jansen, Bishop of Ypres, that we must pursue them together. Jansen, born in 1585, near Leerdam in Holland, was educated first at Utrecht, and then at Louvain, where he formed an acquaintance with Jean du Verger, with whom he visited Paris, and afterwards Bayonne, the native place of his friend. Hence he returned to Louvain, was made principal of the College of S. Pulcheria, Professor of Holy Scripture, and finally Bishop of Ypres. This see he only held six months, being carried off by the plague in 1636. Hauranne became Vicar General of Poitiers, and obtained the Abbey of S. Cyran, by the name of which he is generally known."—*Ch. Rem.*, p. 103.

Here he formed the acquaintance of the Arnauld family, one of whose members managed the estates of the Abbey of Port Royal des Champs, in the neighbourhood of Paris, and by whose means De Hauranne acquired great influence in that community. Agnes and Angelica, in particular, the daughters of Robert Arnauld d'Andilly, received his instructions with avidity, and venerated him as a saint. Accused of false doctrine, he was imprisoned in the Chateau de Vincennes, and after seven years' confinement, was released, only to die, in 1649.

St. Cyran and Jansen were the authors of that great schism, which nearly ended in the disruption of the Romish Church, and which is not even yet composed. It called in question as we have already hinted, the very foundation of Ultramontaniam, and involved two seemingly opposite questions—doctrine and discipline—the question of grace and the question of supremacy. Nor can we assert that the doctrinal part of this dispute originated with Jansen. Baius, a Professor of Louvain, had already openly accused the Jesuits of Pelagianism; but he had not been compelled by Pope Pius V. to sign the condemnation passed by the See of Rome upon a series of dogmas extracted from his works. The Augustinian party retorted by an attack upon a work of Molina, a Spanish Jesuit, entitled, "On the concord of Free Will with Grace and Predestination." Baronius in vain besought the Jesuits not to defend Molina; and the cause was finally referred to the Congregations *de Auxiliis*. These congregations

"Were carried on under Clement VIII. till 1605, the year of that Pope's death; resumed under Paul V., and finished in 1607. The congregations severally censured the propositions of Molina as Pelagian, Semi-Pelagian, or tending to Pelagianism, and a Bull was actually prepared to

* "It is easy to guess what the fate of such a book would be. Church and State alike condemned it.—The Cardinal Archbishop of Sens, in a Provincial Synod, declared it heretical: the Council of State, Louis XIII. being a minor, proscribed it: Richer was forbidden to defend it on pain of suffering as a traitor: and a retraction of his system was forced from him in the year 1629."

† "Angelique Arnauld had been appointed abbess in 1602, at the age of eleven years. The abbey was in a state of lax discipline, and the appointment of an abbess at such an age, and the deception practised on the Pope, to whom it was certified, by the relations of the young abbess, that she was seventeen, do not indicate a high standard of ecclesiastical morality at that time amongst the French Roman Catholics. The authorities of the Church were conniving parties to the imposition as to the abbess's age."—*Tregelles*, p. 11.

condemn them. This is still extant; but the Pope dared not to publish it. The Jesuits were too useful to be thrown overboard. The Bull was therefore deferred till the proper time; which proper time has never yet come."—*Ch. Rem.*, p. 104.

Twelve years after this Jansenius commenced his great work, the "Augustinus," in which he attempted to develop the system of St. Augustine on Grace. The Jesuits at once attacked it in a series of theses; and both the book and the theses were condemned by Urban VIII., in his Bull "In Emmenti," of March 6, 1642. But the struggle really began in 1649, when the Sorbonne took up the consideration of the Five famous Propositions, "the Lambeth Articles of the Roman Church," which were alleged to be contained in the "Augustinus."

Ninety-five bishops besought the judgment of the Pope, Innocent X., on these five propositions; eleven dissentient bishops desiring that the question might be examined where it had arisen. "Of an easy, jovial disposition," the Pope "made little pretensions to be a theologian, and would gladly have abstained from any interference."—

"Cardinal Chigi, however his secretary of state, urged him on: the passage which seemed to question Papal Infallibility was enough to excite the animosity of the secretary. Innocent X., therefore, decided on condemning the five propositions as heretical, false, rash, impious and blasphemous. The condemnation is dated May 31st, 1653."

"The Jansenists were called on to condemn the five propositions; to the surprise and mortification of the Jesuits, they avowed their willingness to do so, with the qualification, however, that they did this in their heretical sense, and that they denied the propositions to be really contained in the work of Jansenius. The Jesuits were thus checked for a time. The Jansenists took advantage of the ignorance of their adversaries as to the writings of the fathers, by publishing, without any author's name, an Epistle of St. Prosper (the scholar of St. Augustine) to Rufinus. The Jesuits denounced this as a new piece of Jansenist heresy; and when the real history and authorship of the epistle were made known, and the blindness of the Jesuits was manifested, then they found means of understanding the anti-Pelagian work in an orthodox sense."—*Tregelles*, pp. 10-20.

1. Some precepts of God are impossible to just men, willing and endeavouring to keep them, according to the present strength which they have; also the grace, by which they may become possible, is wanting to them.
2. Internal grace, in the state of fallen nature, is never resisted.
3. To merit and demerit, in the state of fallen nature liberty from necessity is not required in man, but only liberty from constraint.
4. The Semi-Pelagians admitted the necessity of preventing interior grace for all (good) acts, even for the commencement of faith; and it was in this that they were heretical, that they would have that grace to be such as the human will could either resist or obey.
5. It is Semi-Pelagian to affirm that Christ died, or shed his blood, absolutely, for all men.

(To be continued.)

Advertisements.

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.

November 13th, 1850.

16-1f

DR. BOVELL,
John Street, near St. George's Church,
TORONTO.

April 23rd, 1851.

39-1f

MR. S. J. STRATFORD,
SURGEON AND OCULIST
Church Street, above Queen Street, Toronto.
The Toronto Dispensary, for Diseases of the EYE, in rear of the same.
Toronto, May 7, 1851.

41-1ly

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER.
OFFICE:—Directly opposite the Arcade, St. Lawrence Hall, King Street, Toronto.
Toronto, February, 1852.

28-1f

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRADING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 4th, 1851.

6-1f

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, January 13th, 1837.

5-1f

MR. CHARLES MAGRATH.
OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.
Toronto, February, 1852.

27-1f

T. BILTON,
MERCHANT TAILOR,
No. 2, Wellington Buildings, King Street,
TORONTO.

* In baptism, ye are also risen with Him" (Col. ii. 12.)

† "If we suffer, we shall also reign with Him" (2 Tim. ii. 12.)

‡ See Apocalypse, passion.