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THE INFLUENCE OF CUSTOM ON CONSCIENCE.

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THE question, "What doth the Lord require of thee?" every man whose reason and conscience has been at all developed, is every day in one form or other proposing to himself. For the most part, however, among those classes in whom religious sanctions have not taken a firm hold, the idea of an appeal to the will of the Supreme Lawgiver is omitted, and the question is proposed in such forms as these,—What is right and proper for me to do in the particular emergence?—How ought I to conduct myself?—By what rule ought I to be guided? How shall I secure the approbation of my own mind, and the approbation of those around me whose good opinion it is desirable to secure? In the more serious and important actions of his life a reflecting man will not fail to propose these questions to himself, and to answer them by the adoption of some rule or custom that shall direct his conduct.

To this course of enquiry we are prompted by the moral constitution of our nature,—the power of conscience within us. Reason puts the question, what is true? Conscience puts the question, what is right? Or their equivalents, what ought I to be-

lieve as consistent with science?—What ought I to do as consistent with morality?

And as the entire system of true propositions in every department of science is dependent upon those relations that have been established by God, and our knowledge, if true, must be conformable to these—so morality is dependent upon our moral relations, as these have been established by God, and the right rule of human conduct cannot be variable or capricious, but must be conformable to these established relations. The rule of right, therefore, is as much a divine ordinance as the measure of truth. The truth-loving enquirer into the workmanship of God investigates what God has done, and in so far as this is ascertained, he comprehends truth: the lover of moral rectitude enquires what God has commanded, and in so far as he attains to a knowledge of this, and to a practical conformity to his knowledge, he is in possession of a good conscience towards God.

But, for a long period, as we may learn from the history of science, men who were called philosophers or students of nature, did not attempt to

derive their knowledge from the actual observation of the workmanship of God in creation;—they did not attentively observe what was actually spread out before them, that they might truly ascertain its properties and interpret its laws;—but they set about inventing theories of their own, based for the most part upon the hasty and inaccurate observation of natural phenomena. Thus their philosophical systems were no better than crude puerilities, and these, be it observed, were not the puerilities of the untaught multitude, but of the learned,—the men of mightiest intellect,—men who in some other departments of knowledge had merited an imperishable fame. They failed, however, of obtaining truth in natural science because they substituted their own theories for the right interpretation of the facts that nature presented. Their philosophy, falsely so-called, was nothing better than a dream, and the more ingenious and beautiful the dream, the more hopeless the condition of the dreamer. Happily, the era of mis-directed philosophy has nearly passed away, and the inquirer now comes to the study of nature itself, that he may know what God has done.

But much must yet be changed before the analogous error be corrected, in reference to the still more momentous question, what hath God commanded? How few, comparatively, either in their theory or their practice, appeal to the authority of God on this point! What multitudes appeal to standards of morality, which diverge as far from the divine rule of rectitude as the philosophical theories to which we have adverted diverge from the right interpretation of nature. Thus, how many around us, even amidst all the light which revelation sheds upon the question, "What doth the Lord require of thee?" continue to turn away from that light to the delusive

meteors that spring up from the corruptions of society. They hold it enough for them to say, as a reason for their continuance in some particular practice, although it be a manifest infringement of some moral principle, or even of some express moral precept, "the people all around me do the same thing; the most respectable classes do it continually, and have no doubt about the propriety of it;" it would be deemed quite an unfashionable and unmannerly thing to express any scrupulosity about the matter: it is held to be a sufficient reason to say that the custom prevails among very respectable people, and any attempt to test the morality of the custom by a higher standard than common or fashionable opinion, might run the chance of being treated as a very vexatious or puritanical innovation.

We might appeal to history and observation for an illustration of this point. The law of the Sabbath, for instance, in its spirit and principle, is by no means ambiguous. It is designed to secure to the whole human family, one day in seven, for their moral improvement, and the private and public worship of God: the entire day is to be consecrated to this object, and every thing not congenial with it, except the works of necessity and mercy, is expressly prohibited, as at variance with the statutes and morality of God's kingdom; and by several explications of the principles of this law, contained in the Holy Scriptures, it is extended, as, indeed, from its very nature as a moral principle, it must be, to our whole trains of thought and feeling. Now, the prevalent and approved customs of society have often been directly at variance, not only with the moral principles involved in the institution, but with the express precepts which, in the divine law, have been embodied. Thus, in those nations of Christendom where Romanism has the prevailing influence, this divine institute has been

virtually nullified; religious observances are restricted to the morning hours; and the day and evening are devoted to amusements, of which the tendency is to obliterate altogether religious impressions. A Sovereign of England, who attempted to form the temper of his subjects on this Romanistic model, published a Book of Sports, to regulate popular amusements after mid-day on the Sabbath, and the laxity of Sabbath observance in England from this, and more from præexistent causes, is yet very far from being reformed. Now, the object of our appeal to such facts, is to point out the difficulty of leading men, and even that portion of them who occasionally put to themselves the question, "What doth the Lord require of me?" to consider the extent and obligation of the divine law, instead of sinking down to an easy contentment with prevailing customs, too often in direct opposition to its entire spirit and design. Could we gain the ear of thoughtful men to "all the words of this law," which enjoins us to remember the Sabbath day to keep it holy; could we awaken in their soul and conscience a sense of obligation to it; could we persuade them that the divine morality holds the desecration of this day to secular pursuits and pleasure as much an offence to the supreme Lawgiver as theft or murder, (for the sinner has no right nicely to balance the degrees of turpitude connected with the violation of particular precepts of the divine law, where all are enforced with an equal authority,) we might effectuate important reformations on the lax, ungodly and injurious practices too common, we fear, among us. Reading men would then become more select in the choice of their reading on this day; conversable men would find little difficulty in turning to some of those themes which our religion at every point is suggesting; the merry and laughter-loving man would succeed in repress-

ing for one day his constitutional levity, and by and by he might become imbued with soberer thoughts; the man of busy correspondence and prices current might, without much difficulty, dismiss them for a day, even when their noise is loudest, finding happier employment in the way that God has appointed. And so graciously hath the supreme Lawgiver framed all his laws, and the law of the Sabbath among others, to the nature and condition of man, that in its most strict and conscientious observance industry would lose none of its gains; the tide of commerce would not roll less propitiously; society would be robbed of none of its enjoyments, for no proposition is capable of a more complete demonstration than this, that the purest morality is the purest happiness. Yet this demonstration, so often and so easily made, carries not with it the practical determinations of sinful men, blinded by passion, and misled by the prevailing customs of this present evil world.

But we may find other illustrations of this moral obliquity in our nature,—so sorely antagonistical to the moral improvement of the human family,—the obliquity which leads so many to an unfaithful dealing with the question, "What doth the Lord require of thee?"—and to justify their iniquity by overlooking the divine law, and appealing to the customs of society. Take the institution of Slavery.

In England, at a time not very remote, the conscience even of good and Christian men was strangely dull and perverted on this question. The traffic in human beings—in beings, however, of a darker complexion than our own—was conducted extensively under the sanction of law. Made captive in barbarous war, or kidnapped by the man-stealer, the unhappy victims were sold, and carried by the ships of a Christian king-

dom to its plantations, to be owned by Christian men, held in servitude there with their children, and compelled by the scourge to labor without requitance for the proprietor, whose money had been paid for them. The horrors of the Slave-trade and of Slavery are, as it respects our own country, now matters of history. Britain, slow, in this instance at least, to be just, yet magnanimous in her justice at length, has wiped away from her the horrible stigma, and we need not now dilate upon the enormity of its crime. We advert to it in this place only to illustrate the effects of custom upon conscience. Senators of honour and humanity defended the Slave-trade in Parliament; merchants of wealth and name embarked their capital in the enterprise. It was often proclaimed that the commerce and the comfort of the kingdom were very materially dependent on the slave-grown productions. Thousands of families of the highest refinement—aye, of Christian refinement too—were maintained in luxury upon the profits that had been wrung from the cruel and unrequited labour of the negro. The public mind had become accustomed to it. Those who profited by it succeeded for a time, by concealments and misrepresentations, to gain currency for the opinion, that notwithstanding the concomitant evils, the cause of humanity was on the whole promoted by the Slave-trade. Some there were who quoted Scripture for the deed, and asserted that the curse of Ham rested upon the negro—that he was doomed by God to be a servant of servants—that from his very nature he was fit for nothing else. Was it strange that a mercantile and money-making people should become reconciled to a system that rewarded them with a harvest of gain, and that they should treat with disfavour its opponents who attempted to prove, that it was at variance not

only with a sound commercial policy, but with that divine morality which can never be disregarded either by an individual or a nation without condign retribution? In the midst, however, of that long agitation of the principles involved in the question, which finally triumphed in the British Legislature, the consciences of many good men, whose temporal interests were concerned in its settlement, were wonderfully quiet. Their agents in the plantations bought cheap slaves wherever they could find them, without any nice enquiry into the title of those who sold;—they themselves received the products of their labour without any nice enquiry as to the means by which it had been extorted, or whether the labourer had received his just reward. They talked the while, too, with Christian intelligence, of justice and humanity, and save in this one matter, perhaps, they were just and humane; and here only they came short because they did not ask with a candid spirit, What the Lord required of them, but were content to follow the prevalent custom, oftentimes ingeniously and plausibly defended by mercenaries, whose interests had sharpened their wits while it had stupefied their consciences. Now that the national stigma has been branded on the Slave-trade, in conformity with the principles of a divine morality, no man feels any difficulty in declaring for himself the rectitude of every principle on which that infamous traffic has been condemned. Reflecting seriously upon these principles, neither deep nor doubtful, but standing out as the simplest elements of moral rectitude, we wonder how enlightened and good men should have contrived so long to repudiate them; and we can find no explanation of the fact but this, that when men ask themselves, in regard to any matter in which their temporal interests are involved, What do the

customs of Society tolerate? instead of what does the Lord require?—there is not a violation of a single moral principle that may not by a little familiarity come to be reckoned venial;—prevailing custom will give the tone to prevailing morality, and the divine rule will be suspended or lowered to the degeneracy of the times.

For another illustration of the deadening effect of mere custom upon the conscience, and of the mists which it scatters on the plainest cases of Christian obligation, we might select one or two particular duties resulting from Church-membership.—The church is the Lord's house—the Lord's kingdom—and the question should recur at every point to the children in that house, to the citizens of that kingdom, "What doth the Lord require of thee?"

He requires you to love it—the whole Church Catholic; and, as comprehending the chief sphere of your own duties, the nearest centre of your own affections, he requires you specially to love the particular branch of it with which you are connected by personal fellowship. This duty is declared and implied in such passages as these:—"Christ loved the Church and gave himself for it." "Love one another as I have loved you"—"We know that we have passed from death unto life because we love the brethren." It is moreover implied in every figure by which the bond of Christian brotherhood is denoted. It is the house of God; love is the grand characteristic of its family. It is the kingdom of God; love is the source of loyalty, obedience, and homage to its king, and of opposition to all his enemies. It is the body of Christ; if one member suffers, all the members suffer with it, for we are all members one of another. It is the sacred place in which the wells of salvation are opened; love is due to it, for there we drink

the waters of life, the stream that maketh glad the city of our God. From all this the voice of the Lord is abundantly clear. But what is the voice of custom? To what extent is this love observable in the prevailing practice? Many, doubtless, can truly say, "Lord, I have loved the habitations of thine house, and the people that are called by thy name." I think of them in my prayers; I consult for their well-being; I rejoice in their prosperity; I am afflicted by every indication of spiritual decline; when contention arises I try to allay it; when disruption threatens I seek for the cement of unity and peace; when work is to be done, I am glad to co-operate; when sacrifices are to be made, I bear my part ungrudgingly; and my affection for the church and the brethren can find utterance in the words of Jewish patriotism, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Thus some Christians love and express their love.

But these are the exceptions, we fear—the small remnant, the solitary ones, who ask, "What doth the Lord require of me?" The multitude, walking according to custom, are content with a much humbler standard. To come up to the house of prayer, at least once on the Sabbath, with a tolerable regularity; to call for the ordinances of the church when on special occasions they are deemed necessary; to present the annual tribute when it is demanded; is not this nearly the entire sum of obligation which custom owns to the church of Christ? For is it a general thing, even among members of the church, to love it,—its ordinances, its character, its well-being,—even as they love other and far inferior objects on which their affections are strongly

set,—objects which are ever present to their thoughts, because they love them,—about which they are eager to converse whenever they can find fit listeners,—for which they offer prayers unto God with as much constancy and earnestness as for their own salvation? The Lord, who is Head over all things to the Church, requires all this for it, not arbitrarily, but because such a regard for it is the best expression of our regard to him, and is an evidence of the growth of the divine morality—of a conformity to his image within us. Alas! we fear that so potent is the influence of custom on men's thoughts and feelings on this subject, that the language which we have now used, supported though it be by the plainest declarations of Scripture, will appear nothing better in the eyes of many than an ebullition of extravagance.

Again; the Lord requires you to be concerned about the efficiency of the church, and to labor to promote it. It is an extremely inadequate and erroneous view of the church, (we mean, at present, the particular church with which one is connected,) to imagine that the sole end of its organization is the spiritual good of its own members. Doubtless, this is the primary object. It is the first, perhaps we may say, the chief duty of its ministers so to watch over the flock over which the Holy Ghost hath made them overseers, that when the Chief Shepherd shall appear they may render their account with joy, for unless the people specially committed to their charge advance in intelligence, piety and zeal, nothing can be expected but decline and desolation: the candlestick will be removed out of its place. But the efficiency of a church is something more than the power it possesses to promote the spiritual edification of its own members: it is organized, not for itself alone. but that it may give light

unto the world. The brilliancy of the light within is communicated, that it may shed its radiance without and around; Christ is the light within it, but the Church shines for the illumination of the world, and its efficiency is to be measured by the fullness and constancy of its beams. What then, we may ask, does the Lord specially require of us, individually and collectively, in the position in which we are placed, and to which the primary object of our organization must be subsidiary? The answer meets us from every peculiarity of our circumstances. Surrounded with men ignorant of saving truth, we must ply the means to bring them to a knowledge of it: surrounded with multitudes, who in various ways have departed from the simplicity of the gospel of Christ, with all meekness of wisdom and consistency of life, we must labour to bring them back to the pure and ancient faith. Placed on the foundation on which, at no very distant period, the fabric of an empire will be erected, it belongs to us to do our part, that education and evangelism shall spring up with and uphold it. With so much of the territory of a benighted heathenism lying in the distance, it becomes us to extend our compassion, and, according to our means, relief. Every truly enlightened conscience will feel that these are obligations of Christian duty; and every well instructed church will acknowledge that its inclination and ability to meet them are the measure of its efficiency.

This is, indeed, the dictate of a divine morality! But here again, how unlike is the voice of custom; how few members of the church ever seriously consider that they have any concern with the efficiency of the church; that belongs, they may say, to the minister, or to the elders, or to the deacons, but what have private members to do with it? And pray, what can the minister, and elders, and deacons do, unless

they are supported by the intelligence and piety, by the zeal and the liberality of the people, whose ministers they are?

The real strength of a government, whether in church or state, lies not so much in its own wisdom and energy, as in the wisdom and energy of its people: without virtue in the mass, there is nothing worth governing—nothing that can be turned to good account for the commonwealth. The true idea of a state is, that every citizen be a patriot, labouring for its well-being, and ready to defend it. The true idea of a church is, that every member be really a disciple of Christ, submitting to his authority, eager to shew forth his glory, willing to offer up even their own life upon the altar of their faith.

When the church shall become conformed to this ideal, and it will be,—antecedent to its millennial state, to usher it in, and during its millennial state, to crown its glory,—all its living members will be instinct with the benevolent activities of the spiritual life, and the total of its efficiency will be made up of the individual efficiency of its component members. This is the normal state of the kingdom of God; this the divine morality that shall actuate it.

Meanwhile, such are the defective ideas entertained of it, in the present immature state of the Christian world, (ideas borrowed from what it is, not from what it ought to be,) that multitudes, and these too not of the indifferent, but of the serious, have no just apprehensions of what they themselves personally owe to it, to bring it up to its proper efficiency. Months, years pass away, during which they have never presented its doctrines to any one, as witnesses for the truth; their co-operation in the maintenance and extension of the means of instruction and evangelization has scarcely been felt; they have rarely, save with an icy coldness, of-

fered for it a prayer; they have rarely given to it a penny without grieving after it as an utter loss; in every year of their life they have spent ten times more upon needless indulgences, than they consecrated to those high enterprises to which the Christian profession calls—enterprises involving the extirpation of ignorance and the diffusion of true knowledge; the eradication of vice, and the culture of godliness; and the conversion of the world, and the eternal salvation of man.

And so powerful is the influence of custom growing out of these inadequate apprehensions of the claims of Christianity, that the most emphatic denunciations and appeals often fail to awaken the dull and slumbering consciences of such men to any conviction that they have been in this matter unfaithful to their Lord and Master.

But so long as the customs of society (a society so degenerate in the higher morals as ours,) are appealed to and deemed a standard, beyond which it were visionary to attempt to rise,—the sentiments and principles which we have now recommended on a divine authority, will continue, by the many, to be regarded rather as beautiful dreams, with which the imaginative may amuse themselves, than as a practicable and authoritative standard, to which it is the duty and privilege of every Christian to be conformed.

And who are the dictators of these customs?—Men who borrowed their tone and temper and rule from their predecessors,—a race as degenerate and mutable as themselves.

The customs of society are perpetually changing like its fashions; what is deemed fair and fashionable now may at the next revolution be rejected as an unclean and worn-out garment. And if morality were a thing of earth; were it destined to perish in the grave with the mortal who wore it—it were sufficient per-

haps that it should be conformed to the degree and fashion of his own age. But if the morality cultivated on earth be endued with that immortality of which man himself is the heir; if it shall continue to form an essential part of his being when he has passed away into other regions of existence; if its character shall determine the complexion of his everlasting destiny there,—then of what moment, that it should be conformed to the immutable standard which the supreme Moral Governor has established throughout his kingdom,—a standard which is the transcript of his own all-perfect image, to which, in their degree, all the subjects of his kingdom must be conformed!

That standard was originally written on the conscience of man, and continued there distinct and legible, until sin effaced it. Within the bosom of every holy being there is a voice, the voice of reason and rectitude, which in every emergency of judgment and of action, utters a divine response to the question:—“What doth the Lord require of thee?” But this response is not given within the bosom of the sinful and degenerate.—When we ask a response to this momentous question, which ought to be put in every matter that concerns our duty as moral and accountable beings, we must look for it without ourselves, in the pages of God’s word, in which the principles and precepts of all moral rectitude are clearly revealed. To the law and to the testimony our appeal must be made, for if we walk not according to these there is no truth in us. Here we have a divine and immutable standard, resting upon authority which cannot be shaken, and enforced by sanctions the most potent, to regulate the choice of moral beings.

In every disease of the soul, let me charge myself with the blame, and Christ with the cure of it.—*H. Martyn.*

THE JESUITS.

BLAISE PASCAL—THE PROVINCIAL LETTERS.

He was a wonderful genius.—Qualities rarely combined met and shone brightly in him. The imaginative and reasoning faculties seemed equally predominant. He was profound—and he was lively. Solemn censure and keenest irony flowed from his pen. It was perilous in the extreme to encounter his wrath: the luckless opponent was certain of being impaled on the horns of a dilemma, or annihilated by withering sarcasm. He was alike skilful in attack and in defence—in exposing error and in maintaining truth. His style displayed the peculiarities of his character, and exhibited a cluster of excellencies: it united the accuracy of rhetoric, the force of eloquence, and the brilliancy of wit. Assuredly, Blaise Pascal was a wonderful man.

Not that he was faultless. The religion which he professed (he lived and died a Roman Catholic) produced its natural effects, and impressed on his character its own imperfections. We love not to dwell on these things; yet it would not be fair and just to omit to notice that though Pascal was a great man—and though he was good—he yielded himself to the degrading influences of Popery. His body suffered self-inflicted pains—his mind was beclouded by superstition, and corrupted by intolerance. The Jesuits, whose iniquities he exposed so unsparingly, were brethren, after all—for they were in the Church: but Protestants shared not his sympathy. Out of the Church—the Romish Church—the Church, as she impiously claims to be—even Pascal was fain to believe, there was no salvation.

His course was short. He was but in his fortieth year when he entered the region of light and love. There, we feel encouraged to believe, he soon

unlearned the bad lessons of Popery : his benevolent spirit rejoiced in its newly acquired freedom, and realised the true fellowship of Saints ; while the splendid powers with which God had endowed him received full development, were quickly familiarised with the most sublime contemplations of heaven, and became consecrated to highest purposes. The education was finished—the discipleship complete.

We are not about to write a biography ; nor is it needful, since the events of Pascal's life were few, and as generally well known. Most of our readers are aware that he was born at Clermont, June 19, 1623 ; that he was carefully and thoroughly educated ; that the extraordinary powers of his mind, manifested at an early period, excited universal admiration ; that when he was but twelve years old, mathematical books having been designedly kept from him, he actually discovered the principal problems of the first book of Euclid, and from that time was allowed to indulge the natural bent of his inclination in regard to that study ; that his scientific acquirements were varied and extensive ; and that in the twenty-fifth year of his age he devoted himself to religious inquiries, exercises, and practices, spending much time in the perusal of the Scriptures and prayer, inuring himself to such mortifications as Romanism commends, and contributing largely to the necessities of the poor. The latter years of his life were cheered, and their engagements rendered highly serviceable to the cause of truth, by his intercourse with the Brethren of Port Royal. The Institution founded by these celebrated men in the neighbourhood of Paris was at once a seminary of education, a literary retreat, and a theological school. Its originators were Jansenists, or followers of Jansen, whose book, entitled "Augustinus," published

in 1640, containing an abstract of the opinions of Augustine, was compiled for the purpose of proving that what we are now accustomed to designate the Calvinistic system, in opposition to Arminianism, was the primitive theology. The Jesuits took the opposite side, and hence they and the Jansenists regarded each other with deadly hatred.

Anthony Arnauld, the principal man among the Port-Royalists, had published some works which proved very obnoxious to the Jesuits. They commenced a prosecution against him, with a view to his expulsion from the Sorbonne, or Divinity College of the University of Paris. This led to the publication of the "Provincial Letters."

"While Arnauld's process before the Sorbonne was in dependence," says Mr. M'Crie, "a few of his friends, among whom were Pascal and Nicole, were in the habit of meeting privately at Port-Royal, to consult on the measures they should adopt. During these conferences one of their number said to Arnauld : 'Will you really suffer yourself to be condemned like a child, without saying a word, or telling the public the real state of the question ?' The rest concurred, and in compliance with their solicitations, Arnauld, after some days, produced and read before them a long and serious vindication of himself. His audience listened in coolness and silence, upon which he remarked : 'I see you don't think highly of my production, and I believe you are right ; but,' added he, turning himself round and addressing Pascal, 'you who are young, why cannot you produce something ?' The appeal was not lost upon our author ; he had hitherto written almost nothing, but he engaged to try a sketch or rough draft, which they might fill up ; and retiring to his room, he produced, in a few few hours, instead of a sketch, the first letter to a provincial. On read-

ing this to his assembled friends, Arnauld exclaimed, 'That is excellent! that will go down; we must have it printed immediately.'

"Pascal had, in fact, with the native superiority of genius, pitched on the very tone which, in a controversy of this kind, was calculated to arrest the public mind. Treating theology in a style entirely new, he brought down the subject to the comprehension of all, and translated into the pleasantries of comedy, and familiarities of dialogue, discussions which had till then been confined to the grave utterances of the school. The framework which he adopted in his first letter was exceedingly happy. A Parisian is supposed to transmit to one of his friends in the provinces an account of the disputes of the day. It is said that the provincial with whom he affected to correspond was Perrier, who had married one of his sisters. Hence arose the name of the *Provincials*, which was given to the rest of the letters."

The Letters were published on separate sheets, and were at first known by the name of the "Little Letters," on account of their brevity. The first appeared January 13, 1656; the second, January 29; and the rest were issued at intervals, varying from a week to a month, till March 24, 1657, which is the date of the last. They were published anonymously, under the fictitious signature of Louis de Montalte, and the greatest care was taken at the time to preserve the secret of their authorship. In preparing them, Pascal employed incredible pains.— Though Arnauld and other Jansenist friends assisted him by furnishing extracts from the works of Jesuits, he never took them on trust, but examined and verified every extract for himself. Nicole says that "he was often twenty whole days on a single letter, and some of them he recommenced seven or eight times before

bringing them to their present state of perfection." He wrote over the eighteenth letter thirteen times; and he apologised for the length of the sixteenth, because, in consequence of a search that was made after it in the printing office, "he had found no time to make it shorter."

"All accounts agree," Mr. M'Crie observes, "in stating that the impression produced by the Provincials, on their first appearance, was quite unexampled. They were circulated in thousands in Paris and throughout France. Speaking of the first letter, Father Daniel says: 'It created a fracas which filled the fathers of the Society with consternation. Never did the post-office reap greater profits; copies were despatched over the whole kingdom; and I myself, though very little known to the gentlemen of Port-Royal, received a large packet of them, post-paid, in a town of Brittany where I was then residing.' The same method was followed with the rest of the letters. The seventh found its way to Cardinal Mazarin, who laughed over it very heartily. The eighth did not appear till a month after its predecessor, apparently to keep up expectation. In short, everybody read the 'Little Letters,' and, whatever might be their opinions of the points in dispute, all agreed in admiring the genius which they displayed. They were found lying on the merchant's counter, the lawyer's desk, the doctor's table, the lady's toilet; and everywhere they were sought for and perused with the same avidity. The success of the Letters in gaining their object was not less extraordinary. The Jesuits were fairly check-mated; and though they succeeded in carrying through the censure of Arnauld, the public sympathy was enlisted in his favour. The confessionals and churches of the Jesuits were deserted, while those of their opponents were crowded with admiring thousands. 'That book

alone,' says one of its bitterest enemies, 'has done more for the Jansenists than the 'Augustinus' of Jansen, and all the works of Arnauld put together.' This is the more surprising when we consider that, at that time, the influence of the Jesuits was so high in the ascendant, that Arnauld had to contend with the pope, the king, the chancellor, the clergy, the Sorbonne, the universities, and the great body of the populace; and that never was Jansenism at a lower ebb, or more generally anathematized than when the first Provincial Letter appeared."

The learned admired the work; Protestants rejoiced in the accession of so powerful and effective an ally; but the Jesuits writhed in anguish under the infliction, and strained every nerve to check the influence of the book, whether by fair or unfair means. At their instigation, the Parliament of Provence ordered it to be burnt by the common executioner. Pope Alexander VII., by a bull dated September 6, 1657, condemned it, and directed it to be placed in the "Index of Prohibited Books," where it remains to this day. "I feared," said Pascal, "that I might have written erroneously, when I saw myself condemned; but the example of so many pious witnesses made me think differently. It is no longer allowable to write truth. IF MY LETTERS ARE CONDEMNED AT ROME, THAT WHICH I CONDEMN IN THEM IS CONDEMNED IN HEAVEN."

In addition to the numerous French editions of the "Letters," they were translated into the principal languages of Europe, and extensively circulated. A Latin version, by Nicole, went through several editions. There have been four English translations:—the first, contemporaneously with the original; the second, in 1754, containing also the life of Pascal, by his sister, Madam Perrier—in two volumes 8vo., with portraits of Pas-

cal and Arnauld; the third, in 1816; and the fourth, last year, by the Rev. Thomas M'Crie of Edinburgh, who has prefixed a valuable "Historical Introduction," to which we have been indebted in preparing this article.

In our next we shall commence the promised abstract of the "Provincial Letters," in the course of which it will be abundantly evident that the Jesuits have exerted their utmost skill, as Boileau remarks, to "lengthen the creed, and shorten the decalogue."

The Martyrs of the Reformation.

HENRY VOES.—JOHN ESCH.—LAMBERT THORN.

The fires of martyrdom were first lighted in the Netherlands. Some of the inmates of an Augustinian monastery at Antwerp, had visited Wittemberg, and there received and embraced the truth. On their return, they communicated to their brethren what they had learned, and soon saw the fruits of their labours, not only within the walls of the monastery, but among the people, who flocked in crowds to hear the new doctrines, and many of whom became true believers in Christ. The inquisitors heard of it, and were not slow in bringing into operation all the machinery of the infernal tribunal. The monks were seized and cast into prison, whence some of them escaped, while others either recanted or found means to satisfy the judges and avert punishment.

Among those who escaped were three young men,—Henry Voes, John Esch, and Lambert Thorn, who had rendered themselves peculiarly obnoxious by their ardent zeal for the gospel. Thorn, in particular, had excited the fury of the persecutors, because he was a powerful preacher, and had won many to Christ. Diligent search was made for them, probably stimulated by the hope of

reward, and at length they were discovered and taken in chains to Brussels.

Nicholas Egmond and John Hoogstraten were the inquisitors before whom they were summoned to appear. When asked "what they believed?" they replied that they believed in the Holy Scriptures of the Old and New Testaments, and in the Apostles' Creed, as containing the principal articles of faith. "But do you believe in the decrees of the Councils, and in the Fathers?" "As far as they agree with the Scriptures," rejoined the martyrs. "Do you think it a mortal sin to disobey the Councils and the Fathers?" "Far from it," they replied; "the divine word only can absolve and condemn."

Hoogstraten continued the examination. "Do you retract your assertion," said he, "that the priest has not the power to forgive sins, and that it belongs to God alone?" "No!" they firmly answered; "we will retract nothing; we will not deny the word of God; we will rather die for the faith."

"Confess," added the inquisitor, "that you have been seduced by Luther." "As the Apostles were seduced by Jesus Christ," was the reply. "You are heretics," said Hoogstraten; "we will deliver you over to the secular arm." Voes and Esch heard him unmoved. Thorn shrank from the fiery trial, and begged four days' delay, before he gave his final decision.

On the morning of the first of July, 1523, a splendid procession entered the great square of Brussels, where was erected a platform, with a large pulpit before it; at a short distance was planted the stake, at which the execution was to take place. On the platform sat the inquisitors, surrounded by mitred abbots, glistening in gold and jewels, and by learned divines, who deemed their acquiescence in the deed of blood a practical

proof of their orthodoxy. In the pulpit was erected a popish altar, decked and furnished in the usual way. A monk and a bishop entered—the one to preach, and the other to celebrate mass. Presently a young man was brought in, attired in priestly vestments. He kneeled at the altar, and remained in that position while the service was performed. It was Lambert Thorn. He was not come to die. He could not face the fire. He had submitted—and after having suffered the indignity of degradation, he was removed, and sent back to his dungeon—not to be happy there, but to weep and repent.

Voes and Esch then made their appearance. They also were dressed in priestly attire, which was torn from them, in token of degradation, and then they were quickly hurried to the stake. As they put off their clothes, they uttered many pious sayings, and conversed in such a manner (it is the testimony of an eye-witness of their sufferings) as became men who were "about to be released from the body, and to be present with Christ." They declared their faith in the gospel, and their union with the Holy Catholic Church—doubtless meaning the true, the Spiritual Church of the Saviour. Death did not terrify them: that day, they said, was the day which they had long desired to see.

They were kept waiting a considerable time at the stake, before the fire was kindled, probably in the hope that they would recant. But they quailed not; nor could any one perceive the slightest intimation of disquietude or fear; on the other hand, boldness, constancy, and even cheerfulness appeared in their faces; some thought they saw them smile. The inquisitors approached them, attempting once more to induce them to retract their alleged heresies, but in vain; they stedfastly abode in the truth, and declared that they would die for it. At length, the fire was

kindled. As its flames ascended, their joys increased. The Lord sustained them in their pangs. They recited the Apostles' creed and sung *Te Deum* alternately. They commended their departing spirits to the Saviour, after the manner of the first martyr. And so they continued, singing and praying, till the power of utterance failed. It was a brief conflict—to be followed by the joys of victory and life everlasting.

Lambert Thorn soon joined them. Conscience gave him no rest, till he had recalled his submission, and declared his readiness to suffer. In his case, however, a public death was not thought expedient. A powerful impression, by no means favourable to Popery, had been produced on the minds of the people by the execution of Voes and Esch. It was held to be dangerous to repeat the experiment. Thorn was put to death in private.

These murders opened the eyes of many, and disposed them to inquire after the truth. Erasmus was compelled to confess the bad policy of Rome. "Two Augustinian monks," said he, "have been lately burnt at Brussels. What is the result?—That city, formerly unpolluted by heresy, has now disciples of Luther in it, and not a few."

Luther rejoiced in the triumphs of faith. Writing to Spalatin, on the occasion, he expressed his thanks to the Lord Jesus, who had thus begun to gather fruit from the preaching of the Gospel, and had created new martyrs in the latter days. He wrote a letter to the faithful in Holland, Brabant, and Flanders, congratulating them on the distinction conferred upon them, in that their country had produced the first martyrs of the Reformation, reminding them of the blessedness of suffering for Christ, and showing that such suffering is to be regarded as a privilege, and as a confirmation of the truth of the gospel.

" 'Your bonds are mine,' said Luther; 'your dungeons and your burning piles are mine. . . . We are all with you, and the Lord is at our head.' He then commemorated the death of these young monks in a beautiful hymn, and soon, in Germany and in the Netherlands, in city and in country, these strains were heard, communicating in every direction an enthusiasm for the faith of these martyrs:—

"No! no! their ashes shall not die,
But, borne to every land,
Where'er their sainted dust shall fall,
Up springs a holy band.

"Though Satan, by his might, may kill,
And stop their powerful voice,
They triumph o'er him in their death,
And still in Christ rejoice."*

The Sack of Magdeburg.

A. D. 1631.

Tilly had abandoned the hope of taking the town, before the arrival of the Swedes, by the means which he had hitherto adopted; he therefore determined to raise the siege, but first to hazard a general assault. This plan, however, was attended with great difficulties, as no breach had been effected, and the works were scarcely injured. But the council of war assembled on this occasion declared for an assault, citing the example of Maestricht, which had been taken early in the morning, while the citizens and soldiers were reposing themselves. The attack was to be made simultaneously on four points; the night betwixt the 9th and 10th of May was employed in the necessary preparations. Every thing was ready and awaiting the signal, which was to be given by cannon at five o'clock in the morning. The signal, however, was not given for two hours later, during which Tilly, who was still doubtful of success, again con-

* D'Aubigné. The following works have been consulted:—Gerdes. Hist. Reformationis, iii. 31.; Scultet. Annal. ad Annum 1623, Seckendorf. Hist. Lutheran. p. 280, ed. 1694.

sulted the council of war. Pappenheim was ordered to attack the works of the new town, where the attempt was favoured by a sloping rampart, and a dry ditch of moderate depth. The citizens and soldiers had mostly left the walls, and the few who remained were overcome with sleep. This general, therefore, found little difficulty in mounting the wall at the head of his troops.

The roaring of musketry, the pealing of the alarm-bells, and the growing tumult, apprised the awakening citizens of their danger. Hastily arming themselves, they rushed in blind confusion against the enemy. Still some hope of repulsing the besiegers remained; but the governor being killed, their efforts were without plan and coöperation, and at last their ammunition began to fail them. In the meanwhile, two other gates, hitherto unattacked, were stripped of their defenders, to meet the urgent danger within the town. The enemy quickly availed themselves of this confusion to attack these posts. The resistance was nevertheless spirited and obstinate, until four imperial regiments, at length, masters of the ramparts, fell upon the garrison in the rear, and completed their rout. Amidst the general tumult, a brave captain, named Schmidt, who still headed a few of the more resolute against the enemy, succeeded in driving them to the gates; here he fell mortally wounded, and with him expired the hopes of Magdeburg. Before noon, all the works were carried, and the town was in the enemy's hands.

Two gates were now opened by the storming party for the main body, and Tilly marched in with part of his infantry. Immediately occupying the principal streets, he drove the citizens with pointed cannon into their dwellings, there to await their destiny. They were not long held in suspense; a word from Tilly decided the fate of Magdeburg.

Even a more humane general would in vain have recommended mercy to such soldiers; but Tilly never made the attempt. Left by their general's silence masters of the lives of all the citizens, the soldiery broke into the houses to satiate their most brutal appetites. The prayers of innocence excited some compassion in the hearts of the Germans, but none in the rude breasts of Pappenheim's Walloons. Scarcely had the savage cruelty commenced, when the other gates were thrown open, and the cavalry, with the fearful hordes of the Croats, poured in upon the devoted inhabitants.

Here commenced a scene of horrors for which history has no language—poetry no pencil. Neither innocent childhood nor helpless old age; neither youth, sex, rank, nor beauty, could disarm the fury of the conquerors. Wives were abused in the arms of their husbands, daughters at the feet of their parents; and the defenceless sex exposed to the double sacrifice of virtue and life. No situation, however obscure, or however sacred, escaped the rapacity of the enemy. In a single church fifty-three women were found beheaded. The Croats amused themselves with throwing children into the flames; Pappenheim's Walloons with stabbing infants at the mother's breast. Some officers of the League, horror-struck at this dreadful scene, ventured to remind Tilly that he had it in his power to stop the carnage. "Return in an hour," was his answer; "I will see what I can do; the soldier must have some reward for his danger and toils." These horrors lasted with unabated fury, till at last the smoke and flames proved a check to the plunderers. To augment the confusion, and to divert the resistance of the inhabitants, the Imperialists had, in the commencement of the assault, fired the town in several places. The wind

rising rapidly, spread the flames, till the blaze became universal. Fearful, indeed, was the tumult, amid clouds of smoke, heaps of dead bodies, the clash of swords, the crash of falling ruins, and streams of blood. The atmosphere glowed; and the intolerable heat forced at last even the murderers to take refuge in their camp. In less than twelve hours, this strong, populous, and flourishing city, one of the finest in Germany, was reduced to ashes, with the exception of two churches and a few houses. The Administrator, Christian William, after receiving several wounds, was taken prisoner, with three of the burgomasters; most of the officers and magistrates had already met an enviable death.

Scarcely had the fury of the flames abated, when the Imperialists returned to renew the pillage amid the ruins and ashes of the town. Many were suffocated by the smoke; many found rich booty in the cellars, where the citizens had concealed their more valuable effects. On the 13th of May, Tilly himself appeared in the town, after the streets had been cleared of ashes and dead bodies. Horrible and revolting to humanity was the scene that presented itself. The living crawling from under the dead; children wandering about with heart-rending cries, calling for their parents; and infants still sucking the breasts of their lifeless mothers. More than 6,000 bodies were thrown into the Elbe to clear the streets; a much greater number had been consumed by the flames. The whole number of the slain was reckoned at not less than 30,000.

The entrance of the general, which took place on the 14th, put a stop to the plunder, and saved the few who had hitherto contrived to escape. About a thousand people were taken out of the cathedral, where they had remained three days and two nights, without food, and in momentary fear

of death. Tilly promised them quarter, and commanded bread to be distributed among them. *The next day, a solemn mass was performed in the cathedral, and *Te Deum* sung amidst the discharge of artillery. The imperial general rode through the streets, that he might be able, as an eye-witness, to inform his master that no such conquest had been made since the destruction of Troy and Jerusalem. Nor was this an exaggeration, whether we consider the greatness, importance, and prosperity of the city razed, or the fury of its ravagers.—Schiller's "*Thirty Years' War.*"

The Canal of Xerxes through the Isthmus of Mount Athos.

That this work was ever undertaken has been repeatedly denied. The credibility of the ancient historian, Herodotus, has in consequence been called in question. The veracity of the "father of history" has, however, been recently proved beyond a doubt.

In a paper read, March, 1846, before the Geographical Society, Lieut. Spratt, R. N., gives the following account of an accurate survey of the isthmus. "The central part of the isthmus," says he, "through which the canal was cut, is hilly, and from the uncertainty which must have existed as to the nature of these hills and the obstacles they might oppose, we learn to estimate the boldness of the monarch's design. That part of the isthmus through which the canal is cut, is a bed of tertiary sands and marls; so that this work of the Persian king, so extolled by ancient authors, is insignificant, compared to many works of the present day.—Evidences of the work are still to be seen in different places, more particularly towards the centre of the isthmus, where there is a succession of swampy hollows which run in nearly a straight line across, and are from 2 to 8 feet deep, and from 60

to 90 broad; these may be traced nearly to the top of the rise, where all evidences of the canal are destroyed by a road leading to the promontory. Two or three other tracks or paths cross the site of the canal at different points, and have had a similar effect. The highest part of the isthmus through which the canal was cut is 51 feet above the sea. The traces of the canal are less visible on the northern portion of the isthmus, but still a chain of hollows can be traced, having a decidedly artificial character. Through the plain the traces have disappeared, and the mouths of the canal have been obliterated by the action of the sea, and its sands. The distance between the two shores is 2,500 yards; but the canal, being slightly oblique, was somewhat longer than this."

Illustrations of Scripture.

NO. IV.

"Skin for skin, yea, all that a man hath will he give for his life."—Job ii. 4.

עור בער עור וכל אשר לאיש יתן
בער נפש;

The general purport of these words, as teaching the value we put on life, is too plain to be missed, and yet the learned are far from agreeing in the mode of working out and elucidating the sense. The cause of difficulty and of difference among the critics lies in the clause *skin for skin*. The chief of the divergent views may be briefly stated! 1. Dr. Mason Good, in his work on Job, explains it by *property for person*; and this has been even adopted by the judicious Greenfield in Baxter's Comprehensive Bible. A more fanciful explanation can scarcely be conceived. There is no authority whatever for making *skin* signify both *property* and *person* in one and the same clause; nor is *skin* ever used in the Bible in the sense of *property*. 2. Others, and among them the celebrated Robert Hall, have proposed

to read "skin upon skin," conveying the idea that man would give *heaps* of skins or valuable commodities, yea, *all* his goods for his life. This might be accepted as a good explanation, if we could only admit *upon* instead of *for* as the sense of the Hebrew preposition בער. There is no case where it has just that sense. And besides, we could hardly have *upon* in the first clause and *for* in the last; for the same preposition is used in both clauses.

The translation cannot in this case be amended. And to catch the full force of the words, we have only to remember that skins, even as now, were in early times an important article of traffic, which traffic was then chiefly conducted by barter, as the precious metals were not in general use. That primitive state of society is alluded to by Lucretius in these words:—

Tunc igitur *pelles*, nunc aurum et purpura, curis
Exercent hominum vitam, belloque fatigant.

De Rerum Natura, lib. v. 1422.

We take it, then, that "skin for skin" means much the same as our *quid pro quo*, when we give or do something for an equivalent. Hence the precise import of the words in question may be thus set forth: As a man will give skin for skin, (*i. e.*: barter one thing for another of equal or greater value,) so he will give all that he hath for his life. Satan's drift in using this language is pretty clear: it is to account for Job's patience under the past trial, and to suggest the infliction of another more severe. "No wonder," as if Satan had said to the Lord, "no wonder Job has not cursed thee yet to thy face, for while he is personally safe he can bear all his losses, deeming his own life of more value than all he had; but put forth thy hand now, and touch his bone and his flesh (*i. e.*, threaten his life,) and he will be patient and resigned no longer."

B. D.

REVIEWS.

RELIGION IN FRANCE.

1. *Gallia Christiana*. Paris, 1656.
2. *History of the Crusades against the Albigenses in the thirteenth Century*. From the French of J. C. L. SIMONDE DE SISMONDI. 8vo. London, 1826.
3. *History of the Reformed Religion in France*. By the Rev. EDWARD SMEDLEY, A. M. 18mo. 3 vols. London, 1832.
4. *Musée des Protestans Celebres*. Paris, 1821, &c.
5. *Histoire de l'Edit de Nantes*. 5 vols. 4to. Delft, 1693.
6. *History of the Hugonots*. By T. S. BROWNING, Esquire. 2 vols. 8vo. London, 1829.
7. *History of the Persecution endured by the Protestants in the South of France*. By MARK WILKES. 2 vols. 8vo. London, 1821.
8. *Reports of the Foreign Evangelical Society*. New York. Various years.

It is probable that France received the gospel both from Italy and from Asia Minor. The constant intercourse with the former country, where was the seat of the Imperial Government, and the settlement of Romans in France, for official purposes, as well as for trade, necessarily introduced, from time to time, the institutions, the manners, and the forms of religion peculiar to the Italian peninsula: among these, Christianity doubtless had a place, and it may be believed that the servants of Christ who went from Italy to Gaul, published the truths of salvation and founded churches in their new places of abode. The South of France was Christianized from Asia Minor. An extensive commerce was carried on between the Southern ports and Smyrna, thus affording facilities for the transmission of books and the conveyance of missionaries. The Asiatic origin of the earliest churches in that part of the country seems to be satisfactorily established.

Eusebius has preserved the greater part of a letter, containing an account

of a horrible persecution endured by the Christians of Lyons and Vienne, in the year 177. It is a most affecting narrative. The rage of the Pagans was unbounded. They vied with each other in the infliction of torments, ambitious to excel in cruelty. Scourgings—lacerations—the wild beasts—the hot iron chair—with other modes of torture, were unsparingly employed—yet for the most part without effect: very few denied the faith or shrunk from pain. Even the weaker sex nobly braved the efforts of the foe, and “witnessed a good confession.” Blandina, a Christian woman, whose constancy wearied out her tormentors, and who expired at last in the amphitheatre, where she was exposed in a net, to be tossed and torn by a wild bull, refused to confess the crimes of which the saints were in those days falsely accused, and would only say, in reply to the questions put to her, “I am a Christian, and no evil is committed among us.” One of the brethren, Sanctus by name, “to every interrogatory answered in Latin, ‘I am a Christian.’” This, he repeatedly owned, was to him both name, and state, and race, and every thing; and nothing else could the heathen draw from him. Hence the indignation of the Governor and of the torturers was fiercely levelled against this holy person, so that having exhausted all the usual methods of torture, they at last fixed brazen plates to the most tender parts of his body. These were made red hot for the purpose of scorching him, and yet he remained upright and inflexible, and firm in his confession; being, no doubt, bedewed and refreshed by the heavenly fountain of the water of life which flows from Christ.”

The fury of the enemies was not satisfied with death. “Our sorrow was greatly increased,” the writer of the letter observes, “because we were deprived of the melancholy satisfaction of interring our friends. Neither the dark-

ness of the night could befriend us, nor could we prevail by prayers or by price. They watched the bodies with unremitting vigilance, as if to deprive them of sepulchre was to them an object of great importance. The bodies of the martyrs, having been contumeliously treated and exposed for six days, were burnt and reduced to ashes, and scattered by the wicked into the Rhone, that not the least particle might appear on the earth any more. And they did these things as if they could prevail against God, and prevent their resurrection—and that they might deter others, as they said, from the hope of a future life." "Now let us see," they exclaimed, "if they will rise again, and if their God can help them and deliver them out of our hands."*

This was Christianity in its first and pure state. It did not long remain so. The corrupting changes which were introduced in the third and fourth centuries had their full effect in Gaul. Churches were greatly increased in number, but they were not such churches as first testified for the truth at Lyons and Vienne. Ascetic doctrines and practices produced moral imbecility; and childshness, verging on insanity, distinguished those whom men loved to call saints. Martin of Tours—improperly designated "the Apostle of Gaul"—was one of these. After his elevation to the episcopate, he withdrew to a secluded spot about two miles from the city, where the small town of Marmountier now stands, and founded a monastery. Eighty persons, some of them men of noble birth, became monks, and placed themselves under his direction, vainly imagining that by forms constantly repeated, by senseless austerities, and by abstinence from all kinds of gratification, they should attain to unusual holiness, and secure for themselves the joys of heaven. They lived in log huts or gloomy caverns. They wore the coarsest garments, which were never changed or washed. Their food was bread, vegetables, and olives. Their meals were taken in silence. Most of their time was spent in solitude, although they did not think themselves alone, but dreamed dreams, and saw visions, and persuaded

themselves, that now devils, now angels, visited them, to tempt or to deliver. "They kept up a perpetual state of excitement by vicing with each other, who should fast the longest,—who should continue the most perseveringly in a painful posture of supplication,—who should devise a more uncomfortable and new texture of hair-cloth to irritate his skin,—who should relate the most extravagant visions, and who should come nearest to Martin in preternatural performances and pretensions. As they seldom departed from the precincts of the monastery, it is difficult to ascertain what good they did, each in his individual capacity, to the neighbourhood, which was said to be sanctified by their presence; and yet this was the fraternity from which almost every city in Gaul was anxious, says the biographer of Martin, to have a Bishop."*

The labours of such men were rather detrimental than advantageous to Christianity. They propagated grievous errors, and the piety which they displayed, if it must be so called, was a morbid manifestation. When the barbarians who successively invaded and conquered Gaul, including the Franks, who gave their name to it, embraced this religion, or rather incorporated it with their own customs, they were very little improved by it, and were in reality only baptized Pagans. The civilization which was grafted on their state was almost exclusively Roman in its origin: of Christianity they had nothing but the name. These remarks might be easily illustrated and confirmed by extracts from the biographies of Clovis, Pepin, and Charlemagne. The "Capitularies" of the last named monarch furnish amusing specimens of the strange mixture of barbarism with the pseudo-Christianity of the times. The methods he adopted for converting the Saxons and for retaining them in the faith, prove that the gospel was as ill understood as it was imperfectly practised. The nominal profession of the Christian religion was sure of being upheld, when death was the penalty of unbelief, resistance, and apostasy.

Yet there were some eminent men in France during the period which has been

* Euseb. Hist. Eccles. Lib. v. c. 1. The entire document is translated by Milner, whose version we have followed.—Eccles. Hist. cent. ii. cap. 6.

* Gilly's "Vigilantius and his Times," p. 147-161.

briefly reviewed. We may mention a few, whose names are still held in honour:—Hilary of Poitiers, a zealous supporter of Athanasius, and a sufferer for Trinitarianism;—Sulpicius Severus, the ecclesiastical historian, and biographer of Martin;—Vincent of Lerins, whose "Commonitorium" is greatly admired by modern Tractarians;—Eucherius of Lyons;—Salvian, whose Treatise "on the Government of God" has been much prized;—Fulgentius of Ruspé, a learned controversialist;—Gregory of Tours;—Rabanus Maurus, one of the most learned men of his time;—and the great Alcuin, by whose aid Charlemagne sought to encourage learning among the French. But Charlemagne was in some respects far in advance of his age; his enlightened efforts were not followed up by those who succeeded him, and the consequence was, that the people relapsed into a state of semi-barbarism.

Rome owes much to France. It is true, that the Lombard conquest of Italy had considerably increased the power and influence of the Roman bishop; but his direct exaltation to temporal rule was the act of Pepin and Charlemagne. At first, indeed, the Pope was the Viceroy of the French monarch, nor was the subjection denied; it was not difficult, however, in the troublous times that followed after the death of the great Charles, to assume independence, which was alternately lost and gained during several ages; till at length, by dint of arrogance, sustaining untenable claims by the force of superstitious terror, the Roman Pontiff took his place among the Sovereigns of Europe, and overawed them all.

In attaining this eminence, the wearers of the triple crown were compelled to encounter sturdy resistance, and to endure no small mortification. Image-worship, taught and cherished at Rome, was repudiated by Charlemagne, who is said to have written against it, and condemned at the celebrated Council of Frankfort, held under his auspices, A.D. 794. The aggressions of the Papacy on episcopal authority were nowhere resisted with more determination than in France; and the French kings, jealous of their prerogatives, repeatedly placed themselves in the attitude of de-

fiance to the Pope, when he encroached on their rights, or interfered with appointments to ecclesiastical office. They were naturally anxious to prevent the intrusion of a foreign power, and to maintain their supremacy in their own dominions. On some occasions they acted in a manner which showed that they regarded the Popes with little real reverence, and were ready to insult them when they might do it with impunity. Of this the quarrel between Philip the Fair and Boniface VIII. was an apt illustration. No Pontiff had advanced such pretensions as did Boniface. In his celebrated Bull, *Unam Sanctam*, he asserted the unity of the Holy Catholic Church, and its subjection to one earthly Head, namely, the successor of St. Peter:—further, that in the power of this chief are two swords, the one spiritual, and the other material—the former to be used *by* the Church, the latter *for* the Church—the former in the hand of the priest—the latter in the hand of King and soldiers, but at the nod and sufferance of the priest. It is next asserted that one of these swords must be subject to the other sword, that is, that the spiritual must rule over the material. The conclusion is contained in this sentence:—"Wherefore we declare, define, and pronounce, that it is absolutely essential to the salvation of every human being, that he be subject unto the Roman Pontiff." These "great swelling words of vanity" produced no effect on the mind of Philip. At an assembly of the States of the Kingdom, Boniface was publicly accused of murdering his predecessor, of disbelief in the immortality of the soul, of consulting sorcerers and diviners, of uncleanness, cruelty, and all manner of wickedness; and the King was earnestly requested to use his influence with the other Sovereigns of Europe, in order to the convention of a General Council, before which the Pope might be brought to trial. He had before forbidden the remittance of any money from France to Rome, for ecclesiastical purposes, thereby materially diminishing the Papal income; and shortly after, William Nogaret, who had proceeded to Italy under pretence of an embassy, seized Boniface at Anagni, treated him with great indignity, and

would have probably taken him prisoner to France, if he had not been rescued by the citizens. Grief and rage at the treatment he had received destroyed the balance of his mind. He died raving mad, in little more than a month after the affair of Anagni.

Six years afterwards, in 1309, the Holy See was transferred to Avignon, and remained there during a period which was called by the Romans, from its length, the "Babylonish Captivity." They were right. It was a captivity. The Popes were in bondage. They were mere vassals of the Kings of France, and dared not contradict or oppose their masters. That sojourn of the Papal Court at Avignon was one of the events that tended to prepare the way for the Reformation. It cured very many of reverence for the Apostolic See. Beheld at a distance, the Papacy had been the object of their admiration; but when it was brought near, they loathed the sight. The avarice—the luxury—the licentiousness—the intrigue and double-dealing—the gross trickery—that prevailed, excited the utmost detestation and horror. Anything, as Petrarch, an eye-witness, observed, might be had for gold. The honours of the Church were objects of bargain and sale. Indulgence for the commission of all vice might be bought with money. Impiety was shamelessly avowed, and the solemnities of a future state treated as idle tales. Theory and practice were in full harmony. Avignon was a "den of thieves" and debauchees.

That part of France was comparatively enlightened. Peter Waldo had laboured at Lyons less than a hundred and fifty years before; his disciples and their successors had diffused the gospel in every direction, and, though they were so generally persecuted, had led many to inquire for themselves into the character and claims of the dominant system. Those inquiries commonly induced suspicion and alienation: thousands who outwardly conformed, despised Popery in their hearts, and only submitted through fear. A view of the Court of Avignon confirmed all their convictions. It was Antichrist enthroned.

They remembered also the events of the preceding century, when the plains of Languedoc were soaked with the

blood of the Albigenses, and ruthless Crusaders, led on by Papal envoys, massacred men, women, and children, without pity or remorse, in obedience to Pontifical authority, and under the direction of the officers of the misnamed *Holy Inquisition*. France was the birth-place of that impious tribunal.

And France was the head-quarters of the Scholastic Theology. The Divines of Paris prided themselves in their orthodoxy, and could scent a heretic afar off. Subtle reasonings and hair-breadth distinctions attested their soundness in the faith and their skill in defending it. A long list of names might be given, but only a few can be mentioned here. Peter Lombard, the "Master of the Sentences," was a native of France. Thomas Aquinas, the "Angelical Doctor," and Bonaventura, the "Seraphic Doctor," taught at Paris. Peter de Alliaco, "the eagle of France and maul of errorists"—Nicholas de Lyræ, an intelligent Commentator—John Gerson, Chancellor of the University of Paris, and leader of the Reform party at the Council of Constance—and Nicholas de Clemangis, an excellent man, author of a treatise "on the corrupt state of the Church"—with many others, were regarded with admiration for their talents, and greatly advanced the reputation of their country.

The "deadly wound" which seemed to be inflicted on the Papacy was well nigh healed. Outward reforms were still demanded, and the liberties of the Gallican Church, the results of mutual concession and compromise, by the French Kings and the Popes, were guarded with jealous care; but evangelical truth was hated with perfect hatred, and alleged heretics were persecuted with unrelenting fury. Such was the state of things at the commencement of the Reformation.

(To be continued.)

Artist-Life. or Sketches of American Painters. By H. T. TUCKERMAN. New York: APPLETON & Co. 1847.

The title of this work is certainly liable to some exception; for among all the twenty-three artists who are brought under notice, we find that only a few can be strictly called American, the majority being natives of other countries or men

that studied and practised their profession mostly abroad. The very first on the list, Benjamin West, though American by the accident of birth, perfected his art and earned his living and his fame in England. Nearly the same may be said of Copley, the father of Lord Lyndhurst. It is certainly too early yet to speak of an American school of painting, though we can clearly discern the promise of one at no very distant day. We believe that the arts and sciences, all the refinements and embellishments of civilization, will find a genial soil in the neighbouring Republic, when the people shall be less exclusively and intently bent on promoting their material interests and objects of mere utility. Our author justly complains of the present conduct of the nation in this respect.

"We have always regarded one characteristic of our nation with regret and surprise. It is their slow appreciation of native merit. Innumerable facts prove that there exists a singular want of confidence in the genuine worth of the intellectual fruits of the soil. Take literature, for instance. What reflecting observer doubts that the foundation of Irving's success was laid in England? No general approbation was awarded the moral essays of Channing, until his transatlantic fame awoke an echo in the minds of his countrymen. One of the greatest historical painters of the age, died a few months ago in an obscure village near Boston. While abroad, his society was deemed a treasure by men of wealth and rank; at home he was scarcely noticed, save by some accomplished foreigners, who sought out his retreat to do homage to his genius. Metaphysicians in the old world say that Edwards on the Will is the ablest work, in its department, which has been produced in a century. Its merit has scarcely been recognized by American philosophers."

In his estimate of the respective merits of the painters, the writer may have wished to be candid; but his notice of West, the Quaker artist, strikes us as being hypercritical, fault-finding, and disparaging, such as could be expected only from a prejudiced mind. Perhaps that artist became too British for the taste of our author, and enjoyed too much of George III.'s favour and patronage.

Notable and instructive incidents abound in these sketches of Artist-Life. We cannot refrain from adducing the following paragraph respecting Morse, by profession an artist, but by an enviable destiny the inventor of the Electric Telegraph, that wonder and triumph of our times. And here we may notice, that similar genius belongs also to his brother, who is well known as the editor of the *New York Observer*, and as the inventor of Cerography.

"A striking evidence of the waywardness of destiny is afforded by the experience of this artist, if we pass at once from this early and hopeful moment to a very recent incident. He then aimed at renown through devotion to the beautiful, but it would seem as if the genius of his country, in spite of himself, led him to this object, by the less flowery path of utility. He desired to identify his name with art, but it has become far more widely associated with science. A series of bitter disappointments obliged him to 'coin his mind for bread'—for a long period, by exclusive attention to portrait-painting—although, at rare intervals, he accomplished something more satisfactory.—More than twelve years since, on a voyage from Europe, in a conversation with his fellow-passengers, the theme of discourse happened to be the electro-magnet; and one gentleman present related some experiments he had lately witnessed at Paris, which proved the almost incalculable rapidity of movement with which electricity was disseminated. The idea suggested itself to the active mind of the artist that this wonderful and but partially explored agent, might be rendered subservient to that system of intercommunication which had become so important a principle of modern civilization. He brooded over the subject as he walked the deck or lay wakeful in his berth, and by the time he arrived at New York, had so far matured his invention as to have decided upon a telegraph of signs which is essentially that now in use. After having sufficiently demonstrated his discovery to the scientific, a long period of toil, anxiety, and suspense intervened before he obtained the requisite facilities for the establishment of the Magnetic Telegraph. It is now in daily operation in the United States, and its superiority

over all similar inventions abroad, has just been confirmed by the testimony of Arago and the appropriation made for its erection by the French Government. By one of those coincidences, which would be thought appropriate for romance, but which are more common, in fact, than the unobservant are disposed to confess, these two most brilliant events in the painter's life—his first successful work of art and the triumph of his scientific discovery—were brought together, as it were, in a manner singularly fitted to impress the imagination. Six copies of his dying Hercules had been made in London, and the mould was then destroyed. Four of these were distributed by the artist to academies, one he retained, and the last was given to Mr. Bulfinch, the architect of the Capitol—who was engaged at the time upon that building. After the lapse of many years, an accident ruined Morse's own copy, and a similar fate had overtaken the others, at least in America. After vain endeavours to regain one of these trophies of his youthful career, he at length despaired of seeing again what could not fail to be endeared to his memory by the most interesting associations. One day, not many months since, he was superintending the preparations for the first establishment of his telegraph, in the room assigned at the Capitol. His perseverance and self-denying labor had at length met its just reward, and he was taking the first active step to obtain a substantial benefit from his invention. It became necessary, in locating the wires, to descend into a vault beneath the apartment, which had not been opened for a long period. A man preceded the artist with a lamp. As they passed along the subterranean chamber, the latter's attention was excited by something white glimmering through the darkness. In approaching the object, what was his surprise to find himself gazing upon his long-lost Hercules, which he had not seen for twenty years. A little reflection explained the apparent miracle. This was undoubtedly the copy given to his deceased friend, the architect, and deposited in the vault for safety."

As Protestants, we must declare against the author's disparagement of

the New England Pilgrims, charging them with "spiritual pride and selfish aims," and presenting them in the following unfair contrast:—

"The truth is, (notwithstanding Milton,) there has never been any natural alliance between Puritanism and Poetry. They are moral antipodes. Catholicism is the religion of Art. With all her errors, she has ever met the native sympathies of the heart, and obeyed the great law by which the True is sought through the Beautiful. Puritanism represents Christianity as an opinion, Catholicism as a sentiment; the former addresses the intellect, the latter the feelings and imagination. Accordingly, there is a certain barrenness and cold atmosphere in Puritan history which is the reverse of inspiring to the artist; and we trust it is not violating the privacy of the accomplished painter of 'The Embarkation of the Pilgrims,' to allude to the fact, that his researches incident to the enterprise, resulted in making him an earnest churchman. For the accuracy and extent of those researches, Weir deserves more credit than he has received."

The whole spirit and tenor of this passage are Popish, and the writer must be far on the way to Rome, if he has not arrived there already. By an "earnest churchman," a character which he ardently admires, must be meant at least a Puseyite. But now where is the "truth" of his sweeping assertions? He himself was aware that Milton's muse gave the lie to his spiteful theory; and we can bring forward other soundly Protestant or Puritan poets of no mean celebrity, such as Cowper, Pollok, and Montgomery. In John Bunyan, also, we see that poetry and Puritanism are not "moral antipodes," for the Pilgrim's Progress is an epic in prose, wanting nothing of poetry but versification. Its essentially poetic character is proved partly by the scope it has afforded to the skill of the artist, calling forth some of the happiest efforts of the pencil.*—

* Our readers may be glad to learn, that the immortal Allegory of the Baptist Dreamer has recently appeared in a critical edition, exhibiting the text as Bunyan himself left it. The edition has been brought out by the Hanserd Knollys Society, and has created no small stir in literary circles at home. When a copy comes to hand, it will be noticed in our pages.

Poetry and painting are closely allied, both aiming to

Arrest the fleeting images that fill
The mirror of the mind, and hold them fast.

If earnest Protestants have been indifferent or hostile to these pursuits, we must ascribe it either to the lack of general mental culture, or chiefly to the fact that these talents are too often made subservient to sensuality and to idolatrous worship. Even Quakers know how to foster art not only in its homely yet hallowed application to family portraits, but also in producing historical paintings and embodiments of chaste and truthful and ennobling conceptions.

But allowing that "Catholicism is the religion of Art," would that be a safe ground for preferring it? Would not the same train of thought lead a man to prefer classical Paganism to even Popery itself? It is sad to find authors indulging in such flimsy reasonings in regard to religion, instead of appealing "to the law and to the testimony," where they would find the real scope of the true faith to be, not to "sacrifice to the graces," but to "save sinners."

Bating the above-mentioned grounds of dissatisfaction, the work under review may be commended for its chaste style and its decided ability. A reader of intelligence and taste will find in it much to admire. B. D.

RECENT PUBLICATIONS OF THE RELIGIOUS TRACT SOCIETY, ENGLAND:—

The Will-Forgers; or, the Church of Rome.
By the Rev. C. B. TAYLER, M.A. With a Frontispiece. 1s. cloth.

A narrative of the wiles employed to allure a young and ardent mind from the Protestant faith, with its return, after a short withdrawal, to "the truth as it is in Jesus." The characters and circumstances recorded are not fiction, but fact; and the work is well adapted to put into the hands of those who are exposed to Tractarian or Popish influence.

City Cousins. By the Author of "Annie Sherwood." 18mo. With Engravings. 1s. 6d. boards; 2s. 6d. half-bound morocco.

Teaching the young disciple how to discharge the difficult duty of being "not of the world," while in the midst

of the temptations and trials of the present life. It is written in an attractive and superior style, and is a sequel to "Annie Sherwood; or, Scenes at School," already published.

Great Truths in Simple Words. 18mo. With Engravings. 1s. cloth; 2s. half-bound morocco.

Well adapted to children of tender age; and in the form of a simple narrative, conveying much important instruction concerning the works of God, his love, wisdom, holiness, and power; also about the Holy Scriptures, sin, repentance, faith, and a future world.

The Benefit of Christ's Death; or, the Glorious Riches of God's Free Grace, which every True Believer receives by Jesus Christ, and him Crucified. Originally written in Italian by AONIO PALEARIO, and now reprinted from an ancient English Translation; with an Introduction by the Rev. JOHN AYRE, M.A., Minister of St. John's Chapel, Hampstead, and Domestic Chaplain to the Earl of Roden. 18mo. 1s. 6d. bound in cloth.

One of the most eminent writers of the present day stated that this work, by the Italian martyr Paleario, 'was proscribed, and is now as utterly lost as the second decade of Livy.' 'Such,' says a reviewer, 'was the general opinion for a considerable time, but ultimately a translation of it by Arthur Golding, during the reign of Queen Elizabeth, was found, and the present volume is a reprint of this translation. The work well deserves a perusal. It abounds with striking and important truths, and contains a clear exposition of the doctrine of justification by faith.'

The Monthly Volume. Published on the first day of every month, price 6d. each.

The following are already published:—

1. The life of Julius Cæsar.
2. Glimpses of the Dark Ages.
3. Wild Flowers of the year.
4. Jamaica, Enslaved and Free.
5. Our Song Birds.
6. The Solar System. Part I. By Dr. Dick.
7. The "Task," and other Poems. By William Cowper, Esq.
8. Sketches of the Waldenses.
9. The Solar System. Part II. By Dr. Dick.

10. The life of Luther.
11. *Blights of the Wheat, and the Remedies.*
By the Rev. E. Sydney, M. A.
12. Ancient Jerusalem. By Dr. Kitto.
13. Philosophy of the Plan of Salvation.
14. Man, in his Physical, Intellectual,
Social, and Moral Relations. By W.
Newnham, Esq.
15. Modern Jerusalem. By Dr. Kitto.
16. Life of Cyrus.
17. Garden Flowers of the year.
18. Dawn of Modern Civilization.
19. Life of Lady Russell.
20. Domestic Birds.
21. Cowper's "Truth," and other Poems.
22. The life of Mohamméd.
23. Sketches of the French Revolution.
24. The Caves of the earth.
25. Eminent Medical men.
26. Life of Martin Boos.
27. Self-Improvement.
28. Comparison of Structure in Animals.
29. History of Protestantism in France in
the reign of Charles IX.

We hope that the Tract Societies of these Colonies will import ample supplies of the "Monthly Volume." The plan is excellent, and the execution cannot be improved.

The North British Review, for February, 1848. Re-published by LEONARD SCOTT & Co., New York.

This number contains an excellent article on "Mariolatry," which deserves a very careful perusal. It is instructive and admonitory, replete with facts, and cogent in its reasonings on them.

Appleton's Railroad and Steamboat Companion; being a Traveller's Guide through New England and the Middle States, with routes in the Southern and Western States, and also in Canada. Illustrated with numerous Maps and Engravings. By W. WILLIAMS. New York: D. APPLETON & Co. 18mo. pp. 235.

As the travelling season will come again soon, we take this opportunity to inform our readers that this book is what it professes to be, a "Traveller's Guide," containing a large amount of useful information, very desirable to

those who are induced by business or pleasure to leave their homes. The illustrations are well executed.

RECENT PUBLICATIONS OF THE AMERICAN TRACT SOCIETY:—

Thoughts on Missions. By the late Rev. SHELDON DIBBLE, Missionary in the Sandwich Islands. 18mo. pp. 225.

These are burning "thoughts."—They are destined, we would fain hope, to make a powerful and lasting impression. forcible in style, earnest in manner, thrilling in appeal, piercing in rebuke, they cannot fail to produce beneficial effects. They are arranged under the following heads:—The true spirit of Missions,—Christian Stewardship,—Guilt of neglecting the Heathén,—The Saviour's last Command,—Laymen called to the field of Missions,—Claims of Missions on Ministers of influence,—Import of the Great Commission,—Trials to be met.

1. *Memoir of Charles L. Winslow, born in Ceylon, January 12, 1821; died in New York, May 24, 1832.* By Mrs. HUTCHINGS, of the Ceylon Mission. Second edition. 18mo. pp. 107.

2. *The Withered Branch Revived.* From "Gathered Fragments." By Rev. JOHN A. CLARK, Rector of St. Andrew's Church, Philadelphia. 18mo. pp. 72.

Two very touching narratives, though somewhat dissimilar. The first is especially adapted to the young: we trust that many youthful minds will be led by the perusal to give themselves at once to God. The second contains instructive admonition to all. Both deserve, and will no doubt obtain, extensive circulation.

The Trees, Fruits, and Flowers of the Bible. By Mrs. HARRIET N. COOK. 18mo. pp. 120. With engravings.

Mrs. Cook has selected the principal "Trees, Fruits, and Flowers" mentioned in the Bible, briefly described them, pointed out the chief references to them in the sacred writings, and applied the information thus given to practical purposes, particularly for the benefit of young persons. It is a useful little volume; the Society would do well, however, to procure the preparation of a more elaborate and truly scientific Treatise on the subject.

LITERARY INTELLIGENCE.

The third volume of Dr. Smith's excellent "Dictionary of Greek and Roman Biography and Mythology" will be published in the course of this year.

The twelfth and concluding volume of Miss Strickland's "Lives of the Queens of England" has been recently published.

The Rev. J. M. Cramp, of Montreal, is preparing for the press a new edition of his "Text-Book of Popery," revised and considerably enlarged.

Mr. Andrew Steinmetz, author of "A Jesuit in the Family," and other works, is about to publish "A History of the Jesuits, from the Foundation of their Society by Pope Paul III. to its Suppression by Pope Clement XIV." In 2 vols. 8vo., with portraits and numerous other illustrations.

The volume of Bohn's Antiquarian Library, recently issued, contains "Six old English Chronicles; of which two are now first translated from the Monkish Latin Originals."

Fourth Year's Issue of the Publication Scheme of the Free Church of Scotland.—In consequence of the pecuniary depression which at present prevails, as well as other causes, two volumes only will be issued this year instead of four, while the annual subscription will be limited to Half-a-Crown. These volumes, which will be issued, the first in February and the second in May, will consist of—1st, "Willison's Afflicted Man's Companion"; and, 2nd, "Sketches of the Life and Labours of Whitefield." The first of these works will appear with the additional advantage of a careful editorial revision, and an Original Life of the author. The second work will consist of an account of the chief events that distinguish the illustrious career of George Whitefield, extracted principally from his own Memoir, Letters, and Journal, and arranged according to chronological order, almost wholly in his own words. The Publication Committee contemplate a material modification and improvement of their present Publication Scheme, which will be announced at the earliest opportunity.

The third volume of Professor H. H. Wilson's Continuation of Mills' India is nearly ready for publication.

J. G. Akerman, Esq., F. S. A., has just published an important work, entitled "An Archaeological Index to Remains of Anti-

quities of the Celtic, Roman, British, and Anglo-Saxon Periods."

An American Edition of Edgar's "Variations of Popery," a Work of great interest and value, is in course of publication, under the editorial care of the Rev. C. E. Sperry, of New York.

Mr. Carter, an enterprising publisher of New York, announces the Theological Works of Francis Turretine, in the original Latin, in four octavo volumes, price ten dollars. Theological Students will hasten to avail themselves of the opportunity to obtain such an important accession to their libraries.

Recent English Works.

Rollo and his Race; or, Footsteps of the Normans. By Acton Warburton, Esq. 2 vols. post 8vo., with engravings.—21s.

Colonel Sir T. Mitchell's Expedition into the Interior of Tropical Australia. Plates, &c.—21s.

Ermann's Travels through Siberia. Edited and translated by W. D. Cooley, Esq. 2 vols. 8vo., map.—31s. 6d.

Eastern Life, Present and Past. By Harriet Martineau. 3 vols. post 8vo.

The Rajah Brooke's Journals of the Latest Events in Borneo and the Celebes. With portrait, plates, and views. 2 vols. 8vo.—32s.

Memoirs of the Reign of George the Second and Queen Caroline. By Lord Hervey. Edited by the Right Hon. J. W. Croker. 2 vols. 8vo.

The Bass Rock: its Civil and Ecclesiastical History, Geology, Martyrology, Zoology, and Botany.

An Epistolary Discourse concerning the Rise and Fall of the Papacy. By Robert Fleming. Reprinted from the First Edition in 1701.—2s.

Researches into the Motion of the Juices in the Animal Body. By Justus Liebig, M. D., &c. &c. Edited by Dr. William Gregory. 8vo.

The Valley of the Nile: illustrated from Designs, taken on the spot, by E. Bisse. With descriptive letter-press, by James Augustus St. John.—Imperial folio, £5 5s.; tinted, £10 10s.; fully coloured and mounted, £15 15s.

An account of Continental Works recently published will be given in our next.

SCIENTIFIC INTELLIGENCE.

An Academy of Sciences has been established at Vienna. It was opened Feb. 2, and is under the presidency of the Archduke John. Several members of the Royal Family, the great officers of State, and the diplomatic corps, were present at the opening.

SOUND VISIBLE!—In this age of wonders, what will the world think when we assure it that a method has been discovered and matured by which *sound will be made visible to the human eye*, its various forms and waves demonstrated to sight, and the power to discriminate between the tones of one musical instrument and another be as complete as to observe the action of water when disturbed by any material cause. The experiments, we believe, are likely to be ere long repeated in the Royal Society. The exhibition of effects on fine sand has probably led to this astonishing issue.—*Literary Gazette*.

IMPORTANT IMPROVEMENT UPON THE DAY LAMP.—The Rev. W. Thorp produced at the meeting of the Geological and Polytechnic Society of the West Riding, Yorkshire, at Huddersfield, a most important desideratum, by which it is hoped the lives of the poor operatives employed in our coal mines may be more effectually preserved. The chief improvements in Mr. Thorp's lamp are, that it gives *five* times as much light as the old lamp, by means of an *argand burner*, and thus doing away with the plea for neglecting it, and a principal cause of all the accidents. The removal of the *gauze frame* from the lamp to obtain more light is perfectly safe, under all circumstances, and remedies every one of the defects which existed in the old one.

THE CUMING COLLECTION OF SHELLS.—It is not perhaps generally known that one of the most splendid collections of shells in the world is at this moment in the possession of a private individual in London. The gentleman who has made and possessed it is Mr. Hugh Cuming; and it consists of upwards of 19,000 species or well-marked varieties, from all parts of the world. Of many of the species and varieties there are several specimens, making in all about 60,000 shells. Not only is every specimen of this vast collection entire, but in every other respect—such as form, colour, texture, and other characters—the shells are most perfect. We have the authority of Professor Owen for stating that “no public collection in Europe possesses one-half the number of shells that are now in the Cumingian col-

lection.” This vast museum has been *errily* collected by the energy and perseverance of its possessor. “Not restricting,” says Professor Owen, “his pursuit to the stores and shops of the curiosity-mongers of our sea-ports, or depending on casual opportunities of obtaining rarities by purchase, he has devoted more than thirty of the best years of his life in arduous and hazardous personal exertions—dredging, diving, wading, wandering—under the Equator, and through the temperate zones, both north and south, in the Atlantic, in the Pacific, in the Indian Ocean, and the islands of its rich Archipelago—in the labour of collecting from their native seas, shores, lakes, rivers, and forests, the marine, fluviatile, and terrestrial mollusks; 60,000 of whose shelly skeletons, external and internal, are accumulated in orderly series in the cabinets with which the floors of his house now groan.”—*London Athenaeum*.—[This splendid collection is offered to the British Museum for £6000. We hope it will be promptly secured.]

The administration of the Museum of Natural History in Paris has confided to M. Jules Marcon a scientific mission to North America, with the view of exploring, in a geological and mineralogical sense, the provinces of the United States, the Rocky Mountains, Oregon, and California. M. Marcon will be absent, it is intended, three years.—*ib*.

The gold medal of the Astronomical Society of London was not awarded last year, in consequence of the conflicting claims of Messrs. Adams and Leverrier, in reference to the discovery of the new planet. This year, “the number of worthy and recent astronomical labours is so unusually large, that the Council felt it impossible to proceed, and also felt that something should be done to commemorate the glory of the epoch, as well as the men who have distinguished themselves and it. An unusual testimonial was therefore awarded—consisting of an inscription printed on vellum—to twelve promoters of astronomy.—MM. Adams, Airy, Argelander, Bishop, Ernest, Hauren, Hencke, Herschel, Hinde, Leverrier, Lubbock, and Weisse.

Lieut. Maury, Director of the National Observatory at Washington, states that there is a warm stream which arrives on the north-west coast of America, apparently from the coast of China. Its rate of speed appears to be about sixty miles per day.

RELIGIOUS INTELLIGENCE.

Great Britain.

The confirmation of the election of the new Archbishop of Canterbury took place on the tenth of March, with the accustomed formalities. As Dr. Sumner was passing through the crowd, on leaving the Church, an individual was heard to exclaim, in a very serious manner, "God bless the Archbishop of Canterbury!" Dr. Sumner stopped immediately, and turning to the person, said "I thank you: I indeed need all your prayers."

Dr. Graham, Master of Christ Church, Cambridge, has been appointed to the See of Chester.

The consecration of Dr. Hampden took place on Lord's day, March 26, at the Chapel of Lambeth Palace.

The Bill for establishing diplomatic relations with Rome has passed the House of Lords, and is now slowly working its way through the House of Commons.

It appears that the Evangelical Alliance is quietly and effectively pursuing its course, and doing much good. The establishment of Monthly United Prayer Meetings, and the agreement of the members to spend part of every Monday in private supplication for the outpouring of the Holy Spirit, are tending to produce a very happy state of feeling among Christians of all denominations.

France.

The changes that have taken place in this country will probably have an important bearing on religion. Louis Philippe was a tool in the hands of the Romish Clergy. The Charter was grossly violated in furtherance of their grasping and persecuting policy, while, in defiance of the law which, several years ago, decreed the banishment of the Jesuits, they remained in the country, under assumed names, and obtained pre-eminent influence. A recent publication says:—

"They preach at Paris, and throughout all France; they usurp its *salons*, its cathedrals, and college chapels; they have immense possessions at Lyons, Paris, Toulouse, Grenoble, Strasbourg, Avignon; in Picardy, in Le Mans; in the north, in the south—everywhere, under the names of Capuchins, Dominicans, Fathers of the Faith, Benedictines, Jesuits. To persons of fashion,

they offer concerts in the churches; to workmen and peasants, false reliques, sacred songs, miraculous medals. They employ every means, except that of true piety; and the means which they employ always succeed. Their societies multiply and extend themselves, in every direction, like a vast net. They decoy—they enrol every one, without neglecting infants at the breast, for whom M. Forbin Janson, of stormy memory, invented the association of *La Sainte Enfance*. They have at their disposal the confessional, the pulpit, the press, and money. They have under their rules forty-seven houses, and amount to several hundred members. They form vast societies, including all classes, from the peer to the peasant. In the confessional, they possess themselves of the secrets of every family, either by means of mother and daughter, or the valets and waiting maids. They have added to the character of confessor that of Director; and whilst, in the one, they learn the tender points and weaknesses of every heart, in the other, they avail themselves of their knowledge to turn these to the profit of their society and the accomplishment of their views."

The following extract of a letter from the excellent Pastor Roussel to the editor of the *Archives du Christianisme*, abundantly confirms our observations:—

"Paris, Jan. 7, 1848.

"How unlucky I am! If I publish a tract, I am summoned before the king's attorney. If I open a place of worship, they prosecute me. If I write a letter to the priests, they send me before the grand jury. This time I wished to do as little as is possible for me; I insculpated a picture; and they refuse me license to publish it. Here is the fact.

"I caused the interior of a Roman Catholic Church to be engraved, with all the apparatus of confessionals, statues, pictures, chaplets, &c. No harm thus far, thought I, in the eyes of our most Catholic government. Afterward I attached to each of these objects a biblical sentence. Who could complain of this without condemning himself? Nothing, therefore, appeared to me more innocent than a church in which, on all sides, is inscribed the Word of God; the more so, because I endeavoured to put each

inscription in connexion with the object which it accompanied. On the statue itself, I engraved: 'Thou shalt not make unto thee any graven image.—(Ex. xx.) On the picture of the Virgin interceding, I put: 'There is but one intercessor, namely, *Jesus Christ*.' On the box in behalf of souls in purgatory, this exclamation of St. Peter: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' The priest saying mass, in *Latin*, walks on these lines in the form of a stair: 'I had rather speak five words in the church so as to be understood, than ten thousand in an unknown tongue.' A placarded door has for caption: *A mandate concerning Lent*; and for the order, 'Whatsoever is sold in the shambles, eat, asking no questions from scruple of conscience.' Further distant, the *Tariff of Prices*, which is this: 'Freely ye have received, freely give.' At the other extreme, a man is counting his beads, kneeling on a bench, on which is this inscription: 'When ye pray, use not vain repetitions as the heathen do.' The tabernacle, containing some dozen of Jesus Christs, presents on its door these words of the Saviour: 'If any man say unto you, Lo! here is Christ; believe it not.' 'Whom the heaven must receive until the times of restitution of all things.' But this, I imagine, will be sufficient to give you an idea of my engraving, and to show you that my passages are well chosen. I shall even own to you, that I have the weakness to look upon my work as a little *chef-d'œuvre*.

"Well, would you believe it! That engraving, containing but the simple interior of a church, and some sentences from the Bible, was not allowed to be published!"

The Provisional Government of the Republic of France has declared in favour of entire liberty of conscience. We hope that the declaration will prove sincere, and that the Government will be powerful enough to enforce it.

"The monastic orders are very flourishing in France, and everywhere grow remarkably. To speak first of the *Jesuits*. You recollect that, two or three years ago, the Chamber of Deputies formally asked for the expulsion of these reverend fathers, and that the French ambassador at Rome, Mr. Rossi, obtained from the general of the *Jesuits* an order enjoining them to quit our country within a given space of time. The government boasted much of its victory, and honest men, simple people thought that the disciples of Ignatius would quit the country without delay. But it was a farce meant to throw dust in the eyes. The *Jesuits* did not leave,

with all these summons. On the contrary their numbers have increased in France, and they labor incessantly to gain new followers. What matters a lie more or less? Their general *Roothaan* says to them officially: *Go!* and secretly: *Remain where you are!* These monks are accustomed to hold two languages and to show two faces; they have played a part before the French nation, and the government complaisantly acts its part in this imposture.

"The fact of the existence and increase of *Jesuits* in France has been authentically proved by papers seized at *Friburg* in Switzerland. You know that the troops of the Confederation visited all the monasteries of these good fathers, and laid hands on some documents which had not been carried off or burnt. A radical journal of Berne published an article from which it appears that the province of Lyons contained in 1846 several *Jesuit*-houses, in which were 220 priests, 160 novitiates, and 123 coadjutors or friars of the order of Loyola. So much for the promises of these monks, so much are their oaths worth!

"Besides the *Jesuits*, there are in France a host of other monks of all names and all colours, and also innumerable nuns. The following is a list of some of these monastic establishments in Lyons:—

- Brothers of St. John of God;
- Dominicans;
- Marist Fathers;
- Carthusians;
- Capuchins;
- Brothers of Christian doctrine;
- Ladies of Calvary;
- Ladies of Sacred heart;
- Ladies of St. Charles;
- Ladies of St. Francis Regis;
- Ladies of St. Elizabeth;
- Ladies of the Incarnate Word;
- Sisters of St. Sacrament;
- Daughters of St. Benedict;
- Ladies of the presentation;
- Ursulines;
- Visitations;
- Carmelites, and many others.

"I do not include the *Sisters of Charity*, nor the *Ladies of St. Vincent of Paul*, who devote themselves to the sick. But of what use are the rest? and what benefit do these monks, who swarm in Lyons, bring to the country? You did not suspect, probably, that France was so rich in monastic establishments. I did not believe it till I saw the authentic list of these houses, and my doubts yielded to the evidence. The Romish clergy employ the most persevering efforts to regain all they held before the revolution of 1789." — *Correspondent of New York Observer*.

Switzerland.

The present state of things is thus described:

“ On the meeting of the Grand Council, Jan. 10th, the Council of State presented the draft of a law which they had prepared, and which they recommended the legislature to adopt, enacting still more stringent measures, and giving them a permanent character. Upon this proposition a report was brought up by a Committee, to whom the subject was referred, to the effect that, instead of adopting it, the Council of State should be reinvested with plenary powers until May 15th, 1849; and this was agreed to, by a majority of 67 against 40. This decision is regarded as somewhat of a check on that body, although it leaves the persecuted at their will. M. Briatte, indeed, the President of the Council of State, declared that if the plenary powers were voted, they would make use of them immediately to issue a decree similar to that of November 24, which would come to the same thing as though the proposed law were carried. The motives of the Committee seem to have been an unwillingness to give a permanent form to the intolerant measures, while great latitude should still be allowed to put down religious meetings. Two amendments, one for recognizing the meetings of the non-established churches, and placing them under the supervision of the State, and the other for tolerating such meetings as gave no occasion of strife, were proposed, but both were negatived.”

The President of the Synodal Committee of the Free Church observes, in a letter to the British Organization of the Evangelical Alliance:—

“ As to the internal state of the Church, it is upon the whole satisfactory, though in some remote country places, where meetings even of a few are next to impossible, there is a good deal of discouragement. In towns, without I believe one exception, meetings have continued without any interruption. People meet in very small numbers: but we reap the benefit of this precious promise: ‘ Where two or three are gathered together in my name, I am in the midst of them.’ We do not hear of people returning to the official church, even in places where the pastors are staying no longer. They meet and edify one another in simplicity of heart, by reading the Word and prayer. The spirit is generally good, meek, peaceable, free from all irritation, submissive, and trusting to the Lord. But it is a great crisis for our Church, and for its vital godliness: if it does not improve it, it will hurt it.”

We feel encouraged to hope that religious freedom will be gained in Switzerland, as well as in France.

Spain.

PROTESTANTS IN SPAIN.—There is not, perhaps, a large city in Spain where there are not a number of French Protestants, who, attracted thither by the prospect of finding scope for their industry, at length become incorporated with the nation whose hospitality they have sought, and at the same time cease to profess the faith of their fathers. The society for the evangelization of scattered Protestants, whose seat is at Nismes, has ascertained that there are in the city of Barcelona at least eighty Protestants speaking the French language. M. Louis Frossard, a French pastor, by whom they have been recently visited, found them wholly destitute of the means of religious instruction, and without even a spot of earth appropriated to the interment of their dead, whose remains, as they are considered to pollute a Roman Catholic burial ground, have been hitherto deposited near the sea-shore, almost within reach of the waves of the Mediterranean. On his late visit to Barcelona, the French Protestants, resident in that city, were formed by M. Frossard into a church, under the direction of a Consistory, upon the model of the Reformed Churches of France. He gave official notice of what he had done to the French consul. This gentleman having brought the subject before the other European consuls, a piece of ground was obtained for a Protestant cemetery, and a considerable sum voted for its appropriation to that purpose. The building of the walls enclosing it was immediately commenced, and the entrance will be surmounted by the inscription “ Cemetery of Protestant Christians.” M. Frossard, during his stay in Barcelona, officiated at the funeral of an infant, and a few days afterwards at that of an English sailor. On these two occasions, special permission having been obtained of the Roman Catholic ecclesiastical authorities, M. Frossard had an opportunity of meeting his brethren publicly in the Protestant burial-ground, and of presenting to them the consolations of the Gospel. During the few weeks he remained in the city he also conducted divine worship several times, administered the Lord’s Supper, and took measures for establishing a school and a place of Protestant worship.

Belgium.

THE BIBLE IN BELGIUM.—The *Glanceur Missionnaire* for February, gives accounts of a series of meetings held in different parts of Belgium, during the months of September and October, for promoting the circulation of the sacred volume. These meetings were thirteen in number, and the aggregate attendance, in various localities, was about three

thousand. We rejoice to learn that they excited much interest, and in more than one place have been attended with beneficial results. It is worthy of remark, that the Bishop of Liege, terrified by the progress which Protestantism has made in his diocese, has recently addressed a letter to his clergy and laity, putting them on their guard against the "new doctrines," and urging them to use efforts to prevent their further spread. As a means of attaining that end, he recommends every member of his flock generously to contribute to the erection of a new church.

Holland.

A large proportion of the Ministers of the Dutch Reformed Church are Neologians. They maintain that the Bible is a human book, not the word of God, but in which the word of God must be sought; that the Son of God is not God, but a creature next to God; that the Holy Ghost is not a power as the Father and the Son; that to the salvation of sinners no satisfaction at all to God's vindictive righteousness was required; that the death of the Lord Jesus was only a manifestation of the greatness of sin, and a testimony of God's unconditioned love, and no suffering and death in our place; that to adore the Son as true God is idolatry; to see in His propitiating sacrifice the ransom of sin, *blood-theology*; to assert the infallibility of the apostolic writings, apostle-worship; in short, in all those doctrines, by which the unity of the living God, Father, Son, and Holy Ghost, the corruption of human nature, the indispensableness and all-sufficiency of the sacrifice once finished on the cross, the necessity of conversion and sanctification, are denied or disputed, and by which the mysteries of the Holy Scriptures, which the natural man regards as folly, and cannot understand, 'because they are spiritually discerned,' are argued away 'through philosophy and vain deceit,' in conformity with the claims of corrupted reason.

Meetings have been held by the Evangelical portion of the Ministers to discuss these and kindred topics, and to seek a revival of religion. Good effects are anticipated.

Sardinia.

The Constitution recently granted by the king contains a declaration that "all existing forms of religion shall be tolerated."

It is understood that the way is now open for the circulation of the Scriptures, and other Evangelical efforts, in that country.

At a feast held at Turin, to celebrate the granting of a constitution, the Vaudois who attended were placed in seats of honour. What a change!

Russia.

There are nearly two millions of Lutherans in Russia, and nearly three millions of Roman Catholics. The St. Petersburg Protestant Synod has recently adopted resolutions which will probably lead to a revival of piety. They are, 1. The formation of Sunday-schools in the three larger German congregations of the capital: to commence in August, 1847. 2nd. The establishment of a week-day Divine service in all the Lutheran Churches of St. Petersburg, to commence in October last. 3rd. A regular course of visiting from house to house, to which the pastors pledged themselves, in their respective parishes, in order to form a more intimate acquaintance with the religious state and wants of their hearers, reports of which are to be delivered in from time to time to the President. 4th. That for all those members of the Lutheran Communion to whom the Russian language has become the most familiar and current, religious treatises on Protestant doctrine, and, above all, the Lutheran Catechism, shall be provided in the Russian tongue. 5th. That to those pupils in the Protestant Seminary, whose knowledge of German is imperfect, religious instruction shall henceforth be imparted in Russian. And lastly, that for all these weighty reasons, Lutheran preachers shall be required to make themselves so far masters of that language as to be able to converse in it, with such of their hearers, as from long residence in Russia, or much intercourse with its natives, have become in a manner estranged from their mother tongue. This loss of their native language has been found lamentably to facilitate the proselyting efforts of the Greek Popes, as well as to foster that fanaticism (the offspring of an alarmed and ill-informed conscience) and its invariable concomitant, disorderly nervous excitement, which commenced in Bessarabia and Grusino some time since, through the instrumentality of a sect of *Jumpers*, whose wildly fanatic and (generally) midnight assembling, the government has striven (but of course vainly) to suppress, by penal enactment and corporeal punishments. For this, as for all other illusory religious *convictions*, no effectual cure can be found but in Bible instruction, by which these poor devotees would learn, that "bodily exercise profiteth little," and that the Kingdom of God neither consisteth in, (nor can be advanced by), "meat or drink," or any outward observance or abstinence, but is essentially "righteousness and peace and joy in the Holy Ghost." Such religious effervescences occur in all rude states of society. They were rife in Sweden some years since; nor are they yet wholly suppressed. In Grusino and Bessarabia they

continue, by the latest accounts, to give much grief to enlightened Christians, and especially to the pastors; but wherever Gospel light is diffused, darkness of every kind must eventually be dispelled; and so we may confidently anticipate the time, when, under the verifying influence of the Sun of Righteousness, even Russia's barren steppes "shall bloom and flourish as the rose."

Turkey.

The subjoined documents speak for themselves. We have great pleasure in introducing them to our readers:—

"Letter from the American Missionaries at Constantinople to The Right Honorable Lord Cowley, Her Britannic Majesty's Minister Plenipotentiary at the Sublime Porte.

"Constantinople, Dec. 21, 1847.

"My Lord,—We the undersigned Missionaries of the American Board of Missions resident in Constantinople, beg leave to offer to your Lordship our sincere congratulations on the successful termination of your efforts in behalf of the Protestant subjects of the Sublime Porte.

"In view of the difficulties of the case, we are constrained to regard the happy results obtained by means of your Lordship's persevering and benevolent endeavours, as having been secured only through the special interpositions of an over-ruling Providence, which, of itself, must afford ground for your Lordship for the most gratifying reflections. The good actually accomplished to the present generation is probably far greater than even the most sanguine among us dares now to hope; while its wide and happy influence on generations to come, of the different races in this land, is known only to Him who sees the end from the beginning.

"Through the humane interposition of His Excellency Sir Stratford Canning, the Protestant subjects of Turkey found substantial relief from the persecutions under which they were then suffering; and since, by the untiring efforts of your Lordship, the very important point has been conceded for them—that, in regard to liberty of conscience and the enjoyment of civil rights, they shall be placed on the same footing as all other Christian subjects of the Porte.

"The record of this event will be a bright page in the history of this country, redounding to the honour of Her Britannic Majesty's present Government, whom God has disposed to adopt so benevolent a line of policy, as well as of your Lordship, its honourable representative, who has been the immediate instrument of so great a blessing.

"We take this opportunity of expressing to your Lordship our sincere regret that, as we have been informed, you are likely to be called to leave this capital at no very distant day; and we beg to assure you that it will be our fervent prayer to God that his protection and blessing may always accompany your Lordship in whatever part of this world your lot may be cast.

"With the renewed assurance of our high respect and esteem, (Signed)

"W. GOODELL, H. G. O. DWIGHT,
W. G. SCHAUFFLER, H. A. HOLMES,
C. HANLIN. G. W. WOOD,
H. J. VAN LENNEP, J. S. EVERETT."

"Letter from the Right Hon. Lord Cowley, Her Britannic Majesty's Minister Plenipotentiary at the Sublime Porte, to the American Missionaries at Constantinople.

"Therapia, Dec. 28, 1847.

"Reverend Sir,—I have received the letter* which you and your reverend brethren did me the honour to address me on the 21st inst., and I beg to return you my most cordial thanks for the congratulations which it offers on the successful termination of my poor endeavours in behalf of the Protestant subjects of the Sublime Porte. I shall not fail to bring to the knowledge of Her Majesty's Government, and of Her Majesty's Ambassador, the sense which you entertain of the efforts which they have made in the same cause.

"Permit me also to take this opportunity of publicly stating how much the Protestants owe to you and to the Society which sent you here. I gladly give my testimony to the zeal, prudence, and patience which have characterised all your proceedings in this country, and to which I attribute much of the success that has crowned our joint endeavours.

"We, however, are but mere instruments in the hands of a higher Power, though perhaps to you, Reverend Sir, it ill becomes me to make the observation. To that same Power, then, let us recommend the future interests of the emancipated community.

"I thank you most sincerely for your good wishes in my behalf, and for your kind expressions of regret at my approaching departure from this country. Be assured, that I shall always feel a lively interest in your further progress, and that in whatever part of the world I may be, I shall always endeavour to keep myself informed of your proceedings.

"I would fain say one word before parting, on the necessity of you and your reverend brethren continuing to use all your influence to prevent further quarrels between the Protestants and the Church from which

they are seceders. Let no signs of triumph on their part irritate or offend—persuade them to hear the taunts and jeers, nay, even the insults, to which they may be exposed, with patience and forbearance; urge them to abstain from disturbing the peace and tranquillity of other families by any undue desire of obtaining proselytes—let them respect the religious creed of others as they desire their own to be respected, and thus they will prosper. And it may be hoped that the faith which they have adopted will, under God's blessing, spread wider and wider, until it shall find a home wherever there is a Christian population in this empire.—I have the honour to be, Reverend Sir, your most obedient humble servant,

“COWLEY.

“Rev. William Goodell.”

United States.

FOREIGN AID TO THE ROMAN CATHOLIC CHURCH IN AMERICA.—The Association (in Europe) for the Propagation of the Faith have granted to the Missions in America, this year. \$5,000 to the Bishop of Dubuque; \$6,000 to the Bishop of Detroit; \$4,000 to Bishop of Cincinnati; \$3,000 to Bishop of Philadelphia; \$3,000 to Richmond; \$4,000 to Bishop Hughes, New York; \$1,000 to Priests of Mercy, New York; \$2,000 to Hartford; \$3,000 to Nashville; \$3,000 to Louisville; \$8,000 to Bishop of Vincennes, and \$3,000 to Congregation of Holy Cross, same diocese; \$6,000 to St. Louis. \$2,250 to Milwaukee; \$3,500 to Bishop of Little Rock; \$7,500 to Bishop Quarter, at Chicago; \$3,500 to Natchez; \$4,750 to New Orleans; \$7,500 to Mobile; \$8,000 to Charleston; \$6,000 to Lazarists in the United States; \$2,150 to Society of Jesus, Mobile; \$9,000 to Society of Jesus, in Rocky Mountains; \$760 to Dominicans, in do.; \$10,000 to Dr. Odin, Vicar-Apostolic, Texas; \$3,000 to Jesuit Missions in America; \$26,000 to West Indian and South American Missions; \$11,000 to the Archbishop of Oregon City; \$4,000 to Vicar-Apostolic, Hudson's Bay; \$26,000 to British American Missions; \$11,500 to Oblats, Canada and Hudson's Bay; \$6,000 to Jesuits in Canada. These grants, with the donations of the people, will uphold a very large number of missionaries of the Church of Rome on this continent.

Miscellaneous.

JEWISH POPULATION OF EUROPE.—The *Prussian Universal Gazette* gives the following statistical account of the Jewish popula-

tion of Europe:—England and Ireland, 13,000, being only the 2,076th part of the whole population, Belgium, 1,954, the 2,157th of the population; Sweden and Norway, 850, the 5,012th part of the population; Denmark, 6,000, the 336th part of the population; France, 70,000, the 487th part of the population; the Netherlands, 52,000, the 61st part of the population; in Russia, including the Asiatic portion, the Jews form the 56th part of the population. The states of Austria, 641,000, being the 37th part of the population; in Italy, with the exception of the Austrian Provinces, 40,000; Germany, not including Austria and Prussia, 175,000; Prussia, 222,814, being about a 74th part of the population. The total Jewish population of Europe is thus about 2,250,000.

THE POPE.—Advices from Rome of the 13th March, announce that Pius IX., had published a proclamation with a view to allay the fears of a foreign intervention, which he pronounced at present impossible. “But,” adds the Pontiff, “if it were attempted, I would appeal to my formidable army, 200,000,000 of Catholics, who would maintain with me the honour and rights of my throne, with the same vigour as some would display in defending the paternal house.”

MASSACRE OF SEVEN MISSIONARIES ON THE FRONTIERS OF ABYSSINIA.—It is stated, in a recent letter from Alexandria, that information had been received that seven missionaries (among whom was M^r. Cazolani, a Bishop), who passed that city three months ago, had been massacred on the frontiers of Abyssinia.

GRANT TO THE BRITISH MUSEUM.—The Chancellor of the Exchequer has agreed to propose a grant of £4,200 to the print department of the British Museum, for the purchase of a collection of rare English portraits, &c., and of an extensive selection from the Aylesford collection of Rembrandt's etchings, which will render our national collection of the works of that master equal to any of the kind in Europe.

A LIBERAL COLLECTION.—We learn from the *New York Observer*, that the Rev. Mr. Kirk presented the appeal from the Evangelical Society of Geneva, in the Mercer Street Presbyterian Church, (Dr. Skinner's,) on Sabbath last,—and a collection, to the amount of \$1000, was made on the spot, for this interesting object.—*New York Commercial Advertiser*.

GOOD EMPLOYMENT.—The son of an English Nobleman is said to have become a colporteur of the Bible society, and to be labouring in Mexico, with the consent of the Catholic clergy.