

The Religious Intelligence.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

(Editor and Proprietor.)

Vol. XIX.—No. 6.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 9, 1872.

Whole No. 942.

NEW FALL GOODS.

OCTOBER, 1871.

THOMAS LOGAN

Has received per Steamships from London, Liverpool

and Glasgow, the greater portion of his

FALL STOCK

OF

STAPLE AND FANCY

Dry Goods:

DRESS GOODS,

In all the novelties for the season,

WOOL SHAWLS,

In New Stripes and Clan Tartans.

TWEEDS AND Winceys.

VELVETEEN AND CLOTH JACKETS.

A GREAT VARIETY OF

NEW MANTLE CLOTHS.

FLANNELS AND BLANKETS.

COTTON AND LINEN GOODS

of every description.

Clouds, Sontags, Breakfast Shawls, &c.

GLOVES AND HOSIERY,

"PARKS" ST. JOHN

COTTON WARPS.

Socks, Mitts, Yarn and Homespun wanted in

exchange for Goods.

THOMAS LOGAN.

Fredericton, Oct. 27, 1871.

ALBION HOUSE.

IMMENSE REDUCTIONS!

THE Subscribers, in testifying their sincere thanks to

their friends and the public for their past favors, now

beg to inform them that they intend running a

Cheap Sale,

to continue until the 1st March, of Reasonable first-class

DRY GOODS,

In order to make room for a large SPRING IMPORTA-

TION just ordered from England. The Stock has been

thoroughly overhauled and reduced to such prices as can

not fail to effect a speedy clearance. Attention is directed

to the following

SPECIAL LOTS:

140 pieces Plain and Fancy Dress Goods, from 5 to 12 cents

per yard less than former prices.

60 pieces Tweeds and Winceys, at cost.

25 pieces Grey and Brown Alpaca, at 12, 15 and 18 cents,

former prices 18, 22 and 25 cents.

60 pieces White Blankets, at \$2.50, former prices \$3.00.

60 pieces White Blankets, at \$2.50, former prices \$3.00.

12 pieces Fancy Flannel Shirtings, at 30 and 34 cents, for-

mer prices 30 and 35 cents.

2500 yards Light Prints, at less than cost.

Waterproof Cloth and Velveteen Jackets, much below the

regular prices.

WOOL GOODS,

In Clouds, Breakfast Shawls, Hoods, Scarfs,

Ties, &c., &c., at cost prices.

A BIRD LOT OF

LADIES' UNDER SKIRTS,

at cost prices.

GREY AND WHITE SHIRTINGS,

GREY AND WHITE COTTONS,

A Large Stock which will be sold at less than Wholesale

prices.

Your inspection is solicited, as the reductions are bonafide.

PARK CO. WAREHOUSE

In all our

MIL & EDECOCKS,

Successors to the late JAMES TILSON.

Fredericton, Jan. 30, 1872.

The Intelligence.

EXTENSION OF TIME.

THE OFFER OF THE "OPEN DOOR" YET GOOD!

Our friends will bear in mind that the "Open Door" is still sent to each new subscriber to this paper; and also that an additional book is sent to each person who sends us five new names.

A great many have sent us parts of clubs, and the continuance of the offer will give them ample time to complete their lists, and thereby secure the book. No time is to be lost. The canvass thus far has been brisk and effective, having added largely to our list. Our friends have our hearty thanks. Let the canvass be continued with equal zeal, and this month will witness a still greater increase.

So many of our present subscribers having expressed a wish to purchase "THE OPEN DOOR," we made an announcement last week which we repeat here:

TO EACH PERSON REMITTING ONE DOLLAR TO OUR ADDRESS (Fredericton), WE WILL SEND A COPY OF "THE OPEN DOOR" (post-paid), TO ANY PART OF THE DOMINION.

This is much cheaper than the regular retail price of the book. Our only object in placing it so low is that it may be secured by all who wish it. Send along your orders early.

THE INFIDEL CAPTAIN.

A SAILOR'S YARN.

The ship *St. Thomas*, Capt. Robert Williams, was bound from New York to Liverpool, in the month of June. Favored by a fresh westerly wind, she soon cleared the land, and on the first Sunday out, was going along finely with all drawing sail set. The chief mate, Mr. Wm. Briggs, after the crew had breakfasted, and the watch had been set, asked the captain if he had any objections to call the men aft to prayers. "No objections whatever," Mr. Briggs, provided you do the preaching and praying yourself; for you know well enough that I have but little faith in such exercises." Capt. Williams was between forty and fifty years of age, a plain, blunt seaman, who was more ambitious of being considered an enterprising shipmaster than a Christian. His mate was not quite thirty, and was indebted to him for his promotion from before the mast to second mate, and then to that of chief mate; they had sailed together many years, and each had boundless confidence in the other. Appreciating the motives of his mate, he always permitted him to have prayers on board when the state of the weather was favorable, although he took no interest in religious matters himself. Mr. Briggs ordered the watch to arrange some seats on the quarter deck, while he went forward himself and invited the reading of the Scriptures, and such other religious exercises as the occasion might suggest, remarking at the same time that it was not his desire to force any man against his will. Without a murmur, the watch below, as well as that on deck, repaired to the quarter deck, and were soon seated around the captain. The captain took charge of the deck himself; that is, looked out for the proper steering of the ship, and relieved the second mate, whose watch it was, to join the men at prayers. These arrangements completed, the chief mate placed a Bible on the capstan, read a chapter in the New Testament, made some remarks upon it, and then prayed; after which he read a sermon, and closed with prayer. The whole exercises occupied about an hour, and seemed to produce a good effect upon the men, who, during the rest of the day in their intercourse with one another, talked about religion.

That afternoon when it was the mate's watch on deck, Capt. Williams entered into conversation with him as follows:—

"I say, Briggs, what does all your preaching and praying amount to in the long run? I have managed to get along very well thus far without either, and if I were to die to-day, I could safely say that I never injured any man knowingly, and have always endeavored to do my duty to my owners and my family. What more can a man do, even if he had all the religion in the world?"

"Capt. Williams," replied the mate, "this world is not our home; we are only here for a few short years, and then we go to the place for which we were prepared ourselves." "Place?" interrupted the captain, "place—what do you or I or any one else know about any other place than this world? Place, indeed! You do not suppose that I am silly enough to believe the Bible, with its strange fish stories, and unaccountable yarns about miracles, etc.?"

"Yet," replied the mate, "you believe Bodditch's Navigator, and rely upon its statements."

"Of course I do, because I have tested their correctness by actual experience."

"And for the same reason I believe the Bible; and so will you sir, when you come to Christ and learn of Him the truth."

"I have heard the statement before, Briggs. But how would you propose for me to come to Christ?"

"By retiring to your state-room alone, sir, and throwing yourself upon your knees, and imploring Him with your whole soul to enlighten you. Continue this process every moment you can spare from the ship's duty, and I will be answered that you will not pray long in vain if you pray sincerely."

"But you must first convince me, Briggs, that the Bible is true, before I make a fool of myself in any state-room."

"My dear captain," replied the mate, "I cannot convince you, that is the work of the Holy Spirit; but I can, and often do pray for you. You act as you see Bodditch's Navigator, and now if you cannot make out one item in it in favor of the truth of the Bible, both of us believe the Navigator, yet neither

of us know thoroughly the principles by which all its numerous tables have been calculated, many of which we use every day without question. If we make a bad land-fall, or, at the end of the day discover that we have made a different course from that which we projected, we do not attribute the errors to Bodditch, but to our own miscalculation. It is just so with the humble inquirer after truth; the Bible is his Navigator; he believes it the fountain of living truth, endeavors to shape the course of his life by it; and when he errs, he looks for the error in himself, and not in the Bible."

"Avast, Briggs!" interrupted the captain. "Your comparison is not pat; the truth of Bodditch has been tested by thousands in all parts of the ocean, and never found faulty; but it is not so with your religion. Look at the numerous sects into which it is cut up, most of them quarrelling with one another, and all contending that they are right; there is no such difference of opinion among seamen about the truth of Bodditch."

"Nor is there any difference of opinion among poor sinners when they are bound to Christ," replied the mate; "they all steer the same course; they all come to Him by prayer and supplication; and when they have found Him precious to their souls, they give expression to their gratitude by associating themselves with those who are most congenial to their modes of thought, just as shipmasters bound to the same port make their passages according to their own notions. For my part I enjoy myself with pious people of every name who love our Lord Jesus Christ. My creed is very simple; I know that I am a sinner, I believe that Christ is a Saviour, and that the Bible is the Word of God, because its glorious truths have been tested, not by thousands, like the physical truths of Bodditch's Navigator, but by millions, many of whom have laid down their lives rather than renounce them."

"Still, Briggs," said the captain, "I don't believe the Bible. The fact is, I have never looked into it since I was a boy." "The greater your loss, captain; but I have no doubt your mother believed it, and has often spoke to you about Christ and taught you to pray when you were a child. If you will take the trouble to visit Jim Wood's gin-palace in Play-House Square, when we reach Liverpool, and enter into conversation with the people there about the Bible, they will laugh at you, and sneeringly tell you it is a humbug; in short, repeat your own arguments; but if you will leave there and obtain admission into the best society, you will find that every person present will speak with reverence of the Bible. Now I know you love good company here, and that you dislike the low, vulgar conversation of the profane; therefore, I should like to see you make some effort to prepare yourself for the society of the redeemed in heaven."

"What you have said about my mother, Briggs, is true as the needle to the pole, God bless her; I can't help saying so, for she was good to me, and if there is a heaven, she is surely there."

"And, of course, captain, you would like to join her there, when you have run down your reckoning here. You have often to join her, or so tell us as those who frequent places like Jim Wood's. Which like you do the best, gamblers, drunkards, and thieves, or your mother? This is the simple question which you must decide for yourself."

Here the ship's duty interrupted the conversation, but that night Capt. Williams thought much of the teachings of his mother, her earnest prayer to God in his behalf, and the many arguments with which he had so long deluded himself about the Bible, and the more he thought the more anxious he became. He felt that he was a sinner in the sight of God, unworthy of the many favors he enjoyed, and during the whole of the passage whenever opportunity offered, he engaged in earnest conversation with his mate. He was alarmed at the prospect of being forever separated from his mother, for he loved her dearly; and this feeling soon gave birth to others of a more spiritual nature, and finally he was led to exclaim, "What shall I do to be saved?"

DO NOT FORGET YOUR CHILD.

The daily conduct of many, even Christian parents, would lead one to infer that they were far more anxious for the temporal than for the eternal welfare of their offspring.

Rev. George Burder gives a touching instance of a woman whose house was on fire. She was very careful to remove all her goods. Things of very little value were taken out as carefully as possible. Though the flames were making rapid progress, she forgot her child, sound asleep in the cradle. One would have thought that her darling babe would have elicited her first attention. But no, careful and thoughtful as she was, the one thing most important in her case was forgotten. When, at last she remembered her sleeping babe she ran with eager desire to save it. But alas! it was "too late!" The blinding stifling smoke and roaring flames forcing her back, and in the agony of a mother's heart she exclaimed, "Oh! my child! my child! I have saved my goods, but I have lost my child!"

In the last great day, when the Judge of the world shall say to those on the left hand, "Depart, ye cursed, into everlasting fire," will not many a mother in anguish exclaim, "Oh! my child! my poor lost child? I laid up many goods for its comfort on earth, but oh! how little I thought that it must live forever, in heaven or hell! I have lost my child?"

O mothers! will you begin at once to pray with your children, as well as for them, and to tell them the great love of Jesus in dying for their sin? Read and talk about the sufferings and death of Christ, till they feel down in their hearts that they truly loved them, and great sinners not to love and trust Him. They will not forget your tears and prayers, your words. God will wipe away your tears, you will answer your prayers. He will bless your teachings. Your children will not be lost, but saved—saved forever.—*Loving Words.*

WEALTH LEFT BY KING DAVID TO SOLOMON.

(From the New York Observer.)

1 CHRONICLES XXII. 14.

It is recorded in the Bible that Solomon, king of Israel, inherited more than 800,000,000 pounds sterling, equal to nearly four billions of dollars. The statement is startling at first to even those who believe in the truth of holy writ, and infidels seize upon the fact as proof against the full inspiration of God's word. But a careful inquiry into the subject shows this to be possible, from the pecuniary history of other nations at different periods.

In general terms it may be stated that this vast sum was acquired by his father David by conquests he made, by which he added a large amount arising from foreign commerce, domestic trade, tribute paid by the friendly or dependent princes of Syria, Nisibis, Moab, Ammon, Idumea, Phoenicia, and the accumulated precious metals of the Israelites during five previous centuries.

There existed, in the eighteenth century, an amount of wealth far exceeding that in question. From "Jacob's Inquiry" and Humboldt's, whose calculations were based upon the actual official returns from the mining districts of North and South America, and of Europe, &c., we learn that the product of the mines of Mexico, in gold and silver, estimated by the tax of one-fifth paid to the Spanish Government from the year A. D. 1700, to the year A. D. 1800, one century, was found to be equal to £255,896,369. There is to be added to this, £51,378,394, supposed to be the amount of contraband metals that did not pay duty. Humboldt states this at one-fifth—a sum by no means too great when we reflect upon the facilities afforded of evading the duties. The products of Peru, £100,169,524, which paid duty from A. D. 1700, to A. D. 1800, and to which is to be added an additional fourth of that amount, £25,042,381, being the probable estimate of the proportion that did pay duty and that which did not pay. Columbia, Chili and Buenos Ayres had produced, within the same time, £173,123,852, to which is to be added £43,288,958, for the same reasons as already stated. To the product of these mines we may add an amount from the Portuguese dominions in South America, equal as nearly as can be ascertained, to £80,000,000; making an aggregate for Europe to the year A. D. 1700, of £480,500,000.

At the close of the sixteenth century, A. D. 1599, according to Jacobs, there remained in Europe a stock of coin on hand equal to £130,000,000. To this is to be added one-tenth of this amount, for the quantity of the precious metals existing in other forms than in coin, making, with the former, £143,000,000. The mines of Europe are supposed to have produced, during the seventh century, £337,500,000, making an aggregate for Europe to the year A. D. 1700, of £480,500,000.

With respect to Asia, the data is so uncertain upon which any estimate can be made of the quantity of precious metals produced from its mines, streams, &c., that the whole amount may be set down at £100,400,000. The product of the mines of Siberia is included in that of Europe, as it passes through the mint of Russia, being a part of its dominions.

Notwithstanding the exaggerated accounts of the mineral wealth of Africa found in ancient works, the small quantity that reaches Europe is stated to be collected from the streams and carried about in quills as an article of traffic. The amount known, from the African Company, to have been imported for ten years was £330,562. But supposing the quantity to be less for the century under consideration than at the above rate, owing to circumstances which need not be detailed here, it may be set down as £1,000,000. On reviewing the entire yield for the end of the seventeenth century, the estimate stands thus:

The Americans mines produced, £780,000,000
Black and white mines of Europe, £1,430,000,000
The mines of Asia, £1,000,000,000
Gold dust of Africa, £1,000,000,000
£1,011,000,000

Calculating the pound sterling at \$4.83, the amount in our currency is \$5,445,960,470. No note is taken of the loss metals, either as coin or as articles of use or luxury, although that by abrasion is now ascertained by the most calculations made at the English mint, to be equal to the 300th part annually. The single object is to show what quantity of the precious metals exist at any period of time, and whether the amount has since decreased or not, has nothing to do with the present question.

The writers whose calculations have formed the basis of the above, were never doubted, as I believe, with regard to their statements, and, indeed, with the exception of Africa and Asia, their accounts are from the official ones of America and Europe on this subject.

Having established, as we hope, satisfactorily, the fact that within a period of time not exceeding one hundred years, there existed in the world an amount of metallic wealth, far exceeding that of Solomon's, it now remains to be shown that one nation might possess this amount.

Polybius relates that the palace of the Persian monarchs at Ecbatana, although of great extent, and the roof, pillars, porticoes and cornices, &c., were formed of egyptian and cedar wood, the whole was covered with metallic plates, some of gold and some of silver. Tiles were all of silver. Although the place had been three times plundered by Alexander Antiochus and Seleucus, before Antiochus arrived there were still remaining in the temple of Ecbatana pillars cased with gold, and a large quantity of silver tiles were piled together in a heap, with other wealth, amounting in all to the sum of \$15,000,000.

Appian states that Ptolemy Philadelphus possessed upon the authority of official documents, to the amount of £150,000,000. Ptolemy, a subject of Xerxes, entertained that monarch and his immense army while on his way to the conquest of Greece. Being asked the amount of his wealth, he stated that he had taken in amount of it before Xerxes' arrival, with the intention of supplying the king with money for the Grecian war, and that

his metallic treasures alone, amounted to £3,600,000. So far was Xerxes from needing this tempting supply, that he gave him as a reward of his generosity, as many daries as made the entire amount equal to £4,000,000. Crosses, as all know, is but another name for wealth, the amount of which we may form some idea of from the value at his presents to the Delphic Oracle, £3,000,000, and which were to be seen there in Herodotus' time.

It is needless to accumulate facts of the vast amount of wealth possessed by individuals at those distant periods. Every page of history, every explored ruin of the East, every great monument of antiquity, bear evidence of the vast treasures possessed by those who would thus perpetuate their names.

This was one cause of the concentration of treasure. Solomon himself, although he built the Temple of Jerusalem under the direction of God, was only one of the monarchs who would send down their name to posterity by such evidences of their greatness.

The cause of this accumulation of metallic wealth in Asia, whilst other portions of the world were comparatively poor, may be traced to the peculiarity of the commerce of Eastern nations, which even to this day, inclines the balance of trade in their favor.

We would also refer to the fact, that gold and silver were not diffused by coinage as at this day. It was not unusual then to detach from the larger mass of metal what the occasion needed. With a circulating medium of legalized coinage, it would have been impossible for Babylon, Jerusalem, Ecbatana and Persopolis, to gather into their treasuries such vast riches. They would, like Tantalus' cup, have eluded their grasp.

SLIPPERY PLACES.

Slippery places for whom? For the impatient and the ungodly! No. It is not for them that this friendly word of counsel is written. Their foot shall slide in due time, and unless they lay hold on the arm that is mighty to save, they will land in the depths of perdition! I am now thinking rather of the spiritual dangers which beset their souls—those who have already made their vows to be followers of Jesus. It is a sorrowful fact that much of the labor of every pastor is to exhort, to warn, to guide and to caution the members of his own church, and to keep them off the slippery places. And the saddest sound that smites on our ear, is the occasional fall of some poor backslider, whose feet have slipped, and he has gone down, bruised and maimed, and well high dead! * * * Let him that thinketh he standeth take heed lest he fall. Happy is that Christian who always remembers that on every path of life there are slippery places, and who keeps as near to God that he may "hold him up." The moment he begins to slide, even in the blessed season of their "first love," young converts are in peril. They have not yet learned the sharp practice of the adversary.

1. Presumption is a weakness of youth—even of Christians in their spiritual youth. They overrate their own strength. They are very apt to feel like Peter when he uttered the vain-glorious boast, "Though all men forsake thee, Lord, yet will not I." Brave boasting that! But listen for a moment, and you will hear a most terrible fall. Then Peter began to curse and to swear, saying, "I know not the man!" Poor Peter! bruised, bleeding, crest-fallen, as he goes away, weeping, into the garden; he has learned a sore lesson that he will not soon forget. He has learned what a miserable, weak creature Simon Peter is without Christ. Out into the solitude of the garden he goeth—not to hide his sin with the rope of suicide—but to be reconverted. He repeats anew, and does his first works, and gives his heart anew to Jesus. From that garden he comes back a wiser, humbler, and a better man. Now there are tens of thousands of Christians who had just such an experience as presumptuous Peter had.

2. Worldly prosperity is a very slippery place for a professing Christian. When a man begins to get rich in money, he is very apt to grow poor in grace. * * * When a church member gets wealth, his pride is very likely to swell with his income; he begins to feel independent of God; the higher he rises in prosperity, the more he leans like a tower whose altitude is too great for the breadth of its base. Every prosperous Christian ought to pray every night and morning, "O Lord! I am in a dizzy place. When my foot begins to slip, let thy mercy hold me up."

3. A state of over confidence is always a state of danger. We always feel uneasy for those who claim to have made wonderful attainments. Secret pride steals in, and saps their humbleness of mind and dependent faith. They grow presumptuous. "Who is afraid? Not I!" Other people may fall; not they. So Peter felt, and yet he was the very first disciple to desert in the hour of trial. We have always felt the most anxiety about those converts who enter the church with a very glib and fluent profession, in which the little word "I" is painfully prominent. They are often the earliest backsliders. In Bunyan's allegory, poor "Mr. Feering" managed to reach the celestial city at last, though with a very sorry opinion of his own graces. Self-conceited with a pair of iron fetters on his heels. God saw a secret pride in the hearts of his own people often, which needs to be chastised. We have no doubt this is the reason why so many afflictions are sent sometimes upon those who stand as eminent Christians before the world. God saw they were going to stumble through over-confidence, and so, in mercy to them, brought them low. After their humbling afflictions, they became ten-fold stronger and holier Christians than they ever were before. A steep has often saved from a fall.

4. In these days, many of our churches are in terrible danger from sinful conformity to the world. An elegant, luxurious style of living, parties of pleasure, wine dinners, opera houses, dancing and dressing, and drinking entertainments, are certain death to those who are decoyed into them. We have never seen the Christian yet, who could be trusted to stand firm on such slippery places. Sooner or

later the devil trips him. God has never promised to take care of his people in the theatre, the ball-room, or over the wine bottle. At fashionable watering places, and in foreign travel, church members try to go as far over the line as they can and save their Christian character. "Only this once; we are away from home now; nobody knows us here." Alas! when the tempter gets a professed Christian into such a net of sophistry and self-deception, he is already on the edge of the precipice. The man who does not feel every hour, "Christ sees me, and how can I do this sin?" has already begun to be a backslider. What is the safeguard? There is only one. It is this: keep close to God and keep away from danger. If the ice is thin, stay off of it, and you will not be drowned. If there is an undercurrent drawing you into sin, cry out to God for help, and swim out. When you feel a sinful inclination drawing you toward any place, or practice, or any pursuit, or any pleasure, then put your foot down firmly and say to yourself, "No; I will not go one inch further!" The safest rule for a child of God, is to practice a total abstinence from everything that leads the footsteps into slippery places. Never go where you can not ask Christ Jesus to go with you. Never do what you can not ask Christ Jesus to help you to do. Never try to see how close you can drive to a precipice without going over. And if stern duty requires you to go where the path is dangerous, then remember the Psalmist's prayer, "When my foot slippereth, O Lord, let thy mercy hold me up."—*Cygler.*

FOR ME.

It is proper each individual should consider, "Christ came into the world to save me;" for me he paid the penalty of transgression, made abundant provision of grace, and gave the blessed promises of the gospel. I may have erred in theory that by nature I am undone and perishing, that morally I am full only of wounds and bruises, and putrefying sores, from the crown of my head to the soles of my feet; yet he is able and willing to "make me whole," and fill me with moral sanctification and health. He can cleanse me from evil thoughts, unholy desires and sinful deeds. Even now he can change my vile nature and lead me in the way of holy obedience and holy living. He can direct my steps so that I may be a blessing to myself and to others; that I may be an instrument for good in the world, and aid in leading many in the way of everlasting joy and peace. I may be in the midst of great temptation, trial and weakness, yet Christ is a "present help for me."

Just in these circumstances in which I find myself he stands by my side, ready to send his hand, his Almighty aid. The deep waters seem to be overwhelming, about to swallow me up, but I hear the words from heavenly lips, "Reach hither thy hand." Duty calls me, but I have not strength to perform; then I hear the voice say, "I will give thee strength." A great work remains for me to do, but courage fails me to make the attempt; I shrink from the effort which my unbelieving heart suggests may not in the end be successful; just then I hear, "Be not faithless, but believing." "Lo, I am with you always, even unto the end."

I may be as one bereft; sadness and despondency have seized me as around I see wounded hearts; yet I know the Saviour ascended to heaven that he might "send down the Comforter" to me. In a world where every day may bring along with it calamity, misfortune, distress, or death; yet the Mighty and Merciful has said, "I will not leave you alone." The blessed promises of the gospel, the instructions and promises of the blessed Bible, all are for me. The help which the Son of God came to afford, the example he gave, the way he opened, and the mansion he has gone to prepare, are all for me. The rich treasures of the Christian life and hope are for every one and may be secured now; the key to them all is the Christian's faith. This is the faith for me.—*Christian World.*

HOW CHARLES IX. DIED.

Charles IX., of France, was led to commit many enormous crimes by his artful and designing mother, that terrible woman, Catherine de Medici. The massacre of St. Bartholomew will forever blacken his name, although he reconverted for a long time against the measure, and was perhaps less responsible for it than his advisers. "Would you know how the king that permitted the massacre of St. Bartholomew died? His unnatural mother, having filled France with terror and blood to gratify her lust for power, and finding her ambition yet unquenched, undoubtedly desired his removal, and he was perhaps less responsible for it than his advisers. "Would you know how the king that permitted the massacre of St. Bartholomew died? His unnatural mother, having filled France with terror and blood to gratify her lust for power, and finding her ambition yet unquenched, undoubtedly desired his removal, and he was perhaps less responsible for it than his advisers. "Would you know how the king that permitted the massacre of St. Bartholomew died? His unnatural mother, having filled France with terror and blood to gratify her lust for power, and finding her ambition yet unquenched, undoubtedly desired his removal, and he was perhaps less responsible for it than his advisers. "Would you know how the king that permitted the massacre of St. Bartholomew died? His unnatural mother, having filled France with terror and blood to gratify her lust for power, and finding her ambition yet unquenched, undoubtedly desired his removal, and he was perhaps less responsible for it than his advisers. "Would you know how the king that permitted the massacre of St. Bartholomew died? His unnatural mother, having filled France with terror and blood to gratify her lust for power, and finding her ambition yet unquenched, undoubtedly desired his removal, and he was perhaps less responsible for it than his advisers. "Would you know how the king that permitted the massacre of St. Bartholomew died? His unnatural mother, having filled France with terror and blood to gratify her lust for power, and finding her ambition yet unquenched, undoubtedly desired his removal, and he was perhaps less responsible for it than his advisers. "Would you know how the king that permitted the massacre of St. Bartholomew died? His unnatural mother, having filled France with terror and blood to gratify her lust for power, and finding her ambition yet unquenched, undoubtedly desired his removal, and he was perhaps less responsible for it than his advisers. "Would you know how the king that permitted the massacre of St. Bartholomew died? His unnatural mother, having filled France with terror and blood to gratify her lust for power, and finding her ambition yet unquenched, undoubtedly desired his removal, and he was perhaps less responsible for it than his