

The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam and pry up the slab. Others with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged a soldier who was striking with the butt of his musket, struck a spring and the marble slab flew up. Then the faces of the Inquisitors grew pale as Belshazzar when the hand-writing appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a stair-case. I stepped to the altar and took from the candlestick one of the candles four feet in length, which was burning, that I might explore the room below. As I was doing this, I was arrested by one of the Inquisitors, who laid his hand gently on my arm, and, with a very demure and holy look, said, "My son, you must not take those lights with your bloody hands, they are holy." "Well" I said, "I will take a holy thing to shed light on iniquity; I will bear the responsibility!" I took the candle and proceeded down the stair-case. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the Holy Inquisition.

From this room he proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as he hoped never to see again!

These cells were places of solitary confinement where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed and the room had become fit for others to occupy. To prevent this becoming offensive to those who occupied the Inquisition; there were flues or tubes extended to the open air, sufficiently capacious to carry off the odor. In these cells we had found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

In other cells we found living sufferers of both sexes—and of every age, from threescore years and ten down to fourteen and fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women who had been shut up for many years! Here too were the middle aged, and the young man and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains and took from their knapsacks their overcoats and other clothing which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day—but Col. L., aware of the danger, had food given them and then brought out gradually to the light as they were able to bear it.

We then proceeded, said Col. L., to explore another room on the left. Here we found instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then beginning with the fingers, every joint in the hands, arms, and body, were broken or drawn, one after another until the victim died. The second was a box in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine then being placed between two beams, in which were scores of knives so fixed that by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the others in finished ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semicircle was drawn. The victim who passed over this fatal mark, touch-

ed a spring which caused the diabolical engine to open, its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every Inquisitor and soldier of the Inquisition should be put to the torture. Their rage was un-governable. Col. L. did not oppose them, they might have turned their arms against him, had he attempted to arrest their work. They began with the Holy Fathers. The first they put to death in the machine for breaking the joints. The torture of the inquisitor put to death by the dropping of water upon his head was most excruciating. The poor man cried out in agony to be taken from the fatal machine.

The Inquisitor General was brought before the infernal engine called "the Virgin." The soldiers commanded him to kiss the virgin.—He begged to be excused. "No," said they, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in her arms and he was cut into innumerable pieces. Col. L. said he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the meantime, it was reported through Madrid that the prisons of the Inquisition were broken open! and multitudes hastened to the fatal spot. And O, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognise no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults beneath the building—and placed a slow match in connection with it. All had withdrawn at a distance, and in a few moments there was a most joyful sight to thousands. The walls and turrets of the massive structure rose majestically toward the heavens, impelled by the tremendous explosion—and fell back to the earth an immense heap of ruins. The inquisition was no more!

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, AUGUST 23, 1850.

CALVINISM.

We often hear the expressions high Calvinism and low Calvinism employed to designate a person's views of the economy of salvation. Somehow a bad odor has come to be attached to the name of Calvin, than whom few, if any, have done greater service to the cause of true religion and a pure morality. We know of no one to compare with him for indomitable energy, untiring diligence, and vast labors, and accordingly we are prepared to venerate his name and vindicate his fame. Of course we do not consider him to have been faultless in temper, or free from error in his views of religious truth; but taken all in all, considering the circumstances of his age and the opinions of his day, we are disposed to consider him a man of consummate intellectual ability and of ardent piety; the traces of whose genius and labor will be as enduring as mind itself.—There may be a sense in which applied to his system of Theology the epithet high or low or moderate may be properly applied, though we must confess we should be at a loss to know what the meaning would be except it were minutely defined.

But as we hear the expression employed, we are led to believe that there is a great confusion of ideas upon a vital point of religion.—That, about which these epithets are more frequently employed, we believe is a matter so simple and distinct as not to admit of any qualifying terms whatever, and must be admitted in toto, or denied in toto; there is no medium belief; no room for a half-way admission; and therefore no high and low, and moderate view of the same truth to justify the use of these words in connection with Calvinism in its ordinary sense.

If men are left to their own unrestrained choice, would they or any of them ever be

saved? Is then any Calvinism so low as to answer that in the affirmative? Without special grace to make some willing, so that they shall confess that it is God who hath made them to differ from those who continue in their impenitence, would any seek after God or believe on Christ? Is there any Calvinism so moderate as to deny that point? Is man then so depraved that he would persist in his sins and be lost, in despite of all observation, all remonstrances, all intellectual aids, but for the power of God brought to bear in some way to melt his heart and incline his will? What higher Calvinism is there than that? We cannot deny this and be a Calvinist in any sense; it is the most moderate view that Calvinism admits, nor does it ever demand any thing higher. It is elective because a difference is made; it is personal for it is this particular one out of many, who now says I know that my Redeemer liveth; it is eternal, for God is not a man that He should repent; with Him there is no variableness nor shadow of turning; known unto Him are all his works from the beginning of the world. Here is just that view of the economy of salvation which excludes boasting; which abases man; which makes God the author of all good; which extorts the cautious objection of the caviller: "who then hath resisted his will?" It is in agreement with Scripture. "We are his workmanship, created in Christ Jesus unto good works." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every man that is born of the Spirit?" "You hath he quickened who were dead in trespasses and sins."

With this view of the work of conversion, churches will not trust in an arm of flesh, persuasive eloquence, or cogent argument. Ministers with such a conviction would humbly and perseveringly preach God's truth and look for a season of refreshing coming down from the presence of God. If men in reproach are pleased to call us high, for such sentiments, we have surely no occasion to be ashamed or afraid of the reproach. It is glorious truth; good men believe and admire it; faithful ministers of Christ preach it with good success; and in heaven all acknowledge it. And who that really expects to be saved, but as certainly expects to join in the song which John represents all the redeemed to sing, "Unto Him that loved us and washed us from our sins in his own blood, to him be glory and dominion for ever and ever. Amen."

We have been requested to publish the account on our first page, which, very likely, may have been read by some several years since, when it went the rounds of the papers. Many however may now read it for the first time. We have two reasons for publishing it now, one is, we can vouch for its correctness from the fact of having heard from the mouth of the venerable Colonel himself all these particulars; another is the continuation of the horrible inquisitorial system at the present day. Protestants should not forget the claims of the Romish Church to infallibility. We simply add to these observations, the following testimony of a living witness, Dr. Achilli, who recently escaped from the dungeons of the inquisition, "The inquisition is now what it always has been, save that it does not burn its victims alive. He himself was a living witness of its existence at present in Rome. During the last days of the Roman republic its cruelties had been exposed; and from the human remains that had been found amidst its dungeons, it was evident that there had been persons recently murdered there. There were the remains of male and females exhumed of different ages, adults and young persons—some that might have remained in that place for fifty years, and others for not more than ten or fifteen. All of these had either died by strangulation or poison. Neither pope nor cardinal dare deny this statement, and the fact showed that the church of Rome is the same as she existed in the dark ages."

We witnessed the launch yesterday of one of the finest modeled and thoroughly built ships we ever saw. She is about 1300 tons, built of Hacmatac, copper-fastened, and when finished and rigged will be an enviable monument of the skill and taste of her builder, Master Alexander Sime, Lancaster, opposite Indiantown. She bears the worthy name of Kossuth, and like him will be seen and known but to be admired. We hope the enterprising builder will be recompensed for such a noble effort to raise the credit of New-Brunswick ships.

We have received a communication mailed at Kentville, in regard to Acadia College, &c. It is written well and in a good spirit, but still we think it would grieve many, and very justly, if it were published. We think moreover that the selection of officers and arrangements of salary, &c., should be left to the Trustees, who may be seriously embarrassed by the suggestions of Correspondents who would by no means purpose it.

The paper for Mr. Burpe alluded to by brother Rigby, has been regularly forwarded according to brother R.'s order, to Wicklow, Carleton Co. We presume from this note it should have been Simonds' Way Office, to which place we shall now send it.

We made considerable exertion to get the Minutes of the Eastern Association through the press. They were ready for distribution the week following the meeting, but several churches we see have not yet sent for them. They will be found at the store of Mr. N. S. D'Mill.

LETTERS RECEIVED.—Rev. Wm. Harris; Rev. W. Jackson, with remittance; Mr. A. C. Hammond, do. do.; Mr. S. P. Estabrooks, do. do.; Rev. D. Crandal, do. do.; Rev. C. Spurden; Asa Coy, Esquire.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

UNION SOCIETIES.

No. I.

MY DEAR BROTHER VERY.—I felt unwilling to insert a rejoinder (as lawyers term it) to your communication in reference to my observations concerning the best plan of raising money for benevolent purposes, thinking that the best way to prove the untenable nature of your reasoning was to give practical demonstration to the contrary.

I have just returned from St. James, where we had our Quarterly Conference, and as I never visited that part of our County before, it may be interesting to speak more particularly about our prospects there in a religious point of view, as well as to give some brief relation of our meetings.

Brother Thompson and I arrived at Mr. DeWolfe's on Saturday afternoon, and after resting a few moments we repaired to the building intended for the worship of God, as yet in an unfinished state; here we found a number of disciples gathered together for Conference, with the ministering brethren McGee and Hopkins. We spent an hour or so in a delightful manner, listening to the communications of the members, and talking of the interests of our Zion. Nothing of a special nature had transpired during the last three months; some interest had been manifested in a settlement between St. George and Bocabec, and it was supposed that an aged man had been converted who would be shortly baptized. The brethren also at the Upper Falls have thoughts of a separate organization as an independent Church, thinking it will be for the good of the cause and the healthy action of that part of the Church. I think so too, believing that the present position is unscriptural; but it has grown out of the exigency of things in past years, and perhaps to a want of knowledge of Church government. On Saturday evening we had services, during which we introduced the claims of the Gospel on the benevolence, sympathies, and prayers of God's people.

Our success was very encouraging; £4 10s. were given for the "Union" in a few moments, the greater part of which was in money. Time would not allow the effort to be general; one instance of liberality occurred which ought to be written in letters of gold, and inserted in every religious paper in the world, to stir up others to like deeds.—The case was this. An aged man who had reached his three score years and ten, feeling some of the infirmities incidental to his advanced period of life, conveyed his property to his son, to be sustained by him the remaining term of his brief existence. He reserved a small part of his farm for his own use, a small piece overgrown with rushes and alder bushes; although old and infirm he could labour; he went to work to clear that small patch, broiling under the summer sun for the express object of giving to the Lord the proceeds; he cleared up the ground, and this year gave seven dollars, the first fruits of his toil; he also offered me a ton of hay which was mown off the same spot this year, to be