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GOOD BYE.

BY RALPH WALDO EMERSON.

Good bye, proud world! I'm going home—
Thou art not my friend, and I'm not thine,
Long through thy weary crowds I roam—
A river-oak on the ocean brine;
Long I've been tossed like the driven foam,
But now, proud world! I'm going home.

Good bye to flattery's fawning face;
To grandeur with his wise grimace;
To upstart wealth's averted eye;
To supple office, low and high;
To crowded halls, to court and street;
To frozen hearts and hasting feet;
To those who go and those who come—
Good bye, proud world! I'm going home.

I'm going to my own hearth-stone,
Bosomed in my green halls alone—
A secret nook in a pleasant land,
Whose groves the frolic faries planned;
Where arches green, the live-long day,
Echo the black-bird's roundelay,
And vulgar feet have never trod—
A spot that is sacred to thought and God.

Oh! when I am safe in my sylvan home,
I tread on the price of Greece and Rome;
And when I am stretched beneath the pines
Where the evening star so holy shines,
I laugh at the lore and pride of man,
At the sophist schools and learned clan;
For what are they all in their high conceit,
When men in the bush with God may meet?

PRAYER OF MARY QUEEN OF SCOTS.

The following is an attempt to render into English, as nearly as possible, the prayer of Mary Queen of Scots the night before her execution:

O domine Deus, speravi in te;
O care mi Jesu, nunc libera me!
In dura catena,
In misera poena,
Desidero te;
Languendo, gemendo,
Et genuflectendo,
Adoro, imploro,
Ut libereris me!

O Jesus, my God, I have trusted in thee;
O precious Redeemer my spirit set free!
In prison and anguish,
And chains as I languish,
I'm longing for thee;
In tears and with sighing,
A suppliant lying,
I adore thee, implore thee,
My spirit to free.

Presbyterian.

A HERO.

What makes a hero?—an heroic mind,
Express in action: in endurance proved,
And if there be preeminence of right,
Derived through pain well suffered to the light
Of rank heroic, 'tis to bear unmov'd,
Not toil, not risk, not rage of sea or wind,
Not the brute fury of barbarians blind;
But worse—ingratitude and poisonous darts,
Launched by the country he had served and loved.

This, with a free unclouded spirit pure,
This, in the strength of silence to endure,
A dignity to noble deeds imparts,
Beyond the gauds and trappings of renown—
This is the hero's complement and crown.

[From the Watchman and Reflector.]

PAPAL ROME.

Pius IX., who, less than two years ago, incurred the displeasure of crowned heads for presuming to promise his people a Constitu-

tion and reform, now merits and receives the anathemas of liberal minds for daring to re-establish a despotism, which the most absolute monarch of Europe would hesitate to undertake in the midst of a combustible population like that of Italy. We refer to the new law, as it is called, which has been promulgated by Cardinal Antonelli, in the name of the Pope. As this is the boldest stretch of ecclesiastical power that has been attempted since Pius returned to Rome in the protection of a republican President, it is worth while for the reader to know what it is, and to judge how far it can be likely to keep down the only true sovereignty—that of the people—recognized by Christianity and the age. The mockery of this law, however, is in excellent keeping with all that has been done by the pontiff ever since the Neapolitan man of sin took him to his bosom. Those whom he calls his children, in the extremity of their despair, have asked him for bread, and he has given them a stone; and now that they have asked a fish, has given them a serpent.

The law to which reference is made creates a council of ministers, and a council of state. In the composition of these councils, there is not an element of popular freedom. The first consists of five heads of departments,—Interior, Finance, War, Grace and Justice, and Commerce, Agriculture, Manufactures, Fine Arts and Public Works,—though his Holiness reserves the right of increasing or lessening the number as he pleases. Each minister has a deputy, but he cannot sit in the council. The minister of the Interior controls the governors of provinces, provincial councils, magistrates and councils of communes, and the press; of Finance, the mint, custom-house, post-office, and all the property of the State; of War, the army, fortresses and arsenals; of Grace and Justice, the State tribunals, judges, advocates, attorneys and chancellors; of Commerce, &c., the chambers of commerce, the exchange, brokers, mercantile navy, &c., &c.

The Council of State consists of nine ordinary and six extraordinary Councillors, of a President, who must be a cardinal; of a Vice President, who must be a prelate; a Secretary; and subalterns necessary to work the machinery. The Presidency is filled by the Cardinal Secretary of State, when present, in his absence by the Vice President. The six extraordinary councillors act only in case of absence, or when it becomes expedient to increase the vote of the council in certain cases. It is a mere consultative body. It may discuss matters relating to government or administration, and for this purpose is divided into sections—one for legislation and finance, the other for interior matters. To this body the Pope, if he sees fit, sends for discussion projects of new laws, the interpretation of existing ones, ministerial questions, municipal laws, and the acts of provincial councils. Having discussed what thus comes before it, the council may give its opinion thereon, but nothing more. In the undisputed matters of administration, it may exercise the functions of a magistrate, but this only within specially defined limits. All opinions signed by the council, are submitted directly to the Pope, or indirectly through the council of ministers.

Such are the councils. They are appointed by the Pope. No man in Rome, but Pius the Ninth, has a word to say in regard to their selection. They are not at all responsible to the people, or to any class of the people, and can only be held to an account by virtue of a revolution that would depose the Pope. They are wholly dependent upon that ruler. They must do as he bids, or give way to a more slavish cabal. But this is only one feature of the new Papal monstrosity. There is another power at work more to be dreaded, perhaps,

than that of the Pope, though a power of his creation. Five ministers may nominally preside over the administration of state affairs, and apparently control all the living agencies that move within the circle of their departments; nine councillors may go through the forms of discussion upon whatever subject the Pope or minister submits to them, and they may enact the solemn farce of declaring and signing what they call their opinions; yet there is one above them all, and only below the Pope, who wields the energies of Government, and fixes the destinies of the people.

There is a functionary known as the Cardinal Secretary of State, and it is from his ambition, both in civil and ecclesiastical matters, that the people of Rome have every thing to fear under the new regime. He presides over the deliberations of the ministerial, and the discussions of the State councils. The latter he can stop at any moment, by declaring the discussions closed, and thus compel a vote when it best suits his pleasure. He is the organ of Papal sovereignty at home and abroad. To him are exclusively confided all the relations of the Holy See with foreign powers. Treaties, passports, naturalization, and all kindred subjects, come within the scope of his will. In addition to the tremendous civil and political influence thus conferred upon him, the Cardinal Secretary controls all the ecclesiastical tribunals in the Roman States, and acts as the Pope's vicegerent in directing the machinery of proselytism throughout the world. It is easy to predict the hold an ambitious or tyrannizing Cardinal, with such powers, must have upon the volitions of a weak-minded man like Pius the Ninth.

Enough has already been done by Antonelli to make the people restive in view of his probable direction of the new order of things.—His attempt to awe the Sardinian Government into a dread of the Pope's displeasure, and the covert threats of excommunication in his recent letter from the Vatican, go far to show that Papal supremacy will be as bold and insinuating abroad, as it is unrelenting and decisive at home. Who but an irresponsible functionary of the Pope would presume, in the present attitude of affairs in Europe, to dictate terms to an independent Government for the legitimate exercise of its own sovereign rights? The civil authority of Sardinia made the Siccardi law. The Archbishop of Turin, recognizing an exterior ecclesiastical above the home civil power, disobeyed that law, and directed against it all the Jesuitism he could command. He was punished for so doing. This is called a "deplorable fact," and declared a cause for protest, and the demand of satisfaction in the pontifical name. Who so fitted as Cardinal Antonelli to advise, concoct and execute the new scheme of despotism which is now promulgated in the name of the Pope?

Here is something for Protestant Christendom to reflect upon, and watch through its progress over the Catholic world. A republic, that would have given Rome, and all Italy in time, civil and religious liberty, was put down by the strangest combination of kingly and republican powers known to any age. The Republic of France united its armies with those of monarchical Spain, Naples and Austria, to re-seat upon a forfeited throne the man who claims to be the chosen of God, while he seeks to become the despot of sovereigns. All that is now wanting to a more extensive and systematic ramification of Popish rule, is the re-organization of that grand Papal army which was to take the place once occupied by the extinct orders of Malta and St. Johns. The skeleton of such an army is already putting on skin and muscle in various parts of Europe, though it is probable, before blood be-

gins to circulate freely, the heart itself will cease to beat.

Puseyism may, for a while continue to extract a little pabulum from the Anglican church in support of the old beast, but not long. The upheavings at Thurles, and the indignation of ecclesiastics, who live in the present only to feed upon the past, may work mischief to the new colleges of Ireland, and retard the progress of liberal ideas in that priest-ridden land, but not long. The infamous schemes of the Legitimists in France—no longer a secret since the conference at Wiesbaden—to restore at once the reign of Bourbonism and Romanism, may fill the breast of his Holiness with some pleasant anticipations, but they can effect no permanent realities for his guidance in that direction. On the whole, though Popery is undoubtedly hard at work wherever Jesuitism, in its perfect or transition state, has been able to insinuate its attenuated and slippery form, there is nothing to shock or alarm the Protestant mind beyond existing evils and their necessary incident, which cannot last. The very magnitude of its unholy aims will render the Papacy innocuous every where before many years. So we must conclude that the Pope's army will not be sent over Christendom with any more formidable weapons than editions of the Douay Bible, or Jesuit pretensions, and that Cardinal Antonelli's new despotism will explode in its own wickedness.

John Calvin.

Rev. Dr. Dixon, a Methodist clergyman, has published a book of his travels in the United States, which is said to be characterized by great candor and fairness. In one of his reflections, he remarks upon John Calvin as the author of the doctrine of resistance to tyrants. Coming from a minister of his denomination, we copy his remarks with the more pleasure:—

"How little did John Calvin think of the egg he was hatching, when in his quiet study, in the quiet city of Geneva, he first broached the doctrine that it was lawful for Christians, under certain circumstances to resist their rulers! This thunderbolt of John Calvin is the power which has shaken the world ever since; and it is that which is heard in the air at this moment. Right or wrong, it is religion, that is the dogma of a religious man, which has worked all the revolutions of the world. John Calvin's doctrine, studied and imbibed by the Puritans, caused them to question the power of Queen Elizabeth and the Stuarts in ecclesiastical matters; their collisions with the legitimate representatives of the 'divine right' principle, led to the English grand rebellion; this again led to innovations in the constitution of our country, and the existence of the Protectorate. The republicanism of England nursed young republicanism in the wilds of America, where under the guise of religious freedom they were all along building up a democratic fabric, till the whole issued, as we have seen, in the independence of the States, and the mighty changes now taking place in the world.

If the present movement should, in its desolating effects, subvert even Popery itself—not a very improbable thing, as so much has already been done—this will have been effected by John Calvin, that is, by the idea which he first broached, and which has been like a rolling substance, gathering bulk, solidity and strength to the present moment; and is destined, like the "stone cut from the mountain without hands," to dash into pieces the image, whether of gold, silver, brass, clay, or iron; the image of the beast and false prophet, together with all the forms of power which have so long propped up this monstrous tyranny.