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THE REVIVAL OF ROMANISM IN FRANCE.

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[The following narrative relates to the period succeeding the Revolution of 1830. The popular feeling was then decidedly adverse to Popery, and the strength of that feeling was shown in a very unequivocal manner. The priests were exposed to insults and injury. Abandonment of all religion was the order of the day. Infidelity, and its usual concomitant, licentiousness, every where prevailed. The worst consequences were naturally feared. Universal disorganization of society seemed imminent. Under these circumstances, men yearned after some form of religion, as a preservative from anarchy. A re-action in favour of Popery was the result. The narrative of that re-action is remarkably interesting and instructive. We are indebted for it to the *British Banner*, for which excellent journal it was written.—EDITORS.]

For several centuries the Popish clergy of France were divided into two great parties, called respectively *Gallicans* and *Ultramontanes*. The former placed certain limits to the authority of the Supreme Pontiff; they exalted the decisions of councils

above those of Popes, and defended the royal prerogative against the usurpations of the spiritual power. Cardinals Richelieu, Mazarin, and, generally speaking, all the prelates who have filled high political stations, were Gallicans. This their very situation imposed on them as a duty; for, having to direct the affairs of the state, they had, as a natural consequence, to oppose its rights to those of the Church. Bossuet also was a Gallican; and he it was who drew up the famous propositions of 1682—the subject of constant remonstrance on the part of the Holy See. These *Four Articles*, as they are called, at once established the authority of councils over the Roman Pontiffs, the power in certain circumstances to amend (*réformer*) the decrees of the Vatican, the inviolability of the civil power—in a word, the liberties of the throne and of the Gallican Church. The Declaration of 1682 gave rise to a very keen and lengthened controversy, which recommenced with great vehemence under Louis XVIII. and Charles X. There were then several Gallican bishops who held dignities at court, in the Chamber of Peers, or in the government councils.

But the Revolution of 1830 having deprived these prelates of all political privileges, they went over to Ultramontanism, so that the catastrophe which had befallen them became to the Popish clergy a means of restoring their internal unity. They were no longer attracted in two opposite directions; they had no longer to give one-half of their affections to the crown and the other half to the See of Rome. They were in their opinions as in their hierarchy, *one*. If some few bishops or unbeneficed priests felt any reluctance to abandon their former convictions, they gave no evidence of it. From the palace of the cardinal and archbishop to the parsonage of the humblest village priest, Ultramontanism circulated as the only watchword. The Jesuits were in extacies, for they are Ultramontane in heart, principle, and practice.—All for the Pope; all with the Pope; the Papacy is above councils and kings; the Vatican governs both soul and body, churches and empires: such are their invariable maxims; and they congratulated themselves on having at length beheld the fall of Gallicanism among the Romish clergy of France.

This return to unity of sentiment secured to the priests many important advantages. Being more united, they were stronger. Besides, they received a more vigorous impetus from their common centre; for Ultramontanism is the spirit of Rome, conveyed through a thousand different channels, and spreading into every vein and artery of the vast Papal body. They also obtained facilities for gaining the ear of the new government. The Gallicans were necessarily legitimists; they were connected with the old Bourbons by ties of memory, tradition, public connexion, and private attachment. But the Ultramontanes and Jesuits were not simple enough to be stopped by any such scruples. Gratitude and fidelity

to former affections are bonds which they break without scruple.—“The interests of Rome, the authority of the Papacy, above all else! If Louis Philippe and his ministers can be of any service to us, we will join them. The Bourbons *were* our protectors certainly, but they have been so awkward as to lose their throne. So much the worse for them! Rome is not to link her destiny to that of conquered princes!” Thus reasoned the Jesuit party; and, leaving one hand in the grasp of the legitimists, they held out the other to the victorious dynasty. This was not, perhaps, a very moral procedure: but we shall see, in the course of our history, that it was of great advantage to Romanism.

Independently of the strength acquired by their becoming more united, the priests, taught a severe lesson by their recent misfortunes, were more cautious to avoid notorious scandals and excesses. When they had plenty of money and court influence, they could easily indulge their passions. But being deprived of the greater portion of their wealth, and compelled to shut themselves up in the interior of the sanctuary, they became, in general, more grave and decorous in their conduct. The bishops were more careful to appoint men of decent character to incumbencies, and to expel those of an opposite description. Here speak, it must be observed, of a relative amelioration only. Imperishable nature ever vindicates her rights. The forced celibacy of priests must always lead to abominable excesses, because the law of man cannot prevail against the law of God. But external proprieties were better preserved after 1830, and the Romish ecclesiastics showed more respect for their office and for public decency, than before, which circumstances served still further to prepare the way for a revival in their communion.

Certain acts of charity, opportunely performed, were another means of

augmenting the moral influence of the clergy. When, in 1832, the cholera morbus spread its cruel ravages over France, the Archbishop of Paris, who had rarely appeared in public since the revolution, visited the hospitals, exposing his own life to the terrible contagion; and he also founded an asylum for the orphans of those who had fallen victims to the scourge. Perhaps there entered some little ostentation and calculating policy into these works of benevolence. While the St. Simonians and other infidels could only display their impotence before this Divine visitation, the clergy were pleased to have an opportunity of showing that they had relief and consolation for the greatest of human woes. But without penetrating into the secrets of men's hearts, or too nicely scrutinizing the motives of certain actions, it is certain that the charitable conduct of the priests, both in Paris and in the provinces, during the prevalence of the cholera, contributed to render them somewhat popular with the nation.

In short, they favoured the religious re-action by their union, their moral conduct, and the devotedness with which they sought to relieve the sufferings of the sick poor.

Louis Philippe and his government were quite disposed, when the popular vengeance which had punished the priests became less violent, to form with them an offensive and a defensive alliance. Several reasons dictated this mode of action. There exists in Europe a maxim, (whether true or false, good or bad, it is not for me to determine,) which proceeds upon the supposition, that, so long as a government has not the clergy on its side, it is revolutionary. To inspire confidence in other cabinets, and to exert its due influence in regal councils, a new political power must have the priests, and in a Protestant country the pastors, on its side. Napoleon well understood this, and it

probably formed a powerful motive with him in concluding his Concordat with the Holy See. When supported by the Church, he became a formidable adversary to all Europe. Louis Philippe has acted in the same manner; it was requisite that he should present himself to the great foreign powers with this sacerdotal sanction.

This is not all. It was most evidently his interest to sever, positively and publicly, the clergy from the Legitimist party. Thirty or forty thousand priests scattered over the towns and villages of France, in constant intercourse with the people, governing the women in the confessional, and by the women the men, (so long, at least, as things are not pushed too far,) these priests might, at a critical moment, have embarrassed the government not a little, by making common cause with the partizans of the fallen dynasty. It was, therefore, a master-stroke of policy for the government of Louis Philippe to gain auxiliaries, even from the ranks of those who were to be dreaded as enemies. True it is, that this scheme had also its inconveniences; for in uniting with the priests, the new king risked losing, in one direction, as much as he had gained in the other. But the worst was not seen till afterwards; and in 1835-6, it appeared to be a clear gain for the government of July to obtain the sympathies of the clergy.

The government having openly manifested its partiality for the priests, it is clear that all the public functionaries would follow this impulse. Ministers of state, prefects, sub-prefects, mayors of towns, great and small, procureurs-general, and magistrates, hastened to pay their compliments to the priests, and to show them every imaginable mark of respect. This was a source of immense power to Romanism; for not only those who occupied salaried places, but even *candidates* for office, and *aspirants* to

state functions strove to gain the support of the clergy. Consider how many persons are ambitious of being appointed to some post or other. Who does not wish to be a municipal counsellor, king's counsel, justice of the peace, tax collector, peer, or deputy? Add to these, their relations, connexions, and friends, and altogether you have a countless host of persons, each of whom became very attached and obliging to the priests the instant they saw by the great vane of government which way the wind blew. How useful, how fortunate this for the Romish revival! There are persons who assert that the revival is *wholly* attributable to this cause, and that if the government had declared against the priest-party, the latter would have become as feeble and as isolated as before. This is to take an exaggerated view of the matter, but it is undoubtedly true that the support afforded by the political authorities, has vastly increased the influence of the sacerdotal body.

It were superfluous to say, that the priests suffered no opportunity of regaining a portion of their former authority to escape them. Is there an individual in the world ignorant of the adroitness of the agents of Rome, great and small, in turning everything to account which promises to subserve their temporal interests? All history gives proof of their talent and ability in this respect. They excel in making themselves *all things to all men*, not like Christ or St. Paul to gain souls, but to extend and strengthen their power. Religion is with them a *means*, rather than an *end*; instead of serving it, they make it serve them, and when they succeed in ruling on earth, they easily forget heaven, both for themselves and their proselytes.

It will be understood, then, that they zealously spread every sail of their bark immediately a favourable

gale set it. But it is right that the reader should be made acquainted with the precise line of conduct which they adopted. It would be difficult to invent anything more crafty or better combined. It was a *plan of operations* as complex as that of the general of an army preparing to combat the troops of all Europe.

One of the means to which the priest-party had recourse as soon as it had conceived the hope of attracting the multitude, was *preaching*. Generally speaking, Rome is not disposed to preach; for a sermon is always more or less an appeal to the right of private judgment. The preacher must necessarily reason, argue, and furnish proof, whether good or bad, in support of his doctrine, and he thereby invites his hearers to decide upon the truth of what he teaches. Thus, when all goes well with Popery it speaks but little in the vernacular tongue, and gives to its neophytes nothing but the *opus operatum* of external ceremonies. The Reformation found in the pulpits of the Romish Church none but ignorant monks or buffoons, who now and then ascended the sacred desk in order to fill the coffers of their monasteries. But when things go on badly, Popery is compelled to avail itself more frequently of the oratorical art. Thus it acted in the seventeenth century, to arrest the progress of Protestantism, and thus it has again acted, in the present day, to cope with the power of infidelity.

Rome, then, preached. But the word *sermon* was grown quite old and threadbare. What fashionable gentleman, what elegant lady, would have consented to go to hear a sermon? Sermons were fit only for their grandmothers! The Jesuits, therefore, sought a new term which might sound more pleasant to ears polite, and they adopted that of *Conferences*. Already the Abbé Frayssinous had given a precedent for this

change during the reign of Napoleon. Conferences! this provoked curiosity. In a conference, the speaker seemed to commence a dialogue with his hearer; questioned him, consulted him, weighed his objections, strove to answer them, and placed him upon a level with himself. No commanding tones were heard; no galling authority displayed; Romanism grew mild and gentle, and the public were flattered by so much condescension.

But it was not enough to have changed the word: it was also necessary to change the thing; for if the conferences had been sermons in the old style, with their scholastic divisions, their quotations from the fathers, and their open exhibition of Popish dogmas, the auditors would speedily have seen through the trick, and have made these modern preachers the objects of their ridicule. The conferences were, therefore, discourses which were, in fact, new both in matter and style. Philosophy, history, politics, the fine arts, and even little anecdotes, took the place of doctrine; and all this was presented in a lively, entertaining, and conversational manner, and accompanied with numerous expressions borrowed from the periodical press. M. Lacordaire especially excelled in this singular kind of discourse; his preaching was not *Romish* but *romantic*.

M. Denis Affre, who had succeeded M. de Quelen as Archbishop of Paris, did not altogether approve of these innovations. He published a pamphlet, in which he recommended preachers to *make frequent use of Scripture and of the Fathers*. He also suggested, that they ought to pay due respect to modes of speech consecrated by ecclesiastical usage. "The auditors," said he, "must never for an instant forget that the words of the speaker fall from the Gospel pulpit, and that they are spoken in a church, and not in a saloon or a school-

room."* This was excellent advice, but the Archbishop appointed as preachers precisely those persons whose faults he theoretically condemned. Whether these conferences were orthodox or not, in the Popish sense of the term; whether they were clothed in grave or in frivolous language; this was not the principal affair. Above all, it was requisite to bring back within the sound of the Romish pulpit the wandering sheep of the Church, and the prelate practised on this occasion the Jesuitical maxim, *that the end justifies the means*.

The scheme was crowned with success. The churches of Paris, till then almost deserted, were filled with hearers. Ladies went in crowds; gentlemen followed. Magistrates, Peers of France, deputies, literary and even military men, thronged around MM. Lacordaire and Ravignan in the spacious cathedral of Notre Dame. Many people were probably astonished at themselves on finding that they had crossed the threshold of a Romish place of worship. But they were required to attend these conferences by *bon ton*, and its commands every one hastened to obey. If these persons were not good Christians they were at least spectators, and the priests congratulated themselves on having thrust the multitude into the paths of the Church.

The same tactics were adopted in the provinces. Itinerant preachers, young for the most part, of agreeable person, sonorous voice, and pleasing manners, proceeded to hold conferences in the principal towns of the kingdom. Their arrival generally produced a great sensation. Card-parties were postponed, drawing-room assemblies adjourned, and the Church became the rendezvous of all who set any value upon the good graces of the fair sex.

* "Lettre Pastorale sur les Etudes Ecclesiastiques," by M. Affre, 2me. Partie, ii.

But, notwithstanding the romantic style of these pulpit orators, the attention of their hearers was liable to be soon fatigued. It was necessary, therefore, to keep alive the interest of the crowd by other expedients, and these the Jesuits had at hand. Like an ingenious stage-manager, they took care to charm the eyes, ears, and imagination of those who attended their churches—I had almost said their theatres; for it was truly a sort of scenic representation which they exhibited before their congregations.

It has been the reproach of Romanism in all ages, that it has addressed itself more to the senses than to the soul. Its brilliant ceremonies, pompous processions, pictures, statues, official vestments, smoking incense, and tastefully melodious music—all that characterises Roman worship, appears to have been borrowed from the profane festivals of paganism. But never, I believe, has that worship been of a more worldly character than during the last few years. The disciples of Ignatius, admirably seconded by the bishops, have multiplied their seductions with a degree of perseverance which is rarely equalled. Some of the churches in Paris, as for example *La Madeleine*, are really drawing-rooms or boudoirs—well varnished in winter, well decorated in all seasons, glittering with gilded and carved embellishments, and covered with soft carpets,—where ladies take pleasure in displaying the charms of their toilette, as at a rout or a theatre. Opera singers were frequently engaged to mingle their voices with those of the priests. The names of these performers were previously announced in the journals, and the public rushed to church in order to hear—a *prima donna*. The altars were decked with fresh baskets of flowers. All breathed an air of luxury, pomp, and intoxicating aristocratical refinement. It was sensualism lending its aid to Popery.

This scandalous policy was carried so far, that some of the Romish ecclesiastics remonstrated on the subject. But the leaders of the priest-party steadily pursued the execution of their designs. Would not all this rich display increase the number of churchgoers, and had not the Jesuits the advantage of being able to proclaim upon the housetops that they had made numerous proselytes?—Alas! what proselytes!

The methods which I have just indicated were principally designed to operate upon the superior classes of the nation. How were they to win over the lower classes? It is clear that mechanics and peasants could take no interest in the fine harangues of romantic preachers, and had not much taste for the splendour of fashionable churches. Other appliances had therefore to be brought into play. The priest-party considered the subject. It remembered that there is always in the human heart a certain tendency to superstition, and upon this they founded their calculations for gaining the mass of the people.

The most absurd practices of the barbarous ages were revived. Pilgrimages again grew into favour. The old patron-saints of towns and villages came forth from their dusty niches, their meagre figures being clothed in splendid vestments, and paraded in open day. Processions regained all their former brilliancy. Little girls and boys scattered green boughs about the streets, and sung so-called spiritual songs, which edified every listener! When a drought prevailed, the priests raised altars in the middle of public squares or market-places, and implored rain from heaven with ceremonies which seemed rather to become the ministers of Baal than of Jesus Christ. I have read somewhere, that even that disgraceful invention of the middle ages, the *Feast of Asses*, has been re-established in one of our provinces; and

if they have dared to return to that folly, what senseless custom can have been left behind?

Intelligent men certainly ridicule these extravagances; but they amuse, they inflame the minds of the populace. Whenever any of these absurd ceremonies take place, there may be observed a revival of Popish fanaticism, and what more do the Jesuits want? They leave a few good folks to condemn them at their leisure, and pursue their schemes of conquest over the people. To rule: this with them is everything; reason may come afterwards, if it can.

It would be an endless task were I to relate all the *pious frauds* which have been invented by the priest-party. The pious fraud, as every one knows, is an essential element of the Popish edifice, and has been warmly justified by celebrated divines of the Romish Church. "The people must be deceived," say they, "for they have not sufficient intelligence to apprehend the pure conceptions of doctrinal teaching. It is necessary, therefore, to give them symbols, legends, amulets, and stories of miracles, in order to edify them according to their capacity. It is a very lawful system of *accommodation*, and Rome has obtained much profit by it."

With the system of pious frauds, relics regained much credit. Rome discovered the bones of a certain St. *Philomena*, who, for eighteen centuries, had been forgotten in the calendar. This *Philomena*, who was sent into France by mail, performed miracles without end, and appeared to be more powerful than all the other saints, male and female, put together. There are at this moment, devotees who pray to the blessed *Philomena* only; this is all their religion, all their worship. *Philomena*, in their eyes, fills heaven and earth! There is also a certain *Flavia*, niece of Domitian, whose skeleton was despatched by Gregory XVI. to the Pa-

pists of France, *with a small urn, containing some drops of her blood*. This *Flavia* also did wonders; however, her votaries were not so numerous as those of *Philomena*. No theatrical piece ever proved so successful as did these exhibitions.

The priests were at first a little puzzled to find relics in sufficient abundance; for in the evil days of '93, these venerable bones, and other rubbish of Popish antiquity, had been, for the most part, spoiled, plundered, and scattered to the winds. But the difficulty was not of a nature to hinder their appearance for any length of time. The bishops gave out, that the faithful members of their flocks had secreted and preserved some of the relics, and had restored them to the Romish Church. Thus, in 1845, the Archbishop of Paris exhibited to the members of his diocese, first, a *piece of the true cross*; secondly, the *holy crown of thorns*; and, thirdly, the *holy nails*; promising forty days' indulgence to those who should visit these relics, and recite *five Pater Nosters* and *five Ave Marias*, with an act of contrition! After the laurels won by Bishop Arnaldi, of Treves, most likely Archbishop Affre was unable to sleep on his bed!

In 1832, a medal was struck at Rome, in honour of the *immaculate conception of the Virgin*; and this medal alone performed as many wonders as the most popular saints. Thousands of copies in gold, silver, and copper, were distributed in the various Romish countries of Europe. To tell all that was accomplished by this talisman, — the young females who were suddenly cured of their distempers, the paralytic who recovered the use of their limbs, the dumb whose tongues were loosed, and the deaf whose ears were opened, — would be a work of no ordinary magnitude. This precious medal, suspended from the neck of a woman accused of having murdered her husband, saved her

from being executed. In another case, the same medal, having been simply put into a chest of drawers, reconciled a married couple who were in the habit of fighting. Never did the amulet of a pagan priest,—never did a charm manufactured by gipsies, possess such wonderful virtue as the medal in question.*

Miracles of another kind took place in the Romish Church. Here a young woman possessed of a devil was exorcised by certain bishops; and one of the prelates, having placed a cross on the head of the demoniac, the demon, thunderstruck at being discovered, cried out, "*Oh, holy cross, I adore thee*." There, children found letters in the hand-writing of Jesus Christ—letters which, of course, enjoined implicit obedience to all the directions of the priests. Elsewhere, the Virgin appeared to Romanists, and even to infidels, in order to convert them.

One of the most celebrated of these visions took place some years back, at Rome. A young man named *Ratisbonne*, the son of a rich Jew of Strasburg, was on a visit to the Papal city. He had been often exhorted to embrace Roman Catholicism, for one of his brothers was become a priest; but he had always resisted these appeals. One day, however, when in St. Peter's Cathedral, the Virgin Mary appeared to him, in all her celestial beauty, and uttered some very loving words. Astonished, stupified, completely overcome by this supernatural apparition, *M. Ratisbonne* could resist no longer, and now he is one of the most devoted adherents of the Romish Church. This miracle made a great deal of noise. The Pope and his cardinals compared *M. Ratisbonne's* conversion to that of St. Paul on his way

to Damascus. The Ultramontane papers of Paris published a pathological narrative of the affair. Engravings also were published, in which were to be seen, on the one hand, the Virgin, in gaudy costume, and, on the other, *M. Ratisbonne*, dressed as a French dandy, with a small pointed beard, and contemplating the Virgin with devout amazement! Such are the miracles invented and propagated by the Jesuits for the edification of the faithful!

It will perhaps be asked, Do the priests themselves believe in these unseemly and foolish fictions? Yes, probably there is a small number of them by whom the stories which we have just related are regarded as facts; these are the most ignorant and simple of their class, who, having been half stupified by their education in clerical seminaries, are unable to think for themselves. But the great dignitaries of the Church, and the Jesuits especially, do not, you may be sure, admit a syllable of the absurd prodigies which they retail, with so much assurance, to the vulgar. It is with them a means of extending their conquests; they excite astonishment in the minds of the credulous, and, when sensible men complain of these impositions, the most sincere reply, "What would you have? The people ask miracles, and we do but give them."

Besides these superstitious and pious frauds, the priests have got up among the humbler classes *associations, affiliations, or confraternities*, under the pretence of training them in habits of morality and religion. There is in Paris an ecclesiastic called the *Abbé Desgenettes*, who appears to be admirably fitted for this line of business. He has founded the *Archconfraternity of the Most Holy and Immaculate Heart of Mary*, which, if we are to credit the testimony of Ultramontane writers, numbers four millions of members. The conditions

* See the *Notice Historique* upon the origin and effects of the miraculous medal. We are assured that there have been sold 130,000 copies of this pamphlet.

of admission are very easy ; purchase a medal, have your name inscribed in the registers of the Abbé Desgenettes ; attend, from rime to time, the services of the Church ; repeat, when you have leisure, a few *Ave Marias* or *Pater Nosters* ; and, though you should be an infidel at heart, and immoral in your conduct, the door of the association will not be closed against you ! Come ! come as you are ! Rome is easy, Rome is accommodating and indulgent, provided she obtains external adherents. She loves to see the masses range themselves beneath her standard, whatever be their principles or practice.

There exist several associations of this kind for mechanics, mothers of families, young ladies, and children. And I beg permission to show, in passing, with what art the clergy have practised what is called in manufactures the *division of labour*. There are priests for all characters and for all stations. Some—cardinals, archbishops, bishops, and vicars-general,—being well-educated, discreet persons, are excellent company ; they can make themselves at home with princes and ministers of State. These propagate Romanism among the higher classes ; they are the confessors of titled dowagers, the friends of noble families, and, when necessary, they go to court. But other priests, far, very far below the former, discharge their ministry among the people. They visit artizans, enrol servants and ignorant persons in their confraternities, and recruit the ranks of their followers in the shops of petty tradesmen. They understand how to furnish these persons with diverting amusements. They read entertaining books with them, play music, or join them in some pleasant sport. Thus, they make it their study to attach the population by a thousand little ties, which would be quickly broken in a moment of revolutionary passion, but which, under ordinary

circumstances, give to Romanism an appearance of grandeur and strength.

The Jesuits have not confined their exertions to proselytism. Since the moment they made their appearance, their ambition, their inextinguishable desire has been to obtain a *monopoly of education*. They know perfectly well, that if they are allowed to mould the minds of the young according to their own pleasure, they will gain everything else, and will become the masters of the world. But to what expedients have they resorted in order to gain that monopoly ? The present generation is distrustful and suspicious. It has not forgotten what Jesuit teaching was in years that are past.

Accordingly, the reverend fathers did not attack this enormous difficulty in the front and at the outset. Being unable to secure the education of youths in colleges, they commenced by engrossing that of girls. Nuns of every name and colour—Sisters grey, white, and black, Sisters of St. Joseph and others—opened boarding-schools in every direction, under the superintendence of some Jesuit or abbé, who ruled all without too ostensibly showing himself. Parents—even those of infidel sentiments—confided their daughters to these religious houses. It seems that a girl must be placed more particularly under ecclesiastical influence. This is an ancient usage in France. The mothers have been educated thus, and they persuade their husbands that this is the mode best suited to the reserve and modesty of the sex.

This plan has fully succeeded. “ Six hundred and twenty thousand girls,” says M. Michelet, “ are brought up by nuns. These girls will soon be women and mothers, who will hand over to the priests, as far as they are able, both their sons and their daughters. . . . Good-humoured father, lie easy and sleep sound. Your daughter is in good hands. You shall

not fail to be contradicted till the day of your death!"*

The Jesuits have greatly exerted themselves to monopolise, in this manner, female education. They have especially employed the occult instrumentality of the confessional, threatening reluctant mothers with the curses of heaven in case they should refuse to send their daughters to schools conducted by nuns; and the men, circumvented, and incessantly harassed by their wives, have generally yielded.

But the priest-party have done more. They have instituted the order of *Brethren of the Christian Doctrine*, called also *Frères Ignorantins*, whose business it is to instruct the lower classes. These are poor schoolmasters, half laymen, half ecclesiastics, who possess just enough learning to enable them to teach their pupils to read and write. They are even forbidden to acquire a knowledge of the Latin tongue, and must live in a state of celibacy. The *Brethren* are three in number to each establishment; two of them give instruction, and the third cooks the food; this last is the *frère coupe-chou* ("chop-cabbage brother") as he is vulgarly designated. Their material wants are not great, and the fact of their schools being *gratuitous*, serves greatly to augment the number of their pupils. According to the latest statistics, they have collected in their classes 360,000 children—a very large number this, but which is becoming still larger! for, in order to obtain scholars, they have recourse to intrigues and artifices of various kinds. The priest is their auxiliary, protector, and purveyor. He goes from house to house, recommending the *Frères Ignorantins*, and woe be to heads of families, if necessitous, or dependents of the curé, who refuse to bend their necks to the yoke! It is

a good recommendation to the public charities which give away bread to the poor, for the applicant to be able to say, that she sends her children to the Brethren of the Christian Doctrine.

And what sort of an education do they give their pupils? Above all, they teach them to invoke the Virgin and the saints, to kneel before images, and scrupulously to observe all the ordinances of the Romish Church. These scholars of the *Brethren* are usually worse than those of lay schools, for they are acquainted with nothing but a puerile religion and a false morality. So long as they are under the ferule of the *Frères Ignorantins*, they are submissive; but immediately they regain their liberty, their conduct becomes all the more violent from their having been kept under the harsh restraint imposed by this system of clerical education. I have recently seen it stated, that these religious schools furnish one child in twenty-six of those who are imprisoned before the age of twenty, while the lay schools furnish but one in forty-five. This fact is not very creditable to either the *Frères Ignorantins* or to the priest-party, by whom they are supported. But no matter; Rome hopes by this means to spread her net over the mass of the people, and the most mournful experience hinders her not from pursuing her designs.

Another feature in the Jesuit plan requires to be clearly explained. We have already seen that the Legitimists, Conservatives, and members of the cabinet of Louis Philippe,—that is to say, politicians of all parties, except the Democrats,—had, from different motives, sought the support of the Popish clergy. Honourable men would have been embarrassed in responding to appeals from such opposite quarters. How, for example, would they have satisfied at the same time the friends of the new

* Du Pretre, de la Femme, et de la Famille, pp. 291, 293.

dynasty and the old Legitimists, who were declared enemies to each other? Was it not absolutely necessary to choose between these extreme alternatives? No, the disciples of Loyola have inexhaustible resources, and they succeeded in pleasing one party without giving too much offence to the other.

They took care to maintain a secret but intimate connexion with the nobility. Certain bishops continued decided Legitimists, and served to attach that party to the interests of the priesthood. Those who shifted their principles to catch the gales of fortune, expressed their regret at the unhappy circumstances of the fallen houses, and deplored the triumph of revolutionary passions. "But the times are bad," said they, in a soothing tone, to the aristocracy; "we must bend for a while to the storm. We are unable to do anything for you just now. Join us, then, in regaining for the Church her ancient ascendancy, and then we will make an effort to restore the crown to Henry V., for he is the king after our own hearts!" On hearing these encouraging words, the friends of the Pretender were pacified, and stretched forth to the priests the hand of friendship.

Then these same priests went to the Conservative party, to the reigning dynasty, and said to men in power—"If you will afford us efficient protection, we will be your faithful allies. What is fallen is fallen. The Church of Rome knows how to accommodate herself to circumstances in the things of earth. She recognises the hand of God in the dethroning of one royal family, and the setting up of another. We are, therefore, ready to live on amicable terms with Louis Philippe. We will support the government of July; but you must assist the Church in return. Our services must not go unremunerated. *Nothing for nothing*; this is the constant motto of Rome;

and we have not the slightest intention to play the part of dupes, by affording you assistance, without being well paid for it."

So the Popish clergy gave a hand to each party, or as the French proverb has it, they *fed at two mangers*. Like old Janus, they had two faces, one turned towards the past and the other towards the future. The partizans of the Pretender dared not complain too loudly, for they obtained secret promises. The friends of the new government were satisfied, for the priests came to their aid. In this double dealing, in this astonishing skill in their political alliances, do you not recognize the Jesuits? Diplomats of the first order, crafty and designing to the utmost, they have maxims for the most contradictory cases, and expedients for insuring success in all positions.

Finally, let us not forget, in the examination of the tactics of the clergy, the thousand small services rendered by that body to private citizens. Priests have a special aptness for interfering in family affairs. Insinuating, supple, patient, having no homes of their own, they aspire to govern those of others. They learn by confession the most confidential secrets of the family, and avail themselves of the knowledge thus acquired to introduce their creatures wherever they go. To the ladies whom they direct, they give maid-servants; to the merchants, clerks; to the manufacturers, workmen. The clerical body is, as it were, an immense advertising sheet; an animated placard, a living and perambulating intelligencer. It has a hand in everything, and strives to be useful in small matters, in order to rule in great.

These *employées* and servants recommended and placed in situations by priests, are so many male and female spies, who relate to their patrons whatever they see and hear. The confessors or directors of the

women, derive from the communications which they receive in that capacity a fresh source of power, and, though absent, they are always a third party between husband and wife. The interference of priests in domestic affairs, was at one time so extensive and annoying, that the Municipal Council of Paris expressed its dissatisfaction on the subject. Its members, among other persons, felt that it was not quite seemly for the clergy to become a sort of *bureau de placement*, and to impose its agents on the families of the city.

I have now concluded the history of the Romish revival. Every one may see the mode in which it has been developed and extended. Beyond the sacerdotal body, motives drawn from temporal interests; within it, intrigues, worldly seductions, artifices of all kinds; on both sides, political rather than religious causes; nowhere, scarcely, motives of piety. Such is a faithful picture of this pretended revival. Was it thus that the Apostles evangelized men and glorified God? Was it by any such proceedings as these that the Reformers rekindled the torch of faith? No, assuredly not; but Rome holds more to earth than to heaven. What should she do with true believers? What she wants is defenders and servants. Her ambition is fixed on greatness, wealth, and power here below. The ministers of Rome will one day discover the error which they have committed, and *because they have sown the wind, they shall reap the whirlwind.*—Hosea viii. 7.

Gems from a Jail.

[In the year 1675, the Rev. Thomas Harcastle, pastor of the Baptist church, Broadmead, Bristol, was imprisoned for six months, for preaching the Gospel. During his imprisonment, the church continued to meet as before, though subjected to frequent

annoyances, and worship was conducted by the ruling elders and other brethren. Twenty-two letters, written by Mr. Harcastle in prison, and read to the church at these meetings, have been preserved. They are contained in "The Records of a Church of Christ meeting in Broadmead, Bristol, A.D. 1640—1687," recently published by the Hanserd Knollys Society. The following brief extracts will be read with pleasure.—ED.]

The greatest safety lies in duty, and keeping close to it. He is most in danger, and runs himself into it, that declines duty for fear of the cross, and suffering from men. It has been our great error that we have not trusted in the power of God. We have reasoned about the worst that men can do, but have not believed the best that God can do. Sense and carnal reason must be left behind in the things of God.

It is now a winter season; the snow is upon the ground; there will be a spring, the singing of birds will come. It is now a seed time; the harvest will come. We are sowing for posterity; the generation coming on will have the good fruit of this present persecution.

Our Father corrects us lovingly and gently; he takes us on his knee and corrects us; he smiles while he is striking, and makes us kiss the rod, and embrace the cross, and brings us to our knees. All will be well, if we can but keep in that posture. There is no flying from him but by flying to him.

The preaching of the gospel is the ordinance of Christ, and so is the imprisonment of the preachers of the gospel; but I never knew that forbearing to preach, for fear of a prison, did ever convince or establish any one.

Keep your consciences, keep your confidences, keep your communions, and all is well enough.

A true believer desires that the will of the Lord might be done, that God always may have his will, and then he has his own when God has his. Faith shows a believer that all is for the best which the Lord wills and orders; and patience helps the soul to wait quietly, till it comes to see what it before believed.

I am sick, poor, faint, feeble, and oppressed; is it thy will, Lord? "Yes." Why then, thy will be done; it is best of all. I am in prison, suffer loss, &c.; is it thy will? "Yes, it is my will; for a sparrow doth not fall to the ground without me." Why, then, Lord, thy will be done; it is best of all. Whatever is done is well done, because it is done, and God does it; and it could not be better any way else, but a great deal worse.

Labour to keep your eye more upon God, and lean not too much upon instruments. God can do us good by anything, and nothing can do us good without God. Remember, happiness consists more in removing inward than outward trouble; and that when we are better, God will quickly make our states and conditions better.

Wicked men, and ungodly men, are prevented of doing that mischief they design against the people of God, when they trust in his power. And godly men are disappointed of that good which they expect from other men, when, by such expectings, their faith in the omnipotence of God is weakened and divided.

Observe what aspect every ordinance and providence hath upon grace and glory; not how flesh and blood, and fancy and self is pleased, but how the soul is profited, in order to an holy life, and honouring God, and a comfortable departing out of this world.

Precious faith makes sin rare to a believer; and to see sin most vile, makes faith most precious, because it keeps a due distance between the precious and the vile. Common and counterfeit faith makes no such distinction, no such separation; knows no such awe and tenderness; admits of the prevalency of corruption with the eminency of privileges, the power of ungodliness with the form of godliness; sees no such unhandsomeness, nor uncomeliness, to have the money-changers in the temple; does not think that there is such need of that strictness, niceness, and circumspection amongst believers. This creed-faith, baptism-faith, supper-faith—in a word, this tradition, profession, conviction-faith, that is a stranger to this preciousness and power, will in case make no great matter of handling and taking up a sin, or letting alone or letting fall a duty, if men see not or say nothing. Outward profession and performances are its paint; natural conscience, credit, interest, custom, or company, are its pulleys.

True faith dares not commit a secret sin, and suspects itself in a public duty; will choose the greatest affliction, rather than the least sin; does not aggravate the suffering to be undergone, and extenuate the obligation to the duty to be performed; nor minces to an indifferency the unlawfulness of the thing to be complied with, that trouble may be avoided; but speaks on this wise:—"Let me not offend God; let me keep a good conscience whatever I endure; a wounded conscience will be a thousand times a greater torment to me than any persecutor can inflict."

The Lord will save his people with a "*notwithstanding*." How is this?

1. Notwithstanding their own unworthiness, imperfections, backslidings, and unfitness for mercies.
2. Notwithstanding their fears, faintings, despondencies, unbelief, and positive conclusions against themselves; their

hopes, and the returns of mercy. 3. Notwithstanding all the improbabilities, and growing oppositions and obstructions that seem to lie in the way of their peace and deliverance. 4. Notwithstanding the power, prevalency, expectations, interests, and insultings of their enemies. 5. Notwithstanding many tokens and testimonies of his own displeasure and indignation against them, and a kind of resolution not to show mercy to them any more. See Hosea ii. 4—7; see also verses 14, 15, 23 of the same chapter; Judges x. 11—17.

The kingdom of God is that which is primarily promised, and principally to be sought after. Other things are consequential and cautionary; secondary helps, made use of as lesser means; baits, not business. A little of them helps a traveller on his journey more comfortably, but a great deal proves his burden and his hindrance. Heaven is the great deed of settlement; the earth is but the loose money to bear the charges,—the staff to walk to the kingdom. A formal professor lives in this world as at home, as in his centre. He breathes no higher; it is his element. He tends no further; it is his situation. He may talk of a future state—a remaining rest, but he does not desire to change his station. He thinks it is good being here, and he knows not that it would be so well with him in another place. His faith about another world is confused, indistinct, dark, traditional, and of a thing at a distance; too good for him, more spiritual than he can bear, and something too near the presence of God to be endured. Whereas a true believer, as Heb. xi. 1, hath a clear prospect of happiness; believes it steadfastly; hopes for it earnestly; waits for it patiently; longs for nothing more than to be freed from sin, and to be in the immediate fruition and enjoyment of the sweet, satisfying, soul-ravishing presence of God.

Scripture References to Individual Character.

I think we are not without Scriptural warrant, not only for the utterance of sorrow on the death of the distinguished, but for marking, either while they live or after they leave us, their different talents—the character of their ministry, the form of their eloquence, and the distinctive peculiarities of the different writings by which some of them may have sought to glorify God. When the first martyr had fallen asleep—and fallen asleep, be it remembered, in such circumstances as abundantly certified his instant and triumphant admission to heaven—his immediate participation of that glory that had beamed upon him in his last hour, yet, when “devout men carried him to his burial, they made great lamentation over him.” The wound inflicted on them was not healed—their tears and sorrows were not stanchd, by the most perfect knowledge of their friend’s eternal repose and joy. Though admitted to the bosom of their loving Lord, they still wept for and lamented his removal from themselves. With respect to the other point,—the Scriptural sanction for our *marking* the different talents of individuals, and the manner in which they appear in and modify the work they accomplish, whatever it may be,—the following things may be worth a thought. It certainly could not be without design, that the inspiring Spirit descended upon men of very various natural gifts, genius, and education, and that the mental peculiarities of the human nature of utterance affected the accidents which adhere to the expression of the Divine thought. The characteristic qualities that marked the minds of the sacred writers, as men,—whether original, accidental, or acquired,—are as obvious in *their* productions (“the holy writings”) as if these writings had had no other or

loftier source. This is a simple fact. It has many and great uses,—uses seen and seized by the thoughtful; but all that we draw from it, at present, is this: that, as it is natural to suppose that what is obvious and open to the notice of the Church, *was intended to be noticed*; so, the very same thing in God's servants, throughout all time, may properly be the subject of interest and observation. The education, and turn of mind, and habits of thought, and style of expression of the Evangelists and Apostles, differed from each other,—and even the self-same writer, or speaker, on separate occasions differed from himself;—they had various gifts of composition and utterance; and these are not only observable by us, but *they were observed by themselves*, and hints and allusions indicating this are not wanting. One of the first preachers of the faith is celebrated for his eloquence, at least he is noted as being “an eloquent man;” the *quality* of the eloquence of others is probably recorded in their being called “sons of consolation,” or “sons of thunder.” Paul's versatility in adapting himself to his different auditors in the synagogue of Antioch, the Areopagus of Athens, the crowd and the Council of Jerusalem, and the court of polished Gentiles at Cæsarea, is so manifest, that it cannot but be right to recognise and remark it. His epistles are referred to by St. Peter. They are spoken of as numerous, and appear to have been seen and examined by the Apostle; and while they are classed by him with “the other Scriptures,” and their Divine origin thus ascertained, they are spoken of as being written “according to the wisdom given unto him,” (a phrase referring more, I expect, to ability than to inspiration,) and as containing “some things hard to be understood.” James writes like an old Hebrew prophet. Peter like the same, but with much more than he,

both of light and fire. Paul's natural and usual manner is that of a strong, healthy-minded, accomplished European, the Roman and the Greek, with their robust understanding, and dialectic acuteness, and fervid and forcible argument. John, along with much infantile simplicity, and the most direct and straightforward statements, has very many and frequent utterances partaking of Asiatic forms of thought and expression. Luke, “the beloved physician,” was, in all probability, an educated Gentile, a man of refinement, taste, and accomplishments, which would seem to be shown in the writings ascribed to him, while he himself indicates, in the commencement of both, the preparation and forethought with which he set himself down to their careful composition. If we interpret a passage in the 2nd Epistle to the Corinthians, as referring to him, and give to it the signification contended for by some, we have a striking corroboration of our present point. “The brother, whose praise in the Gospel is in all the Churches,”—that is, among other things, on account of the history he had written, “of all that Jesus came both to do and to teach.” He was celebrated for it, and beloved, and had in honour, not merely because he had done the thing, but because he had done it so beautifully, and so well. When I think of all these things, though I am strongly of opinion that Christian men have often gone too far in speaking of, and praising, both the living and the dead, yet I am fortified in the belief that the New Testament itself must be admitted to sanction an occasional reference to the different gifts of distinguished men, the genius or the intellect they consecrated to God, and the manner in which their peculiarities of mind modified at once their writings and their speech.—*Rev. Thos. Binney, at the Meeting of the Congregational Union.*

The Twelve Hundred and Sixty Years.

A recent writer, in a work entitled *The Seventh Vial*, offers the following remarks.—

“About the year 530 we find a change passing upon the ten Gothic kingdoms, which made them, in fact, Roman kingdoms, and linked them to the fourth monarchy of Daniel, and made them, in truth, but a continuation of that Roman empire to which the invasion had given a deadly wound. From A.D. 530 to A.D. 533, Gibbon tells us, the Emperor Justinian published his immortal works, the CODE, the PANDECTS, and the INSTITUTES. These contained a digest of the laws of the ancient Roman empire, which henceforward became the law of the ten kingdoms. Gibbon remarks that, by the execution of this work, ‘Justinian, the Greek emperor of Constantinople and the East, was the legal successor of the Latian shepherd who had planted a colony on the banks of the Tiber.’ Much more, would we remark, was it true of the ten kingdoms, which now began to be governed by the laws of ancient Rome, and into which the very spirit of Rome was thus infused, that it had now become the legal successor of that Latin kingdom which Romulus founded on the banks of the Tiber. The promulgation of the Justinian CODE seems to mark the epoch of the full emergence of the ten-horned beast above the Gothic flood: the ten kingdoms then became the true lineal descendant of pagan Rome. But what of the papacy? Was there about the same time any signal enlargement or confirmation of the powers of the Pope? It was just at this time that Justinian issued his famous Decretal Epistle to the Pope, in which he recognized him as the head of all holy churches,—not the head of the churches of the western empire only, but of those of the eastern also. Ro-

man Catholics themselves have acknowledged this to be the first imperial recognition of the absolute primacy of the Pope. Then it was that the Pope assumed the blasphemous title of Christ’s Vicar,—a character which forms the basis of that authority which the Pope claims over temporal sovereigns. Christ is King of kings; and were the Pope really Christ’s Vicar, he would be a king of kings too. Thus, in the assumption of the title and character of Christ’s vicar, the antichrist was revealed. It is remarkable that at the same period we find a remarkable change taking place, both in the constitution of the ten kingdoms, and in the character of their real head: we find the former becoming Roman kingdoms, and the latter Christ’s vicar, *i. e.* antichrist. From this period, then, we are disposed to date the commencement of the twelve hundred and sixty years, during which the witnesses prophesied clothed in sackcloth.”

Admitting the correctness of these statements, and fixing the commencement of the twelve hundred and sixty years at A.D. 533, we are brought to A.D. 1793—the French Revolution, which may be regarded as a singular coincidence.

Select Sentences.

Keep the truth, and the truth will keep thee.—*William Allen.*

Some think that a tender conscience is a weak one, but it is a sign of their weakness who think so.—*Beddome.*

Be patient, and the mulberry-leaf, though naturally so rough, will become satin.—*Arabian Proverb.*

The best shield against slanderers is so to live that none may believe them.—*Countess of Warwick.*

The true measure of loving God is to love him without measure.—*Ibid.*

REVIEWS.

1. *The Life of St. Ignatius, Founder of the Society of Jesus. Written in French by the Rev. Father Bouhours, of the same Society. Translated into English by a person of quality.* PUBLISHED BY HIS MAJESTY'S COMMAND. London, 168c.
2. *History of the Jesuits: from the foundation of their Society to its suppression by Pope Clement XIV.; their Missions throughout the world; their educational system and literature; with their revival and present state.* By ANDREW STEINMETZ, author of "The Novitiate," &c. London: RICHARD BENTLEY. Three volumes. 8vo. pp. 510, 514, 636.
3. *The Jesuits.* By R. W. OVERBURY. London: HOULSTON & STONEMAN.—12mo. pp. 260.

(Continued from p. 307.)

The Society of the Jesuits consists of four classes. Our account of them will be chiefly derived from Mr. Overbury's useful work.

"I. The first class is the house of probation for the NOVICES. In this house they remain twelve or twenty days, in order that they may receive a little knowledge of the society, and the society much knowledge of them. After the constitutions, or rather an abstract of them, have been read, there follows a confession of all the past life, renewed every six months to some Jesuit priest who may be deputed by the superior to receive it.

If the individual is approved as a novice, he then passes into the house of probation where he remains two years. Here the novices are:—

1. To devote a month to the spiritual exercises drawn up by Ignatius Loyola at Manresa.

The book of spiritual exercises requires amongst other things, 1. The novice is to trace on paper, lines of different sizes which answer to the different sizes of sins. 2. To shut one's self up in a chamber with the windows nearly closed. 3. To imagine to himself hell—to see in his spirit vast fires, demons, and souls plunged in liquid fire; to

imagine that we hear wails, vociferations; to imagine, also, that we smell a putrid odour—of smoke and sulphur; and to taste things the most bitter, as tears and gall.*

2. To serve for a month one or other of the hospitals, by ministering to the sick; in proof of increased humility and entire renunciation of themselves and of the vanities of the world.

3. To wander a third month from door to door begging their bread, that they may be accustomed to inconvenience in eating and sleeping; or else they may serve in the hospital at the discretion of their superior.

4. To submit to be employed in the most menial offices in the house, into which they have entered; for the sake of showing a good example in all things.

5. To give Christian instruction to boys, or to their untaught elders, publicly or privately as occasions may offer.

6. When sufficient proof has been given of improvement in probation, then the novice may proceed to preaching, or hear confession.

The next class the society consists of, is—

II. SCHOLARS.—In order to promote the design of the society, the Jesuits consider it expedient that they should possess colleges and universities of their own, in which the novices, who have acquitted themselves with credit in the house of probation, may be admitted to additional instruction in the mysteries of the institute. These colleges are coffers for all the riches the society can augment in the shape of endowments, and the constitutions enjoin that annually, monthly, and weekly masses shall be said for their founders or benefactors, living or deceased. Tapers are to burn in token of the grateful remembrance they are held in by the society.

The bulk of the property thus given or bequeathed to the militant society, is appro-

* Exercit. Spirit. p. 80, 82, 83.

printed to the raising of recruits for general or official service. But the constitutions allow to the professed considerable liberty in the disbursements. They may expend the revenues on those who will make themselves useful, upon preachers, confessors, visitors, and upon some of the professed who may be employed in promoting the temporal and spiritual welfare of the colleges. They may even be appropriated to those who are occupied in the business of the colleges, but not within them. They may even be appropriated to the payment of proctors, who are retained to support the interests of the society with the Pope, and at the courts of other princes, and to convert the enmity of an opponent into the favour of a friend. The qualities to be desired and commended in scholars are acuteness of talent, brilliancy of example, and soundness of body. They are to be chosen men, picked from the flower of the troop, and the general of the order has absolute power either to admit them or to dispense with their services. They are not to be too early approved lest they should break the unity of the society. The approved scholars, as well as the coadjutors, are comprised in the body of the society.

III. The third class consists of COADJUTORS. In addition to the exercises of primary and secondary probation, it is necessary that they should devote a third year to a further trial of their perfections, to which it may be deemed expedient they should submit. They must dedicate three more days to vagrancy and profitable mendicity. Like the approved scholars, they must be chosen men, selected from the flower of the flock. They are divided into temporal and spiritual coadjutors. The spiritual coadjutors must be priests of adequate learning, that they may afford assistance to society in hearing confession, &c. The temporal coadjutors, whether literate or illiterate, are never admitted into holy orders. They are retained to minister in the lowest offices to which they may be appointed, and are limited in number to the society's demands. They are to be content to serve the society in the careful office of Martha!

IV. The fourth class consists of the PROFESSED. This class, the last in order of admission, but in rank and privilege the first,

besides the three simple vows of poverty, celibacy, and obedience to the general of the order, have taken a fourth, by which they are bound to proceed to the papal missions. These are called the Professed Society. Indeed, the society is declared more properly to consist of these alone. They must be priests of above twenty-five years of age, expert in learning, and in virtue excellent. Commencing from the day when the conscience was first laid open to a superior in one of the houses of probation, the Jesuit must proceed with a detail of the subsequent occurrences of his life, carefully avoiding the least concealment. These confessions are to be repeated every six months to the deputed representative of the general, and the last of them must be made within thirty days of the profession. * * * In addition to a proficiency in general and philosophical literature, a period of about four years must be devoted to a course of theological reading. The professed are represented as possessing nothing, while in fact they have power over all things. After admission they cannot retain any ecclesiastical benefices; and all their property must be resigned at the command of the general. Nay, even more, the professed are declared to be incapable of inheriting property; but lest the money designed to be left should be lost to the society, it is declared the houses or colleges may inherit for them. Two ends appear to be answered by this arrangement. First, it is so arranged in order that the professed, by their fictitious poverty, may make an impression on society by their seeming disinterestedness; and, secondly, that by their not holding possession of legal property, and being incapable of amassing riches, they may be rendered more active and enterprising; and having, in a sense, no home, no country, no friends that they can call their own, may, like any other marauders, be better fitted for those desperate measures for which they are designed, and which they are pledged at any cost to accomplish in the service of anti-christian Rome."

The Society is governed by the General, who is chosen for life. His authority is absolute and unlimited. He can admit or expel whomsoever he pleases. All the houses and colleges of the Society

are under his control, and he can dispose of its property at his will. Every Jesuit is at his disposal, and must hold himself in readiness to go any where, and do any thing, as he may be commanded, without a murmur. The General is regarded as the representative of the Deity on the earth, and venerated accordingly.

"But as if this were not sufficient," (we quote Mr. Overbury,) "he assumes power to dispense with God's own laws, and those which have respect to the first principles of morality. Yes, the General of the Society may authorise, under certain circumstances, the commission of sin. His authority is contrary to, and above that of God himself. And this authority he claims, Jesuit like, in the very act of disclaiming it. In chap. v. of the sixth part of the constitutions we find the following rule, under the head, that 'The constitutions involve no obligation to commit sin,' as if this were a point that needed to be discussed, or even defended. The very fact of such a heading speaks a volume, as it regards the blasphemous pretensions of those men, and shows too plainly a consciousness on their part, that the authority of their General is antagonist to that of morality and of God himself. Now, for this remarkable declaration. It is as follows. 'Although the Society desires all its constitutions, declarations, and order of life to be observed, according to our institute, in no way deviating in any particular; it desires, nevertheless, all its members to be secured against falling into the snare of any sin which may originate from the form of its constitutions and injunctions. It seems good to us in the Lord, that excepting the express vow by which the society is bound to the Pope for the time being, and the three other essential vows of poverty, chastity, and obedience, no constitution, declaration, or any order of living can involve an obligation to commit sin, venial or mortal, unless the superior command them in the name of our Lord Jesus Christ, or in virtue of holy obedience, which shall be done in those cases or persons, wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage; and, instead of the fear of offence, let the love and desire of all perfection increase, that the

greater glory and praise of Christ our Creator and Lord may increase.'"

The atrocity of these declarations is so monstrous and horrible, that some of our readers may be disposed to ask whether the statements are fairly given. We can give them full satisfaction. The extract contained in the quotation from Mr. Overbury is a faithful translation from the original, as published by the Jesuits themselves. A copy of the authorized edition of the "Constitutions" is now before us,* and there, at p. 256, is the passage which Mr. Overbury has translated. It is an awful illustration of the "mystery of iniquity."

(To be concluded in the next number.)

Sketches from the Cross: a Review of the Characters connected with the Crucifixion of Our Lord. To which is added a Notice of the Character of Balaam. By JOHN JORDAN DAVIES. London: WARD & Co., 1848.

The idea on which this work is based appears to us both happy and original. The Cross, with its teeming and thrilling mysteries, has in every age of the church engaged the attention of devout minds; and productions without number, in poetry and in prose, have celebrated the mighty theme. But these Sketches are, so far as we know, the first attempt to study and portray the characters of *all* the actors, leading and subordinate, in those events and scenes which centre in the Cross. Here they all pass under review, with "the parts they severally acted, the motives by which they were influenced, and the instruction which we may derive from them." If in the agonizing and dying Redeemer we best learn the evil of sin, the goodness and the severity of God, the value of the soul, &c.; in the other characters we may, with great advantage, study human nature in almost every form of development—the base and the generous, the obdurate and the penitent, the hopeful and the doomed. When the Holy One and Just was betrayed, arraigned, condemned, and crucified, there

* *Constitutiones Societatis Jesu, et Examen cum Declarationibus. Antwerpia, apud Johannem Meursium. 1635. Superiorum permisso.*

was such scope for the manifestation of human characters as never occurred before or since. That season was "the hour" in the world's history, "and the power of darkness," when the elements of good and evil were engaged in the most eventful conflict. At that time especially came to pass the saying of just Simeon respecting the Messiah,— "He is set for a sign which shall be spoken against, *that the thoughts of many hearts may be revealed,*" Luke ii. 34, 35. It is this revelation of men's thoughts and ruling passions, in connection with Messiah's crucifixion, that forms the subject of these Sketches. And who does not see and feel that it must be an attractive and instructive study?

Our author has not only conceived a happy and original idea, but he has also, in our opinion, worked it out very fully and successfully. We give in brief the subjects of his Sketches:—Judas who betrayed our Lord—Peter who denied him—John who adhered to him—the Apostles who forsook him—the Women who ministered to him—the Chief Priests and Rulers who persecuted him (in four Sketches)—Pilate who condemned him—Herod who mocked him—the People who demanded his death—the Soldiers who crucified him—the Centurion who believed in him—the Malefactors who suffered with him—Joseph and Nicodemus who buried him—the Illustrious Sufferer—the Model Character. These subjects are all handled with excellent judgment and practical effect, displaying the writer's extensive observation of men and things, and his skill in the anatomy of the human heart. We will now present an extract or two in support of our opinion. In his Sketch of Peter, the author takes occasion to set forth the nature of true repentance, as follows:—

"We may learn from the case of Peter the nature of true repentance. 'Peter went out and wept bitterly.' If we compare the case of Peter with that of Judas, we shall learn the nature of true repentance, we shall perceive the characteristic difference between that which is true and that which is false, that which is saving and that which is destructive. Wherein does the difference consist? Not in the sincerity or depth of the

conviction which was felt, not in the reality of the sorrow, or the intensity of the remorse which was experienced, not in the ingenuousness of the confession which was made, or in the anxiety which was manifested to make every possible reparation for the injury inflicted on the Redeemer. In what then? In two things; the first has relation to the *object*, and the second to the *subject*.

First.—Judas saw clearly the enormity of his conduct, *but it was only in and through its consequences*, he had no perception of the evil of his conduct *in itself*. If Jesus had not been condemned by Pilate, Judas would not have condemned himself. If our Lord had rescued himself from his enemies, he who betrayed him into their hands would have felt no sense of shame or sorrow, but would have looked on his thirty pieces of silver with feelings of unmingled satisfaction. So completely was he under the influence of a mean and sordid avarice, and so incapable, therefore, of understanding the real nature of his conduct, that he would not have been driven from the society of the apostles by a sense of shame, if Jesus had rescued himself from the hands of his enemies. But though addicted to covetousness, he was free from cruelty; though steeped in meanness, he was a stranger to blood. While, therefore, he would have seen nothing shameful in his treachery, if no evil consequences had resulted from it; yet when consequences the most appalling did result from it; when he found it led to cruelty and blood, he was overwhelmed at once with remorse and despair. With Peter it was otherwise. He saw the greatness of his offence *in itself*, not in its consequences. Indeed no serious consequences resulted, at least directly, from the denial of Peter. It did not contribute in the slightest degree either to the apprehension or to the condemnation of his Lord. But though there were no injurious results; though he could not say, it is owing to my perfidy that my Lord is taken, and cruelly entreated, and condemned—yet he felt that he had sinned against God, and against his Master; he felt that he had sinned against truth and conscience, against equity and goodness; he felt that he had wronged his own soul: and this filled him with shame

and sorrow : when he thought of it, he went out and wept bitterly.

This is a point of great importance. All genuine repentance—that which leads to life—has sin for its object, not the consequences of sin. It is a change of mind and of heart as to the evil itself, apart from its consequences either to the individual or to others. But it frequently happens that the bitterest sorrow, the keenest remorse, has for its object the consequences of sin alone ; and when the fear of these is removed, the sense of shame and of sorrow dies away.

Second.—The second point of difference between the repentance of Judas and of Peter is in the *subject*. With all the keenness of his agony, we see not in Judas the humiliation of penitence, but the hardness of despair. He could confess his sin ; he could vindicate his injured Lord ; he could abhor himself, and throw back with disgust the wages of iniquity ; but his heart was not dissolved in penitence, it was rather hardened in despair. He could not pray for pardon, but he rushed headlong to perdition. No ; he could not look through his sin to the mercy-seat, and see there the forgiving God. He could confess to man, but he could not open his heart to the Lord. He could “ howl ” in his distress, but he could not pray and hope. Ah ! how many have felt, and not a few have said, in the prospect of death, that though quite aware of their guilt and danger, they have had no true humility of spirit, and no heart to pray. ‘ I know it, in some sense I feel it, but certainly not as I ought to feel it. I am a guilty rebel in the hands of a justly offended judge, but I am not an humble penitent at the feet of Jesus. There is mercy there ; I know it, I read it ; but I do not—cannot seek it.’ Not so Peter ; he could weep for sin, and yet hope for mercy. In his trespass Jesus looked on him ; and that look was not only expressive of infinite compassion, but virtue went with it, which reached his heart, not to petrify, but to dissolve it. His hope did not arise from any diminished sense of his guilt, but from realizing views of the divine mercy and grace. And wherever there is repentance unto life, there is hope. You cleave to the Saviour’s cross, you look to the mercy seat, and through the tear of repentance, you see the bow of

promise painted on the cloud. Hence it is that repentance is never so deep or so pure as at the foot of the cross. The Lamb of God is seen taking away the sins of the world. We look to him whom we have pierced and mourn for him ; but while we mourn, we pray, ‘ pardon mine iniquity for it is great.’ ”

From the admirable notice of the Model Character, suggested by the passage, “ Christ also suffered for us, leaving us an example, that we should follow in his steps,” we take the following paragraphs, setting forth the symmetry and perfection of the Redeemer’s character :—

“ In the character of our Lord there was nothing which, in the ordinary acceptation of the word, we should designate as *singular*. There was nothing bordering on eccentricity ; on the contrary, there was the most complete exemption from mere peculiarity of temper and of manner. This is one of the most striking proofs of his moral greatness, his perfect goodness—that he was entirely free from those peculiarities which, while they mark the individuality of eminent men, frequently detract not a little from their worth. He was not like the Essenes, or like John the Baptist, who lived in seclusion and indulged in habits of austerity ; ‘ The Son of Man came eating and drinking ; ’ his habits, as to food and raiment, and social intercourse, were just like those of other men ;—and yet with what entire deadness to the world ! He attended to all civil obligations, he observed all Divine institutions and ordinances ; the sentiment was deeply engraven on his heart, and embodied in the whole of his conduct, ‘ Thus it becometh us to fulfil all righteousness.’—and yet how far from resting on any external observances ! He was a Jew, and he said that salvation was of the Jews ;—and yet how entirely free from all Jewish prejudices and national peculiarities ;—he preached the universal brotherhood of man, and he showed kindness and grace to all. He was fully alive to injustice ;—and yet how ready to forgive ! He could meet with nothing on earth that was strictly congenial with his own views and feelings, and he experienced little from men but ingratitude and wrong ;—and yet how ardent his benevolence, how untiring his efforts to do good !

"In every age of the world there have been men of great general worth, but remarkable for one excellence. Indeed we discover for the most part, in the most eminent men, the predominance of some *one* intellectual or moral quality. But there are no indications of this in the character of our Lord: we perceive in him, not the predominance of any one feature, either intellectual or moral, but the perfection of every excellence. He excelled the holiest men in the excellencies for which they were most eminent; and yet it cannot be said that he was distinguished by any one of those excellencies rather than by any other. Job was eminent for patience; but Jesus, in patience, surpassed Job. The Patriarch repined, and murmured, and bitterly cursed the day that gave him birth; but Jesus 'when he was reviled, reviled not again; when he suffered he threatened not; he was led as a lamb to the slaughter, and as a sheep before her shearers was dumb, so he opened not his mouth;'—and yet it cannot be said that Jesus was more remarkable for patience than for any other excellence. Abraham was eminent for faith—for untingering confidence in God; but Jesus, in faith, surpassed Abraham. The faith of the patriarch sometimes failed him, and he betook himself to sinful expedients; but in the darkest hour Jesus still trusted in God, and to the last committed himself to him who judgeth righteously;—and yet it cannot be said that Jesus was more remarkable for confidence in God than for any other spiritual grace. Moses was eminent for meekness; but behold one who in meekness surpassed Moses. That meekest of men was sometimes unduly excited; not only when he beheld the idolatry of the people did he dash the sacred tables in pieces, but when commanded by his God to speak to the rock, he, in anger, smote it. But meekness and gentleness were uniformly characteristic of Jesus; he did not cry nor lift up, nor cause his voice to be heard in the street; the bruised reed he did not break, nor did he quench the smoking flax;—and yet it cannot be said that Jesus was more remarkable for meekness than he was for any other excellence—for truthfulness, for moral courage, or active benevolence. David was distinguished by attachment to the house of his God: 'one thing have I desired of the Lord;

that will I seek after; that I may dwell in the courts of the Lord's house for ever.' But behold one who in attachment to his Father's house surpassed David. To his anxious mother he said, 'How is it that ye sought me? you might have known where I was to be found; wist ye not that I must be about my Father's business?—in his house, and engaged in his work?' and of him it was written, 'the zeal of thine house hath eaten me up;'—and yet it cannot be said of Jesus that he was more remarkable for devotion to the house of God than he was for any other fruit of the Spirit—for the love of secret prayer for example, or for affectionate solicitude for the welfare of men. Jeremiah, the plaintive prophet, was distinguished by the depth and tenderness of his patriotic feelings: 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!' But Jesus excelled the prophet in the depth and tenderness of his patriotic sentiments. On his triumphal entry into Jerusalem, though, on the one hand, surrounded by thousands who rent the air with their glad hosannahs, and though, on the other, the mournful scenes of Gethsemane, of the judgment-hall, and of Calvary were full before him, yet 'when he came near, and beheld the city, he wept over it, saying, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.' 'Daughters of Jerusalem weep not for me, but weep for yourselves and for your children.'—And yet it cannot be said that Jesus was more remarkable for patriotism than he was for any other excellence—for piety, for philanthropy, or the forgiveness of injuries. Thus he united in himself all the virtues and graces by which the holiest men were ever distinguished; he excelled the noblest specimens of human worth in the excellencies for which they were most remarkable; and yet it cannot be said that he was peculiarly distinguished by any one of them. His character is an assemblage of every excellence which can inspire love, or excite admiration; it is the union of all that is gentle and tender, with all that is great and noble; it is the blending of all that is sublime with all that is beautiful; the in-

finite perfections of Deity in harmonious combination with the sweetest sensibilities and tenderest sympathies of an unsullied humanity: it is the perfection of excellence."

The author's portraiture of Balaam is also judicious, and full of practical interest. This is appended to the other Sketches, "as it appeared to harmonize with the prevailing spirit of the volume, and to deserve very serious consideration in an age in which the simple idea of duty, of doing that which is right—leaving the consequences with Him whose will is law, is dying out of the public mind, and every thing is sacrificed to wealth and worldly respectability." One short extract from this part must suffice:—

∧ "There is a proverb amongst us, 'Second thoughts are best.' But though in one sense true, in another it is often false. In matters of prudence, second thoughts are often best; in matters of principle, seldom, if ever. When the malevolent feelings are excited, second thoughts are sometimes the best; at least, sleep before you give utterance or embodiment to them. But when the benevolent feelings are engaged, it is generally best to act in accordance with their first dictates; second thoughts seldom increase them; sometimes they destroy them altogether. When, in matters of principle, instead of acting with promptness, firmness, decisiveness, the time for action having arrived, you pause, hesitate, begin to deliberate,—rest assured that you are already in the very midst of temptation; a snare has been laid privily for your feet; though you may not see it, you are already treading upon it; and it will not be owing to any goodness in you, if you are not completely entangled and ultimately destroyed. On matters of principle, on subjects respecting which the will of God is plainly revealed, and is not unknown to you, why should you deliberate? why should you inquire? However you may conceal the fact from yourself, your real object is to effect an accommodation between conscience and convenience; to reconcile a sense of duty to your interest or your ease. So it was with Balaam. He inquired of the Lord the second time, not because he had any real doubt as to what the Divine will was, but because he wished, if possible, to make that will accord with his

own avaricious desires. He inquired of the Lord the second time, not because he was uncertain whether God would have him go with the elders of Moab or not, but because he earnestly desired permission to accompany them."

The author's style is clear and simple. The manner in which his thoughts are presented is calculated to make them acceptable and useful to cultivated minds, especially amongst youthful readers. The work is worthy of wide circulation, and is destined, we hope, to live and teach when the writer's winning voice shall be heard no more on earth. It has already received many commendations from the periodical press; and we now add another, with sincere delight and entire confidence.

B. D.

Spiritual Heroes; or, Sketches of the Puritans, their Character and Times. By JOHN STOUGHTON. With an Introductory Letter by JOEL HAWES, D.D. New York: Published by M. W. DODD, Brick Church Chapel, opposite City Hall. 1848. 12mo. pp. 334.

Mr. Stoughton is a minister of the Congregational Denomination, at Kensington, near London. His object in writing this volume was to excite just admiration of the men who led the Puritan movement, as *spiritual* men, and thus to show the ennobling influence of Christianity, especially in animating and supporting the servan' of God, when contending for the truth. He has succeeded well. We welcome his book as an acceptable addition to religious literature, and we are glad to observe that works of this kind are duly appreciated by our neighbours in the United States.

We give one short extract, as a specimen of Mr. Stoughton's skill in sketching. It relates to two of the "Dissenting Brethren in the Assembly of Divines.

"Jeremiah Burroughs—educated at Cambridge—forced to quit the University on account of his Nonconformist opinions—driven to Rotterdam, whence he returned after the opening of the Long Parliament—a man of candour, modesty, and moderation— one whose devotional works breathe a spirit of enlightened and persuasive piety, and whose gentle spirit, with all the firmness that sustained it,

could not bear the rough beating of the times, so that he is said to have died heart-broken at the age of forty-seven—was one of Nye's companions at the Westminster Convocation; and, in the debates that were carried on, this excellent man enlightened the brethren by his clear intelligence, and disarmed, if he did not subdue, opponents by his loving spirit. If Nye was the Luther, Burroughs was the Melancthon of the party. Nye was bold as a lion, Burroughs gentle as a dove. The energy of the one was like the hurricane, sweeping all before it; the influence of the other was like the gentle falling of the snowflake, or the spring shower. One was like John the Baptist; the other resembled the beloved disciple. Men of both classes were needed, the 'sturdy woodcutter,' as Luther called himself, and 'the gentle husbandman, sowing and watering,' as he styled Melancthon."

A School Geography. By JAMES CORNWELL, author of "The Young Composer," and other works. London. 12mo. pp. 317.

This is the best book of the kind we have yet seen. It is literally crowded with facts, important and desirable to be known, admirably arranged, and clearly stated. The young persons who study Geography by the aid of this volume, will be thoroughly informed on all points. The "Physical Facts" are in every case first stated—such as, the mountains, rivers, lakes, soil, climate, animals, minerals, population, &c.; and then the "Political Facts"—agriculture, manufactures, commerce, government, religion, &c.

The book has been compiled with great care, and may be depended on for correctness. It does not open a royal road to Geography, but certainly a very pleasant one. We cannot commend it too highly. If our booksellers would import it, they would find it a profitable speculation.

The Influence of Physical Causes on Religious Experience. By DR. J. H. JONES, of Philadelphia.

The subject of this work is one of no small importance. If rationalists have sometimes explained away religious experience, by ascribing variations of feeling altogether to physical causes, evan-

gelical Christians have been too little disposed to assign to those causes the influence which they unquestionably exert. A competent acquaintance with physiology is an excellent help to a divine, and often saves him from falling into mistakes. In reference to this subject, Christian ministers may derive much profit from the perusal of Dr. Moore's works, reviewed in our last. They are mines of thought, and will amply repay the explorer.

An extract from Dr. Jones's book will convey a favourable impression of his style and manner.

"One of four cardinal rules which Baxter has given to melancholy Christians, is to 'keep company with the more cheerful sort of the godly; converse with men of the strongest faith, that have much of the heavenly mirth of believers, which faith doth fetch from the blood of Christ, and from the promises of his word, and who can speak experimentally of the joy of the Holy Ghost, and these will be a great help to the reviving of your spirit, and changing your melancholy habit, so far as without a physician it may be expected.'

On the other hand, decline, so far as practicable, the society of the gloomy and disconsolate. Their sorrowful spirit, like an evil distemper, is contagious, and your influence upon each other will be reciprocally prejudicial 'Oderunt hilarem tristes, tristemque jocosus.'

'The grave dislike the cheerful, and the merry hate the grave.'

Some physiologists contend that laughter, as one of the greatest aids to digestion, is highly conducive to health, and therefore Hufeland, physician to the king of Prussia, commends the wisdom of the ancients, who maintained a jester, that was always present at their meals, 'whose quips and cranks would keep the table in a roar.'

Solomon's opinion of the beneficial effect of cheerfulness is easily inferred, not only from the manner in which he commends it, but the frequency. 'A merry heart,' says he, 'doth good like a medicine, but a broken spirit drieth the bones.' Or, as it is better rendered, perhaps, in the old translation, 'A joyful heart causeth good health, but a sorrowful mind drieth the bones.'

LITERARY INTELLIGENCE.

A volume of Discourses, delivered in the chapel of Brown University, Rhode Island, on many of the leading moral and religious topics of the day, by Dr. Wayland, President of the University, will shortly be published.

Mr. Layard is about to publish a work entitled, "Monuments of Nineveh," illustrated by 100 engravings, in folio size.

Mr. Grote's continuation of his History of Greece, v ls. 5 and 6, will appear in December.

The Rev. H. II. Milman announces "The Life and Works of Horace," illustrated by 300 vignettes, from ancient gems, coins, &c.

Sir Gardner Wilkinson is about to publish "Dalmatia and Montenegro," in two volumes 8vo., with plates and maps.

New Books.

Forty Days in the Desert. By the author of "Walks about Jerusalem." The object of this volume is to give distinct and graphic pen and pencil Sketches of the Route of the Israelites from Egypt to Mount Sinai, dwelling particularly upon the beautiful oasis of Wady Feiran, and the neighbouring mountain, the Serbal. The work also embraces notices of the Convent of St. Catherine, Mount Hor, and the extraordinary city of Petra. Illustrated with twenty-seven engravings on steel, a map, and numerous wood-cuts.

Principles of Textual Criticism, with their Application to the Text of the Old and New Testaments. Illustrated with thirteen beautifully lithographed and coloured fac-similes of interesting Biblical Manuscripts, Hebrew, Hebrew-Samaritan, Greek, Syriac, and Latin. By the Rev. John Scott Porter, Professor of Sacred Criticism and Theology to the Association of Non-subscribing Presbyterians in Ireland. 16s.

Letters of William III. and Louis XIV., and their Ministers (1697—1700.) Edited by P. Grimblot. 2 vols. 8vo. 30s.

The Cossacks of the Ukraine. By Count Henry Krasinski. 10s. 6d.

History of the Philosophy of Mind; embracing the opinions of all writers on Mental Science from the earliest period to the present time. By Robert Blakey, Esq. 4 vols. 8vo. £3.

A History of the Vaudois Church from its origin; and of the Vaudois of Piedmont to the present day. By A. Monastier. Translated from the French Religious Tract Society.

The Wicliffites; or, England in the Fifteenth Century. By Mrs. Col. Mackay. 6s. 6d.

Travels in Ceylon and Continental India. By Dr. W. Hoffmeister, Travelling Physician to His Royal Highness Prince Waldemar of Prussia. From the German. 10s.

The Mystery of Providence; or, the Prophetic History of the Decline and Fall of the Roman Empire. An Historical Exposition of Rom. viii. 9. By the Rev. T. R. Birks. 6s. 6d.

The Pearl of Days; or, the advantages of the Sabbath to the Working Classes. With a Sketch of the Author's Life. By a Labourer's Daughter. Post. 8vo. 3s.

Proverbs for the People. A series of Discussions on the Book of Proverbs, in which are graphically delineated the great doctrines and duties which relate to man's temporal and eternal weal. By Rev. E. L. Magoon, Cincinnati.

American Gift Books for the approaching Season.

The Women of the Scriptures, a beautiful Volume, designed to illustrate Prominent Scripture Female Characters, with original Contributions, by eminent American Divines and others. With twelve Illustrations from original Paintings, engraved on steel. Cloth, \$3 50; Turkey morocco, \$4 50.

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The Parables of our Lord, richly illuminated with appropriate borders, printed in colours, and in black and gold, 1 square 8vo. in a massive carved binding, in the style of the 16th century. Price \$3 50.

SCIENTIFIC INTELLIGENCE.

THE AMERICAN ASSOCIATION FOR THE
ADVANCEMENT OF SCIENCE.*(From the London Athenæum.)*

The Association which heretofore held an annual meeting under the title of "Association of American Geologists and Naturalists," has been re-organized; and under the more comprehensive title of "The American Association for the Advancement of Science," met this year on the 20th September, at Philadelphia. The opening address was delivered by Prof. W. B. Rogers. Like those of our own Association, the objects of this are described as being "by periodical and migratory meetings to promote intercourse between those who are cultivating science in different parts of the United States; to give a stronger and more general impulse and a more systematic direction to scientific research in our country, and to procure for the labours of scientific men increased facilities and a wider usefulness;"—and it is said to be "composed of members of scientific societies, collegiate professors of the applied sciences generally, and of civil engineers and architects who have been employed in constructing or superintending public works." The Association has divided itself into two distinct Sections:—one embracing General Physics, Mathematics, Chemistry, Civil Engineering, and the Applied Sciences generally; the other including Natural History, Geology, Physiology, and Medicine. Of the first, Prof. Henry was appointed chairman, and Prof. B. Silliman, jun., secretary; of the other, Prof. Agassiz, chairman, and Dr. R. W. Gibbs, secretary.

In the second of these Sections, a communication by Lieut. Davis, U.S.N., "On the Geological Action of the Tides," is worth reporting. Prof. Pierce, who presented it, prefaced it by a few remarks on the general principles of his theory; the object of the paper being to exhibit the action of the moon as tending to alter the action of the earth. By a study of the tide currents on the north-eastern coast of the United States, Lieut. Davis has been led to the discovery of a connexion between the ocean tides and the currents, and the *alluvial deposits* on its borders and in its depths. The connexion is thus traced: the direction and velocity of the tides at any place where these deposits exist—that is, where the ocean is freighted with matter

held in suspension—decides the form, amount and locality of the deposits. The direction of the tides is different at different places, but the result of their action is to produce certain uniform or similar formations; and it was the observation of this which led Lieut. Davis to the introduction of a tidal theory into geology, the object of which is to develop the laws by which aqueous deposits (of the sea), made during periods of quiet action, have been regulated, and to show that such laws must always have operated, except when suspended or controlled by the violent changes which mark certain geological epochs. Lieut. Davis applies these principles of tidal action to explain the cause of those great sandy deposits on the north-eastern border of the American continent, as well as those at the bottom of the Bay of Biscay (the Landes of France) and in the North Sea (Holland), &c. In order to illustrate Lieut. Davis's views more fully, Prof. Pierce entered into some of the details upon which they have been formed. For this purpose he exhibited a number of charts, the first of which represented the deposits around the Island of Nantucket. The tidal current there comes freighted with sand, and as it strikes the island it is *deposited*. Yet the current, which is acting there all the time, is not only depositing, but it is also *taking away*; so that all the time flowing in every direction, and universally distributed, not very much is accumulated in any one place. The deposits are nearly equally made at various points. The extremity of the island has been supposed to be formed by deposits coming from the island itself, (*i. e.* by the shifting influence of the changing current); but this is shown not to be the case—that portion of the island being formed by the tidal currents. As an instance of the force of these currents, Prof. Pierce cited the following:—A short time ago, a ship was wrecked at one end of the island; and the keeper of the lighthouse at the *other end* actually supplied himself with fuel from the coal which was originally deposited with the wrecked vessel. The coal was brought clear round the island, and deposited at its furthest extremity, by the mere force of these currents. Bricks have in the same manner been carried; and at Siconset there is now standing a chimney actually built from bricks which were carried all round the island in the same way. And

farther:—let a ship be sunk there, and in a few years it will be completely covered with sand. Thus it is that the nucleus of shoals is formed. Sandy Hook is a deposit of this kind; the Hook of Cape Cod is another. There is, beside the tidal, another small current, which meets the other, and both together possess great force; and where two tides meet as they pass out, there will be a deposit. And if an island shore, that island will thus soon be connected with the main land. The deposit taking place at the mouths of harbours is generally an ocean deposit. Although often regarded as brought down by the rivers, being sand, its origin is at once developed. At Nantucket (continued Prof. Pierce) the land is preserved from being shut in by the force of the water,—which must find a passage; yet some parts of it, where there are irregularities in the shore, have gained upon the water, and partly surrounded it,—by which the enclosed lagoons are formed. On this theory of the tides, remarked Prof. Pierce, Lieut. Davis thinks he can explain the sand deposits all along our coast.—In connexion with this, Mr. Desor has made observations ‘On the Distribution of the Marine Animals;’ in which he endeavoured to account for the changes, existence, &c., of the different species. He observes that at different depths of the ocean, various distinct kinds are formed,—and judges that geological investigation may account for it.

This paper led to some discussion; in the course of which Dr. Dickeson related a remarkable incident, where, at the Island of Galveston, in 1839, a vessel from New Orleans was wrecked (at the south end), with a considerable amount of specie. The officers of the Custom House took immediate measures to recover the valuable cargo,—but in a very little time the workmen reported the vessel nearly covered with sand. A few weeks after, at the other end of the island—some 28 miles or thereabouts—some fishermen brought up some of the doubloons. They were arrested and imprisoned on a charge of robbing the wreck; their protestations of having really found the gold at so great a distance not being credited for a moment,—till scientific research convinced the authorities that the metal was really carried to that distance, of course, by the force of the current.

Prof. Agassiz read a paper on some Observations made by him on Lake Superior and other northern lakes,—with a view to ascertain the geographical distribution of fishes, and to satisfy himself whether they were indiscriminately distributed through all these lakes, or whether there were differences in the localities where found. On carefully

comparing, he found that the distribution is entirely different—that particular families are in some, and other families in another part, and that they never leave their peculiar locality. He finds that there are families in Lake Huron which are not in Lake Superior,—and some in Lake Superior which do not move down into the lower lakes, although the communication between them is always open and easy. The Professor considers that these fishes originate where they are found; and it is a singular fact that they are generally located in very similar positions with the fishes of Europe—yet, although they agree so generally with the European varieties, they are greatly different in zoological characteristics; so that there can be no transportation of the separate varieties from one country to another, and there is no connexion of the fresh-water fishes of Lake Huron with those of southern Europe—nor of Lake Superior with those of northern Europe. It is well known, from geological data, that North America is the oldest continental land upon earth. Is it not remarkable that animals now exist which are old-fashioned in their external zoological character—and that they should be of the same type with animals long since considered extinct? It is in North America where the garpikes live,—and the garpike is the only representative of the periods when that fish *only* lived. Among these fishes there are two types—one with smooth and the other with serrated scales [Prof. Agassiz explained by black-board diagrams]; the serrated scales have usually two dorsal fins. He found in Lake Superior a new fish, with spines upon the opercular bones, and all the scales hard and serrated, and what has never been before observed in hard-scaled fishes, it has like the salmon, an adipose or fatty fin.

A paper was read from Prof. Dickeson and Mr. Andrew Brown, of Mississippi, on the Sediment of the Mississippi River;—and Lieut. Maury read his views on the Currents of the Ocean, which are familiar to the readers of the *Athenaeum*.—A committee was subsequently formed to address a memorial to the Secretary of the Navy, in reference to the Lieutenant’s charts,—composed of Profs. Rogers, Henry, Pierce, Coffin and Alexander.—Prof. Agassiz delivered a dissertation ‘On the Classification of Animals.’

The next meeting of the Association was appointed to be held at Cambridge, Massachusetts, on the 14th of August, 1849.

SCIENCE IMPEDED.—The political commotions in Italy have necessitated the postponement of the Scientific Congress for one year. That of Sienna will be in 1849, and that of Bologna in 1850.

RELIGIOUS INTELLIGENCE.

Great Britain.

On the 8th ultimo, two ladies, residents of Liverpool, openly renounced the errors of popery in Holy Trinity Church, Birkenhead; and on the following Friday, during morning service, at the same church, the Rev. Doctor Butler, Chamberlain to "His Holiness the Pope," read his recantation, and was admitted into the communion of the "one Catholic and Apostolic church" happily established in this land. About seven years ago the Rev. J. Baylee, Incumbent of Trinity Church, engaged in controversy with Dr. Butler on the errors of Romanism. The Doctor has since been in Rome, and latterly to Ireland; on his return from which he called upon Mr. Baylee, and voluntarily expressed his intention of becoming a member of the Church of England. His conversion has made a great sensation, as he was accounted one of the most able disputants in the Romish Church.—*Chester Courant.*

The members of the Church Missionary Society celebrate the Jubilee of the Institution this year, the Society having been formed April 12, 1799. The Jubilee Sermon was preached by the Archbishop of Canterbury on the 1st instant, and a public meeting was held the next day at Exeter Hall. Services were also to be held very generally through the country.

The Intermediate Conference of the Evangelical Alliance was held in London Oct. 4, and three following days. On the morning of each day a considerable time was occupied in devotional exercises. On the evening of the 5th, a large number of friends assembled for tea in Freemasons' Hall, and in the course of the evening several ministers and others delivered addresses. A public meeting was held on the 6th, in Exeter Hall.

The Committees appointed on Popery, the Lord's Day, and Infidelity, having presented Reports of their proceedings, the following resolutions were passed:—

On *Popery*,—"That the British Organization in connexion with the Evangelical Alliance account it a duty and a privilege, when circumstances arise to make it desirable, to bear their united testimony to the important truths affirmed in the Basis of their institution, and consequently against all destructive errors opposed to them. And that now, when the Romish anti-christian apostasy is manifestly occupied in putting forth new and increasingly energetic efforts to ob-

tain dominion and power, they cordially unite in the expression of their deep abhorrence of a system hostile to the revealed will of God, and to the present welfare and eternal salvation of mankind, inasmuch as it is essentially opposed to the sufficiency and paramount authority of written revelation, to the right and duty (in dependence on the guidance of the Holy Spirit) of private judgment in the interpretation of Holy Scripture, to the justification of a sinner before God by faith only, to the pure worship of God through the only mediation of our Lord Jesus Christ, and to the nature of true repentance and humiliation of soul before God: and they deem it a most solemn duty, earnestly and affectionately to entreat their Christian brethren of all denominations, to use their utmost influence, each in their several spheres, to check the further progress of this deadly system of superstition, and to prevent its attaining any more influential position in these realms. At the same time they most readily express their tender regard for all who are involved in the thralldom of that awful delusion; and an earnest desire for their present and eternal well-being.

On *the Lord's Day*,—"That this Conference, on consideration of the vast and growing amount of Lord's-day desecration in this country, and the great evil entailed on the country thereby, feel it a solemn and binding duty to lift up their voice against this crying sin."

Resolutions on Infidelity were referred to the Council for further consideration.

Thos. Farmer, Esq., placed at the disposal of the Council the sum of £300, in aid of the further investigation of the above-mentioned subjects, preparatory to the Third Annual Conference.

The attention of the Conference was called to the bereavements which the Organization had sustained during the year, and the following resolution was adopted:—

"That the Conference advert with mournful but submissive feelings to the severe loss which the Organization, in common with many Christian churches, has of late sustained, in the removal by death of several of its most attached and valuable official members, including the Rev. R. W. Hamilton, LL.D., D.D., and John Howard, Esq., the Chairman and Vice-chairman of the Leeds Sub-division, and Thos. Caryl Worsley, Esq., Vice-chairman of the North Western Divi-

sion. That the Conference desire to record their affectionate remembrance of the Christian virtues and services of these lamented friends, particularly as exemplified within the circle of the Evangelical Alliance,—their respectful condolence with their afflicted families,—and more than all, their deep and prayerful solicitude to be taught by God's Holy Spirit the lessons written on this dark page of his providence."

A Committee has been formed at London "for the religious Improvement of Italy and the Italians." The objects of the Committee are—the circulation of the Scriptures and Tracts—the promotion of Colportage in Italy—the maintenance of Italian preachers—the opening of a place of worship in London for Italians—and generally, the furtherance of the Gospel in Italy.

Ireland.

A Rescript has been received from the Pope, refusing his sanction to the Irish Colleges, and expressing a hope that a Roman Catholic University may ere long be founded in Ireland.

Scotland.

Meetings have been recently held in Edinburgh, to celebrate the Jubilee of the Scottish Congregational Church. The services were deeply interesting. A sermon preached by Dr. Wardlaw is said to have been characterized by extraordinary power and unction.

France.

The following is a translation of the "Declaratio" prepared by the Committee of Eight, appointed by the Protestant Synod sitting in Paris. They were unanimous. The draft was adopted by the Synod on the 27th September; 73 voices being in its favour, 7 declining to vote, and not one voting against it:—

"The General Assembly of Deputies of the Reformed Churches of France to the Members of those Churches.

PARIS, September 27, 1848.

"Dear and well-beloved Brethren in Jesus Christ our Lord,—From the beginning of their labours, your Deputies have satisfied the most sacred of all duties, and the prime want of their own hearts, by prostrating themselves before the Author of all Grace, to give him thanks for having repaired the chain of our traditions, and called our Church, after an interruption of more than eighty years, to deliberate, through her representatives, upon her dearest interests. At the same time, we have besought Him to

bless the work to which we have set our hands, that it may be productive of abundant and lasting fruits; and, if it is true, as the Divine Word declares, that 'the fruit of righteousness is sown in peace,' we have confidence towards God that our prayer hath already been heard, for we have been kept in peace. You yourselves laid down the course of our proceedings; and we have but obeyed your wishes, in taking our stand more especially upon the ground of the Christian life and ecclesiastical organization.

"But, thanks be to God, we have not contented ourselves with the attainment of a negative peace; we have, happily, met each other upon 'the only foundation that can be laid;' that is, 'Jesus Christ and him crucified,' our adorable Redeemer. In him we have found, for every faithful member, as well as for the church collectively, the true source of life, and, at the same time, the most perfect of bonds. Without denying the glorious past of our churches, their eminent doctors, their pious martyrs, and the venerable monuments of their faith, we have had no desire to diminish the no less glorious liberty of the children of God asserted by our fathers, or to proclaim any other authority than that of the Eternal Word. To us Jesus Christ is, at once, the bulwark of true liberty, since he it is who makes free and delivers; and the bulwark of the faith, since he is its author and finisher. We, therefore, unite with true Christians of all ages who have confessed his name; we acknowledge him, with joy and love, as our only Master, our only Saviour, our only hope in heaven and on earth, where 'to him every knee must bow, and every tongue confess that he is Lord, to the glory of God the Father.' We desire no other Mediator than he, no other rule than his Word, no other guide than his Spirit, no other life than that which he gives us, no other salvation than that of which he is the author; and we bless God, with overflowing hearts, for having 'so loved the world as to give his only son, that whosoever believeth in him might not perish, but have everlasting life.'

"With these sentiments it is, dear and well-beloved brethren, that we have put our hands to the work of ecclesiastical re-organization which you have confided to us; and with like sentiments it is for you to receive it. In order that it may be effectual and fruitful. The times in which we live are difficult: society totters on all sides upon its shaken foundations; all is passing, all changing, all being renovated around us: but the Word of God abideth firm, and Jesus Christ is still 'the same, yesterday, to-day, and for ever: in him dwelleth all the fulness of the Godhead bodily, and he is ever able to save them

that come unto God by him.' Let us cleave to this Divine Deliverer; and, embracing him by faith and love, be changed by him into his own Divine image. Already, under his blessed influence, we have, in the course of our labours, experienced the dispersion of many clouds, the disappearance of many difficulties: may He finish among us and among you the work so happily begun, 'till we all come in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the fulness of the measure of the stature of Christ!'

"The visible Church, which it is our object to reconstruct and improve, is, after all, but the external covering of the Kingdom of God upon earth,—that Kingdom of which the Saviour hath said, that 'it is within us.' In our religious society, there will ever be the spots and imperfections inseparable from our sinful humanity: let it be recognised, at least, in the spirit which animates it, and in the fruits of righteousness, peace, and joy, which its Divine Head causeth it to bring forth.

"Let us unite in imploring that our humble labours, made fruitful by the blessing of Him who in all things giveth the increase, may contribute to this happy result, and be rendered subservient to the progress of truth and charity, to the advancement of the Gospel's reign, to the union of the Churches and their members, to the sanctification and salvation of every soul.

"In this hope, dear and well-beloved brethren, we offer you in conclusion, the cordial salutation of the Apostle: 'The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. Amen.'"

It appears that fear of separation induced the Rationalist part of the synod to agree to a "Declaration," embodying a confession of evangelical truth: but the state of the Protestant Church must not be judged by it. One fact speaks volumes:—when the qualifications of "elders" were discussed in the synod, with a view to the guidance of congregations in future elections, it was proposed that *good moral character* should be an indispensable qualification, but the motion was lost!

Justly dissatisfied with the proceedings of the synod, and feeling assured that evangelical truth was imperilled by continuing in connexion with it, several members withdrew, and a Free Reformed Church has been founded. Its first synod will be held in May next. It is expected that a large number of churches which have hitherto remained independent will join this new body. We subjoin the "Provisional Confession of Faith," prepared by the Rev. Frederic Monod and M. de Gasparin:—

"We, the undersigned members of the Reformed Churches of France, without pretending to declare here the whole of Christian truth; knowing that the Bible alone contains the entire truth; but wishing to bear a common testimony of our faith, and especially to profess in a positive manner the fundamental doctrines which are contested or corrupted at the present day: convinced that we should ill fulfill this duty if we contented ourselves with appealing to the ancient Confession of the Faith of our Churches, instead of expressing ourselves in our own language, with our own feelings, and in view of the questions of the day, the great truths which are therein established; deeply impressed, moreover, with the importance of our action, and with a sense of the perfect sincerity which it requires, make, with our heart and with our lips, the following declaration:—The Holy Scriptures of the Old and New Testament, 'divinely inspired' in all their parts, are for us the only, infallible, and perfectly sufficient rule of faith and of life. We find therein, and we lovingly adore therein, our God, the only living and true God, the Father, the Son, and the Holy Spirit; the God whom we call 'Abba, Father;' God our Saviour, of whom it is written 'unto the Son he saith, Thy throne, O God, is for ever and ever;' and God our Comforter, 'the Spirit of Truth,' whom the Son hath sent from the Father, to 'guide us into all truth.' Fallen by the seductions of Satan, by our own nature slaves to sin, justly condemned before that God 'who is of purer eyes than to behold iniquity,' we look to the cross of Jesus Christ, 'who has washed us from our sins in his own blood,' and who 'has given himself as a ransom for all.' We receive into our hearts those words of mercy and of peace: 'He that believeth on the Son hath eternal life:' 'Ye are justified freely by his grace through the redemption that is in Jesus Christ:' 'A man is not justified by the works of the law, but by faith.' 'Created in Jesus Christ unto good works, bought with a great price,' we are called to conversion, to obedience, and to holiness, and ought 'to glorify God in our bodies and spirits, which are his;' for 'except a man be born again, he cannot see the kingdom of God.' 'Faith, if it hath not works, is dead;' and 'without holiness, no man shall see the Lord.' This faith, which is the source of our joy, and of our strength; which is the peace, the life, the salvation of our souls, is also the faith of the universal Church, the spouse of Jesus Christ, 'without blemish and without spot.' It is also the faith of every visible Church which, notwithstanding the inevitable mixture of unbelievers, professes to be an assembly of believers, and

whose members are called 'servants of the faith,' 'children of God,' 'a chosen generation, a royal priesthood, a holy nation, a peculiar people: that they should shew forth the praises of Him who hath called them out of darkness into his marvellous light.' Our confession, then, essentially has relation to the living person and work of Jesus Christ; it is summed up in Jesus Christ, the true God, and true Man; in Jesus Christ, 'God manifested in the flesh,' 'the only mediator between God and men,' 'the way, the truth, and the life,' 'our wisdom, righteousness, sanctification, and redemption;' in Jesus Christ, 'delivered for our offences, and raised again for our justification,' raised up into glory, 'seated on the right hand of the Father, where 'He maketh intercession for us,' and whence we expect that He will one day come 'to judge the quick and the dead,' and 'render to every man according to his works.' Jesus Christ, then, is 'the cornerstone,' the foundation—'the only foundation that can be laid.' We do not lay any other; we do not wish 'to know any thing save Jesus Christ and him crucified,' and we sum up our entire faith in saying, 'We believe in the Lord Jesus Christ.' Yes, by the grace of God, we believe. 'Help, Lord, our unbelief.' Amen."

Switzerland.

CANTON DE VAUD.—It affords us pleasure to transfer to our pages the following announcement, which we find published in the religious journals of France and Switzerland:—A prize of 2500 francs (£100) has been offered for the best popular work upon the laws and proceedings by which religious liberty has been attacked in the Canton de Vaud, and upon the effects of religious persecutions in relation to the public morality and general interests of a nation. Competitors are to send in their Essays before the 31st of January, 1849, to M. Professor Vulliemin, Lausanne, and the adjudication will take place by the end of February.

Italy.

ROMANISM IN ROME.—A letter published in the London *Tablet*, a Romish paper, deplores the state of things in the Papal city, as fast verging towards ecclesiastical anarchy. "Once so Catholic, now so changed as hardly to be recognized. The clergy are abused," he says, "and the poor Jesuits driven away; instead of sermons, now you hear a kind of political speech from the pulpits. To-day, a Jesuit was recognized on the Corso, and most wantonly outraged by the National Guards. Two days since, a Dominican Friar received

a blow in the face, and the suppression of that order is already proposed."

Lewis H. J. Tonna, Esq., has furnished *Evangelical Christendom* with an article on Italy, from which we extract the following extraordinary passage:—

"*La Patria*, a Florentine journal, mentioned (in No. 30) that, on learning the tidings from Milan, 'Pope Pius wept bitterly;' and, on these words as a text, the following article appeared in *Il Popolano*, another Florentine journal, and from its pages, reprinted as a handbill, it is circulated far and wide through Tuscany, headed

'IL PAPA PIANGE!'—

'The Pope weeps! Weep, ill-counselled pontiff, weep for your vanished glory—acquired at so light a price, and lost at so costly a sacrifice of the blood of men, who idolized a vain man, an image of clay—the shadow of a man!

Weep pontiff—weep for the nations you have betrayed; for the destinies of Italy which your fearful, timid, paltry mind could not grasp; sheltering yourself under the sublime mantle of a religion which you might have led back to its pure fountain heads, but to which, on the contrary, following the old custom of your predecessors, you have added your own contribution of shame and defilement!

Weep, O Pontiff!—THOU SCEPTRED AND LIVING ANTICHRIST (*scetrato e vivente anti-cristo*.) weep for your dearly beloved Germans, and hurl at the heads of their slaughterers before proud Milan and unconquered Bologna,—hurl all your thunderbolts—they have not weight nor edge.

The Pope weeps. Weep, Count Mastai, weep that the providence thou trustest in has not yet granted the results aimed at in the destinies of Italy; for it is plain that the providence to which thou has committed thy people means nothing more than thine ancient ally, the empire— that ever faithless prop of the Simoniacal Papacy.

In order that Rome might lie tranquil under the double yoke of thine own demoralizing policy and of northern despotism, thou hast, in vain, commended thyself to all thy saints—and so it should be. Hast thou not, in thy delirium of fear, reached to very blasphemy? Hast thou not dethroned the Eternal, and placed in *his* stead the Virgin, with the chief of the apostles for responsible ministers? Hast thou not to these, rather than to *HIS*, committed the guardianship of Rome, hoping, perhaps, that this Provisional Government in heaven, like Provisional Governments on earth, would be weaker and

less watchful than that of the God of Vengeance, the terrible God, who stands for the defence of peoples, as thou dost for kings?

Weep, weep, Father—no longer 'Holy'—weep that your orders to desist from fighting were treated like a light breath; and as the idle wind, your orders of blind obedience to the compacts with the enemies of Italy, concluded in the silent and sinister depths of the Vatican.

Weep, thou favoured of Loyola, for even if the followers of freedom fall by the German sword, the followers of Ignatius will not go scathless.

Weep, Pope—weep burning tears, over the tomb thou hast dug for thyself; weep, for Italy will yet be a great and glorious fact, while the Popedom becomes a polluted name; weep, for while Italy rises more beautiful from the stake to which thou condemnest her, the Popedom will sink into putrefaction and decay, amidst the joyous shout of emancipated nations."

The Archbishop of Florence protested against this article, and invoked the aid of the Government to crush the press. But it is too late. Even Italy will be regenerated.

Sweden.

Extract of a letter from a Moravian minister at G'theborg, dated Sept 9, 1848:—

"After the service, about a fortnight since, a woman came to me, saying:—Is it really true, that Christ receives poor sinners, just as they are, without any work of their own, if they are despairing of all other help, and only rely on his atonement?" She then told me that during several years she had been in a state bordering on despair. Early in life, she felt some concern for salvation, and procured some of Schartau's writings; she read, and read, but her heart became more darkened; she examined herself seriously, if she had experienced all that is there described, but she only saw certain deficiencies, and she considered herself quite lost. She took out her Bible, and read it through, but received no light; for she read, that by her reading she might find peace and pardon. In her distress she went to a clergyman, one of Schartau's disciples, and asked the question. 'What must I do to be saved?' The answer was not that which the Apostle gave, but she was told to read the pure word of God, 'I can read no more,' was her desponding reply, 'I cannot endure it,—what shall I now do?' 'Then repeat the Lord's Prayer,'

was the only remaining counsel she received, and with this she left him. On her way home, she was strongly inclined to drown herself, but the wondrous grace of God watched over her. Two days afterwards, on a Saturday, Colporteur Nilson came with his Bibles to the village where she resided, and was lodged in the same house with her. She was so much afraid of him, as a teacher of error, that she sat on a low stool under the table, lest he should take notice of her. After supper, Nilson took out his New Testament, and began in his simple way to explain the third chapter of Romans, and among other things said, 'that we may come immediately, and any hour, to the Saviour, with our whole burden of sin, and that it would be better to do it on Saturday evening than wait till Sabbath morning.' At these words the poor woman could no longer contain herself, but sprang forwards, crying out, 'Is that true, is it really true?' She had now received the first ray of comfort, she now experienced what the meaning of the name Jesus is, and the dayspring from on high visited her. By Nilson's guidance she found her way to our place of worship, where she obtained food for her soul, and now a journey of several miles does not prevent her presence at the meetings. This is one instance; I could mention several, but my letter would be too long.

I must just state, that the Lord gives me opportunity to testify, by the dying couch of my fellow-sinners, the sufficiency of Christ's atonement, and the confidence reposed, on such occasions, in a despised Herrnhuter, surprises me. I had very recently a conversation with a mason, who had just come out of prison. I told him he had tasted how the devil rewards the servicees of his children, and inquired if he had no desire now to try the Lord's service. When I spoke to him of the love of Jesus to sinners, and how they could come and participate in his merits, he began to weep, and said 'No one has ever told me this before; then I, also, may be saved.' All this shows that the Lord has not yet rejected the services of the United Brethren within the Swedish State Church."

United States.

CHOCTAW TESTAMENT. — Rev. Mr. Wright, aided by Mr. Dwight, a native Choctaw, is superintending an edition of the New Testament in that language, to be issued by the American Bible Society. The Choctaw nation number about 20,000, living principally on land granted them by the government in Arkansas.