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Religious Intelligence.

THE INQUISITION REVIVED IN FRANCE. FIVE NUNS SECRETLY SENTENCED AND IMPRISONED.

This deed of darkness, although not yet fully disclosed, is now sufficiently well known to justify our declaration that the Inquisition is revived, substantially, in France. The details are already before our readers, and need not be repeated at length, but humanity and religion require us to bring the case of these victims before the public. Let it be remembered that, a few months ago, the Archbishop of Paris saw in his own palace, a young man who had been living for some time with a woman unmarried, but having come to the knowledge of the truth by the instrumentality of some devoted Protestants, resolved to be married by a Pastor, and maintained that resolution in presence of the Archbishop. When living in sin, the guilty disposed of their offspring just as priests disposed of theirs, and had a child in the *Crèche*, an institution served, in Paris, by sisters of the order of St. Vincent de Paul. They wish to take home their babe, and instead of hailing that purpose with the warmest commendation, the Lady-Superior of that establishment went to their house in anger, and rebuked them for their change of faith. They showed her our common rule of faith, the Bible, and that book became the instrument of her conversion. One of the nuns at the hospital, also, afterwards became the subject of the grace of God, and subsequently six others joined them. These were discovered to be Christians, meekly professing their faith in CHRIST, and all the eight were thrown into dungeons, according to the discipline ordinarily exercised in "religious houses" towards offending inmates. One sister died through ill-treatment. The Superior herself was removed from her dungeon in consequence of sickness, and put into the infirmary, that she might be reserved to a punishment more canonically regular. Of course, an authority far above her own took possession of the institution when the Superior was a prisoner, and all this could not have come to pass without the active concurrence of civil and ecclesiastical authorities in Paris. Various efforts of discipline were made in order to vanquish their constancy, but in vain, and at length the whole company is thus distributed. One is put to death already, and gone with the soul under the altar that cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Two less guilty of heresy or less constant, are allowed to be prisoners at large within the house. Four are sent away secretly but it is just known that, four months ago, they were a hundred leagues away from Paris. They promised to write to their friends, but this time is passed away, and nothing can be heard of them. As for the Superior, she expected to escape the ruthless discipline of the house, at the expiration of the period of her vow—for the members of this sisterhood only devote themselves for a limited time—and she had actually engaged to be at a particular house immediately on leaving the hospital, on the 29th day of last October. But she came not. The whole day passed, and when anxious inquiry was made after her at night, it could only be ascertained that after a severe inquisition, her Bible had been burnt, and she thrown into prison. Five months have nearly elapsed, and nothing can be added to the information concerning the fate of the Superior.

All Christendom knows in what place the MADAM suffer duress, but no one can tell where these five Christian females are languishing at the present moment, whether, in pits or graves, these ladies are consigned to worms, or laden with iron. But the agents and the accomplices in this crime well know. The familiars, the inquisitors themselves, and the jailors, all know. It is known, undoubtedly, in the Vatican, and in the Tuilleries it can be no secret.

Now, therefore, we say to the French police and the French Government, that five human beings have disappeared, and ought to be produced. If they be innocent, let them go to the palace of the Archbishop, and require his assistance to trace out the affair which began there, just when one of the first converts was brought into his presence, and witnessed a good confession. Let them go to that Foundling Hospital, and take the deposition of every person therein. Let them go to the prisons, open the dun-

geons, release the Protestants, a bid them be free in the name of that justice and of that cry which Louis NAPOLEON lately professed to the astors in the south of France. Let the Archbishop of PARIS satisfy the world that agents of the Congregation the Inquisition shall not be at work in Paris and in the six dioceses of his province. Let the Minister of Police for that office yet exist—prove that he is not invest with the privileges of a familiar, and that he does not send orders from Rome when shutting up churches and imprisoning heretics. And let the uncrowned EMPEROR himself give a practical assurance to Protestant Christendom that he is not preparing a human holocaust to propitiate the smiles and buy the benedictions of PLO NIXON on the day of coronation. Again, we invite lovers of humanity in the country—for in France none dares to murmur—to persist in the demand for those five persons, imprisoned for heresy, all who ought to be forth coming to the eye of day. The transition of a Republic into an Empire the most absolute, was a romantic acquisition that invests the whole transaction with the wonder of a dream, leaves little more to be imagined in the shape of novelty, and therefore this revival of the Inquisition in France gives us no surprise at all. But it does awaken horror, indignation, and alarm, and surely there are men yet living even in France, who will track the prey to the cave, and pluck these human victims from the jaws of CACUS.—*London Church Times.*

BRITISH AND FOREIGN BIBLE SOCIETY.

GREAT JUBILEE MEETING.

The Jubilee of the British and Foreign Bible Society was celebrated on Tuesday, in Exeter Hall, under the presidency of the Earl of Shaftesbury. The great hall was crowded to excess long before the hour announced for the opening of the business of the day.

Our space will not allow us to give all the speeches on this occasion; the following are among the most interesting—*Ed.*

The CHAIRMAN said that they were now at the commencement of the fiftieth year of the British and Foreign Bible Society, and most thankful were they that they were permitted to see the day and week, the like of which was not known in the whole Christian world.—A society which was designed to spend over the whole habitable globe—in every tongue, and in every nation—had now passed over half a century, and found itself the mother and mistress of more than 8,000 societies—the mother and mistress—got as having dominion over their consciences, but as the participants of their joy? (Cheers.) The Scriptures had been rendered into 148 languages, all reduced to printing; and of these, 121 never before appeared in type. The combined societies of England, and on the Continent, had circulated 43,000,000 of copies of the Scriptures, in whole or in part, and thus the records of inspired Truth had been rendered accessible to 600,000,000 of the human race. (Cheers.)

The Rev. JOHN COLINSON read a statement of the operations of the Society. The British and Foreign Bible Society dated its existence from the year 1804, and it arose chiefly out of the death of bibles in the principality of Wales. Since then they had issued 25,402,309 Bibles, while, in conjunction with the societies in connexion with it, the total number of Bibles that had circulated was above 43,000,000. By these means they gave access to six-sevenths of the human race to the Word of God. With reference to the funds of the society. In its fourth year the funds were nearly doubled. The total expenditure amounted to four millions sterling, and out of the 43,000,000 of copies, circulated in the whole, nearly 14,000,000 had been circulated in the languages of the British Isles. The grand effect of this dissemination of the Word of God was, that idolatry had been shaken to its foundations, and tribes the most degraded had acknowledged its power, and everywhere it bore fruit to the power of the grace of God. (Cheers.)

The Rev. J. A. JAMES, read a letter written by Dr. Watts to the Society for the Propagation of the Gospel, in which the writer ordered 1,500 copies of the Bible for distribution, but acknowledged his inability to pay for more than 500 at that present. He read that, to show them the value which the great man attached to the cultivation of the Holy Scriptures. Why, that Society had solved a problem hitherto thought incapable of solution. It had demonstrated that there might be unity without uniformity; co-operation without incorporation; practical working without heretical ritualism. They had taught the bigots of all Churches and all countries that there might be freedom of thought, expression and action, combined with union among those who differ without subverting or even shaking the throne of truth. They knew that the observation had been made by Sheridan, "Give to a corrupt Ministry the prerogative of the Crown, the fear of the Treasury, a venal House of Commons, and a servile House of Lords, and give me the

liberty of the Press, and I will explode it all." He would say, give to Popery the triple crown, the keys, the sword, and the Inquisition, that detestable Maynooth Grant, Cardinal Wiseman, the Canon Law, and a hierarchy, and with a ten-penny open Bible, such as that he held in his hand, he would upset them all. (Cheers.) He would however, caution them that their success might be said to constitute their danger; and he would offer as his concluding remark—Go on, my country, and support this and other kindred institutions, and guard the sanctity of their Sabbath from desecration? (Immense cheering.) Go on to circulate God's Word, and exhibit it in your conduct! Go on, and consecrate thy power, thy commerce, thy wealth, thy science, thine arts, to Him from whom all human greatness proceeds! Thou wilt then be preserved in thy strength and thy majesty, and be foremost in the ranks of those who shall bring glory and honour to the new Jerusalem; and contribute to the number of those who shall inherit its ineffable peace. (Cheers.)

The Rev. Dr. DUFF said:—At the beginning of last century they could scarcely be said to have any connexion with foreign lands, except with America; but the Society's labours had been so extensive that they now were in communication with almost every part of the inhabitable globe. (Hear.) With respect to India, the people, instead of now bringing out their gods with music and dancers borrowed from the neighbouring pagodas, were fast being brought to the knowledge of Christ. But the Bible Christians of Madagascar were noble instances. They, rather than deny their faith, betook themselves to caverns, and to the fastnesses of the everlasting hills. The Bible Christians, too, of Italy faced the prison and the guillotine in upholding the faith of Christ. Much of this result was owing to the labour of the British and Foreign Bible Society. And he was happy to find from the letter lately published, that the blood of the martyred Russell still flowed in the veins of the Prime Minister of England. (Cheers.) At the beginning of the Society's labours, there was a hue and cry raised on the banks of the Ganges, which was reverberated on the banks of the Thames; and one writer had prophesied the speedy downfall of the British empire in consequence of the Society's operations. How different, however, had the fact proved to be! England had added empire to empire, and principally to principality, till it was—he could not go into particulars, but he insisted that it was—an empire which was an epitome of the whole human race. India alone was enough to make a man giddy to contemplate it. (Hear.) With respect to the pecuniary part of the resolution, he must say that the amount of liberality hitherto evinced, reminded him of the icicles as they hung in the stalactite caverns; drip, succeeding drip, falling at long intervals. (Hear.) He hoped this fund would not stop at fifty or a hundred thousand pounds, but raise five hundred thousand pounds. (Cheers.) He pleaded for huge contributions on such an occasion as that. He proposed that in all the languages in which the Society had printed the Bible, there should be a grand Jubilee edition. He was no friend of tardy liberality, and instead of hundreds, he hoped the great and good of the land would come forward with their thousands, and aid a Society which had for its objects the temporal and spiritual welfare of man, and whose motto was—"Peace on earth, and good will towards men." (Hear.)

The SECRETARY, in bringing forward the list of subscriptions, stated that he had come prepared to ask the meeting for a sum of 7,000*l.*, but he was happy to say that sum had been already exceeded by the munificent donations above mentioned, and he would, therefore, merely express the hope that it would reach the sum of 10,000*l.* in the result of that day's proceedings.

The subscriptions above 50*l.* to the proposed fund were then read over. Two sums of 500*l.* were contributed by Mr. Thomas Milnes, M. P., and Mr. John Remington Mills, respectively, besides one or two others to the same amount. Two sums of 1,000*l.* by Mr. Farmer and Mr. James Foster, and an additional sum of 1,000*l.* from an individual who wished for the present to be anonymous.

PRESENT STATE OF RELIGION IN THE UNITED STATES.

Christianity, as a professed revelation from God, is now everywhere throughout the country being directly and openly opposed by another system of professed revelations directly from "the spirits" of the invisible world. The general teachings of "the spirits" in reference to religious ideas are, that the Bible is not a revelation from God—that the doctrine of future eternal retributions is a chimera—that while some in eternity are comparatively unhappy, all are advancing toward, and will ultimately reach, a state of endless and perfect blessedness—that under the ministrations of "the spirits," the true and last dispensation, "old things," churches and ordinances, &c., "are to pass away, and all things to become new," the elements of society being totally revolutionised and brought into a state of more than pristine beauty and perfection. Answers perfectly contradictory to the above were, in instances not a few, obtained.