

strained, lest it should spread further; but when it has prevailed entire communities and whole nations and thus reached the greatest part of Europe, we have need, not of the sword of the magistrate, but of the weapon of the Lord. For those who cannot be forced ought to be taught, and ought to be invited to meetings and to friendly assemblies."

I come to the fourth and last instance of persecutions, which, like the former, regards France. After a long period of so-called religious war, Henry IV. in concert with his wise minister, Sully, by the Edict of Nantes, established concord between the two religions, by leaving Roman Catholics and Protestants in possession of all that they held. Peace for a long time prevailed. But Louis XIV. tormented by his confessor for the notorious profligacy of his life resolved to atone for his sins by punishing the innocent and loyal Protestants of his dominions. Two schemes were proposed for his adoption; the one recommended by the Jesuit La Chaise, aimed at nominal conversions, with a view to make good Roman Catholics of the children; the other, favoured by the Jesuits, looking to real and effectual turning of the heart and mind to the Roman Catholic faith. Between the two, however, interposed Louvois, minister of war. Jealous of the influence which might be acquired during peace by other ministers, he undertook the conversion of the Protestants as a business of his own department. The steps he took, consigned as they are to everlasting infamy, under the name of the "dragonades," were of this nature:—Troops of dragoons sometimes accompanied by infantry and artillery, were sent the provinces in which the Protestants abounded; they were quartered in the houses of the Protestants, especially of the rich of that communion, till they abandoned their faith; the troop were then removed to another district. If the Protestants attempted to assemble for public worship, they were charged, dispersed, and killed by the dragoons. The consequences were what might have been expected. Many nominal conversions were made; in one district more than 100,000 in fortnight, but nearly all relapsed. They then remained excluded from the rights of marriage, their children declared illegitimate, and they themselves, a million of subjects, placed out of the pale of the law. The discontent, the confusion and misery were beyond expression. So far, then, is it from being true that restrictions placed upon religious freedom have preserved the peace and order of society, the facts are all the other way. The persecutions of the early Christians, the massacres of the early Reformers, the violence committed against the Huguenots of France, have but rent society to its foundations, and peace has only been established when the persecutor refrained from his unholy task and liberty of conscience was proclaimed. I might illustrate these facts by the persecutions which took place in Holland, at the peace which succeeded, when religious liberty was proclaimed in that country, which Sir W. Temple tells us was the first of all the countries of Europe. I might allude to what took place in our own country—to the persecutions which took place in the days of Charles II.—the Act of Toleration, the attempt to revive persecution towards the latter end of the reign of Queen Anne, and the peace which has prevailed since the accession of the House of Hanover, when religious liberty has been made a part not only of the law but of the established practice of this country.—(Cheers.) Nor should I forget that in the United States of America, where religious persecution has for many years been unknown, where indeed it only took place a short time after the Pilgrim Fathers arrived in America, we have the authority of Lord Carlisle for saying that it is a happy and pleasant thing to witness the peace and harmony that prevail. (Cheers.) I have spoken to you of the impediments which are interposed in the way of moral and political progress from a misconception of the duties of government. I might give you many other instances in which governments have mistaken and overpassed their limits. There is one to which I will but slightly allude, because within a few years it has been a matter of political controversy in this country. Nothing seems a more natural right of man, or a right that may be more harmless, allowed than that of exchanging the products of his industry against the products of the industry of other men; yet one of the wisest of the French ministers, Colbert, inspired by what was then thought true political sagacity, finding that the people of France were exchanging their wines for the hardware and other manufactures of Holland, prohibited the admission of those products, and thereby starved a great part of the people of France. Happily, in later times we have been wiser; but this is one of the subjects upon which governments have overstepped their limits, and, in pretending to be wiser than their subjects, have only retarded the progress of moral and political improvement.—(Loud cheers.) I am very far from having exhaust-

ed the subject of the obstacles placed by governments to moral and political progress. But, having given this example of the evil done by authority, I will pass to another part of this great question, and consider how far, at the present day, the people themselves obstruct improvement. We have now arrived at that freedom of discussion, that religious liberty, which good men sighed for, which Milton eloquently demanded and Locke established by argument. In certain countries, in Great Britain, in France, in the United States of America, the human conscience is no longer shackled by governments or by laws.

Have we, then, removed all obstacles to moral and political progress? A few references to the state of our own country will show that much remains to be done in this respect. 1. It was shown by the late distinguished secretary to the board of trade, Mr. Porter, in 1850, that the sums expended yearly in spirits, beer, and tobacco, amounted to upwards of £57,400,000. It is stated by the same gentleman that among these labourers and workmen, heads of families, who earn 10s. to 15s. a week at least one-half is spent by the men upon objects in which the other members of the family have no share. Apart from all statistical results, observation must lead us to the conclusion that among labourers and workmen the vice of intemperance is one of the most common and the most hurtful.—(Loud cheers.) 2. The want of education, as proved by the returns of inspectors, of chaplains of goals, is such that a great portion of our people are ignorant of the simplest elements of religion and the most common rudiments of learning. 3. While such are the prominent vices and defects of the poor vices and defects of different kind, but no less offensive to morality, are found among the rich. Sensuality and excess, selfishness, evil speaking, want of charity and kindness to those about them abound. All these are obstacles to moral and political progress. Upon what can we rely to counteract them? Upon the force of civilization? Twice have its powers been tried, and then found wanting. In the days of Augustus Caesar, when order had been established and prosperity revived, when Virgil and Horace flourished at Rome, and the vast provinces were blest with peace and tranquillity, everything seemed to promise a long duration of happiness.—But the Christian apostle and the Pagan satirist alike prove all was hollow and delusive. Vice increased, knowledge decayed, power vanished, and soon everything portended the decline and fall of the Roman empire. Again, in the 13th century of our era, civilization reached a very high point; that century, enlightened above all its predecessors, which enjoyed the literature of the age of Louis XIV in France, and of Queen Anne in England, when Racine, Moliere, Boileau, La Fontaine, Dryden, Pope, Addison, and Swift were read and admired; when Newton's philosophy was established; when Lavoisier, and Black, and Cavendish had advanced chemistry to a science, and Watt had, by his improvement of the steam engine, rivalled the invention of the printing press, seemed in its course tending to the happiness of nations. But before that century ended, revolutions tearing up the foundations of society, were dissolving all the nations of Europe, and bore sad testimony to the mistake that had been made. What was the mistake? The nature of man is so prone to evil that strong restraint is required to keep down his bad passions and subdue his vicious inclinations. He requires likewise some special incentive to good. The legislators of antiquity sought that restraint upon evil and that incentive to good in powerful institutions, guarded by sanctity of manners. It was thus that Sparta and Rome were led to virtue. But these institutions of monasteries had its origin in a similar feeling of the necessity of restraint. Historians, especially the historians of Spain, who have related the pious intentions of the founders of their institutions, have related how one order after another grew corrupt, and a severer rule was instituted by some more austere reformer, to give way in its turn to the evil inclinations, jealousies, and weakness of human nature. There are rules, however, not artificial, not founded on any proscribed form of society, or in isolation from all society, which are sufficient, if observed, to guide mankind. These are the rules of Christian morality laid down by Christ himself. They give each man liberty, but place on each man a restraint. They do not begin as human laws and institutions must do, with outward actions, but go to the source of affections and of passions—the human heart. It is then to Christian principles, Christian morals, and a Christian spirit that we most look for a better and a higher civilization than any that has been attained. If it is vain to expect, either from the decree of authority, or from free discussion, conformity of opinion in the interpretation of Scripture between different communities of Christians; it is not too much to

hope for conformity in good works, conformity in spirit of kindness. There have been great signs of this spirit of late years. Numbers of men in all stations of life devote themselves to the diffusion of religion, the promotion of education, and all the operations of charity. For, if temptation takes many shapes, and if the pilgrim's progress is impeded by giants and pitfalls, yet the spirit of charity has, on the other side, many forms. She places the Bible in the hands of the young child to teach him the way he is to go. She gives a cup of water to the weary traveller, who is faint with the labour he has undergone. She watches by the bed of the wounded soldier (loud cheers), binds his wounds with a gentle hand, and tenders the nourishment he is able to bear. She watches over the decline of age, and finally points to the reward of a faithful pilgrimage on earth. There is another consideration. Before many years are passed, there will be in Great Britain and the United States of America, sixty, seventy, or eighty millions of free people.—May we not hope that these kindred nations—each speaking the English language—each deriving its pedigree of liberty from a common ancestry—each inheriting the English Bible—each reading Shakspeare and Milton—each divided into many denominations of Christians, but each allowing complete liberty of worship—will unite in the glorious task of peaceful conquest and bloodless victory? (Loud cheers.) At least let us indulge in this high hope. If we do not arrive at, or even approximate to perfection, we may look at least to uninterrupted progress towards a far better social organization than any we have yet enjoyed. I have spoken to you of those times of civilization when either the Christian religion was unknown; or being known it was contemned, cast aside, and neglected. Let us hope that there is a period arriving, when we may see realised those beautiful and powerful words of a great poet:—

"Dim as the borrow'd beams of moon and stars
To lonely, weary, wandering travellers,
Is reason to the soul; and as on high,
Those rolling fires discover out the sky,
Not light us here, so reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day,
And as those nightly tapers disappear
When days bright lord ascends our hemisphere,
So pale grows reason at religion's sight,
So dies and so dissolves in supernatural light.

(Loud cheers.) To each one of us—to you young men of the United Kingdom more especially—belongs a portion of the noble task of speeding our country on her great and glorious way, by walking steadfastly in the full light of such truths as we already possess, and by hastening the noonday brightness of such as are already dawning. Let it not be the reproach of any one of us that, born in a land where the laws acknowledge that thought & speech are free, we have yet ever lent the helping hand of custom, folly and intolerance, to extinguish one spark of that divine flame which we call the soul, or ever turned away from a righteous and peaceable endeavor to loosen the fetters that still bind it throughout the world. Some there are who shut their eyes to one truth lest it should impair another more sacred in their eyes. But one truth can no more quench another truth than one sunbeam can quench another sunbeam. (Cheers.) Truth is one as God is one. Go forward to meet her in whatever garb, welcome her from whatever quarter she comes, till at last, beyond the grave, you shall hail her in a blaze of glory which mortal eye can only strain in vain to contemplate. Truth is the gem for which the wise man digs the earth, the pearl for which he dives into the ocean, the star for which he climbs the heavens, the herald and the guardian of moral and political progress. (Cheers.) You have many dangers to encounter. Of these I will only mention two. One is the danger of allowing the flowing waters of Christianity to be embittered by the gall of sectarian and polemical controversy. Your chances of achieving good would be destroyed by such an error. Another danger is that which has attended so many noble attempts, so many great institutions, so many pious undertakings. The first ardour of zeal abates; difficulties, which at first were molehills, grow into mountains, enthusiasm subsides into apathy. Avoid these errors; go on improving; faint not in a good and great work; the blessing of God will reward your enterprise. (The noble lord resumed his seat amid loud and enthusiastic applause.)

The Hon. and Rev. M. Villiere, in moving a vote of thanks to the noble lord, said that the reception of the noble lord's lecture in that hall was only the representation by anticipation of the feeling of a grateful country to one who had passed his life and used his talents and influence uniformly for his country's good.—(Loud cheers.)

The Rev. Dr. Hamilton seconded the motion, which, being put from the chair, was passed by acclamation.

Lord J. Russell was received with great enthu-

siasm. The noble lord said.—Having read you so long a lecture, I am not going to make you a speech. I will only say that I thank you from the bottom of my heart, for the kind reception you have given me, and I only wish that the lecture was more worthy of the place and the purpose for which it was intended.—(Loud cheers.)

The Doxology was then sung and the vast assemblage broke up.

HUMAN LIFE.—Professor Longfellow says of human life:—

"Ah! this is a beautiful world. Indeed I know not what to think of it. Sometimes it is all gladness and sunshine, and Heaven is not far off; and then it changes suddenly, and it is dark and sorrowful, and the clouds shut out the sky. In the lives of the saddest of us there are some bright days like this, when we feel that we could take the world in our arms. Then come the gloomy hours, when the fire will neither burn in our heart nor our hearths, and all without and within is dismal, cold, and dark. Every heart has its secret sorrow, which the world knows not; and often-times we call a man cold when he is only sad.

CALIFORNIA STYLE.—Not long since a German was riding along Sansone street, near Sacramento, when he heard a pistol shot behind him, heard the whizzing of a ball near him, and felt his hat shaken. He turned and saw a man with a revolver in his hand, and took off his hat, and found a fresh bullet hole in it.

"Did you shoot at me?" asked the German.

"Yes," replied the other party; "that's my horse, it was stolen from me recently."

"You must be mistaken," said the German, "I have owned the horse for three years."

"Well," said the other, "when I come to look at him, I believe I am mistaken. Excuse me, sir, won't you drink?"

The German dismounted, tied his horse, the two found a drinking saloon near by, they hobnobbed and drank together, and parted friends. This is the California fashion of making acquaintance.

The following affecting incident occurred during the raging of the storm, at Hollesly, upon last Saturday. In one of the stranded vessels was a poor woman and her infant. Beholding but little, if any, chance of rescue for herself, she yet clung to the possibility of saving the life of her child. She forms the desperate resolution of committing the infant to the "mercy of the waves." Carefully swapt up in flannel, the child is placed in a hamper and lowered into the sea. A tumultuous wave receives it for a moment, and in another, the hamper is hurled upon the beach. The child is saved, and "delivered to its mother," for in a brief time after she also is saved.

The *Dumfries Courier* relates the escape of a fox from the clutches of his pursuers. He came up breathless to the front of a lady's house; in desperation, or trusting to woman's sympathies, he made one jump, went right through the window, and landed on the floor. His appeal for protection was promptly responded to; the press was opened and, with the sagacity of his race, the wearied and panting fox entered without a murmur at being locked in. The leading hound came up, endeavoured to gain admittance; the secret was so well kept, that safe and sound during all the hulla-baloo lay the "poor bid beastie;" who, when it was all over "got something to eat," and was then in peace allowed to regain his wood and wilderness.

Never trust a secret with a married man who loves his wife, for he will tell her, she will tell Aunt Hannah—and Aunt Hannah will impart it as a profound secret to every one of her female acquaintances.

THE PAST.—Four things come not back; the spoken word, the sped arrow, the past life, and the neglected opportunity.

There are pure loves, says a Hindoo proverb, else there were no white lillies.

The mind is enlightened by contradictions, when these arise from a natural desire of seeking and discovering the truth.

He who swallows up the substance of the poor, will in the end find that it contains a bone which will choke him.

Lucy Stone said, in a recent speech, "We know there is cotton in the ears of men. Let us look for hope in the bosoms of women." It is suggested that Lucy meant to say, "Let us look for hope in the eyes of men; we know there is cotton in the bosoms of women."

The prejudices of youth pass away with it; those of old age last only because there is no other age to be hoped for.