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The New Mown Hay.

BY PARK BENJAMIN

Talk not to me of southern bowers,
Of odours breathed from tropic flowers,
Or spice-trees after rain;
But of those sweets that freely flow
When June's fond breezes stir the low
Grass heaped upon the plain.

This morning stood the verdant spears,
All wet with diamond dews—the tears
By Night serenely shed;
This evening, like an army slain,
They cumber the pacific plain
With their fast fading dead.

And where they fell and all around
Such perfumes in the air abound,
As if long hidden hives
Of sudden richness were unsealed,
When on the freshly trodden field
They yielded up their lives.

In idle mood I love to pass
These ruins of the crowded grass;
Or listlessly to lie,
Inhaling the dilicious scents,
Crushed from these downcast, verdurous tents,
Beneath a sunset sky.

It is a pure delight, which they
Who dwell in cities, far away
From rural scenes so fair,
Can never know in lighted rooms,
Pervaded by exotic blooms—
This taste of natural air!

This air, so softened by the breath
Exhaled and wafted from the death
Of herbs that simply bloom,
And, scarcely noted, like the best
Dear friend, with whom this world is blest,
Await the common doom—

And leave behind such sweet regret
As in our hearts if living yet,
Though heroes pass away—
Talk not to me of southern bowers,
Or odours breathed from tropic flowers,
But of the new mown hay!

The Cradle Hymn.

One of the promised offices of the Holy Spirit was to bring to the remembrance of the appostles whatever the Lord Jesus Christ had said to them. We, therefore, should not despise or overlook the faculty of memory, but learning a lesson from God's Word, should try to implant what is good and holy on the minds of children, trusting that even if for a time the world, and what is in the world, cover it with a veil so thick that it may seem forgotten, the time may come when some circumstance, it may be a very trivial one, will recall it to the memory. The prayers and hymns of childhood, forgotten in the hurry and bustle of the world, and during active life, have been repeated on the death-bed of the aged. He that has lived for years in heathen countries, beyond the sound of the church-going bell, can tell what he has felt when the first peal struck his ear on his return to his native land; what a crowd of recollections rushed into his mind as it recalled

"Thoughts of home, and love, and that sweet time
When first we heard their evening chime."

"Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain,
Awake but one, what myriads rise"!

An instance of this awakening of recollections by touching one link of the mysterious chain of memory, occurred not many years since in the neighborhood of those countries to which all eyes are turned at the present time. A German nobleman, in the service of a northern power, was travelling with a numerous suite in the north of Persia. They were a long day's journey from Karmanshah, when their road led them amongst the mountains. It was in the month of March; and whilst in the valleys spring seemed far advanced, amidst the mountains all was wintry. As they went on the air became darkened, and soon a snow shower was driving in their faces. Calculating by the rate at which they had hitherto travelled, they expected to have soon got through the mountain passes. It was not the fault of their guides that they now found they had missed the road, for the snow storm under which they were riding had covered and hidden the track.

At an hour when they expected to have been housed in a comfortable dwelling, they found themselves on the bare hillside, with no means of refreshment for themselves or their horses. Hungry and tired as they were, they determined to halt and wait the clearing of the atmosphere, ere they attempted the dangerous descent of the hill. They, therefore, rested under shelter of some of the high rocks. At last the air cleared, the sun shone forth, and they saw before them a beautiful valley surrounded with hills, down which ran several streams, which uniting formed a river through the vale. Volumes of smoke which rose from some spots proved that the dwellings of men were scattered here and there.

One of the younger of the party, who was a stranger to the habits and manners of the country, exclaimed in delight, "Oh, how glad I am to see that hospitable roof! We shall probably find a comfortable resting place at that large building there. It must belong to the chieftain of the valley."

"The hospitable roof indeed!" said the German nobleman, who knew more of the manners of the people. "You know little of the inhabitants of these mountains and valleys, or of their rulers. Fist-law governs these, nor need we Germans be too severe in our judgement on those who know not Christianity, if we remember the robber knights who inhabited castles along the Rhine, the ruins of which still remain, and who led lawless lives long after the light of Christianity had shone on that country. The chiefs of these mountains resemble those robber [illegible] difference, that the various families or tribes are at peace among themselves and only pillage strangers. They fall on passing caravans and single travellers, and rob them of their goods, and arms, but seldom kill them,—never, unless opposed in their attempt at robbery. Such are the men on whose hospitality you are counting. There is however, something unaccountable in their conduct, for there are many instances of their treating passing travellers with kindness and hospitality. Let us hope it may be our case. There would be no use in our attempting to resist, should they attack us, for even their wives and daughters are taught the use of arms."

The travellers set forth on their descent into the valley, and the horses, as if they scented the warm stable where they were to rest, hastened their pace towards the village, surrounded by fields and gardens. They approached the large building already spoken of, which struck them as resembling a feudal castle, with its high walls and towers. There could be no doubt of its being the chieftain's castle, and the cavalcade entered through the open gate into the court-yard. Scarcely had they got in, when a respectable, strong-looking, elderly man approached, and addressed them courteously, in Persian. He was accompanied by several younger men. These were the lord of the castle and his sons. They bade the strangers welcome, invited them to dismount, and offered to take charge of their horses. The officers gave their horses and fire-arms to their own attendants, warning them in German to be on their guard, whilst they followed their host into the interior of their dwelling.

A large hall seemed prepared for guests. The walls and the floor were covered with carpets of various colours, and the richest stuffs were thrown over various pieces of furniture, without any regard to order or arrangement, as if to be shown and displayed in a warehouse. There was no need to ask where those European goods had been procured; it was very evident they were the spoils of caravans. The old chief invited the strangers to be seated on the divans, covered with the richest gold and silver embroidered silks; and some servants soon entered with a cup of coffee for each of the strangers, some preserved fruits, and pipes and tobacco.

The German officer who seemed so well acquainted with the manners of the people, now said to his companions, "You may safely lay aside your swords and pistols. I would now pledge myself for your safety and that of your property, for you are guests of the house, and as such your host would himself defend you from danger as if you were his blood relations."

Although the conversation between the host and his guests could only be carried on through an interperter, yet on both sides it soon became free and unconstrained; and they felt so much at ease, that some rose from their seats and strolled about the halls and courtyard. In a long narrow room all sorts of weapons and fire-arms were hung on the walls and pillars. On examining them they proved to be the workmanship of countries far distant from each other.

On the chief being asked how he had contrived to get such a variety in that secluded valley, he frankly answered, "Some were sent me as the spoils of war from my eldest son, who is in foreign service; and the others we got from passing travellers, who, as their numbers were fewer than ours, gave them up without dispute. You must know that when friends visit us as you have done, kindly and openly, we are glad to see them, and their company enlivens our solitude, and makes variety for us. When, on the contrary, they pass without taking notice of us, and try to elude our observation, we go forth and take something as a memorial of them. Generally we take only their arms, their beasts of burden, and any mercantile ware they may have; but at times we take their fine clothes as gifts to our wives and daughters. We then let them pass on safely."

While this old robber thus confessed his mode of obtaining what he wished for without the slightest shame, or any apparent consciousness of its dishonour, one of those who had strayed into the courtyard returned into the hall, and called the attention of his companions to a most interesting scene without. The women servants of the fortress were busied at the large well in the courtyard, and amongst them was a young girl of about fourteen or fifteen, who, as well as the other women, both slaves and free, was unveiled, and whose fair complexion and light hair were a strong contrast to the dark eyes and black hair of those around her, whilst she spoke their language, and seemed unconscious of any difference.

A groom, of pious and godly character, belonging to the German nobleman, was watering his horse at the well; and whilst doing so, was singing the evening hymn of his native Wurtemberg. As verse after verse was sung in a loud voice, as if the man thought only of his own feelings and paid no attention to those around him, for some time none of the maid-servants took any notice; but at length the fair-haired girl started as if something unusual had seized her attention. She seemed agitated by some strange feeling; and, setting down her water-pitcher, stood beside the groom, silently staring at him. Then she knelt, and, folding her hands in the attitude of prayer, tried to sing a few notes and words of the hymn; but sobs and tears prevented her.—The old Wurtemberger's attention was now drawn to her, and he spoke a few words to her in his native tongue, the only language he knew; and the girl, with a smile of joy which contradicted her tears, pointed to herself, saying, "Yes,—Jane."

The man continued to address her, and she answered by a few unconnected words among which were, however, father, mother, Barbara, Anna, Maria, plainly to be distinguished; and she stretched out her hands towards the North.

While this was passing, the whole travelling party had come into the yard. "If I am not mistaken," said one of the officers, "this girl will prove to be the daughter of one of those natives of Wurtemberg, who, some years ago, attempted to farm a settlement in a fertile region of the Caucasus, but were ruined by an unexpected inroad of Tartars, and some of them carried off no one knew whither."

The old chief and his sons had by this time joined the assembly round the well. The leader of the party asked him, through the interperter, how the girl happened to be in his household. The chief answered, without the slightest hesitation or embarrasment, that he had bought her from a slave-merchant for a pair of old pistols of very little value. She was at that time, he said, quite a child, and spoke a language which no body understood, and he had not asked the slave-dealer any thing about her, so he could give no information as to where she came from.

The worthy and pious groom continued speaking to the girl, who listened with a pleased and smiling countenance, and gradually a few more words came to her recollection, and a few broken sentences were formed. He slowly repeated a few words and expressions of the dialect of his own province, and she showed by signs and by touching the objects he named that she understood him. It seemed plain that she was the daughter of Wurtemburg parents, and probably of some of those colonists who had attempted to settle in the Caucasus.

The old chief did not refuse to part with the girl, when offered a fine musket and a sword with a costly handle in exchange for her; and in making choice of them from amongst a number, he showed himself a competent judge of such articles."

The guests were treated with the utmost kindness, slept upon the most luxurious beds, with every comfort and accommodation the castle afforded, and after a plentiful meal next morning, set forward on their journey, accompanied part of the way by the sons of the old chief.

The fair-haired girl travelled with them, confided to the care of the groom whose song had led to her being of the party. She gradually remembered more of the language of her early childhood; but her recollections of home were few and indistinct. She could recall the image of some one bending over her and singing; and she even repeated two verses of the song,—from which it was supposed that it was her mother whose figure she thus recollected,—singing in a sweet tone,

"How much better thou'rt attended
Than the son of man could be,
When from heaven he descended,
And became a child like thee!

"Soft and easy is thy cradle:
Coarse and hard thy Saviour lay;
When his birth-place was a stable,
And his softest bed was hay."

The groom recognized this as part of Luther's cradle hymn, with which the mothers of his native province often lull their babes to rest. The girl also gradually recollected the Lord's prayer; but this was the whole she could recall to memory.

When they got to the end of their journey, the nobleman caused inquiry to be made amongst the colonists spoken of, and it was found that a girl called Jane, with her sisters, Barbara and Anna Maria, had been carried off by the Tartars. The two sisters had been ransomed and restored to their parents; but Jane had not been discovered, and it was supposed had died. The groom was allowed to escort her home to her parents, and he never could speak without emotion of her meeting with them and her sisters. "Oh," he said "one could better understand the parable of the lost son after witnessing such a scene. The parents esteemed her lost, and she was found; they thought her dead, and she was alive."

But what power there was in that evening hymn and that cradle hymn! What a blessing upon the habit of singing to the Lord, as was the custom of that girl's home and of the groom! The officers all about her had spoken to each other in their native German; the girl understood not a word. The servants had spoken to their horses in provincial dialect; she heard, without knowing what they said; but when the hymn which had been sung at her cradle struck her ear, her mind and memory were at once aroused; thoughts of home, of parents and sisters, and happy recollections of childhood, were awakened. Happy are the children on whose hearts and memories are early imprinted good and holy thoughts! As in this girl, they may be put aside, unthought of, amidst other scenes and companions; but where such seeds are sown in the heart, they may yet be called forth by Providence and by grace, and bring forth fruit unto eternal life.—*Tract Magazine.*

Converts at Amoy.

Mr. Johnston, Missionary in China, from the English Presbyterian Church, gives deeply interesting accounts of the work of God among the Chinese at Amoy and Pehchuia. In addition to those referred to in the annexed account, two women and six or eight men were waiting for baptism. The labours of the missionaries in Amoy in connection with the London Missionary Society and the American Board have also been eminently successful. Many parts of China are the scenes of revolting cruelties, practised by the imperialists. The unsettled state of affairs is a barrier to the progress of the Gospel. Are Christians remembering in prayer this great empire, with its millions of idolaters? Mr. Johnston says of four converts recently baptised:

"The first of these converts, as respects age, is Tan Khey, aged forty. He has been for several months a constant applicant for baptism, and would have been admitted to the Church sooner, but for the circumstance of his isolated position, living in a village on the opposite side of the river, where he had no one like-minded to encourage and support him in his daily walk. He has given every satisfaction, both in his answers and conduct, and lately proved his resolute determination to have nothing to do with idolatry, and to observe the precepts of our religion, leaving the parental roof, to which every Chinaman clings so fondly, and taking up his abode at some distance from his relatives, that he might escape from their constant persecutions, and be able to set up the worship of God in his family, which he could not do at home, where an older brother exercised indisputable authority, and both maintained the worship of idols, and prevented the worship of the true God.

"The next who came under examination as a candidate was Hey Sew (I do not attempt to give the Amoy nasals). He labours under the disadvantages of some obtuseness of intellect, and considerable difficulty in expressing himself clearly, so that even his countrymen have some trouble in catching his meaning, but for which I have no doubt he would sooner have been received into the Church. The brethren had for some months expressed themselves satisfied with his deportment as a professor; he had for a considerable time given up all connection with idolatry, and observed the Sabbath, meeting with them, not only on that day, but almost daily, in their devotional exercises. When Mr. T. and I were last there, it gave us much satisfaction to find that the only difficulty in the way of his admission had, all along, been his defective utterance; that his views were sound on all important points of doctrine; and his feelings of love to the Saviour, and hatred of sin, were, so far as man could judge, genuine and hearty.

"The third was Tan-Bu-Siat, a respectable rice-merchant in Pehchuia, aged twenty-eight. He gave such conclusive evidence of a genuine change, and underwent such a severe ordeal of persecution in a spirit so truly christian, that it required but a limited examination to satisfy all parties that he was a proper subject for baptism. Being a man of 'good family,' there was more than usual opposition made to his joining the Church, and thereby renouncing the worship of both gods and ancestors, the latter the greater sin of the two in Chinese estimation. An uncle, who has attained the honorable degree of Sew Tsai, and, on the score of literary honors, as well as senior relationship, considers himself bound to defend gods and ancestors, and to regulate the conscience of his nephew, used all his influence to prevent him from even coming to the place of worship: and finding, notwithstanding his great learning, that his arguments were unavailing with an *awakened conscience*, he resorted to more substantial weapons, and finding that he had been at worship in the morning of the first Sabbath of the year, and had resolved that he would never again sell any thing on that holy day, lost all temper, and gave him a very severe beating with his *pipe*, a very common and formidable instrument of punishment in China, as it proved in this instance. When the poor man returned to worship in the evening, as he did, undeterred by fruitless threats, the wounds on the head were still bleeding; he, the while, rejoicing that he was permitted to suffer for the name of Jesus. He was afterwards threatened with the loss of his trade; but, as he told me, with a smile, he felt no fear—'Jesus was able to take care of him and his family.' His wife, who at first was very much opposed to his change, now unites with him in daily worship; and he rejoices that all in his house worship the 'God of salvation, although they have not courage to come to hear the Word in our little chapel.

"The fourth case is one of peculiar interest, as being that of the first females baptised at Pehchuia, and in itself possessed of features which will commend it to all who love to trace the Divine grace through those channels which God has opened for conveying blessings to men, in the blessed union of the family circle. That family of which Un-Hese is the mother, is, I fear, too rare an instance, in this country, of real union and affection in all its members. Even prior to the reception of the Gospel, there seems to have been much of it; and there is a new and powerful element of purity and permanence introduced into the else matable and temporary natural tie. The whole family, consisting of the two parents and three sons, are now members of the Christian Church. A united family on earth—I hope to meet them an unbroken family in heaven. The oldest son, Gong-lo, was the first to receive the truth from Mr. Burns; then his second brother, Kwai-a, who is now living with me, prosecuting his studies, and will, I hope, make an excellent evangelist or pastor, if he is spared, and continues to prosper as he now does; then the old man followed giving striking evidence of deep work of the Spirit of God. His youngest son, Som-a, on asking to be allowed to go to Amoy with his father, to be baptised, was told that he was too young; he might have fallen back, if he made a profession when he was a little boy. To which he made the touching reply, Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be *easier* for Jesus to carry me.' This logic of the heart was to much for the father; he took him with him, and Som-a was ere long baptised, with some other applicants.

"The most interesting circumstance in the conversion of He-se is that she has never had any instruction, except from the members of her own family; and as soon as they apprehended the truth themselves, they began to communicate it to her; and they found a mind well prepared to receive the good seed of the Word. From an early period she manifested a lively interest in the Saviour, and encouraged her children to obey the new doctrine. She, by the tyranny of Chinese custom, dare not come to hear for herself, but her sons were in the habit of repeating to her as much of the sermons they heard as they could carry home; and when at any time, they heard any exposition of Scripture, during their intercourse with their teachers, they would set off to tell their mother, and return for more to convey. And so well had she profited by their instruction, that all who heard her examination were surprised at the extent and accuracy of her information, not less than at the courage she manifested in coming openly forward, with no other women to bear her company, and that in a place where she was the first, as well as the solitary confessor of her sex. It says the more for her moral courage that she is naturally timid and retiring."

The Mormons.

(From the New York Herald.)

According to our last advices from Utah it is quite possible that the kingdom and the institution of Mormondom will be extinguished or expelled from our western territories within a few years, by causes and instruments which have never entered into the calculations of saints, philosophers, or politicians Grasshoppers, crickets, and locusts threaten to do the work which has confounded our statesmen who believe in the supremacy of "squatter sovereignty," and those who maintain the supremacy of Congress over the territories.

The intelligence represents the crops of the Utah people over all that vast region—a limited district here and there only excepted—as in process of absolute extirpation by grasshoppers and crickets, and that a new ally, in the shape of a locust, was appearing in some localities to aid in the work of famine. The poor Mormons were naturally alarmed and bewildered at the fearful prospect before them; for with the consumption of their crops by those viracious insects, rising out of the ground in swarms, and eating up every green thing within their reach, there can be no other alternative to the saints than starvation, or a rapid exodus to some more favoured region of the world, among the waste places of some other continent, or the unappropriated islands of the sea.

The history of the Mormons is the living wonder of these latter times. In their origin, in the absurdities and abominations of their religious faith, in their persecutions from place to place, in their rapid multiplication by reinforcements from all parts of the civilized world, and in their astonishing perseverance, industry, and success—the creed, the prophet, and the followers of Mormondom are, in many respects, without a parallel in the history of religous delusions. Certainly, the most extraordinary anomaly of modern times is the kingdom of the Mormon chief—an *imperium in imperio*—an establishment of polygamy of the epoch of Jacob and Esau in the midst of the institutions of the highest civilisation of the nineteenth century of the Christion dispensation. The causes, too, which threaten the extinction and expulsion of these Mormons from our continent will be regarded by many as scarcely less than miraculous, though perfectly natural.

In 1844, Col. Fremont, as the first recorded white man who had ever penetrated to the fabulous Salt Lake, gave us the first information of that *terra incognita* of the Great Desert Basin. By reference to his reports of that, and of all his subsequent explorations, and upon referring to the reports of all other travellers, official and non-official in that region, from that day to this, it will be seen that these crickets and grasshoppers are among the fixed natural institutions of Utah. From time immemorial, the native Indians have been accustomed to regard them as part of their subsistence. They make cakes of grasshoppers and crickets. They drive them into trenches with a hot fire at the bottom, where their wings and legs are burnt off, and they are roasted after the fashion of the locusts of Africa. These American insects thus bear the same relation, and serve the same purposes to the wild native tribes, as the locusts of the deserts of Asia and Africa in their respective localities. They are a bar to the cultivation of the soil; they exist where there is no soil for cultivation, and where animal life is limited to insects and reptiles, and they are all eaten from necessity. The Utah grasshopper is the African locust of a smaller size, and the digger Indian is but a type of the desert Arab.

The forced exodus of the Mormons from Illinois, and their long and dreadful journey to the Great Salt Lake took place in 1846, and our readers will remember that their first crops, upon which the advanced guard of the colony and the main body of the community in the rear, depended for the ensuing winter, were assailed by the crickets—great goggle-eyed, crook-legged, bottle-bodied monsters—eating the green fields to the ground, and leaving a track behind them as blank as if wasted by fire. It will also be remembered that when the saints were in despair these crickets were discovered by the little white gulls which breed among the islands of the lake, and that they came out from these islands every morning, and kept up the war with the crickets during the day, and from day to day, "from morn till dewy eve," until the crickets were destroyed, and the crops were saved. The saints looked upon these little gulls as a miraculous interposition for their deliverance, and they could scarcely regard them in any other light.

Since that day the Mormons have been troubled but little with crickets or grasshoppers. On the other hand, they have had a succession of bountiful crops; they have multiplied by immigration and reproduction beyond all precedent; they have established flourishing branches of the parent colony in all the oases of the great desert basin, over an immense area. Yet they are isolated by dreary wastes and frightful and desolate mountains 1,000 miles from the frontier white settlements on the east, and from 500 to 800 miles from the whites of California, while on the north and on the south they are flanked by an illimitable wilderness of volcanic mountains and sandy deserts. Thus cut off and inaccessible to outside relief, there can be no other alternative to the Mormons, with the destruction of their crops of a single season, than a large emigration in search of bread, or starvation if they refused to move. There is no security against the return of those crickets and grasshoppers in still larger swarms next year: and in the event of such a calamity the second time, the extinguishment of Mormondom must inevitably follow. Neither the Government nor private charity in the States can subsist for a single winter a community of 50,000 people, removed from 600 to 1,000 miles from any extraneous supplies, and any available means of transportation.

Thus it will be seen that the ravages of these grasshoppers and chrickets in Utah involve contingencies of life and death to the Mormons—removal or starvation, and considerations of the highest importance to the whole American people, and our enlightened and Christian institutions. Mormondom is to us a living stigma and a reproach; and yet it appears the Government cannot reach it. It is squatter sovereignty carried to licentiousness; but still it is squatter soveriegnty. It claims to be a religion, and ours is a country of religious liberty, especially in the Territories. If, therefore, this unexpected calamity which has fallen upon the Mormons should result in driving them beyond the seas, or in breaking up their organization, and in dispersing its members among our own people, subject to the laws and usages of American society, the result will be a general and permanent good, at the expense of a temporary and local misfortune.

Meantime, if their crops of the present year should be destroyed, let the Mormons who would not perish prepare for emigration; and let their Prophet make up his mind to disband his society, and recommend its dispersion and fusion among our people, subject to the laws and restraints which govern them; or order the necessary steps for a general exodus to some of the South Sea Islands, where the earth and the skies are more bountiful, and where the saints will cease to be a reproach and a nuisance to their neighbors.

Papal Allocution on the Affairs of Piedmont.

Venerable Brothers,—As you are aware, we have often before, in your meetings, deplored with extreme grief the melancholy state of our holy religion in the kingdom of Sardinia; but more especially in the allocution which we addressed to you on he 22nd January in the present year, and which was printed, we complained once more of the grievous injuries which, for many years, the Piedmontese Government has not ceased to inflict daily on the Catholic Church—on her power, her rights, her ministers, her pontiffs—on our supreme authority, and on the dignity of the Holy See. In that allocution, raising once more our apostolic voice, we reproved, condemned, declared null and void, in the first place, all and each of the decrees passed by that Government to the prejudice of religion, of the Church, and of the rights of the Holy See; and, in the second place, that supremely unjust and disastrous law which was then introduced, and by which it was proposed, among other things, to suppress almost all the monastic and religious communities of either sex, the collegiate churches, all the simple benefices with right of patronage, and to hand over their revenues and property to the administration and free disposition of the civil power. Nor did we neglect in that allocution to advise the originators and promoters of this iniquity to reflect again and again on the censures and spiritual penalties which the apostolic constitutions and œcumenic councils inflicted *ipso facto* upon those who usurp the rights and property of the Church. We were sustained by the hope that those, at least, who still boast of the name of Catholics, and who dwell in a kingdom where the very Constitution itself declares that the Catholic religion shall be the only religion of the State, and guarantees the inviolability of all property without exception, would ultimately be overcome by the just remonstrances of our venerable brothers, the illustrious bishops of the country, by our remonstrances, by the complaints and paternal admonitions which we repeatedly addressed to them; that they would recall their minds and their hearts to better ways; that they would desist from persecuting the Church, and hasten to repair the grievious injuries which they had inflicted on it, which hope was held out to us by certain promises made to those bishops, and in which we thought we might place confidence.

But, with grief we say it, not only has the Piedmontese Government closed its ears to the supplications of its bishops, and to our own words, but, inflicting daily more grievous injuries on the Church, and on our authority and that of this apostolic see, and despising openly our reiterated protestations and our paternal admonitions, it has not hesitated to approve, to sanction, and to promulgate the afore-said law, which has been altered in appearance, but the principle, the object, and the *animus* of which remain absolutely what they were. It is truly most afflicting and painful to us venerable brothers, to be obliged to depart from that gentleness and mansuetude to which we are naturally inclined, which we have observed, which we have moreover learnt from the Eternal Prince of Pastors, and which we have always endeavoured to manifest and to adopt, instead of a severity that is completely repugnant to our paternal disposition. But when we see that for six years or more we have exerted in vain all the cares, and solicitude, and longanimity, and patience, that were possible to repair the evils suffered by the Church; when there is no longer any room for hope that the authors of these attempts would ever show themselves docile to our exhortations, whereas, despising all our admonitions, they persist in following their injustice, and in doing everything to oppress the Church in Piedmont, and to destroy her power, her rights, and her liberty, we are constrained to have recourse to ways of severity, that we may not appear as wanting in our duty and abandoning the cause of the Church. And in thus acting, we do no more, as you are aware, than follow the illus-