

cession to British remonstrance in the case of two of his own subjects, what shall be thought of the insanity of the same petty Sovereign in presuming to touch a hair of the head of a lady, who, as her sole allegiance belongs to the Crown of England, is sure to receive England's protection? Hers is not a case for remonstrance but for vindication. We grieve for Miss CUNNINGHAME; but, viewing the interests of Protestantism and religious liberty, we would scarcely wish the case otherwise than it stands. We say this because we feel that it is not merely the case of an individual, but the case of Protestantism, wounded in her person, which calls for redress. We have spoken of the insanity of this movement, yet, in selecting our terms, we should, perhaps, be more cautious. SATAN is not insane or insensate, and we cannot avoid seeing his hand in these affairs. When we meet with some apparently rash act, which, regarded with honest eyes, strikes the beholder as absurd, puerile, and contemptible, we often find, upon reflection, that it has been the offspring of far-reaching Satanic policy, that it evinces a profound knowledge of human nature, its shallows, and its inconsistencies, and is well adapted to the circumstances of the particular period when it is produced upon the public stage. We find people, from whose principles we might expect better things, palliating and excusing, defending, and justifying, what, to a straightforward mind, is nothing less than abomination; showing their ingenuity, on their timidity, or both, by sapient disapprobation of acts which have imperiled more generous spirits, but, being righteous acts, deserve applause instead of censure. Thus adroitly does SATAN measure his distances, suiting his aggressions to what is likely to be borne at each particular crisis. These remarks are not vague and indeterminate. We have met with respectable Christians of both sexes, not what we should call men and women of the world, but men and women very much afraid of the world, who, when the case of Miss CUNNINGHAME has been mentioned (and in what circle is it not now the topic of conversation?) at once condemn her. They admit coolly that the law which she is alleged to have violated is a very bad law, but think she ought not to have transgressed it; and their censures are much more strongly pointed against the imprudence of the English victim than against the iniquity of the Tuscan statute. We commend such wisecracks to the tuition of SANCHE PANZA, when philosophising upon the propriety of his being tossed in a blanket on Don QUIXOTE's private account. But what is done in England? Here every Papist is at liberty to propagate as he can the loathsome doctrines of his religion. Here Romish chapels and cathedrals, nunneries and convents, salute the public eye; the College of Maynooth is endowed, and Roman Catholic chaplains are salaried by public money; and we see, on the other hand, a petty continental despot indulging in freaks of tyranny such as is hardly compatible with the possession of human intelligence. There are found not only Papists, but even Protestants, to argue thus: Roman Catholic countries have their laws, and we have ours; they do not violate our laws by their freest attacks upon the religion of Protestants, but we violate their laws by circulating the Scriptures, and if we do so we must take the consequence. We answer, Popery is one thing. Is that one thing to blow hot and cold, to clamour for liberty, and more than liberty, in a Protestant country, and to deny the smallest particle of religious liberty to Protestantism in a Popish country? But take this common-sense view of the matter: Europe is a great community of nations, and it has its international laws. While each nation legislates for itself, there must be some limit to the extent to which this power of legislation is to be carried. Not one of these States stands alone in the world. Commercial and political interchanges are pre-supposed when we contemplate their relative positions. There must be some reciprocity if they are to continue members of the same European community. Any State which should so legislate as to repel all intercourse, and insist on coiling itself up in a sort of isolated porcupine existence, would put itself out of the pale of the social system, and must be blotted out of the map of Europe. Let any State pass a law that no foreigner coming into it shall respire the air of Heaven, or that none shall raise his hand above his chin, or that none shall speak any language but that of the country, declaring that offenders against such edict shall suffer death or five

years' imprisonment with hard labour; is that State to be endured by civilised Europe? While we admit a general right of every State to make its own laws, and obligation of foreigners to respect them, is it not plain that this must be limited by the general principle that its laws are conceived in a spirit of reason and of civilisation, not in the spirit of barbarity—that it shall not dare to circumscribe the common rights of men? Such unbearable extravagancies any State commits which prohibits the lungs from respiration, or, what is analogous, the bosoms of freemen from breathing the principles of liberty, and acting in accordance with the indefeasible duty of Christians to obey the laws of God. Many are our religious differences, but Christianity is the general profession of Europe. Shall it then be made a crime to circulate the Word of God? Will not the Protestant nations at least assert this as the common right of all Christians? And here, by the way, is a happy self-stultification on the part of Tuscany. To circulate any book which is contrary to the Roman Catholic religion is made a legal crime. To circulate the Word of God is to commit that crime, and for this Miss CUNNINGHAME is incarcerated. Why? Clearly because the Word of God is contrary to the Roman Catholic religion. They cannot stand together. Much as we sympathise with the fair prisoner, we cannot deny the logic of this argument. She is clearly guilty of opposing Popery, if she have given a single copy of God's Holy Word to an inhabitant of Tuscany. But we stand up against that law, and proclaim it before the world to be iniquitous. We demand its instant repeal. Happily the tone attributed to Lord CLARENDOON inspires hope of some decisive step. We trust no change will come over the counsels of the Foreign-office. The offence is Apostolic, and the language of Christians in Tuscany is in effect, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." But though the private Christian be willing to suffer, it is the business of England to protect her subjects with no less jealousy than that with which ancient Rome protected her citizens. To tell England that she may retaliate by persecuting Roman Catholics within her own territories, would be like the foolish proposal of RUEBEN to his father: "Slay my two sons," &c. We want no such persecution, but we want the deliverance of our fair country-woman, and not that alone, but ample security for the future. We deprecate the idea of any such hocus pocus, as hurrying on the trial with an understanding the princely clemency of the persecutor will be extended to the fair convict, in compliment to humiliated England. We should be shocked at such a lame and impotent conclusion as that of pocketing the affront and warning others by the case of Miss CUNNINGHAME to steer a more prudential course in a Popish country. Wisely as Romanism may have computed the craven forbearance and feeble policy of Protestant States, we trust that this will prove an instance that resources deeper than it can fathom lie in the purposes of that allwise PROVIDENCE which sternly forbids wicked men to transgress the limits of its forbearance.—*London Christian Times.*

### Religious Intelligence.

#### TRACTS LICENSED IN ITALY.

A Scottish lady is now incarcerated in Lucca for having circulated Bibles and religious tracts.—Here is a specimen of the tracts which are circulated in Tuscany without let or hindrance:

"A Relation made by our Lord Jesus Christ to the Sisters Elizabeth, Martha, and Bridget, desirous to know some particulars of His passion, who appeared to them after they had finished their prayer and said:—

"My sisters, know ye first that I had 112 blows in my face with the palm of the hand, and 3 blows with the fist on my mouth. When I was taken in the garden, and on my way to the house of Annas, I fell 7 times, and was dragged along the ground 105 times. I had 180 blows on my back, and 32 strokes on my legs. I was lifted up by the beard, and by the hair of my head, 32 times. I had one mortal blow. At the pillar, I had 6,666 lashes; I emitted from my mouth 126 sighs. I was lacerated in binding 33 times. I had 100 punctures on my head. On the Cross, I had 3 mortal wounds. They spit on my face 32 times. They inflicted on me 1,000 wounds. The soldiers who took me

were 303. They who carried me bound were 3. I shed blood 38,514 drops.

"Those who shall say seven Paters, or seven Aves, every day, for the space of 23 years and 12 days which finishes the number of the drops of my blood, I will do for them five graces in favor of their soul.

"The first: I will grant them plenary indulgence, and remission of all sins.

"The second: The pains of purgatory shall not touch them.

"The third: If they die before the time above said, I will do as if it were finished.

"The fourth: I will grant to every one of them as if he were a martyr, and had shed his blood for the faith.

"The fifth: I will come from heaven to earth, in the hour of his death, to have his soul in my arms, and all of his house, and all of his relatives to the fourth degree; and if they be in Purgatory, I will carry them thence to enjoy the celestial country of eternal life.

"This relation was found in the Holy Sepulchre of Jesus Christ our Lord, and whoever shall carry it about his person shall be free from the Devil, from sudden death, and from other bad deaths, and if a pregnant woman has it on her, she shall have an excellent delivery, and in those houses where the said relation shall be found, there shall be no evil, and whoever has it on during 40 days before death shall have the grace to see the glorious Virgin Mary. Amen."

The fact that this vile tract is exposed for sale in Florence, in the most conspicuous shops, and all over Italy, in spite of the oft repeated prohibitions of such exposures, until authorised by the Congregation of Rites, appears in singular contrast with the persecution waged on those who distribute Christian tracts, not controversial, but merely containing the elementary truths of the religion of Holy Scripture. The copy that now lies before us is brought from the *Via die Corretani*, nearly opposite the York Hotel, in Florence, in that very archducal State where Miss Cunningham was transferred from her sick bed to a prison, for the unpardonable offence of circulating a book that outraged no feeling of decency, nor challenged infidels to deride the person and the sufferings of the Saviour, and for giving away a copy of the Sacred Volume itself. We see what best serves the purpose of the Romish priesthood and of the Tuscan Government, and is, therefore, showered upon the populace—"with licence of Superiors."—*London Chris. Times.*

**VIEWS OF DR. DUFFIELD.**—At a late meeting of the Presbytery of Detroit, Dr. Duffield, who has just returned from the East, was chosen Moderator. A correspondent of the *N. Y. Evangelist* writes to that paper as follows:—*A. Herald.*

Instead of a sermon, Dr. Duffield, by request, gave a narrative of his foreign tour (and his observations and views of the religious condition of society in Europe and the East,) during the past year. Dr. D. has been absent, by sickness and travel, from the Presbytery for two years. He first referred with gratitude to God for his preserving care, to the fact that though journeying constantly for over a year and travelling 16,000 miles, yet he had met with no disappointment or damage, and with recruited energies again mingled with his brethren. He expressed himself as more than ever convinced of the soundness of his peculiar views of prophecy and literalism in reference to the Scriptures—his belief that the world was not to be converted to God by the gospel, and that now, instead of there being progress, there was a downward tendency, the world becoming worse and worse all the time.—How far his brethren coincide in these views, I know not, but am told that there is but one or two, if any, in the Presbytery, that so do. His narrative of the state of Protestant and Papal countries in Europe, the condition of Egypt and Syria, was peculiarly interesting. The existence in Papal Europe of a gross and sensualizing idolatry, the fact that the chief towns have their patron saint, and the nature of Roman Catholic idolatry, which exalts these saints and leaves God and Christ out of sight, as well as the little respect for Sabbath in Protestant cities, and the want there of religious freedom, were to my mind a strong argument in favor of the American and Foreign Christian Union, which is laboring to counteract this state of things abroad, and prevent it by resisting the encroachments of Rome at home, in this country.