

Outrageous Intolerance.

During the meeting of the Evangelical Alliance, a paper by Mr. Nilsson, on the absence of religious liberty in Sweden, was read by Mr. Hinton. It stated that every one in Sweden, (the Jews excepted,) who dissents from the established episcopal Lutheran church is subject to loss of property, and banishment for life; that parents are obliged by law to have their infants baptized; that the youth are obliged to be confirmed, and every one to receive the Lord's supper at least once in twelve months, in default of which he is incapable of holding any office, great or small, of giving evidence as a witness, of marrying, and of carrying on any business; that the clergy are obliged by law to see these statutes enforced, and are empowered to act as a police for that purpose. He who conducts any dissenting religious meeting, and he who opens his house for it, are subject for the first offence to a fine of about £5, every one who meets there to a fine of about £1; for the second offence to a double fine, and in default of payment, to be imprisoned twenty-eight days, on bread and water; and for the third offence to banishment. The cause of the two Baptists who wished to be married, and were refused the marriage service, had been brought before the bishop and consistory at Skard, and the answer which had been recently received was, that however good their morals might be, their dissent from the established church was a sufficient reason for refusing the marriage service. In consequence of these laws, a minister of the gospel had recently been banished for life, though he and his friends both in and out of the country had done all they could, in a legal manner, to prevent it.

A resolution was presented to the meeting by the council, which Dr. Steane said would be submitted by two clergymen of the Establishment, which he regarded as a most pleasing and almost unparalleled circumstance. It was as follows:

"That while the conference condemns the many forms of injustice to which multitudes in Rome, Tuscany, Spain, and other papal countries are now exposed, on the ground of religion, they would express their equal condemnation, mingled with still deeper feelings of shame and sorrow for all acts of persecution which have been committed by Protestants themselves. They especially offer their deep and affectionate sympathy to their brother, the Rev. F. O. Nilsson, who is under sentence of banishment from Sweden, his native land, for his conscientious dissent from its National Church; and to all others in the north of Europe who may be suffering for conscience sake. They would earnestly invoke all the children of God in those churches or states which may have been guilty of such wrong, by their love to Christ, and obedience to his commands, as well as by their instincts of justice and humanity, to use their best efforts for the removal of such evils, so dishonorable to the protestant cause, and so productive of scandal before the world, that they be not partakers of other men's sins. And they desire the council to convey these expressions of their feelings to their foreign brethren in those churches or states, and if they deem it wise, to the rulers also, in whatever way they shall judge best adapted to the furtherance of justice, truth, love, and unity among the true followers of the Lamb."

Religious Liberty in Prussia.

At the recent conference of the Evangelical Alliance in London, Rev. J. G. Oackon of Hamburg, made the following statements respecting religious liberty in Prussia:

Prussia, he said, had thirty-three different governments and constitutions, and in all these various governments the authorities pursued a course of persecution towards dissenters. We should, however, be exceedingly grateful to our heavenly Father for the enjoyment, in the other interior States, of a measure of liberty which we did not enjoy prior to the revolution. While the Prussian government was more liberal, previous to the revolution, than other governments, the one in Wurtemberg was still more liberal, that being the only part of Germany where the churches were not persecuted. At Hamburg, where he was at present located, they continue to enjoy all they could wish, public worship being carried on without any disturbance.

In the grand-duchy of Mecklenburg, however, persecution had been renewed. A brother missionary who had been laboring there, had been driven out of the country, and another brother was expelled, at half an hour's

notice, for having instructed three little children on the Lord's day from the sacred scriptures. The natives, in some of the towns, had also been threatened with the payment of heavy fines for holding religious meetings; and one brother had been expelled in consequence. A powerful remonstrance on the part of British Christians of all denominations might influence the government of Mecklenburg, and induce them to adopt more lenient measures.

Respecting the government in Hamburg, he regretted to say, that the persons composing it were not God-fearing men; still they had some respect for man, and were readily acted upon by British influence.—When he was in prison, all his goods being confiscated, British Christians exerted themselves on his behalf; and a kind of holy alliance, without being pre-concerted, was, as it were, called into existence. British Christians of various denominations, including the merchants of Leith and several towns in the north of England, presented memorials on the subject, and sent over a deputation of three brethren who applied to the Senators and ministers of the State church.—These brethren presented their memorial with ten thousand signatures; and the senators were greatly amazed that such an insignificant person should create such an amount of interest in this country. The circumstance produced a very powerful effect, and from that time persecution had ceased to a very great extent. The Christian merchants in this city had rendered great assistance in the matter by continually talking of it to Hamburg merchants when they met them on the Exchange, so much so that when the Hamburg gentlemen wrote home they said, "Can't you let this man alone? We are constantly annoyed about it in England, and even told of it on the Exchange."

The government of Mecklenburg had published the following announcement respecting the course to be pursued against the Baptists:

"1. Against the Baptist emissaries that make their appearance here, such measures are to be employed as to expel them from the country. In so far, however, as they have made themselves punishable by special acts, and have infringed upon the established church, as, for example, by administering baptism, the Lord's supper, and performing marriages, they are to be dealt with and punished according to the law of the land.

"2. Natives who are engaged in baptistical proselytism, or who, by their conduct, infringe on the rights of the church, are to be proceeded against with prohibitions as stated, in the above legal way.

"3. Devotional exercises of Baptists among themselves, and in the dwellings of Baptists, which do not go beyond private edification, whether it be the worship of one family, or more, or of single Baptists, are not to have hindrances placed in their way. On the other hand, Baptists are not permitted to conduct their meetings at places hired for that purpose, or obtained in any other way for that purpose; nor to give any kind of publicity to their meetings; nor to admit persons who have not yet joined them. Baptists' conventions of another kind, to which other persons are admitted, are not to be suffered, but are to be prohibited and proceeded against as above.

"4. As the tendency of a religious meeting may be doubtful, the local authorities are not to proceed to action until they have given notice of it to the Minister of Spiritual Affairs, that the advice of the Chief Ecclesiastical Council may be obtained.

"5. All local authorities have to watch over Baptistical movements with vigilance, to report forthwith to the Minister of Spiritual Affairs, and then act in accordance with the instructions that may be framed."

NAPLES.—We have now before us a letter signed by twenty-one Neapolitan priests—three of them canons, three of them doctors of divinity, one of them a doctor of canon law, two of them Ligornian missionaries, and the remainder simple priests,—addressed to the Attorney-General of the criminal court of Naples, claiming at his hands that merciful treatment to which every untried prisoner is entitled. These priests, be it understood, are all political prisoners—that is to say, they are men who were, and are, favourable to that constitution which Ferdinand first gave to his people and afterwards perjuringly revoked. They are, and have been for months, lodged in the prison of St. Francis, at Naples, where they lie forgotten—at least, untried. For some

time after their incarceration, these gentlemen (for some of them are gentlemen by birth, and all by education) were allowed three halfpence a-day of our money to subsist themselves upon!—But ever since the 25th day of February last they have, by a decision of the Secretary of State, been deprived of this miserable pittance, and have been told they ought to subsist themselves out of the patrimony of the Church. The result is, that some of these gentlemen are now lying on the bare flags of the prison floor, without covering, and that they are actually perishing slowly from the pangs of hunger. For months the friends and families of these priests sent them such succour and assistance in money as could be occasionally conveyed into the prison. But these sums are now exhausted, and they complain they must perish unless they be allowed by Government not three-halfpence, but three carlini a day. "We are gentlemen and priests," say they, in a touching appeal, "and either bring us to trial, liberate us, or give us wherewith to subsist as gentlemen and men of honour, so that we may not perish of hunger."—*Morning Herald.*

TUSCANY.

Religious intolerance is again predominant here, and the growing spirit of Protestantism is combated by inquisitorial rigour on the part of the Government. The Swiss Protestant minister has been definitively prohibited from preaching in Italian. Count Guicciardini was recently convicted of having put forth Protestant doctrines to about a dozen of his friends who met together for the purpose, in consequence of which heinous offence he and his auditors are now languishing in confinement in the prisons of Volterra, with the exception of those who preferred banishment, and had interest enough to obtain that commutation of their sentence. An English gentleman, Mr. Walker, was arrested about six weeks ago on a similar charge, that of Protestant propagandism, and although his period of detention was but short, owing to the immediate and spirited remonstrances of the Hon. Mr. Scarlett, British Charge d'Affaires, the unfortunate members of the family with whom the offending conversation took place (a conversation which Mr. Walker affirmed to have been utterly unpremeditated) are still in gaol, and likely to remain there. These arrests and condemnations are by no means according to the tenor of the law, as laid down by the Constitution, but are carried out by arbitrary police resolutions, termed *processo economico*, a sort of economy which generally proves fatal to the interests of the prisoners. This species of abuse of power was abolished by the *statut*, but has been lately resumed by the reactionary Government, and the insolence of the police has greatly increased in consequence, to the prejudice, in several instances, of British subjects. There was, indeed, such a simultaneous burst of complaint from British subjects, about six weeks ago, that it appeared as if an intentional and systematic attack had been made upon them by the Government agents. There was the case of Mr. Walker; that of Mr. Newton, the architect, who was collared by the police in the town of Volterra, while he was looking about him and making some inquiries, and then imprisoned for having made a *brusque* remonstrance against the gendarmes' conduct; and that of Captain Hare, his brother, and the Honorable Alfred Stourton, who were roughly handled by the police in the streets of Lucca, and subsequently dragged off to prison, and grossly insulted there, for having ridden their horses too fast over some tabooed portion of road. These aggressions have given rise to complaints of unjust imprisonment on the part of Mr. Scarlett, who has been promised by the Government that a strict examination shall be made into the conduct of the gendarmes, and that their dismissal shall ensue as soon as their culpability is proved; but the Tuscan authorities are as slippery as eels, and it requires great firmness and patience on the part of the British Charge d'Affaires to hold them to their bargain.

CLASHING OF JURISDICTION.—The case is not a little embarrassing, when two branches of the church, each with its bishop and that bishop, allowing the other to be a true and undoubted successor of apostles, meet and claim independent jurisdiction in the same city. Yet two branches of the Episcopal Church are now located in Shanghai, in China. Bishop Boone of the American Episcopal Church commenced a mission there four years ago.

Lately the English Episcopalians have sent a Bishop of their own to the same place. Bishop Boone to avoid all interference, made very liberal proposals to his brother from England. He proposed that the English Bishop should have his diocese in all the persons speaking the English language at all the five ports—reserving to himself the English-speaking people at the single port, where he had been for five years—and the further claim to perform all Episcopal acts, in that place, in the case of Chinese candidates for ordination or confirmation. Having received the proposal, the English Bishop wrote home for instructions, and received answer in these terms—

"The proposal of Bishop Boone involves difficulties which make it impossible for you to accede to his suggestion." Thus the English church repudiates her own progeny, and ignores apostles of her own lineage. That church has gone to the *ne plus ultra* of exclusiveness, which excludes herself!—*Exchange Paper.*

A "Letter from Hong-kong, addressed to the *Univers*," headed "Execution of a Priest in China," has been going the round of the papers; strange to say, not only unauthenticated by any signature, but containing no distinct reference to the place, the country or the year in which the execution took place. As Christianity is now tolerated in the Chinese Empire such a transaction could not have taken place in China. It appears, in fact, to have occurred at Son-Tay in Cochinchina, which forms part of the Asamese Empire, where the Jesuits have acted in defiance of the Government, and where Christianity is interdicted. It is impossible to depend upon the strict accuracy of accounts received through such a channel. The political intrigues of Jesuit Propagandists in the East, have done incalculably more to injure and impede the cause of Christianity, than all the labours of their most devoted and heroic Missionaries, have effected for its advancement.

LAGUERRE.—His death was sudden, and occurred at the time, it is said, when he was giving the last touch to several works of value. He was sixty-five years old. The first man who announced that "no substance can be exposed to the sun's rays without undergoing a chemical change," was M. Niepce, of Chalons, now the son-in-law, we believe, of Daguerre. When the metal tablets of Daguerre, on which were painted with a sunbeam the forms of the fair, the brave, and the gay, were first announced to the world, the public were filled with wonder. We think but little of the discovery now, but it is one of the grandest discoveries of modern times, and the end of improvements on it is not yet at hand. Daguerre was paid a handsome sum by the Government of France for his discovery, and it was given to the public. He was blamed, however, for selling the discovery to an Englishman, who patented it. It never was the subject of a patent in America, and it should not have been in England, as the inventor was paid for giving it freely to the world as a benefit to science.

BENEVOLENCE OF THE HAWAIIAN CHURCHES.—The contributions of the churches on the Sandwich Islands the last year, in money alone, were \$15,965.47. In addition, they all have been engaged more or less in building and repairing their houses of worship. Such a people, under the continued blessing of God, will not only soon be able to take care of themselves, but will by their efforts be blessing other lands.

It is stated that the preparation for self-support is rapidly advancing. There are three Hawaiians who have been set apart to the work of the ministry by the laying on of hands. These are supported by the congregations to which they minister, and appear to be loved and respected by them. One of them as a pastor sat with the mission at its annual meeting, and read his report.

LIKES AND DISLIKES.—Among the various people and tribes residing in San Francisco there are many Chinese. One of them being enough acquainted with English to read it, was furnished with a copy of the Bible. Upon being asked how he liked it, he said, "he liked the book very well, but the book did not like him."

THE BEST OF REASONS.—The Rev. William Jay, in a sermon before a Mission Society in London, stated that when young, having doubts whether the time had come for the