

DECISIVE WORK IN ROME.

The Roman correspondent of the Manchester (Eng.) Examiner describes a singular scene which took place in the Italian Capital a short time ago. It seems that under the paternal government of the Pope but a small portion of the children of Rome received any education at all. Since Victor Emanuel extended his sway over the city, schools have been established, in which perhaps ten thousand children have been gathered for instruction. When, recently, these were gathered in the square of the Capital to receive prizes, the children in the work-house school, under the charge of monks and nuns, were also summoned to receive rewards with the rest. Their teachers refused to bring them, and the officer in charge of the Department of Education was compelled to fetch them himself. But when the children returned to the work-house with their medals, bearing the figure of the King, the monks and nuns tore the medals off, trod them under foot, spat on them, and then gave the children other medals, bearing the figure of the Pope. These facts being reported to the Municipal Council, it was decided to pay the work-house teachers what was due them, and at once replace them with lay teachers. The order was executed the next day, Count Carpagna, with a staff of lay teachers, repaired to the schools, and the rest is thus told:

No opposition was offered by the monks, and no disturbance was made by the boys but the nuns and the work-house girls appeared utterly ungovernable. The nuns heap every species of abuse on Count Carpagna and the new teachers, and the work-house girls exhibited such a proficiency in slang that Count Carpagna asked the head schoolmistress where her pupils had learned a style of language not much in accordance with moral and religious training. But the worst was yet to come. When the elder work-house girls had fully realized the appalling fact that they were to be separated from their father confessors, their fury knew no bounds. They dashed at Count Carpagna with the rage of wildcats, raising at the same time frantic shrieks of "Leave us our confessors!" "We will not be separated from our confessors!" "We cannot live without confessors!" There was however no help for it; all the monks and nuns excepting one nun who was in bad health and could not be moved, were put into so many omnibuses and cabs, and conveyed to the destination which they had themselves selected. From the first inquiries made by the new masters, but still more by the new mistresses, the change did not take place a day too soon. The state of filth—one can call it by no other name—both physical and moral of the work-house girls, was beyond description.

THE MUSIC OF THE TEMPLE.

In the temple at Jerusalem the praise of the people was led by a trained orchestra and chorus. The orchestra was led by the three first musicians of the court, and under twenty-four leaders, each one having charge of a band of twelve men, making two hundred and twenty-eight in all. Behind the orchestra, and in the rear of the temple, was a trained chorus of children, four thousand in number. While the high priests were offering their sacrifices upon the altar, the whole chorus would burst into the mighty strain, "The earth is the Lord's and the fullness thereof." Then the singers would rest a moment, while the musicians began—the chorus continuing through "Lift up your heads" and the response to "Who is the King of Glory?" And finally, the whole united congregation, after a short pause—choir, orchestra, priests, and people—would sing, "The Lord of Hosts, he is the King of Glory." From this root of tradition the same character of praise may be traced in its varied course through all the history of the church up to its perversion or almost complete exclusion. The revival has been making steady strides and large advances; until the praise portion of the worship begins to assume its proper position, it seems to us that in the future, as there are to-day special schools for opera and individual instruments, and seminaries for theological students, so will there be colleges where church music will be taught with a devout spirit and a true tone.—Musical Visitor.

FROM ROME.

In his letter to the Emperor of Germany the Pope arrogantly claims that everyone who has been baptized belongs to him. The Ultramontane organs deny that the Pope put forth this unwarrantable claim. But this doctrine is laid down in the catechism of the Council of Trent as follows:

Heretics, Schismatics, Apostates and all similar persons who have been baptized, are bound by the laws of the church concerning them. Nor are they more released from

her laws than subjects rebelling against their lawful prince are released from the laws of that prince.

If it be objected that heretics are not in the church and therefore are not subject to her, the catechism answers by distinguishing the antecedents, and says:

If it means that heretics are not in the church so far as relates to the union of charity and communion of saints, we grant it. But if it means that they are not in the church as to subjection, we deny it; for by baptism they are made subject to the church, and they remain personally subject to the church wheresoever they may be.

In Dr. Delatogue's *Tractatus de Ecclesia*—the text-book of Maynooth College in Ireland, this intolerant principle of the Tridentine Catechism is yet more explicitly avowed. The Doctor says:

The church (meaning the Romish Church) retains her jurisdiction over all apostates, heretics, and schismatics, although they may not belong to her body; as a military general has the right to decree more severe punishment against a soldier who may have been struck off the muster-roll.

These words are clear enough, and it is unnecessary to state that wherever the Romish Church has been dominant and can with impunity act upon her principles, ecclesiastical history attests that her conduct has been and is conformable to the intolerant principles she proposes in the above tenets. But happily for us and for the world her temporal and civil power is gone, no more to re-appear, we fondly hope.

An important event has just taken place in the North of Italy, at San Giovanni del Dossio, a little town in the neighborhood of Mantua. We trust it may prove the happy augury of the ecclesiastical reform on this kingdom. The fact is thus recounted by the *Perseveranza* of Milan:

The inhabitants of San Giovanni del Dossio wanted for their parish priest a certain Don Giovanni Lonardi who has been for some time spiritual steward of the parish, and who, by the gentleness of his character, the perfect morality of his life, and the sincerity of his religious principles, had acquired the love and esteem of all the parishioners. It seems, however, that the Bishop was in no haste to satisfy the desires of the people. The Church-wardens therefore sent to the heads of families a printed letter, asking them to meet at the church together with their sons and dependents of full age, "to give their vote to that priest whom they believed most worthy of being their pastor." The population responded willingly to the call. The authorities, on their part, held entirely apart from the affair. The commissary and the royal carabinieri of Revere and of Quistello went to San Giovanni, but solely for the purpose of guarding public peace. Sunday, the 28th, the bell of the church called the inhabitants to the election. And these came from their homes, from the farms, from everywhere. The old led along their children by the hand, for they wished them to be witnesses of what they were about to do, and the mothers brought their daughters. All were dressed in gala costume, and showed themselves happy and proud of the step they had come to take. There was also present Dr. Sissa, the notary, to legalize the vote. He had some difficulty to persuade the women and minor youths that they had not the right to vote; moreover he pronounced a discourse to admonish them of the gravity of the proceedings they were engaged in. But unanimous was the answer that they knew very well the importance of the vote which they had come to give, and that at every cost they would have Don Giovanni Lonardi as their pastor. The notary assured of their wish, invited them one by one to write their vote and to certify it with the respective signatures. This took some time; but it was accomplished with a truly wonderful order and calmness. The votes were 207; all in favor of Don Lonardi. Among the voters there were three or four who had passed the age of 80 years, and one was near 90.

On the 20th of October the Jesuits were expelled from their convent in this city. Thus ends another phase in the history of that famous society which has been so aptly described as "a sword whose hilt is at Rome, and the point everywhere." The Jesuits, organized on the basis of the strictest passive obedience, *perinde ad cadaver*, and constituted into a spiritual militia, were for the Pope what the Pretorians were for the Roman Emperors; the Strelitz for the Czar of Russia; the Mameluks for the Pashas of Egypt; and the Janissaries for the Turkish Sultans. Like them the Jesuits ruled over those into whose cervic they had entered. The present Pope has become, as all know, a mere instrument in the hands of the Jesuits, whose political schemes he greatly disliked at the beginning of his pontificate. The followers of Loyola are now civilly in Italy and Germany; they may find a home in France and Belgium, were faithful to their instincts they will continue to plot secretly against the liberties and rights of humanity.

As evidence of the direct influence of the Scriptures in leading the sinner to the Saviour and bringing peace into his soul, a colporteur of the British and Foreign

Bible Society has furnished the following interesting narrative:

Many months ago I spoke in one of my journals of a Protestant family resident in Naples, and related how a New Testament which found its way among them had been blessed to the conversion of two or three of its members, and also how the daughter-in-law, Cristina, had died a believer in the Lord Jesus. This said Cristina had a married sister, whose husband was a disagreeable man. On her death-bed Cristina gave her New Testament to this sister Amalia, who had occasionally heard her sister read portions of it. Through this same volume the spirit of God began to work powerfully on the heart of Amalia, and has ended in her becoming a true Christian. Amid much trial her light shines. Lately her husband's conduct to her has been such that she has been obliged to leave him and live with her parents. Surely her prayers on his behalf will be answered.

Rev. Dr. Taylor has arrived in this city, and is earnestly at work studying the Italian language. He is a dear brother in the Lord, kind, patient and prudent. May he be abundantly blessed in his work. Such is my earnest and sincere prayer.

W. N. COTE.

—National Baptist.

Correspondence.

For the Christian Messenger.

OTTAWA CORRESPONDENCE.

MR. ARCH AND HIS MISSION. PROSPECTS OF AN IMMIGRATION OF AGRICULTURAL LABOURERS. LADIES EDUCATIONAL ASSOCIATION IN TORONTO. THE MANITOBA MISSION AND ITS PROSPECTS. THE TROPIC TRAGEDY, &c.

Considerable interest has been awakened both here and in England, in the object of the recent visit of Mr. Arch to this country. The improvement of the condition of the English Agricultural labourer is certainly in the abstract a laudable aim, whatever difference of opinion may exist as to the best methods of attaining it. Nor can it be doubted, unless we refuse all credence to statements and descriptions reaching us from many different sources, that there is ample room for such improvement. Mr. Arch seems to have done thoroughly the work entrusted to him, visiting and viewing with a careful and practical eye the different sections of the country and strenuously urging his views and projects upon the members of the Government from the Governor downwards. While here the impression prevailed that he asked too much, not only more than the Ontario or any other Government could safely bestow, but more than would be for the real good of the immigrants themselves. The best way to develop and foster the self-reliance and energy so essential to success in this new world, would certainly not seem to be to provide everything necessary to comfort and convenience beforehand and by the incomer to accept house and lands and stock and fixtures as a free gift, or rather as a trifling acknowledgment of the compliment paid us by selecting this country as his future home. Something like this, accompanied with a pledge that he should never be under the necessity of working for more than a very limited number of hours per day, seemed to be what Mr. Arch would desire for his clients. However from the reports of the results of his mission which he has presented since his return to England he would seem to have the good sense to be satisfied and to urge his fellow labourers to be satisfied, with very much less than this. For those who go to the new settlements "comfortable, decent, well created huts" are, I believe to be provided with five or six acres of cleared and one hundred of timbered land. Mr. Arch, indeed, by the report of his speech that has reached us, seems to have forgotten to add that "the net cost price is to be repaid by the settlers by instalments." On the whole there is good reason to expect a large immigration during the next few years of a class of labourers very much needed in this country, one too whose condition mental, moral and social, can scarcely fail to be largely improved by the change. The fact that even the *London Times* thinks it worth while to deprecate the movement, and to devote long articles to showing the farm labourers, on the one hand, how well off they really are in their present position, and as colonists on the other, how troublesome, untrustworthy, ignorant and childish as a class, we will find them to be, indicates that the movement is attaining considerable dimensions.

One cannot be long connected with educational work in Ontario without being painfully convinced that, however excellent the facilities for higher and liberal education for the coming men, there has been hitherto a sad lack of means and induc-

ments for thorough mental culture for women. The system of private tutors that succeeds in producing Elizabeth Barrett Brownings in older countries can hardly be worked successfully in these new ones with their comparative dearth both of wealth and of a surplus of liberally educated persons, adapted and willing to act as tutors. The tendency of our public school system, from the high school upward to the University, is, as I have before pointed out, to furnish large opportunity and stimulus for boys and to leave the girls out in the cold, to be thankful for the crumbs doled out to them in the common schools. Of late various efforts are being put forth to remedy this very defective state of things.—These efforts seem to be meeting with a very encouraging degree of success. I notice, for instance, that at the close of the first term of the fifth session of the Ladies Educational Association of Toronto, after two very largely attended courses of lectures, one by Prof. Wilson, L. L. D., upon Modern European History and the other by Dr. Nicholson on "Physical Geography in Special Relation to Geology," each consisting of 18 lectures, thirty-two ladies responded to the invitation to send in answers to written examinations upon the subjects of the lectures. The examiners state that they applied just as severe a standard in the examination of the papers sent in as if they had been from "University Students competing for a gold medal," and that the results as a whole are highly creditable to the candidates.

Rev. Alexander McDonald, our missionary to Manitoba has returned to spend the winter months in Ontario. The prospects of the mission are on the whole moderately encouraging. The great want is that of Chapels in which to hold meetings, in the centres of population. The present aim of the missionary is to collect funds during the winter for the erection of two of these. There is reason to fear that the effects of the financial "panic" may be felt for some time to come, in our missionary and other denominational enterprises. Some of our good and liberal men have failed and others are sadly straitened in business operations, in consequence.

The fearful tragedy enacted the other morning in our vicinity has sent a thrill of horror through the community. The fiend, or maniac, which ever he is, who, after butchering his wife and four children, and half-butchered himself, regrets only his failure to release two others of his children from their troubles, is of a respectable family, and brother to one of our Baptist ministers. The butchery is immediately traceable to the effects upon a weak mind of the teachings of a body who deny the existence of an immortal soul, or a state of future rewards and punishments. It may be a question worthy of serious investigation to what extent it, in common with similar horrors which are becoming so fearfully frequent, may be due indirectly to the practice of the newspapers, of embellishing all the horrible details of such tragedies, with the attractions of dramatic narrative, and sending them forth to minister to the cravings of a morbid curiosity. May it not be that seeds are thus implanted in disordered or vicious imaginations, which, fostered by being dwelt upon and brooded over, grow into a kind of moral *monomania* and eventually bring forth their fruit in the shape of some horrible crime?

J. E. W.

For the Christian Messenger.

DRIFT-WOOD FROM VIRGINIA.

Dear Bro. Selden,

If it will not be too much trouble, I will now and then send you a bundle of the above named article. By trouble, I do not refer to myself, as I am just now in pursuit of a more valuable commodity and can only send you what I chance to pick up of what floats along this way. Nor do I particularly refer to the readers of the *Christian Messenger*; though it is quite easy to imagine the trouble in that direction, but to you most of all, since it must be more or less perplexing for you to separate and examine the parcel, to know which to use for fuel and which for show. By the way, do you know there are some men and perhaps a few among the readers of the *C.M.*, who little imagine the toils and trials men in your profession are obliged to undergo? Who think it costs little money and time to get up a paper, and but little energy and brains to make an Editor. But these people do not know all. They do not know that besides his other innumerable and perplexing cares there comes pouring into his *sanctum* bundles such as this, whose contents must often be sorted and examined

and dusted and cleaned ere they are fit for show; nor do they know how much energetic patience and christian forbearance must be called into exercise when he discovers that all his sorting and dusting and cleaning have not succeeded in shielding him from undue criticism, and in some instances blame and a refusal to look at his show again. But I did not mean to run away from myself in this style.

Here in this mild latitude it is not very easy to imagine with what cold severity you are being treated. Winter is here it is true; but winter here very feebly expresses winter at home, both as regards duration and severity.

Merry Christmas, with all its pleasing associations with the past has come and gone. It would be somewhat difficult to describe the manner of its observance here.

Its principal characteristic, however, was noise, though slight in comparison with former like occasions, owing to civic interference and a banishing from the list a few of the principal implements of musical torture. Yet there were called into active service fire-crackers, rockets, torpedoes, tooth-horns, bugles and every other conceivable instrument which the ingenuity of this inventive age has fashioned to torture nervous ears. The din commenced with the dawn and I tell you it was enough to make a fellow envy a deaf man his high and exalted privileges. There was noise up the street, and noise down the street, and you could no more escape it than your own identity. One thing, however made it bearable. When a torpedo went off with a bang and I saw the boys leap into the air and shout then I knew that the investment in combustibles had proved a success; but when it only hissed then I knew the boys lost their money, and for their sakes I chose suffering rather than sympathy. By the maturer portion of the inhabitants the day was kept in much the same way as at home: religious services in the churches of the Episcopal and Catholic faith and big dinners in the houses of other denominations.

The Panic has proved a living, lingering reality, resulting in turning out of employment a number of laborers equal to more than three times the entire population of Nova Scotia. The innocent have suffered with the guilty. By slow degrees affairs are resuming proper proportions and a better feeling exists. It was hoped that this monetary crisis might result in a glorious and universal revival, as in 1857; but as yet there are no indications of a general work of grace. Here and there individual churches are sharing in the rich blessing.

The present year marks the fiftieth anniversary of the American Baptist Publication Society and it is being celebrated by one of the grandest efforts it has ever made since its formation. I refer to the attempt to establish Sabbath Schools among the colored people throughout the South. For this purpose the Rev. Dr. Randolph, one of the secretaries of the Society, and of whom mention has already been made in the *Christian Messenger*, has been on a tour through the South, preaching Sabbath Schools to the colored inhabitants of all the principal cities and towns; and with the express purpose of finding, in each State, a colored man qualified to act as a Sabbath School Missionary, whose duty it shall be to organize and maintain as many Sabbath Schools as possible. Nobly has the Society succeeded in this work in the North West, and it feels confident that the same blessings will follow here. The warm hand of welcome which the white Baptists of the South are now giving to the undertaking argues for its prosperity, and forms one of the most pleasing features in it.

The necessity of such a work being done is manifest to all who understand the true condition of this people. In the cities one beholds perhaps as much the benefit as the need of Sabbath School training among the colored portion, but in the country districts there is a fearful destitution of moral and religious culture.

And well will it be for the South generally, if this enterprise succeeds. No longer can she afford to allow these freedmen to remain in their present condition. Already are they in the majority in South Carolina and if their present rate of increase is to be continuous it will only remain for each state of the South to choose for her majority of representatives a well ordered, educated and Christian people, or a people sunken in ignorance and superstition.

That the past system of slavery, culminating as it did in its own overthrow; and the present system of educating and christianizing the freedmen, and the sending of colored missionaries back to the land of their