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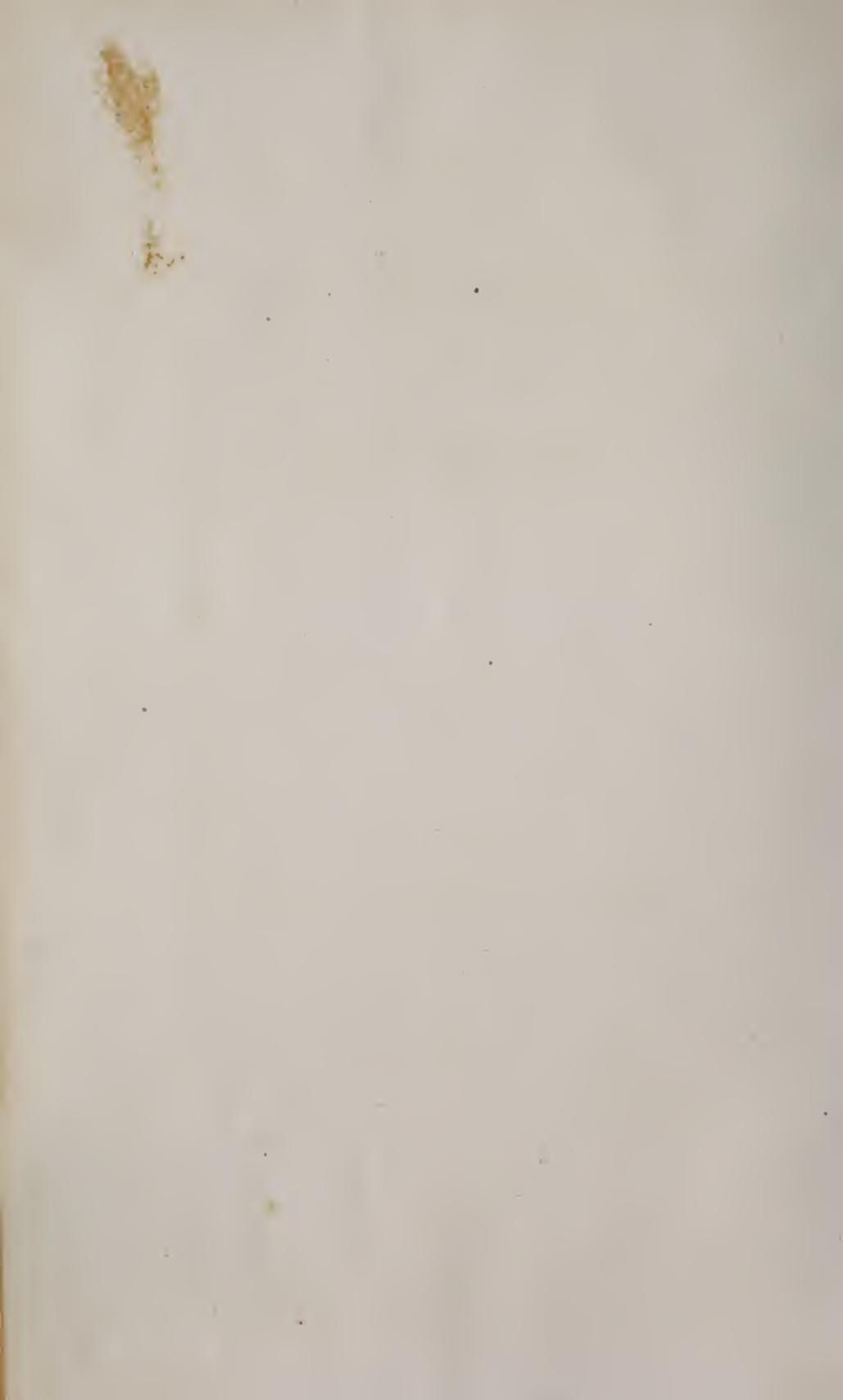
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Christian World

THE

AMERICAN AND FOREIGN

Christian Union.

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"THE LOVE OF CHRIST CONSTRAINETH US."  
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VOLUME VII.

JANUARY TO DECEMBER, 1856.

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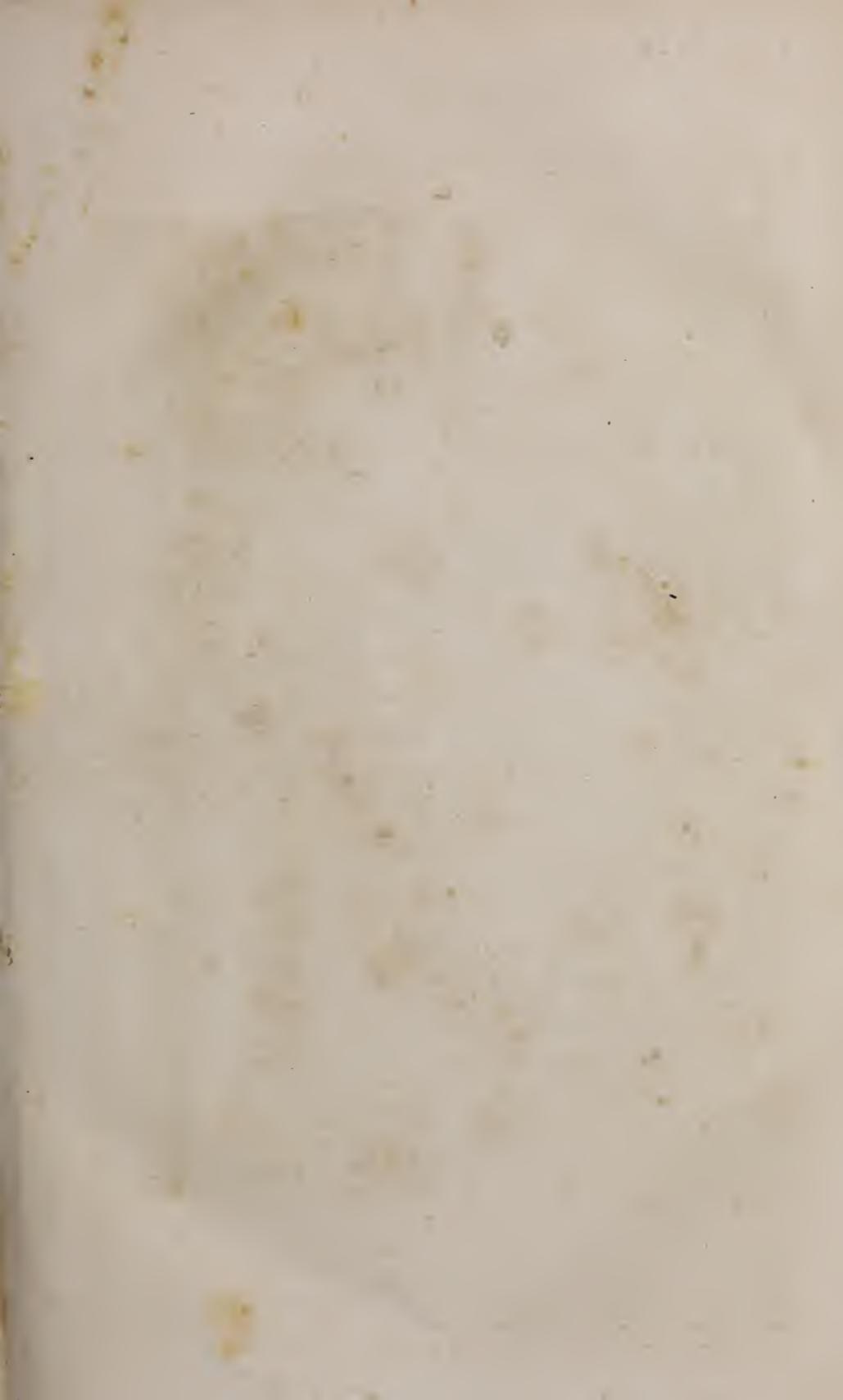
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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VII.

JANUARY, 1856.

No. 1.

CONSTANTINOPLE.

THIS famous place has been a flourishing city for more than twenty-five centuries. Its founder, from whom it took its earliest name, Byzantium, was an ancient navigator, one Byzas, who, from his seafaring life, was called a son of Neptune. Strongly fortified by nature, with a noble harbor, and commanding the outlet of the Black Sea, with its commerce and that of its great tributary rivers, it could not be otherwise than a place of great importance. Such it long has been; and never more so than now, when it has become the gorgeous prize for which the greatest military monarchies of the world are vying, as has often been the case before, in the varying chances of the dreadful lottery of war.

When Constantine, convinced that his dominion had spread too far into the East to be successfully controlled from the banks of the Tiber, sought for a new seat of empire, he at once resolved to make of Byzantium another and a greater Rome. On the confines of Europe and Asia, he sought to establish a metropolis for his successors, from whence they could rule with ease

each of their subject continents. The mighty Emperor, who was very much a "sign-man," and professed in matters of magnitude to be guided by special intimations of the divine will, while sleeping within the walls of old Byzantium, beheld, in the visions of the night, the guardian-spirit of the city, an ancient dame, bowing under the burthens of age and its infirmities, in an instant changed into a blushing virgin, on whom, with his own hand, he placed the robes of imperial purple and the diadem of state. On rising from his couch, he proceeded with lance in hand to trace the new boundaries of this destined capital of the world. And when he laid out the bounds so large that his astonished attendants ventured to object to their extent, "I shall go on," he replied, "till the invisible guide who precedes me thinks fit to stop." He concentrated the vast resources of his government upon the building, fortifying, and embellishing of this vast city, till it became worthy to bear his name. And so, in the fourth century, Byzantium became Constantinople.

We have not space to sketch the

history of a city, which has never lost its commercial and political importance, which has been twenty-four times invested, and six times taken, and for whose possession the Muscovite colossus is now struggling with the allied giants of Western Europe, in an agonism that shakes the world. Of her literary eminence, even during the decays of the later empire, it is enough to say, that when she fell, five hundred years ago, into the hands of the Great Turk, the dispersion of her studious men in Western Europe led to the revival of learning, and that in time led to the Protestant Reformation of the corruptions of the Middle Ages, and that Reformation in turn led to the present style of civilization in the Christian world in either hemisphere. Thus has her fall, like that of Jerusalem, been "the riches of the world." In the history of the nations of the future, as in that of those of the past, this celebrated place will doubtless retain its eminence.

All travellers speak with rapture of the aspect of Constantinople as seen from a distance. "Beautiful for situation," its amphitheatrical appearance strikes every beholder with admiration. But this magnificence of show

contrasts most strangely and repulsively with the meanness of its interior. Its splendid mosques and palaces are huddled up in a wilderness of narrow and filthy streets lined by low, wooden or mud-built houses. Here, twelve hundred thousand inhabitants, of whom about three fourths are supposed to be Turks, are said to find their home. Here, also, a vigorous city-mission among the Greek, Armenian, and Jewish populations, is sustained by the American churches; and here, as there is reason to think, Christianity may make its first decisive inroads upon Mohammedan imposture and superstition. From hence, as from a central point of illumination, the light of a pure gospel already radiates into many of the dark places of the Turkish Empire.

As the Christian reader looks upon the engraved view of this city which "can not be hid," let him lift up the heart in fervent prayer, that it may become a city of the living God, a holy place of the tabernacles of the Most High, a city whose walls shall be salvation, and whose gates shall be praise, and from whence the light of the Gospel shall shine forth on every side as a lamp that burneth.

BORZINSKY'S PETITION TO THE POPE.

IN the first article in our emission for December, we alluded to a petition, which, a year ago, had been sent to Pope Pius IX., by Ubaldo Borzinsky, a monk of the order of Brothers of Mercy. This petition, craving of the Holy Father a redress of the horrible abuses and immoralities practised in the convents of Bohemia, presented so shocking a list of charges against promi-

nent members of not less than eighteen of these establishments, that we desisted from the task of translating it from its German original for our pages. We have since, however, found a translation of it in that excellent and most valuable paper, the London "Christian Times." After much hesitation as to exposing the moral pollution of conventual life to the eyes of Americans,

we have come to the conclusion, *that it must be done*. Odious and repulsive as the task will be, it is our duty to let the Christian public know, that convents in the nineteenth century are just such sinks of sin as they were three centuries ago, and long before. Such secret haunts of men, penned up together, to lead such an unnatural and anti-social life, tend to throw the native corruption of the heart into a ferment; and their secrecy is only too favorable to the practice of the iniquitous passions they engender.

Let every reader of this petition and its frightful details, ask himself whether there is no call for legislation on the subject of conventual inspection? Ought not closed convents, intended for the seclusion of persons of either sex, to be visited by suitable officers, and carefully examined, under proper arrangements, as to their moral condition, and the undue restraint upon the personal liberty of any of the inmates? No other persons in this country, excepting Popish monks and nuns, would be allowed, either by public sentiment, or the common law as directed against nuisances, to immure themselves and all whom they could seduce or inveigle into their society, in such obscure and jealously-guarded retreats. Their facilities for the perpetration of vice and crime are manifestly great; and history abounds in proofs, as conclusive as Borzinsky's petition affords, that they have too often been hot-beds of sin.

As to poor Borzinsky, his reward for thus calling the attention of the Pope to the delinquencies of his order, has consisted in his forcible removal from Prague, and a rigorous confinement in the monastery of his order at Gortz. His brother John Evangelist Borzin-

sky, also a brother of the same order, for joining the Lutheran Church in Prussia was immured in the mad-house of the order at Prague, for a long time. He, however, has recently made his escape. Prior to his escape, Lord Clarendon in behalf of the British government interceded with the Austrian Ministry for his and his brother's release. But the Austrian government declined to interfere, and under its recent *Concordat*, with the *Romish See*, is not likely to exert itself for the protection of its subjects groaning under ecclesiastical tyranny.

We are glad to hear that the King of Prussia, has taken the matter up with some earnestness, and is ready to extend all the aid and protection in his power, to these oppressed brethren. What will be the end we know not. Let all who love the truth remember in their prayers these faithful and afflicted brethren, and especially that the petitioner Ubaldus may be sustained, and released from his imprisonment as is now John Evangelist, his brother.

HOLY FATHER :

As nothing we undertake can prove successful without the assistance of the Most High, I therefore earnestly implore the Holy Spirit to communicate His enlightening influence and gracious aid in the matter I now lay before you, which also involves a humble request.

The task I have proposed to myself is far from being a pleasant one, as it only exhibits painful events, and is calculated to awaken very distressing feelings in the mind of your Holiness. But it is necessary, in order that I may have peace in my own mind, through the favor and grace of your Holiness, that I should bring both to your consideration. I have also thought of the maxim, "*De grandi e de' morti parla bene o taci*;" but mindful, Holy Father, that truth should not be concealed, when we would appeal to so august and

holy a tribunal as yours, I commence under the help of the Most High.

I.

The Prior of the Brothers of Mercy in the Monastery of Presburg, in Hungary, by name Vitus Hreschich, cultivated an acquaintance with the daughter of a huntsman in Ratzen-dorf, and she became *enciante* by him. The Prior, to endeavor to hide his shame, and being acquainted with medicine, prepared a potion and administered it to the object of his seduction, in order to produce abortion. After partaking of the medicine, she was taken so dangerously ill, that she told the whole affair to her father, who was so exasperated at the discovery, that he threatened the life of the Prior Vitus Hreschich, in order to avenge his daughter's shame. When the affair assumed so serious an aspect, Hreschich contrived to prevent it from becoming a public scandal, and appeased the incensed father by the payment of several thousand florins, and it is also said that he purchased a house for the girl. There have been many such priors. I would only mention the Prior Sanctus Martens, who had been a physician.

The Prior Vitus Hreschich was afterwards elected to be Provincial of the Order, and sold the office of prior to those who offered the most for it, by which he pocketed from one to two thousand florins.³ Besides which, he trafficked in other lucrative situations, such as master of the cellar, master of the kitchen, or steward's offices, and disposed of them to the highest bidder. In his monastic visitations he paid attention to nothing but to overlook the accounts, and then to attest them with his seal and signature. For this, however, he demanded and received very considerable presents from the several priors. He consequently made no inquiry of any brother of the Order whether the money that was entered in the books he had signed had been really expended. If any brother ventured an expression that bad discipline prevailed in the monastery, or that the books were unfaithfully kept, he was persecuted in various ways, and removed, not unfrequently, more than once a year, to other monasteries at a distance of two hundred or three hundred miles.

This Father Provincial Vitus never thought

* The value of an Austrian florin (silver) is 2s.—*Trans.*

of visiting the more indigent monasteries—such for instance, as that of Scalitz, in Hungary, which he never entered for more than four years; and if any of the brothers of that monastery ventured to come to Vienna, to request him to be so good as to honor their house with a visit, as there was much that required inspection, he usually gave them this answer: "You are as poor as beggars in that monastery, and can give me no fee for my trouble. I can not, therefore, come to you, for instead of filling my purse with gold, you only pester me to give money to you. To such a monastery will I go no more." If, again, any of the priors—often out of a spirit of revenge—wished to remove often in the year this brother of the Order or that, he had only to remit forty silver florins to Vitus Hreschich, and the obnoxious brother was quickly removed to another monastery. In this manner every prior could change his subject brethren as often as he pleased. Indeed, one prior openly said in his refectory: "I have but to send the Provincial forty silver florins, and I can then remove any of you, and have fresh brethren sent to me as I will." Thus our Order has been reduced to a state of slavery to the present hour. The Provincial Vitus Hreschich administered his office from the year 1843 until 1853.

II.

In the month of May, 1853, Brother Odilo Rayth, of Baumgarten, was elected Provincial of the Order. He had been Solicitor to the Province from the year 1828 until 1851, and lived a life almost like the heathens of old all the time. His least daily portion was three quarts of wine; often, indeed five or six; and oftener still, besides all, three or four bottles of champagne. It happened, therefore, that at supper in the refectory, instead of sitting at the table, he often lay *under* it. On account of the scandal to which this conduct might give rise, he was allowed to eat his meals for several years in his own room. In his time, there were two priors in the Convent of Vienna, one succeeding the other, who showed exactly the same character. These were Prior Chrysogonus Pisch, and Prior Demetrius Preissinger. Besides all this, the Brother Odilo Rayth, of Baumgarten, chose to be served by a female, who remained with him from eight in the morning till seven in the evening; and this she did every day through-

out the year without an exception, and she superintended all his extra cooking.

It must be confessed that Brother Auremundus Jahn, at that time Principal Physician, and now Prior at Vienna, seriously protested against Odilo being attended the whole day by a woman in a monastery, where one should bar the door against them. The same female, about this time, brought a heavy charge against Odilo, because through him she had become very unhappy; for Brother Odilo had compelled her to marry, under the consideration, as he said, that it would be safer for her then to visit him; and the result of this marriage was to render her miserable for life.

Twelve hundred florins of the Vienna valuation were not sufficient for Brother Odilo Rayth, of Baumgarten, while he, as Provincial Solicitor, was leading this wild course of life. The question naturally arises, from whence did he obtain the money to enable him to satisfy his dissolute desires? He doubtless abstracted it from funds belonging to the hospital of the sick poor. In our Order, such Provincials as these have been mostly chosen to the present time, as their election always depends on the priors themselves. A Provincial placed in office by such means, must have recourse to dishonest practices to meet his expenditure, and if a prior bribe him with 500 florins, he may do what he pleases with the accounts of his monastery. He often, therefore, draws up false accounts, which he gets some of the brethren of his monastery to sign, by which certain sums of money have the appearance of being expended, while the articles mentioned have never been bought. But as no one dares to call in question such accounts, for fear of the persecution that would inevitably follow, such false disbursements are so often inserted during the year, that they amount to many hundred florins. Brother Odilo Rayth, of Baumgarten, while he was Provincial Solicitor, applied to his own use the interest of the capital belonging to the poorer monasteries, and no man dared to say any thing about it, for he was a man whom all had already learnt to dread. After he resigned that office, however, every thing was paid, to the last penny.

III.

In the Monastery of Scalitz, a person of the name of Gotthardus Buckwitschka held the

office of Prior from 1848 to 1849. There came there also Father Caius Matuschka, as priest of the Monastery. In a little while, Father Caius, with the rest of his conventual brethren, demanded of Gotthardus Buckwitschka an account of his expenditure for house-keeping; the prior promised to produce it in two days, but the same night he disappeared from the monastery. He had held office for fourteen months, during which he had forestalled all the resources of the institution, and left it thirteen florins in debt. The monastery had, therefore, to borrow money to obtain daily supplies for the sick, and for the brethren of the Order. Prior Buckwitschka fled to Vienna, and immediately obtained the situation of head-physician from Vitus Hreschich, who was Provincial there, and which appointment he holds to the present day.

IV.

In the middle of the year 1849, Amantius Nekanowitsch was appointed Prior of the Monastery of Scalitz, in Hungary, and in the following year, the house-porter, John Kutschera, found in the sewer of the convent, the bodies of two infants, to whom a Lutheran maid-servant had given birth, during the night, in the kitchen. In the course of 1850, the cook of Prior Amantius was found to be *enceinte*. He had to pay her 500 florins for this affair. Where otherwise could he have obtained the money but from the funds of the sick poor? In the year 1851, another cook, of good health and strong constitution, came into the monastery. Her name was Francisca Kossler, of Turnau, in Hungary. The Prior was found sitting daily in the kitchen with this female. In 1852, scarcely a week passed but she was seized with deadly sickness, while Amantius Nekanowitsch alone attended her. When Amantius resigned his priorate, in 1853, the cook took her departure with him from the establishment. When she first came into the house, a bundle contained her whole wearing apparel, which she carried under her arm, but when she went away with the Prior, it required two man-servants to remove her two chests, which they found to be so heavy, that they could scarcely carry them, so that they wondered much what the chests could contain.

According to the deposition of Father Caius Matuschka, there were two hundred weight of suet brought annually by the country peo-

ple into the monastery, for burning in the lamps of the church. The cook laid claim to this, and it was delivered into the kitchen by Father Matuschka; but during the whole year, (not excepting the seven-weekly festivals,) there was nothing but swines' lard made use of. The suet was sent to the cook's sister, according to the testimony of the said Father Matuschka; and I myself have seen the suet dripping down from the wagon which carried it away. Amantius Nekanowitsch had two or three chests, and various other packages with him when he left the monastery, and was besides a young brother of the Order, who had completed his medical studies in 1847. The sick poor in the Monastery of Scalitz were treated in the worst possible manner by him, particularly as it respected their meat and drink. They were only allowed meat-soup three times in the week, while they had the smallest portion of other food, such as lentils, beans, and bruised barley, doled out to them the remainder of the week. The attendance on the sick was very bad. A peasant youth was hired for this purpose, who passed the most part of the day in the cow-house, or in ditching and goose-tending. The brethren of the monastery at length examined into these proceedings, and straightway came to the conclusion, that they ought to be banished from the house. If the inspector of the hospital wrote an order for food or bread for the sick, the Prior Amantius Nekanowitsch would refuse to allow it to be supplied, saying, that the inspector must first send in victuals before the poor could have them. He would then go to the diet-board, and blot out what the inspector had prescribed. Some brethren of the Order, deeply feeling for the poor sick patients, would then collect money to purchase bread or rolls for them, to supply their immediate wants. The city physician, and hospital visitor, R. G., often declared that the sick poor were miserably treated; but the Prior Amantius Nekanowitsch, with those who adhered to him, never troubled themselves about it. There were thirty eimers* of wine also stored up in the convent-cellars, for the use of the sick poor, but they never obtained a drop of it, all the year through. In the refectory and apothecary's room, however, the wine was fearfully drunk and wasted, while they were engaged in strictly forbidden

games, or when the Prior entertained certain civilians of his acquaintance, at his costly banquets.

There were often women also brought into the convent, who staid whole days there, and slept at night in the chambers of the monastery. Even Jewesses often frequented the cells, while the sick poor had to suffer want of the necessaries of life. I have often informed the authorities at Vienna, of the doings in the Monastery of Scalitz, but no notice was ever taken of the exposures I made. Socii qui ejusdem religionis puellis uti nolebant, cum pueris decem vel viginti annos natis, turpissime abutebantur. In his fuerunt Fratres Clemens, Branieza, Patiens, Lucatz, David Steidl, et Eberhard Kreutzhuber.

V.

In the Scalitz Monastery, Brother Anisi, at that time Senior Apothecary, committed adultery with a tailor's wife, of the name of Slama, whose husband had gone to Paris, several months before, in order to acquire further insight into his profession. This man came back to Scalitz, after fourteen months' absence, and found his wife, who had been supported by Brother Anisi, the whole time, by money abstracted from the property of the poor, near her confinement. The tailor Slama separated himself from his wife for ever; and Brother Anisi was so far punished, as to be degraded, for three months, to fill the office of assistant-apothecary. But after that time he was reappointed to his former office, and possesses it to the present day.

At Scalitz, there is also a Monastery of Franciscans, and the same proceedings are carried on there, as in the Monasteries of the Brothers of Mercy. Many of the Franciscan Fathers remain till midnight in the company of their mistresses: namely, in the Platz street, at the house of a tailor, named Klasek, frequented by loose girls, with whom these fathers associate to the latest hour, and are turned out of doors by drunken mechanics.

VI.

There is a so-called Priests' House belonging to the Brothers of Mercy at Prague, (a kind of lunatic asylum for priests,) where Brother Paschalis von Hochberg, the Inspector, treated the sick patients in a very unchristian manner. Substraxit enim partem cibi diurni, ut daret homini, cum quo facinus nefandum committere solebat. Is ipse Prior, in quosdam ordi-

* An eimer is equal to about fifty gallons.—*Times*.

nis fraterculos, qui hodie etiam in vitâ sunt, turpitudinem operare tentavit. Sæpe etiam duas fœminas noctem totam in cubiculis hospitii sacerdotum abdebat, ut gestibus earum immodestis et corporibus prorsus nudatis oculus pasceret; ipse autem libidinosæ usui masculorum omnino deditus est.

This same Paschalis von Hochberg was sent, in the year 1835, as Prior to Visowitz, where he carried on the same shameful proceedings. From thence he was removed as Prior to Lettowitz, where he debauched Brother R. C—y. He also raised from the convent-tomb a tin coffin, which contained the earthly remains of the founder of the monastery: the coffin he sold at Brunn, in Moravia, and had another made of old boards, rudely nailed together, for the corpse, and then threw it into the tomb, accompanied with a profane exclamation. Paschal was superseded, and was installed as Prior in the so-called convalescent-house at Presburg. Stuprum ejusdem generis cum fraterculo ordinis sancti Francisci hoc loco fecit, and had to pay a penalty of many hundred florins for the crime. Vitus Hreschich, at that time the reverend Provincial of the Convent at Vienna, told me this among other scandals, while I visited him in his own room, in the year 1843, as I was transferred from Luiz to be with the said Paschal von Hochberg.

In the year 1844 and 1845 the Prior Pascal von Hochberg, being confederate with Julius Dotter, at that time Convent Proctor of the Convent at Linz, caused several receipts to be drawn out by different hands, which had to be inspected by the Imperial authorities. These receipts were for certain articles said to have been purchased, such as linen, bedding, and other materials for the hospital: but nothing of the kind was ever bought, as represented. I myself wrote a few of these receipts with my own hand, without being aware of the fraud. When I afterwards understood the matter, I protested against it, and endeavored to show that the money was squandered for nothing; but I only drew down the bitterest enmity on myself. The Convent Proctor, Julius Dotter, spent twenty or twenty-five silver florins in his afternoon drinkings with the government officials, who, by way of thanks for their entertainment, passed the false receipts without further examination.

In the year 1845, the Senior Physician, Bro-

ther Philibert Janeczek, committed adultery with the wife of a shoemaker, who was also a midwife. The husband of the dishonored wife brought an action against the seducer before the ecclesiastical authorities, and by them he was sentenced to correction for several weeks, and to be removed from his office for several years. The Provincial Vitus Hreschich, having, however, come shortly after to Linz, with two Definitoren* of the Order, so managed to hush up the transaction, that Philibert Janeczek remained at his post as Senior Physician, and the adultery was atoned for by the payment of a few thousand florins.

Prior Paschal von Hochberg puerum aliquem, quo satieret libidinem detestabilem, in monasterio semper habebat; et sæpe cum eo seipsum in cubiculo nudavit. But on account of his evil deeds becoming notorious, Prior Paschal von Hochberg was translated from Linz to Neustadt in Bohemia, and it was soon discovered that the cash-box of the convent he had left, although secured by a triple lock, was deficient of several hundred florins. As Prior at Neustadt, Paschal von Hochberg managed the household no better, besides living in great enmity with the higher clergy and the officials of the city. By such and many other criminal intrigues, license was at length given him to dwell by himself, beyond the precincts of conventual rules, and thus he remains to the present time. I will relate hereafter, how a criminal charge preferred against him was suppressed.

VII.

After the retirement of Paschal von Hochberg, Sabinian Hunek was installed as Prior of the Monastery of Linz. He had been removed from the Neustadt convent in Bohemia, to which Paschal was translated. This Sabinian Hunek held the Priorate of Linz from 1845 until 1853, and there committed incest with his own niece. Previous to the troubles of the Hungarian revolution he had purchased a small property for his niece at Konigsberg, near Shemnitz: he then married her to a Hungarian, for the sole purpose of being able to visit her privately in future years. He actually assigned his Priorate of Linz, in the year 1853, to Julius Dotter, the Convent Solicitor in that town. This man consumed four or five quarts of wine daily, and kept a sumptuous table both in eating and drinking; but he

* *D. fnitoren*—a kind of Inspector.—*Trans.*

mostly invited strangers to his board, who had the means of paying him back in kind offices for these costly feasts. This same Julius Dotter had been Vice-Proctor in the Vienna Monastery, and one night disappeared from it altogether; he was found some time afterwards in the Monastery of Ofen, in Hungary. What had occurred to require this sudden flight?

VIII.

In the Monastery of Ofen, there was a brother of the Order, named Symphorian, who had been many years collector during the Priorate of Raphael Thuma; he managed to abstract from the convent property 40,000 florins, which he pretended to keep in his chamber for the purpose of building a church. Instead of this he had a large cellar constructed; and where now is the rest of the money to be found?

IX.

On the resignation of a Prior of the Monastery of Prossnitz, in Moravia, in the year 1830, 16,000 florins were found in the treasure-chest of the monastery. But the succeeding Prior spent the whole money in six years, and at his death the establishment was found to be in debt. It was known that the deceased Prior had maintained a whole family during his incumbency in the convent.

X.

In the Monastery at Kukul, Prior Antony Fiedler had a house built for his female acquaintance, Wolf, which cost him 18,000 florins.

XI.

In the town of Nachod, near Kukul, in Bohemia, a brother named Florus Killar purchased an estate for 22,000 florins, for some acquaintance or friend.

XII.

At Presburgh, in Hungary, the Prior, Leonhard Salava, bought a store-vault, with all the goods, for 25,000 florins.

XIII.

At Scalitz, in Hungary, Brother Avitus Sartori laid out 10,000 florins in fields and vineyards.

XIV.

At Gratz, in Stiermark, a house was purchased in Andrew street for 18,000 florins, for a female acquaintance, beside two houses and vineyards in the chapelry, near Rackersburg, in the same province. One of these lots,

consisting of a house and vineyard, was truly for the aforesaid woman, and the other house and vineyard for the Convent of Mercy; this was arranged that private visits might be paid, with greater convenience, during the summer months. The purchaser of these vineyards, and houses upon them, was the Prior of the Convent of the Brothers of Mercy, at Gratz, namely, Magnobonus Grunes.

XV.

The Prior Stanislaus Lobmüller boarded and lodged two females, with their whole families, in the Convent of Gratz, for thirteen years: he supplied them with all the necessaries of life during the whole time; to which purpose the sum of 1200 florins annually was not sufficient for the expenditure, because these women spent the money very freely.

XVI.

The Senior Apothecary, Brother Hermes Hrebitscheck, also supported a mistress in the Monastery of Gratz, with her whole family. This woman was the daughter of an overlooker on the Jacomie Estate, and she cost Brother Hermes 100 florins a month. The said brother went to Erlau, in Hungary, as prior, but he conveyed his mistress and her children along with him. He, however, had besides another female in his keeping, and she of Gratz had to leave him for several months, by an order from his ecclesiastical superior. He was afterwards appointed Prior and Definitor at Presburg, and he maintained this woman for the greater part of the time he was there; but he had to deposit 600 florins for his two boys in Gratz.

XVII.

In the Monastery at Feldsberg, in Austria, Prior Joachim Raimaun maintained the wife of a rope-maker, who lived opposite the convent, with her whole family. When the rope-maker was bantered about it, while in company with his fellow-citizens, he used to say: "If I receive my daily silver florin, the Prior may do what he pleases with my wife; ground and field are still mine." The Prior often staid with the woman till twelve o'clock at night. Yet that was not enough, for he carried on his intrigues with two peasants' wives, whose husbands, however, did not regard his conduct so calmly; for one of them caught the Prior and threw him into a dunghole, while the other husband, finding him in his chamber, horsewhipped him out of the house.

XVIII.

The Steward (or Housekeeper) of the Brothers of Mercy, Christian Martel, of the Monastery of Feldsberg, maintained a whole family.

XIX.

The Chief Apothecary there, Brother Jordan Brodecky, must also maintain a family, towards the support of which 600 florins annually were not enough.

XX.

The Prior Blasius Grossinger came in the year 1835 as Prior of Gratz, and remained until 1838. He found sixty-one silver florins in the convent-chest, and all manner of victuals; such as millet, lentils, pease, corn, dried fruits, bacon, lard, and other matters laid up in store, sufficient for a year or two. The members of the convent, as well as the sick, had but restricted fare under his administration, but most of the brethren contented themselves with what they got, under the expectation that the Prior would leave all his wealth to the convent. But when Prior Blasius Grossinger was removed from Gratz to Prague, there was no more than sixty-three florins found in the convent-chest, and the store-chamber was so empty of all manner of food that, after the first month, the convent was thirteen florins in debt, for procuring only daily bread for the members of the Order, and for the sick. Six months before his departure from Gratz, this same prior ordered several *eimer* of the best wine to be brought up out of the convent-cellar, and to be sent to Prague, to Magnobonus Grunes, because he already knew that the said Prior would soon become Provincial of the Order. Thus has it been through all the succession of priors, and, till now, no individual belonging to the order has dared to lift his voice against such proceedings, lest he should be persecuted within a hair's-breadth of his life.

XXI.

The Prior referred to, namely, Magnobonus Grunes, has very often given dinners, beyond the walls of the convent, in the Luckawetzish Garden, in Prague, every one of such banquets costing nearly 300 florins. Besides which, he also made presents of gold and silver to the ladies of Luckawetz to the amount of 500 florins. The same Magnobonus, together with Father Regulus Wagner, being in Hoppenstock's tavern in the Cattle-market, were [obliged to be] tumbled out of the house. It

was generally two o'clock in the morning before the Prior Magnobonus ever reached home to retire to rest. He kept the same bad hours when he was Prior of Gratz. Magnobonus Grunes visited two watering-places every year, namely, Ischl and Gastein, where he often gave two or three banquets, each of which cost him 700 or 800 florins of the Vienna mint. He had females to accompany him on every occasion when he travelled to these bathing-places, and took them with him also on many costly journeys. I had to endure many reproaches from the gentry and clergy of Austria, when I was going about collecting alms for our monastery, inasmuch as they—many of them rich landed-proprietors—could not themselves afford to do that which was done by the Prior Magnobonus, the steward of the property of the sick poor. To accomplish this, however, Prior Magnobonus Grunes, in his various bargains, very often charged in the books 600 florins more than he actually expended. In this way the property of the sick poor has been devoured by most of the priors of the Order.

XXII.

The Prior Blasius Grossinger, who held that office in Prague from 1838 to 1854, often ordered such magnificent banquets, that the mere confectionery of one dinner has cost eighty florins; whereas fourteen florins of the Vienna standard must be considered enough to feed the 150 sick in the hospital for a whole day. Naturally enough they could only obtain the smallest and least nourishing food for such a price as that. In these unseemly dinner-parties, a single dish of some luxury has often cost forty florins Vienna mint, the abundance of dear foreign wine not taken into the account. There were often from ten to twenty guests invited, who were mostly officials, or doctors, who, on account of such feasts, would take no notice of the most indecent conduct. These dinners took place every Thursday through the whole year: in the carnival time, every Tuesday and Thursday, as well also on other various yearly festivals.

The Prior Blasius Grossinger, by careful and well-regulated housekeeping, might have laid by at least 40,000 florins during his fifteen years' stewardship of the Convent of Prague. Often have some right-thinking brethren gone to him, to entreat him to moderate his unnecessary and costly banquets. They begged

of him, in such visits, rather to increase the comforts of the sick in the hospital. But they received for answer: "I am master here, and can do as I please." He would then dismiss them with the rude command: "Hold your tongues; take yourselves about your business; be off!" This was the common result of any attempt to stay the Prior's extravagance; besides which, these brethren of the order were afterwards exposed to continual persecution. The Prior Blasius drank so much brandy and rum clandestinely in his cell, that he twice fell dangerously ill. In this last year he has used two costly baths, each of which he took for a period of twelve weeks; and much precious money, taken from the property of the sick poor, must have been consumed.

XXIII.

Various adventures happen to us in the monasteries. I will mention here, for brevity's sake, only one, of the existing Prior Chryso-gonous Pisch, who for many years was Prior of the Monastery at Vienna. He was translated from Vienna to Eisenstadt, in Hungary, in the year 1832. After a year of his stewardship in that place, he made a journey for a short time, and returned again to his home. Scarcely, however, had he entered the house, when he raised an alarm, that the treasure-chest of the monastery had been robbed during his absence, and on reckoning the money truly, 25,000 florins, besides various gold and silver articles of value, were missing. The theft was published several times in the newspapers, but without any result. After a short time, the same person resigned his priorate, and went to reside in privacy at Teschen. While dwelling at Teschen, he entered into partnership with a mercantile company, and occasionally went to Vienna on business. A circumstance of the same kind occurred before with a provincial proctor, under the administration of Provincial Paschal Fiala.

XXIV.

Many very immoral practices continually take place in the midst of us, which, had the matter been left in the hands of the civil authorities, would have been punished with several years' imprisonment in the house of correction. Besides those already exposed, I will relate the following: There was a Brother of the Order in the rural convent of Gratz, who attempted to violate a baroness, having forced his way into her bath while she was bathing,

at Rackersburg, in Styria. He was, however, seized in the act, and cast into prison by the magistrate of the place, until Prior Blasius Grossinger came and took him away. He was given up only on the condition that he should be immediately removed from the Convent of Gratz. He was not, however, removed, but in a year afterwards was called to the study of theology, and is at the present time priest in a monastery of the Brothers of Mercy in Hungary.

XXV.

Eudoxius Sztreltsowits, Priest of the Brothers of Mercy in the Monastery at Feldsberg, violated a girl who was a reaper, in the open field. He was sentenced to be removed, but this was entirely set aside, through the influence of the then Prior Joachim, and the Provincial Vitus Hreschich.

XXVI.

Many immoral transactions took place in the Vienna Convent in the year 1842. To mention one case: Every night, several brothers of the Order—and I mention the names of Cassian R. Sabinus Swoboda, A. F., and Alfonsus Ohlknecht—were in the habit of climbing over the convent-wall, in order to commit their deeds of shame in the city. They generally went to a house of ill-repute in the Leopoldstadt, where they engaged in all manner of wickedness. The senior physician, Brother Auremundus Jahn, openly protested against such shameful proceedings, but Odilo Rayth of Baumgarten, as openly defended the individuals. A short time afterwards, several anonymous letters were received in the convent, addressed to the Provincial of the Order, Magnobonus Grunes. These letters contained a threat, that if Brother Auremundus Jahn was not sent away, the convent would be burned to the ground in fourteen days. After a lengthened inquiry, it was discovered that the letters were composed by Brother Sabinus Swoboda, and the other night-revellers, and written by one of their mistresses. These brethren, in consequence of the inquiry, had written a letter to the woman, entreating her that if she were questioned on the subject, to deny all, even should she be put upon her oath. The same letter came into the hands of a commissary of police, who brought it to the house, with the information that it was a criminal offense, and must be dealt with according to law. The Provincial, Magnobonus

Grunes, however, persuaded the commissary to let the matter rest, and leave to him the punishment of the individuals. It was then that Odilo Rayth, of Baumgarten, the Proctor of the Province, aided by the Provincial himself, hushed up the whole affair, and the brethren alluded to were allowed to escape punishment, by being transferred to another convent. As soon as Odilo Rayth was chosen Provincial of the Order in 1853, two of the writers of the iniquitous letter, namely, Brother S. S., and Brother A. F., were installed as Priors.

XXVII.

In puerum in Monasterio Viennensi; anno MDCCCLI., commissum est flagitium fœdum, quod ei injuriam per vitæ cursum fecit. It was when Vitus Hreschich was Provincial of the Order. The crime was compromised by the payment of 4000 florins, while the evil-doer, Archelaus Seitzer, was merely sent to another convent; where in a few months, he was appointed steward and master of the cellar. But where did Brother Archelaus Seitzer obtain all this money? He entered the Order in 1843, was the son of poor parents, and without any property himself, and was appointed collector of alms in the city of Vienna in the year 1846. The money, of course, came out of the stolen property of the poor. Such individuals had only to present several hundred florins a year to the Provincial, for their sinful indulgences, and they were freed from all fear of punishment. In this way, also, most of the offices of the convent were sold.

XXVIII.

In the monastery of Prague, various circumstances of the same kind occurred during the priorate of Blasius Grossinger. Such for instance, when an accusation was brought against the sexton, Brother H. S., for having admitted through the convent-chapel, at night, a female with whom Sergius Boehm, at that time Convent-Proctor, had acquaintance. Shortly after, the chapel was robbed; and, among other articles, a silver cup belonging to Father Protasius was stolen from the vestry. In the year 1849, a citizen brought information to the convent, and laid it before the sub-prior, Florus Killar, that he had seen a female enter the chapel, almost every night about twelve o'clock, and shut the door behind her; and also that he had informed the sexton of the affair; and what did the knowledge of this

scandal lead to? Just nothing. In Monasterio Pragensi, eodem anno MDCCCLXIX., Frater Bertinus Kastner fœminam in cellam recepit, et lasciviæ causâ, libidine satiatâ, pilos pudendorum erasit. This affair, as well as those I have exposed, together with many other shameful proceedings, was generally known; but the same brother, notwithstanding all this, was retained in his offices of master of the cellar and steward! He was accused before Prior Blasius Grossinger, both by civilians and members of the convent, but the prior answered the charges by saying: "That is nothing to me; go and arrange the matter with him alone." It was afterwards reported, that the gross immorality in the conduct of Bertinus Kastner was hushed up by the payment of 1000 florins. Although Brother Bertinus Kastner was guilty of many immoral actions, during the thirty years he remained steward and master of the cellar, the various priors threw a mantle over them all, and he was never subjected to conventual punishment. He had, however, to maintain several other females, besides the one alluded to, who became the victims of his immoral conduct.

XXIX.

In the Monastery of Temeswar, in Banat, Hungary, belonging to the Brothers of Mercy, there was, several years ago, a public dispensary, established by Thomas Richter, at that time, prior; and which was stated to have cost 15,000 florins. Competent judges, however, affirmed that the dispensary in question could not be worth so much money, although, instead of medical herbs, the shop-drawers were filled with silver pennies. At the same time, the prior, Thomas Richter, kept the sick-room close shut during the whole year, and would not admit any sick people within its walls; but he had it furnished with beds for the nightly visits of women, to whom various country clergymen came, and staid the night with them. The steward of the monastery, Brother Dionysius Gestäl, took care that every convenience was provided for this convent-brothel; for which accommodation the country clergymen sent by means of a wagon, various farm productions to the monastery, a half of which was for the women, and the other half to be divided between Brother Dionysius Gestäl and Prior Thomas Richter.

While these clergymen often staid several days with us, and were incapable of separating themselves from their mistresses, it hap-

pened, of course, that the public worship of God was neglected in their parishes, and complaints were laid against them before his lordship the Bishop. In consequence of this, prior Thomas Richter was translated to the large monastery at Presburg, while the clergymen alluded to were strongly interdicted from visiting the Convent of the Brothers of Mercy, at Temeswar, either by day or by night, for several years. This I learned from some of our convent brethren, as well as from several clergymen, deacons, and canons, acquainted with the affair.

XXX.

In the Temeswar monastery, there was a brother of the Order, who gave himself principally to the study of procuring abortions; and in this way he rendered great service, especially to the higher clergy. But this individual led a very profligate life himself, and various charges against him were laid before the provincial, concerning his misdeeds. The same person, whose name was Respitz, three times refused obedience to mandates, by which he was to be removed from the convent; but he would not leave his post, for the higher clergy, for whose sake he had carried on his detestable art, took him under their protection. When, however, the higher clergy alluded to died off, this brother of the Order, fearing his wicked practices might be betrayed by some of the many country priests who knew the circumstances, put an end to his life by shooting himself with a pistol.

XXXI.

Raphael Thuma had for a long time been Senior Apothecary of the Monastery of Prague. In the year 1850, he wished to purchase a farm for a female acquaintance, for which 50,000 florins, Vienna mint, were demanded by the proprietor, who came often to the monastery on account of the transaction. Raphael Thuma, offered 40,000 florins for the property, and that the money should immediately be paid. A few days afterwards, the Senior Apothecary, Raphael Thuma, was taken seriously ill, and during the greatest part of his illness was attended by the Junior Physician, Zepherinus Walenta. He died at the end of five days, and his whole ready money accruing to the convent was no more than 800 florins! A short time afterwards, Zepherinus Walenta fled to America, Prior Blasius Grossinger having obtained for him a government passport to the island of Heligoland.

XXXII.

I have known thirty cases of suicide and unnatural deaths during the twenty-three years I have been connected with the Order. Of these I will only select a few. Prior Cantianus Mauroner, while he held office at Brunn, imprisoned a brother named Abundin, under the pretense that he was out of his mind; and he left him without meat, drink, or attendance. He was found dead next morning in his prison, having destroyed himself during the night. A brother named Andreas, in the Monastery of Lintz, in 1842, had presented several times a few hundred florins to the Father Provincial, to purchase his escape from punishment; as, notwithstanding this, he had been repeatedly threatened with imprisonment, and, as he had no more money to bribe his enemies, he hanged himself at the time Magnobonus Grunes was Provincial of the Order.

XXXIII.

In the Monastery of Prague, Brother Gelasius Schubert was ashamed to seek alms in the city of Prague, because he had taken a degree. He was threatened with imprisonment: but, to escape begging and a jail, he hanged himself in the year 1835, Magnobonus Grunes being at the time Prior at Prague. In the year 1853, after the present Provincial, Odilo Rayth, of Baumgarten, had been only four weeks in office, Brother Mennas Schindler shot himself in the Monastery of Kukus, in Bohemia, because he also had been threatened with imprisonment. This brother had been head-cook in the Vienna Convent, at the time that Odilo Rayth, of Baumgarten, was Solicitor of the Province; and it appears he had not been sufficiently generous in supplying the table of Odilo's chambermaid. His threat of imprisoning Brother Schindler was in revenge for an old sore. Thus the poorer brothers were punished with imprisonment, while those who had money to bestow could generally get clear from all charges. Any poor brother would much rather prefer being imprisoned in the felon's jail, or in the Spielberg, than to be incarcerated in the convent under the tender mercies of the Provincial; as in such cases one had to suffer hunger, thirst, and cold, while incarcerated. And if any one there should happen to be taken ill, no one would look after him, although death might follow, or he might become a cripple

for life. Such cases I have witnessed with my own eyes. But, if any fellow-member were to make this the subject of conversation, or appear offended at the ill-usage of his brethren, he would immediately be marked, persecuted, and sent to another monastery. The Provincial or Prior would generally exclaim, in reference to all complaints of this kind: "Ay the dog!—let him perish miserably." A man of the Order named Jubilar, who was eighty-four years old, was so miserably treated in my time, that he became blind, and was otherwise extremely ill. But should I relate all, I should scarcely be believed, particularly respecting the daily nursing of such poor conventual delinquents. Many a dog fares better.

XXXIV.

There was generally, indeed, an Ordinary in the convents, supposed to be a just and impartial observer; but, for a few glasses of good wine, an invitation to dinner, or a mild drinking-bout, the most disgraceful deeds were hushed up and concealed. One could not obtain a hearing either with the civil or ecclesiastical authorities, because both parties were invited to costly feasts, and if we appealed to the clergy beyond the jurisdiction of the city we fared no better.

XXXV.

Father Magnobonus Grünes, as Principal of the Order, generally sold its priorates, and other valuable offices of the convent, to the highest bidder. The Priorate often brought him from one to two thousand florins, and the other offices from one to three hundred florins. And whence did this purchase-money come? Doubtless from the property of the sick poor. On one occasion, in order to raise a large sum of money, he sent to the Convent of Waitzen, in Hungary, no less than one senior and four junior physicians; who, when they came there, found scarcely any thing to do, for there were only four beds for sick persons to be found in the hospital. After a time, the Provincial, who was Magnobonus Grünes, came on a visitation to that convent, and when he saw four junior physicians there, he pretended to be much astonished. He asked them what they did in that convent; for he did not choose to remember that it was by an order from himself that they had been sent there. On the following day, the four junior physicians were

packed off to the four points of the compass. It is mournful to consider how the affairs of the Order of Mercy have been conducted to the present time!

XXXVI.

If any of the priors or higher monastic officers died during the time Magnobonus Grünes was Provincial, he immediately visited their monastery, seized all the money the deceased had left, and retired from the place. At the death of Prior Valerius Marr, at Temeswar, he found thirteen florins; after that of Prior Gordion Jaekel, at Erlau, he walked off with 8000 florins. Prior Christian Martinowsky, at Lettowitz, left behind him untold treasure, together with gold and silver articles of value, all of which the Provincial abstracted from the chest. Illuminatus Forster, who was steward and master of the cellar in Gratz, left behind him 10,000 or 12,000 florins, besides several thousand guilders, in the hands of persons now living, which the Provincial took, under the pretext of depositing the money in the treasure-chest of the province, and there to preserve it. But, at the death of Magnobonus Grünes himself, not a farthing was found in the provincial treasury; for he generally made extensive and costly journeys, and took up his abode, in the summer months, at watering-places, which swallowed up large sums of money. One may well believe that while he was administrator of the province, he robbed the property of the sick poor to the amount of 80,000 florins, at the lowest calculation. Such a life did Magnobonus Grünes lead, for forty years long! He is dead, indeed; but his extravagant doings may teach a lesson to the Order for future years.

XXXVII.

Paschal Fiala was for twenty years Provincial of the Order, and acted as his predecessors did, and as his successors have done, in selling the priorates and higher offices of the convents. There are living witnesses among the brothers of the Order to testify, that a certain person gave him 1000 florins for a priorate, but he was never placed in the office. The Provincial died while the transaction was incomplete, and the purchaser complains to the present hour about the loss of the money he had imprudently paid the deceased. This Paschal Fiala kept two ladies in Vienna, the one Madame Von Ledwinka, and the other Madame Von Sebald, which many of the older

brothers yet well remember. These females divided the greater part of the sale of priories and other conventual offices between themselves. They lodged in the city of Vienna, in apartments, consisting of four or five rooms, the rent of which was 500 or 600 florins per annum. They kept two or three servant-maids; and all this expense was defrayed from the property of the sick poor. Most of the priors obtain wagon-loads of farm-produce, such as butchers' meat, butter, fowls, corn, eggs, dried fruits, and *eimers* of the most exquisite wines for their own tables, the property of the poor. If any right-minded brother of the Order, whose heart bled when he saw that the sick poor on this account were badly attended to, and necessarily deprived of part of their allowance, dared to make any remark regarding the injustice of these proceedings, that man was at once marked for persecution and oppression to the very utmost. This was what I have had often to endure during the years I have been in the convent. Especially has it gone hard with me since the month of July, 1853, when I was in the convent of Scalitz, in Hungary. A few leaves containing a record of my experiences were missing out of my convent-cell, and were probably sent to the then Provincial, Odilo Rayth Von Baumgarten, for the Prior of my convent, Blasius Grossinger, sent for me, and reproached me for exposing various priors; and I was sent to prison and have been kept in Prague, suffering much oppression, for seventeen months, while every way by which I might have the opportunity of defending myself is closed against me.

In July, 1854, the Most Reverend Apostolic Joint-Visitor, M. Canon Dittrich, was in the Convent of Prague. He spoke to me, and admonished me to reveal all that I knew, that it might tend to the general welfare. As a few questions were put to me, especially by Prior Paschal Von Hochberg, reflections were thrown out against me, that I was probably doing this out of revenge, and a few particulars were with difficulty put down in writing. The reverend Joint-Visitor then immediately remarked, that this might be a case for the criminal courts, and advised me to withdraw the record. I, however, asked for some honest citizen of the place to become a hearer of what I had stated in the document. But this

his reverence the Joint-Visitor would not concede: upon which I begged that some priest, not connected with the Order, should be present while I stated what I had to relate; but this was also denied me.

The conference was then closed, with the promise that in a few days the other points I had to bring forward should be heard in the presence of persons either of the civil or priestly order. It is true that two witnesses from the monastery were offered me; but I declined to trust the matter to the testimony of the convent-brothers. On the fifth day afterwards, the Secretary, Father Renatus Mikesch, came to me in my prison, by order of the reverend Visitor, who informed me that his reverence would receive the remaining matters I had to relate in three days. I waited every day for this visit, but no one has come to the present time. On the 10th September, indeed, a message was brought me by one of our convent, that the reverend Visitor would come the next day, to bring into order the remaining points and matters I had to state; but he left the city on the 12th September, on his journey towards Gran, and appeared no more in our monastery. My conscience will not permit me, however, to conceal these painful facts, lest worse befall me in this world, and I be doomed to punishment before the judgment-seat of God.

Help me, therefore, most Holy Father, if this my most humble petition should ever reach your hands. In my soul I look on the matter I have represented (and I could bring much more before your Holiness) with deep affliction, even now in my prison-house. Help me out of the Order altogether, most Holy Father, and I will pray for you all my life long. I shall end my life very unhappily unless you may exert your great power to deliver me from the Order of which I am a member.

Your Holiness orders that our convents be visited, that better conduct may prevail in future. The old, forgotten statutes of the Order are to be restored to their power, and to be punctually observed. Your intentions, most Holy Father, are the best; but here, however, there will be no improvement. For even those who observe not the new rules, nevertheless promise to do all which you, most Holy Father, would have them to observe. And those who mean sincerely, often confess

that they can not conscientiously keep the new regulations, and would rather retire from the convent, but they are not allowed to do so. Oh! may you but issue your commands that all who can not obey the new regulations, and who honestly acknowledge it, may be permitted to go away in the holy name of God!

I most respectfully kiss your Holiness's

apostolic feet, and beg you graciously to regard the petition which I, with child-like and profound veneration, present to the notice of your Holiness.

(Signed) UBALDUS BORZINSKY,

In the Monastery of the Brothers
of Mercy at Prague.

PRAGUE, *October*, 1854.

GOOD NEWS FROM BOHEMIA.

THE spirit of Protestantism is not yet extinct in the land of Jerome and Huss. It has lately revived with much power. The means employed for its suppression have been ineffectual, and contributed not a little to its extension. It has obtained very considerably among the Romish priesthood, many of whom have deserted their standard-bearers and fallen into the ranks of the Protestants. For this exercise of private judgment and the rights of conscience, the converts have been persecuted with great severity. They have been imprisoned, or chased out of the country, or maltreated in some other way. But the spirit of inquiry is still prevalent, and the interests of the Papacy are waning under its power.

The following letter, taken from the *London Christian Times* of November 9th, 1855, discloses the state of things in Bohemia in relation to the progress of evangelical truth and the hostility of the priests. It can not fail to be read with interest, and we merely add that the Rev. Mr. Zastera, mentioned at its close, is in this city, in good health, engaged zealously in missionary labors among the Germans, with encouraging success. Let all who love the truth pray for these afflicted and persecuted brethren, and that the good work in their land may spread till all

are brought under the saving power of the Gospel. But to the letter :

BASLE, Nov. 3, 1855.

At the present time, when so many Christians take a deep interest in the persecutions under which John Borzinsky, his brother Ubaldus, and Zezule suffer, it will probably not be without interest to you to receive some account of the religious state of their fatherland.

Bohemia must be regarded with deep interest by every Protestant Christian, as it must be considered the country among all the kingdoms of Europe which protested first, and that energetically, against the sins of Rome. Perhaps no country has suffered more from Popery, as it is computed that two millions of persons have at different times perished through various forms of oppression and persecution. More than 30,000 families emigrated in 1627 only on account of their faith. Notwithstanding these circumstances, thousands, and according to some, tens of thousands in Bohemia sigh at the present day to be loosened from the chains of Rome.

A Bohemian wrote me lately: "It may be confidently asserted that since the year 1848, 3000 persons have renounced Popery in that country. A *third* Protestant Church has been formed since that time in Prague, consisting of 1200 souls."

It is asserted by Bohemians, that of the 4000 Roman Catholic priests in their fatherland, the half of them are not properly Popish. That a great number of them are sighing for reform, the following facts will show.

In 1848, *forty* priests met in Prague several times, in the Wendish Seminary, and declared, in a pamphlet, that a reform of the Bohemian Church, according to the doctrines of the Gospel, and the true traditions of the Fathers, was

absolutely necessary. The consequence was, that they were treated as Hussites and Revolutionists, and imprisoned with men accused of revolutionary principles, being confined eight together in a cell. The treatment of these forty priests did not, however, damp the ardor of others, who met together in various small towns of Bohemia, to consult on the necessary reform. The Romish Hierarchy, in order to put a stop to the movement, promised that the question should be brought before a National Synod that should shortly be held. The deception was soon discovered, and thereupon several priests openly renounced Popery.

Smetana, priest of the Order of the Crusaders, Doctor and Dean of the Philosophical Faculty of the University of Prague, declared in the public prints that he considered the Roman tenets as unscriptural, and that he was no longer a member of the Church of Rome. This declaration was received with great joy by tens of thousands in Bohemia, and the Popish hierarchy hurled the greater excommunication against him. Soon after, Dr. Smetana fell ill, and this prevented his joining the Protestant Church publicly. The Archbishop of Prague visited him twice on his death-bed, but his attempts to induce him to recant were in vain. He died at Prague in 1850, and was buried in the Lutheran burial-ground of that city, his remains being accompanied, as it was computed, by 20,000 persons.

Soon afterwards, Hromadnik and Worlicek, priests of the Order of the Crusaders, renounced Popery, the first joining the Lutheran, the second the Reformed Church. A third priest of the same Order, named Walther, renounced the communion of the Roman, without, however, legally joining the Protestant Church. These three priests were excommunicated without noise, the notification thereof being sent to their dwellings; for the public excommunication of Dr. Smetana had excited much ridicule in all parts of Bohemia. These three converts live in Bohemia with friends and relations.

At this time the following priests joined the Reformed Church: Justin Michel, Professor in the Order of the Piarists; Schramek; and Klejzar. The first lives in Bohemia; the second is Pastor of Rosnitz, in Prussian Silesia; and the third, chaplain of the house of correction in Brieg, Prussian Silesia. Besides

these, two priests of the Order of Piarists—Kasper, who subsequently studied medicine; and Wraber, who applied himself to philology; and a brother of the Monks of Mercy, who is settled in Prague—have, to all intents and purposes, left the Roman Church.

The loss of these priests, and especially the fear of losing more, greatly enraged the Popish hierarchy, who, in 1850, introduced the practice of having every priest who took the first legal steps to join the Protestant Church, immediately seized, and then confined and ill-treated in different ways. In accordance with this system, Weywara, priest of the Order of the Capuchins, was seized by the police in the public streets of Prague the day before he was to join the Protestant Church, taken to Raudnitz, and incarcerated in the monastery, where he long remained, being very severely treated. In 1852, he was able to escape to Prussia, and is Pastor of Mocker, in Silesia. Podstransky, a parish priest, in 1850, took the legal steps in Prague to join the Protestant Church, but illness prevented his completing his intention. Dr. Nowotny, who was suspended in 1850, on account of articles and pamphlets he wrote in a too anti-Popish style, studied for a short time medicine, but emigrated at last to Prussia, and has been, since November, 1851, Pastor of Petershain, near Niesky. The parish priest, John Flicek, fled to Prussia in 1851, and is now pastor of Ludwigsthal, in Silesia. In 1852, the parish priest, Joseph Kordina, escaped from Bohemia, came to Dr. Nowotny, and is now curate of Hoyerswerda. In 1854, Hanka, Dr. of Medicine, and Feika, dentist, of the Order of the Brothers of Mercy, came to Dr. Nowotny, the former renouncing Popery in Posen, the latter in Bremen. They are both of them at present in America. Last January, John Evangelist Borzinsky, of the Order of the Monks of Mercy, was received into the Protestant Church, by Dr. Nowotny. This last spring, Franz Zastera, a parish priest, escaped from Bohemia, and renounced Popery in New-York, and of whom a detailed account appeared in the *Christian Times* of September 28th.

THE Paris *Moniteur* contains the inventory of articles found at Sebastopol. The principle were—470,000 round shot, 101,000 hollow projectiles, 525,000 lbs. of gunpowder, 630,000 cartridges, and other stores in proportion.

AUSTRIA'S SUBMISSION TO ROME.

His Holiness, the Roman Pontiff, having become weary, as well as afraid, of his ally, the Emperor of France, by whose management he has, for a long time, been more of a prisoner than a well-supported sovereign, has turned his attention in a special manner to Austria "for aid and comfort." A treaty, called a Concordat, has been concluded between the subordinate officials, by which, if ratified, the relations of the two governments at least are to be very considerably modified, the advantages being apparently greatly on the side of Rome. The treaty is very remarkable in its terms, considering the age in which it is effected, and the advance which liberal sentiments have made of late, in various countries on the continent of Europe. It seems conceived in the spirit of the dark ages rather than of the nineteenth century, and possibly it may yet fail of final confirmation. A correspondent of the *Daily News*, quoted by the *London Christian Times*, under date of November 2d, 1855, says:

"The Concordat between Austria and Rome has been much discussed at Venice and Milan, and doubts seem to be felt there as to its ever being ratified; indeed, much astonishment has been expressed at its ever having arrived at its present stage, considering the known anxiety of the Emperor to maintain his government independent, as much as possible, of all external power."

If, however, it is ratified, a more full and abject submission can scarcely be conceived, than Austria will have bound herself to yield to the Roman See, if the following analysis of the Italian copy of the Concordat, (though unofficial,) taken from the *Freeman's Journal* of this city, can be relied on,

as comprising its main principles and stipulations.

And for this humiliation what is she to receive in return? The Concordat does not directly tell us. The answer is to be gathered in another way. She may hope for the suppression of the spirit of inquiry among her subjects, and for the inculcation in her schools and domestic circles, and everywhere in her dominions, of the duty of obedience to the will of the reigning powers, and thus expect to avoid the reality of a revolution soon, or at a remote day. But this may prove a vain hope. The spirit of inquiry is stirring, and is not to be easily put down, even amidst the dynasties of the old world. The time must come when a more liberal state of things shall obtain, and when the people shall enjoy their natural and inalienable rights.

For the present she will have, however, the ecclesiastical, superior to the civil power—the active operation of the inquisition—the press under a strict censorship—the streets everywhere lined with beggars, and lazy monks, and retailers of indulgences—and the wealth of the kingdom accumulating in the hands of the priests, and wretchedness and woe multiplying on every side. This will be but a poor return for what she surrenders, and may be called on to do for Pius Ninth.

But how will the alliance be regarded by France? and how by Russia? And what bearing, if any, will it have on the already complicated state of things, in the European States?

These and various other questions naturally rise when thinking of it, but

time alone can furnish appropriate and just answers. God seems in his mysterious providence to be involving the nations more and more; but eventually we doubt not all will be seen to have been connected with his glory in the advancement of the kingdom of his Son.*

The following are given as the terms of the Concordat:

1. The Catholic religion shall be maintained and professed in all the provinces where it prevails, with its rights and prerogatives according to the order established by God and the canonical constitutions.

2. The Imperial *Placet* shall not be required for communicating with the Holy See in reference to spiritual and ecclesiastical affairs.

3. The Catholic Bishops and Ordinaries shall have entire liberty of communication with their clergy and flocks by pastorals, ordinances, and instructions, according to their judgments: the same shall hold in reference to the disposal of spiritual preferments, the division or remodeling of parishes, the control of ceremonies, pilgrimages, the convocation of synods, etc., etc. In all which they shall only be bound to abide by the canonical prescriptions.

4. The children of Catholics are to be educated by Catholic teachers, according to the principles of the Catholic religion. The Bishops shall have supervision of the schools which Catholic children are to frequent, and to them it is to belong to prevent what is contrary or injurious to their faith. They shall have the appointing of all teachers of Catholic theology and doctrine. Examinations for degrees in theology and canon law shall be by Doctors in these sciences, appointed by the Bishops. The inspectors of Catholic schools shall be ecclesiastics.

5. The Bishops shall have the right of prohibiting books that outrage religion or morals, and the government will second their action to prevent such publications.

* By advices received since the foregoing was written, we learn that the Concordat was duly ratified on the 25th of September last; but that it has produced extreme dissatisfaction on the part of the people of Austria, and it is questionable whether it will not promote, rather than suppress, as it was designed to do, popular resistance to the government.—We shall see.

6. Ecclesiastical causes shall be judged by ecclesiastical judges, according to the Canons and the Council of Trent. Civil courts will take cognizance of the civil effects of marriages. The ecclesiastical courts will pronounce on the conditions of the Sacrament of Matrimony.

7. In pronouncing censures, and exercising discipline over ecclesiastics, the Bishops shall be free.

8. The right of patronage is referred to the ecclesiastical judge; but lay patronage will belong to the civil tribunal.

9. Suits purely civil, affecting the clergy, will be judged in the civil courts—as well as criminal suits. In the latter class of cases the Bishop must first be informed.

10. The immunities of churches are preserved.

11. Ecclesiastical seminaries are wholly dependent on the Bishops.

12. The Pope can create new Sees, after coming to an understanding with the Imperial Government.

13. The right of presentation for Sees is accorded to the Government, but the latter must previously consult the Bishops of the Province concerned.

14. The clergy may dispose by will of what they possess by law. The Episcopal ornaments are excepted; these pass to the successors.

15. In Cathedral Churches the Pope names the first dignitary, the Emperor the others—except where the Bishop has the patronage and free nomination.

16. Members of Religious Orders are free to communicate with their superiors at Rome. The latter will be free to visit the houses of their respective Orders in the Empire. Novitiates may be opened, and new convents established by the Bishops, with the consent of the government.

17. The Church shall have full power to acquire and hold property, which is to be inviolable.

18. Ecclesiastical goods shall be administered according to the canons.

19. The right of tithes is recognized where it already exists.

20. Every thing concerning ecclesiastical persons and things, not foreseen by the Concordat, shall be regulated according to the doctrines of the Catholic Church, and the constitutions approved by the Holy See.

FOREIGN FIELD.

WE submit the subjoined letter, recently received from the Evangelical Society of France, with a confident assurance that it will be received by many of our readers with the liveliest interest, and with an earnest hope that the statements it contains of the embarrassed condition of the treasury will prompt thousands of hearts to send us at once ample means to grant the relief so greatly needed. Why not?

The mission here reported may be considered ours. Its support is devolved on us by mutual contract. It is wisely and usefully conducted, and its happy bearing upon the cause of religious liberty and of evangelical religion in the French Empire, can not well be computed. Shall it, then, languish? Shall the brethren who superintend it be left to struggle with embarrassment for want of aid from their American friends? Shall the enemy be allowed to triumph through the failure of the professed friends of Protestant evangelical principles to come to the support of these faithful laborers? We trust not. We think that the friends in America merely need to know the wants of their brethren in France, to send to them the necessary funds without delay. Remittances *must* soon be made, and it is hoped that many will avail themselves of this providential call, to testify their substantial interest in the cause of evangelization in the land of the Huguenots. May we not be disappointed, nor the brethren in that land, whose cry is now falling on our ears, be made sick by "deferred hope." Brethren, send us by mail, or otherwise, before

you forget it through business engagements, your contributions, and no time shall be lost in forwarding them to their destination; and many now under the dark reign of ignorance and superstition, and infidelity and sin, will be made to hear the Gospel, and enjoy the means of sanctification and of life:

PARIS, October 30, 1855.

REV. DR. MCCLURE, *Secretary to the American and Foreign Christian Union.*

SIR, AND MUCH-ESTEEMED BROTHER: Our communication, dated September 28, contained some details concerning our Missionary stations in the Haute Vienne, and some considerations concerning the state of France as respects religious freedom. We must, this day, give you an account of the missionary station in the Faubourg St. Antoine, for which we have requested the support of your Society. The following account has been drawn up by the pastor himself, the Rev. E. Bersier:

"Gentlemen, the work which the Evangelical Society has intrusted to my care has for its field of operations the Faubourg St. Antoine, an immense suburb, which numbers upwards of 160,000 inhabitants, well known for their independent and republican spirit. That faubourg is, if I may say so, a vast manufactory of household furniture. The most renowned cabinet-makers of Europe are stationed there, and almost all the operatives who inhabit that part of the metropolis are engaged in that kind of business, if we except another class which is employed in making painted papers.

"The Faubourg St. Antoine is one of the most thriving in the metropolis, and the Universal Industrial Exhibition has given strong impulse to the trade of cabinet-making. That trade has nothing which tends to degrade the workman. It does not require the agglomeration of man and woman, working together in crowded factories. The cabinet-maker works at home, has generally domestic habits, and the Faubourg St. Antoine is one in which are to be found very few of those illegitimate unions which are the bane of the population of Paris. Besides, that kind of labor which is

quite healthy, does not require that the operatives should keep late hours. The cabinet-maker has his evenings unemployed. He has time to read, and the people of that district are fond of reading. Circumstances such as these are certainly favorable to the development of moral and intellectual life. Let us now pass on to notice the darker features.

"Because he has some instruction and some respect for himself, the cabinet-maker is inclined to pride and unbelief. He has a dislike to Romanism and to every thing which savors of religion. With him, religion is superseded by humanitarian, moral and socialist theories. The operative of the Faubourg St. Antoine is generally proud and a fault-finder. He boldly decides all questions, and I may say that every workman whom I have visited had, so to speak, his own system of social organization in readiness, which he was eager to propound. Nowhere have the books of socialist writers been more abundantly circulated. You know that in 1848, the Faubourg St. Antoine was the scene of a most formidable insurrection. It is from the writings of the socialists that the operatives to whom I allude have taken up all their notions concerning the Gospel. Let me give an instance. One day I called upon an operative, and I introduced myself as a Protestant clergyman. "Walk in, sir," said he, very politely, "I like morals, as the apostle Paul says. This is my creed: I believe, as Jesus Christ said, that all religions are good, when a man is honest and harms nobody." Such a fact, and others of a similar nature, evince the shallowness of their moral instruction. That shallowness, and their vanity, are great impediments in our way."

"The love for theatricals is also of the causes of the moral levity and declamatory tone which distinguish the operatives of that faubourg. On Sunday evenings, when leaving my home to repair to the place of worship, I have to elbow my way through a crowd of men and women who are going to the theatres. Add to this, that instead of choosing the Sunday for their resting day, they choose the Monday; and you will form some idea of the principal difficulties which counteract the diffusion of Gospel truths among the working classes. As regards the operatives who manufacture painted papers, their moral and physical condition is truly fearful. Men and women work together; the work is very easy, and requires

no instruction. They are very poor, and rather brutish.

"Such is the outline of the moral condition of my field of missionary labor."

"Now, for what has been done in the way of evangelization. Upwards of fifteen years ago, the Evangelical Society established a female school in that faubourg. That school has ever been in operation; but it was neither very numerous nor very prosperous. The number of pupils was generally from thirty to fifty. That school led to the setting up of a Sunday-school which was superintended by pastors or laymen. Worship was established, and was attended by some sixty hearers. But, unfortunately, that work was several times interrupted. The pastors who had been appointed to that station left it for other posts, and the work suffered much from that instability."

"At length, in the year 1854, the Evangelical Society determined to give a vigorous impulsion to a work which was likely to become interesting. An excellent school-mistress, Mrs. Sprecher, has been intrusted with the superintendence of the female school. Owing to her exertions, the number of pupils soon rose to eighty. A school for boys was also established, and intrusted to the care of Mr. Sprecher, a very able and devoted school-master. That school is now attended by sixty pupils. In December, 1854, I was appointed as the head of that missionary station. I established evangelical worship, which is performed every Sunday and Thursday evening, and regularly attended by some sixty hearers. I set up again the Sunday-school; it is now one of our most flourishing Sabbath-schools, as it numbers 120 pupils."

"Worship-meetings are well attended, and, what is more cheering, they are attended by the same persons. I thought that my best course was to form a firm and compact group of believers before extending my agency farther around. I have therefore kept constantly visiting the same persons, and, though I can not, as yet, mention any decided conversion, still I can notice a serious interest in divine matters. Many persons have told me: 'We will have no more priests; we are persuaded that you announce religious truth.' Our schools give us the best hopes. One year ago, we resolved to require from the pupils a monthly fee of one franc. Our motive was two-fold. First, we wanted to be able to

refuse such poorer children whom we had to instruct, to clothe, and sometimes to feed; which was wasting our means. Secondly, to induce the parents to testify their sympathy with our schools. Indeed, the public schools, under the care of the *Brethren of the Christian Doctrine*, (generally called, '*Frères ignorants*,') are gratuitous. We were anxious to ascertain whether the parents sent us their children out of indifference or out of sympathy; and by requiring a trifling pecuniary sacrifice, we had a means of ascertaining their true dispositions. Well, the experiment has proved successful. Our schools are filled; the pupils pay one franc every month, and yet, there are in the vicinity, the schools of the '*Brethren of the Christian Doctrine*,' who give gratuitous instruction, and are at great pains to seduce our pupils from us."

"This is not all. If the financial resources of the Evangelical Society allowed the establishment of more schools, we could have, within in two months, not a hundred and fifty pupils, but five hundred. It frequently happens that in the course of one week, we are constrained to refuse the admission of forty children, because we have not room enough; and, what is truly cheering, the parents request us to make their children Protestants, and to receive them into our Church. Almost all the children that attend our schools have been born Romanists."

"The civil authorities of the faubourg are favorably inclined towards our establishment. The police commissioner is particularly friendly to us. The priests of the parish church (St. Marguerite) called upon him and solicited his interference, to have our schools closed. They alleged that we circulated tracts which, though apparently religious, were, in fact, immoral pamphlets. Now, what was the result of their application? The police commissioner was anxious to procure our tracts; he read them, and was thereby induced to purchase a Bible. He paid us a friendly visit, and informed us of the manœuvres of the Romish priesthood. He encouraged us to persevere in our Christian undertaking. 'Circulate your tracts abundantly in the faubourg,' he said: 'when every body shall act upon the principles and doctrines which they propound, I shall willingly resign my functions, as the police will not be wanted any more.'"

Such is the Report presented to our Com-

mittee by Pastor Bersier, a few days ago, from which you may perceive that the work of evangelization in that important district of the metropolis is in a most hopeful condition.

From the metropolis let us transport ourselves to the department of the Haute Vienne, and we shall find equal cause for gratitude and encouragement. The following are a few lines from the last report of the Rev Mr. Bou-bila, Pastor at Villefavard, one of those against whom a legal prosecution has been carried on, and who have been sentenced to pay a fine. "The duties of our conscience," he says, "and the desire of our hearts being still the same, we continue to meet together to pay our homage to God. As Pastor Ed. De Pressensé said in his speech before the tribune at Bellac, 'We may postpone the opening of a temple, and public preaching, but we can not postpone prayer, adoration, Bible-reading; that is impossible; *non possumus*.'

"It is, no doubt, painful in the extreme, to meet secretly, as though it were a crime to pray to God, and exhort one's brethren; but the justice of our cause, and the conviction of a sacred duty, support and encourage us in the discharge of our functions. We endeavor, as much as in us lies, to avoid every thing that could be offensive to the authorities; our temple being closed, and not possessing a room vast enough to contain our numerous hearers, we meet in barns, as the open-air meetings seem to be particularly offensive to the authorities.

"The zeal of the police commissioner has much slackened. He did not come to Villefavard since the legal prosecution. We have been at liberty to perform our worship peacefully. We rejoice, and, at the same time, we wonder at the absence of our adversary who was formerly so active in his researches. Perhaps he has been directed to let us alone until the result of our applications to superior authorities is known. But I think this is not the case. I am rather inclined to think that he has been much vexed by the decision of the court. He hoped that we might be committed to prison or banished from the Department; perhaps, also, he keeps lurking, in order to surprise us unexpectedly.

"The internal or spiritual work gives me much encouragement. As I become more intimately acquainted with my people, the mutual confidence is strengthening, and they

become more accessible to evangelical exhortations. Several of my parishioners are anxious inquirers, and are advancing towards the cross of Christ. Our villages have been visited by sickness, and that gave me many opportunities of appealing to their consciences, and addressing serious and solemn exhortations, which will not remain fruitless. I have been more than once delighted at seeing sick people evince a lively desire of hearing the reading and the explanation of the Bible. One said to me: 'My sufferings are assuaged when I hear those excellent things; I wish I could be always listening to them; every day I long for the hour of your coming.'

"I asked a woman who had just recovered from a severe illness, whether she was afraid of death. 'I would not regret life,' she said; 'I would willingly go to my Saviour. He has tried me for my good; I feel, and am thankful for it; but I fear that his promises are not deeply enough rooted in my heart. I wish I could be more firmly assured of my salvation.'

"I am frequently called upon to visit the communes of Rancon, Balledens, Chateauponsat, either to visit sick people, or to perform christenings. I generally meet with the most cordial reception. The people evince a great desire to hear gospel preaching, and to have my visits and my exhortations."

Before we leave the subject of Villefavard, you will learn with pleasure that we have just admitted into our Normal school a young man from that place, the son of the Deputy-mayor of Villefavard. His excellent religious dispositions, and his desire of being instructed so as to become an evangelical teacher, are cheering to us, as they may be considered as a new fruit of the labor of our agents in that Department.

You will also learn with satisfaction that our missionary station at Fouqueure, is no longer without a spiritual leader. Mr. Bonifas left Auxerre a few days ago, and is now arrived at Fouqueure where he has been appointed as Evangelist. That fact is the more satisfactory to us, as the station at Fouqueure had been for some weeks deprived of a superintendent. Our friends at Fouqueure who have been severely tried, owing to the prevalence of the epidemic, were truly anxious to enjoy the usual means of edification. We hope that Mr. Bonifas will prove a very useful

laborer in that field of missionary effort. He will be usefully seconded by his excellent wife.

Now, dear sir, we must not bring our letter to a close without saying a word or two concerning our financial embarrassments. These embarrassments are very great. Our deficit amounts to some sixty thousand francs, (say some 12,000 dollars.) That situation has not much to surprise, and it is not the first time that we are in such a situation at that period of the year. We have more than once had similar deficits after the first six months of our operations. Therefore we are not alarmed overmuch, and we hope that in the course of the following six months, we may receive the sum of some 110,000 francs which are necessary to pay off our debt, and to meet our remaining liabilities. Such indeed has been the case during the last five years, save that, at the end of every year, we had always a deficit, which, however, did not prevent us from going on. But, if we are not overmuch alarmed, we may truly say that we are more embarrassed than we ever were. We are so embarrassed that we are now doing what we have not done for the last five years; we are addressing a public special appeal to our friends. If we are more embarrassed than usual, we do not ascribe it to a want of sympathy on the part of our friends. We rather ascribe it to their not being acquainted (as yet) with the extent of our difficulties. We may ascribe it also to the pressure of the times, to the straits to which many of our subscribers are reduced. The circumstances of the times are so very bad that we have not the facilities which we had in other years. We can not make new loans. We can not increase the heavy responsibilities which weigh upon the members of our Committee, who have made all the personal sacrifices which they could do. We are at the last end of our resources, and if our friends do not aid us very speedily and very efficiently, we may be constrained to stop our work, or to make such curtailments as may injure its vital parts. Therefore, dear sir, we earnestly entreat your Board to send us prompt and efficient supplies. It would be indiscreet on our part, to fix any amount; but we shall feel truly thankful if your Board can immediately place at our disposal at least half the sum necessary to meet the expenses of the missionary post which we have marked out for your kind sup-

port. For want of very speedy supplies our work will be seriously endangered.

With Christian regards and much esteem, we remain, dear sir, yours very truly, on behalf of the Committee,

DE PRESSENSE.

NEW-GRANADA.

WE give below an extract of a letter from a lady in the Province of Chiriqui, to her mother in this country, which is valuable as affording a glimpse of the state of a region very little known, and of the prospects of some entrance being afforded to the light of the Gospel. Perhaps this paragraph may meet the eye of some devoted brother who will willingly offer himself to the Lord for the good work here indicated.

"You may remember that Mr. Cook gave me a small parcel of books for distribution. They have been eagerly sought for by the natives; the priests also came and took them. They spoke very highly of them all except 'Kirwan's Letters,' which they told my hus-

band, was indeed a very smart book, but it would not do to distribute it to the people. It would be a great step if we could have books sent here, with or without a person to distribute them, though such wayside preaching as a zealous right-minded colporteur or missionary could give, would be the very thing for our poor natives. The books need not be given away; they would be eagerly purchased by all classes at twice the New-York prices. The people are not *priest-ridden*; they have no more power than ministers at home, are supported by the voluntary contributions of the people, and you may imagine that the *moral* force of the priests of Rome is not great. The only tie that binds Church and people together are the feast-days, and hardly a week passes without one or more of these, of which the priests require a strict observance, which well pleases the stupid, idle population. To walk about in fine clothes, to ride on horseback all day, and to drink chicha, and dance fandangoes all night in the open air—these are their pleasures. Of the better classes, the women are more or less devout, striving to uphold the poor crumbling Church, while the men are utterly indifferent. Now what we want is the simple glorious Gospel, as it was preached by Jesus and his disciples. Can nothing be done for us?"

H O M E F I E L D .

HOW THE ROMISH LAITY ARE PREJUDICED.

A MISSIONARY of the Board, who has had much experience, and mingled much with Romanists, and listened to the public preaching of their priests, in various parts of our country, writes from one of the largest Western cities, thus:

"The priests who call themselves the exclusive ministers of Christ, keep the word of Christ from the people; and the people, who think that they only are in the Church of God, neither search, nor read, nor have the word of God. The Protestant's faith is the theme of

the Jesuit's sermon almost every Sunday. The Jesuits are ever declaiming against the Christian religion as professed by Protestants. I have gone to hear them, and from the way they speak of it, it is no wonder that Papists should be prejudiced; especially when we know that they receive as infallible truth, every assertion or opinion, which the priests may bring forward in their capacity as the 'priests of God.'

"They will, for instance, draw a hideous picture of Mormon morality, and then charge all this on the Protestant's cherished right of private judgment; and make it appear to their deluded auditors, that the Evangelical Christians of these

United States, and all over the globe, are no better than the sensual and depraved followers of Joe Smith. They will then wind up, by warning their flocks against meddling with the 'mysteries' of revelation—that to the Church alone (by which they mean the hierarchy) belongs the right to interpret the Bible; which is as much as to say—have nothing to do with it, and thus plainly setting aside the word of God, that they may keep their own tradition."

POPISH REVIVALISTS IN PITTSBURGH, PA.

THE REV. MR. SINCLAIR, our Missionary in Pittsburgh, in a report recently received, says :

"We have lately been favored in this city with a fair specimen of a Popish 'revival meeting,' which was continued for two weeks in the Cathedral, in Grand street. The 'Redemptorist Fathers,' three of whom are said to be 'perverts' to Popery, were in daily attendance, morning and evening, and often throughout the whole day, with but little intermission. This new effort on the part of Rome 'to get up a revival,' and so cope with Protestants, is termed 'the mission of instruction;' and to give a due *éclat* to the enterprise, it began with a 'high mass,' Bishop O'Connor assisting, in cope and mitre. The large Cathedral was crowded during these services; even the passages were filled up with men, women, and children, kneeling, gaping, crossing themselves, and smiting their breasts.

"The attraction which this mummery of Popery has upon intelligent beings is most surprising. And we should be indeed unable to account for human reason becoming so bewitched, or to explain how men, in possession of their rational faculties, could be carried away by such nonsense and trumpery, as the services of the Missions are, if Scripture had not said: 'God shall send them strong delusions.' The scenes were more befitting a temple and an assembly of heathens than an assembly of persons calling themselves Christians.

"One of these Redemptorists commenced the services by explaining the Rosary, which is now reduced to one half the size of the ancient one. The ancient rosary had *ten* decades, or one hundred and ten beads. The one now most generally used has only *five* decades, or fifty-five beads, and is called a Chaplet. He afterwards recited five mysteries—the whole assembly responding. The mysteries are fifteen. They are divided into three parts, namely: *five joyful, five sorrowful, and five glorious.* Among the latter are two in honor of the Virgin, one for her assumption, and one for her coronation as Queen of Heaven.

"It was somewhat amusing to see the Father rising from his knees, at what is called the altar, and reprimanding the audience most lustily, whenever they had failed in giving the responses in as loud a tone as he wanted; for the fatherly rebuke acted on the whole assembly like a shock of electricity. After it for a season they roared out, until (as the *Pittsburgh Catholic* expressed it) the roar became as 'the roaring of a cataract.'

"The mission seems to be a lucrative speculation for these Fathers. The poor sheep have been shorn by its merchandise, such as mission books, crucifixes, pictures, and rosaries, which are neither food for soul nor body. Satan could not have hit upon a more effectual means of *unchristianizing* the masses that have been in daily attendance on these Romish Missionaries of the Redemptorist Order, than what they have been doing during the last two weeks. Their articles were offered for sale in no less than *five* places, and purchased with amazing eagerness by the multitude—the wretched victims of Papal credulity. Rosaries were offered for sale for 12½ cts. and upwards; Mission books, recommended by the Archbishop of New-York, for 50 cts. and upwards, even to \$3; crucifixes, and medals of different sizes and materials, for various prices. Holy water was also in much demand at the Cathedral, for the consecration of trinkets and shrines of the 'Scarlet Lady.' And the confessors were

busily engaged in relieving the burdened minds of young and old, for the sake of 'the indulgences' which are specially connected with the use and possession of these rosaries.

"Such is the mission of Antichrist, which was held recently in this city, and with so much interest to a large class of citizens. Of a truth, Rome, with its idolatry and superstition, is rampant amongst us.

"But notwithstanding all these efforts to fan the dying embers, and revive the waning zeal of the lukewarm in the ranks of Popery, they do not appear to have had the least effect upon the individuals who have begun to think for themselves, nor upon the parents, who have sent their children to the mission-school. I am much encouraged in my efforts to gather together these neglected children on the Lord's day, instead of leaving them to run unrestrained on the streets as they did before the school was opened. Romish parents have once and again thanked me for establishing the school.

"The school-room is too small; we are much crowded. The teachers can scarcely do justice to their classes, owing to their crowded condition, and the difficulty of keeping order among boys unaccustomed to restraint. To have them under a proper control, much time and patience and kindness are required on the part of teachers and superintendent. On Sabbath, the 21st of October, there were seventy scholars present. Last Sabbath, the 28th, there were only forty present. I supposed that the Redemptorist Mission might be the cause of the absence, and on Monday I visited various families, and found my suspicion groundless. Mrs. G——'s five children were absent, and I found that they had nothing to eat all the day. She is suffering some persecution from her relatives, because she would not send her children to the Redemptorist meetings. It is not an easy task for me to carry on this good work under my particular disadvantages. I am in want of books and papers. The Young Men's Bible Society supply me with New Testaments. I have purchased

some Sabbath-school Primers. I need three times as many more, and having no means to procure them, the difficulty increases by the increase of scholars. Second-hand garments for boys and girls, I need very much."

ROMANIST-SPIES, AND THE LAITY'S FEAR.

OUR Irish missionary in St. Louis, Missouri, where he is doing a good work, says:

"In my missionary labors through the city, I feel encouraged by the interest manifested by some, in the truths of the Bible: sometimes according to invitation a few visit my house, where I preach to them, or rather simply converse with them on the subject of salvation as revealed in God's word, and as compared with the teaching of their own Church upon it. It is very difficult to get them to attend.

"The Irish in this city, (especially the Romanists among whom I labor,) so far as regards their social relations, are a people by themselves; and although many of them like the Americans, and speak well of them, yet because of the SPIES AND EMISSARIES of Rome, 'whose name is Legion,' and who are all about, they are afraid to be seen attending Protestant houses or places of worship, and hence the necessity of having the Gospel brought home to their own firesides, and preached to them from house to house.

"A marked instance of this fear and espionage came under my observation a few days ago, in one of my customary rounds. I happened to call at a house, which I had visited before, occasionally; but the family had left, and were succeeded by another, who knew not me nor my business. After a few words, however, I soon found that half (the younger half too, consisting of a little boy and two girls, the eldest of whom could not have been much more than twelve years) had just arrived from 'old Ireland.' I congratulated the mother on the safe arrival of her little ones, and then told her of our Sabbath-school, and

that she could not do better than to send her children there—that we would teach them, and do them good, without money or price.

“She seemed highly pleased with the offer, and said she would send them next day, (Sunday.) One of her neighbors, however, who happened to be present, and who seemed to be an adept in Romish doctrine and duty, told her at once that it was against the laws of Mother Church, and that she would incur the displeasure of the priest, by sending her children to a Protestant school.

“The mother’s mind seemed to struggle for a while between *fear* and *duty*—fear for the priest, and duty towards her children, when at length *the fear of the priest prevailed*, and she said, with a sigh, that she could not at present send them, and that she was sorry. I could say no more. I took out my Testament and read for them some striking passages about the liberty of Christ’s children, and the free and full salvation which he had purchased for them by his own blood; and showed them that no man, priest or minister, should come between us and this great salvation. I then left them, beseeching God that he would open their eyes to see the wickedness of that system, that thus debars them and their children from the pure and elevating influence of the teaching of God’s word.

“This is but one instance out of many, of ‘the fear and bondage’ in which many live, as regards their religious duty, and also of the close watch kept by the more bigoted on those who are or may be inclined to do right.”

ENCOURAGEMENT TO FAITHFUL LABOR.

THE REV. MR. JAHNCKE, our Missionary to the Germans in Buffalo, N. Y., in a late report thus writes :

“Since I commenced my operations on this field, I have often had cause to mourn and lament, on account of the deplorable condition of my countrymen, both in a moral and religious point of view.

“Very many I have found who live as regardless of the interests of their souls, and of the Redeemer’s kingdom, as though this world was their home. Even among professors of religion, and so-called members of the Church, it is common to see the Lord’s day violated, and to find the use of profane language, and the name of the Lord taken in vain.

“While ball-rooms and theatres are crowded, the places of divine worship are proportionally little frequented. While infidelity, sensuality, and the superstitions of Popery seem to countenance each other, the German press is ever willing to lend a helping hand in this great work of demoralization. And even among those intrusted to my care, I found that vital godliness to some was yet a stranger. Nevertheless, my time and strength have not been spent for naught.

“At first I found it difficult to gain access to the hearts of those whom, in my visits from house to house, I reminded of the depravity of the human heart, the evils of sin, and the atonement made through Christ. But by the help of God, I have gained the love and confidence of many, who are now, by his grace, determined to serve him, and to work out their souls’ salvation.

“Our religious services on the Sabbath are well attended. Where formerly, at times, but *half a dozen*, and even less, composed the whole congregation, there are *now from one to two hundred* in regular attendance.

“A goodly number of Romanists have been induced to listen occasionally to evangelical preaching. Some begin to doubt the supremacy of the Pope, the infallibility of the Church, the sanctity of the priesthood, and the propriety of Popish mummeries, in connection with the great work for eternity.

“An old lady, who was born and brought up in the Romish Church, informed me the other day, with an air of joy, that she had attended our Church for several evenings to her entire satisfaction, that she no more believed in the nonsense

of her Church. And though she ran the risk of being excommunicated, she would meet with us often.

“Our English Sunday-school is in a flourishing condition, averaging about 170 scholars, with 25 teachers, and 143 volumes in the library. The German Sunday-school is comparatively small, averaging 30 scholars, 5 teachers, and 36 volumes in the library.”

THE WORK ADVANCING.

THE REV. MR. LEO continues his labors in New-England. He has visited many of its towns and cities, and lectured to many thousands of his Roman Catholic countrymen, who have heard him with great pleasure and profit. By the results of the effort, therefore, it is demonstrated that the Papal population of the country are not beyond the reach of the means intrusted to evangelical Christians. Romanists may be induced to hear, and by hearing may be led to renounce the errors which they have cherished from their childhood, and to receive the Gospel.

The signs are very favorable in respect to them, and the following report will be read with interest, as setting forth an awakening spirit of inquiry, both among Protestants and Romanists. Let there be light, and our fears in regard to Romanism will quickly subside. In his report Mr. Leo says:

“The work which I was sent to Newburyport to perform is just finished.

“There are about two thousand Roman Catholics here, and here, as everywhere, the major part of that number, under the complete control of their priest. The ministers of the Gospel here were very desirous that I should begin my public labors among my Roman Catholic countrymen as soon as possible, and for that purpose quite a large Hall (Market Hall) was ob-

tained. But owing to the crowds that assembled to hear the lectures, Market Hall was soon found too small to afford the accommodation required, and the rest of the course was delivered in the large City Hall. Over two thousand persons assembled to hear each lecture, and among them a very large number of Romanists. The Mayor of the city assured me one evening after my lecture, that he was certain two hundred Roman Catholics were present that evening. I *know* that every intelligent, candid Roman Catholic in Newburyport heard my lectures, and I *know* that on the minds of that class an impression, decidedly favorable to our Protestant Faith, has been made.

“The ministers and church members with whom I have conversed here, all assure me that the lectures have done great good in the Protestant community, by fully holding up and candidly discussing the various errors in the Romish scheme of doctrine.

“I am happy to report, that during the entire month which I spent in Newburyport, carrying on this work, not the slightest disturbance took place, either at the lectures or afterwards. I visited several Roman Catholic families, in which we engaged in many profitable conversations on the subject of religion, and in all of which I found a very friendly feeling toward myself, personally. The ministers of all the evangelical denominations rendered me their utmost assistance, and in the kindest manner. Nowhere has our Society warmer friends than in Newburyport.

CHURCH EDIFICE—A GOOD BEGINNING.

THE REV. P. J. HOF, who labors among the French and German Romanists in Detroit, Michigan, in a recent report, says:

“I send you my present report, having my heart filled with joy and thankfulness. New measures have been taken by our American friends and ourselves, to build for us a house of worship. At the beginning I was troubled about it. I feared

that it might not be the will of God that we should build a house, in our present circumstances. I prayed that He would show me his will." (The Missionary here recites an interesting series of events by which it seemed clear that it was proper to go forward in collecting the means to erect a house of worship, and continues):

"I began my collection. The first person I visited received me kindly, and promised me (\$50) fifty dollars. 'I give you this,' said she, 'to encourage you, for you will have much trouble to collect money among our folks just now.' In another visit I paid the good lady, she doubled her subscription, and headed my list with (\$100) a hundred dollars. May the Lord bless her abundantly. But there are many others who love the Mission among the French and German population here. And I only add that (\$300) three hundred dollars are already subscribed, and many promises are made to us by Americans, Frenchmen, and Germans.

"You may think that I spend my whole time in the work of collecting money, and that the work of evangelizing the people is neglected. It is not so; for I visit every house without distinction, when I enter a street, and in that way, I meet both Protestants and Romanists, and have full opportunity to fulfill my work of preaching the Gospel. I hope for great things among this people, for I have free access to them. There is a great number of persons who long to have our house of worship completed.

"My Sabbath-school of German children gives me great encouragement. I have obtained some subscriptions for our Church, of German Roman Catholics. Our meetings, also, held among the French, and in the French language, continue to be interesting."

REV. MR. WELSH AND THE ONEIDA ASSOCIATION.

REV. DR. FAIRCHILD: DEAR SIR: Although I wrote you on Monday last, stating particulars connected with my labors, I write again, to communicate the action

of the Oneida Association. By invitation from three of the Ministers of the Methodist Episcopal Church, I went yesterday to attend a meeting of the Methodist Ministers of the Utica District, in New-Hartford. The district comprises about thirty ministers. I was introduced to the meeting and given an opportunity to address the members upon the subject of the object, operations, and wants of the American and Foreign Christian Union. My address was received with kindness and much interest, and at its close the following minute was unanimously adopted, namely:

"PREAMBLE AND RESOLUTIONS.

"Whereas, we have listened with great pleasure and profit to the remarks of the Rev. Brother Welsh, on the subject of his mission:

"1. *Resolved*, That we highly appreciate the object of the American and Foreign Christian Union, to evangelize and win to Christ the Papists of the old world, and of these United States and Territories. And further

"2. *Resolved*, That we, the preachers of the Oneida District Association, of the Methodist Episcopal Church, do cordially invite the Rev. Mr. Welsh, Missionary in the employ of that Society, to our pulpits and fields of labor, for the promotion of the essential objects of said Society.

"D. COBB,
(Signed) "C. BLAKESLE, } *Committee.*
"L. D. DAVIS, }

"NEW-HARTFORD, N. Y., Nov. 14, 1855."

Very respectfully yours, etc.,
M. WELSH.

UTICA, N. Y., Nov. 15, 1855.

THE SYNOD OF ONONDAGA.

THE following resolution, in behalf of the American and Foreign Christian Union, was adopted by the Synod of Onondaga, at its session in Cortlandville, October 10th, 1855:

"Inasmuch as this Society occupies a most important position in the great field of Missionary effort, and inasmuch as the Great Head of the Church has not only called us to make special efforts in this

direction, but has, thus far, most happily succeeded the labors of the Society:

"Resolved, That we cordially approve of the American and Foreign Christian Union, and recommend it to the prayers and annual contributions of our churches."

SUNDAY-SCHOOL LIBRARY.

WE would call the attention of our readers again to this Library, arranged especially for the more advanced classes in Sabbath-schools. It is not suited to young children, whose intellectual faculties are not developed, nor does the Board offer it to schools for the use of such pupils. It is for those who are coming near to maturity, and must soon give direction to affairs of Church and State. They should possess and study it, for Romanism can no longer be ignored. It is crowded by its friends upon all parts of the nation, and our youth should understand it, if they are to be guarded against its power. A catalogue of the books contained in the library may be seen on the outside of the cover of the

Magazine. Orders sent to Mr. Edward Vernon at the office for it, will be promptly executed.

TO OUR PATRONS.

THE terms of this publication contemplate payment in *advance*, and where they are not complied with, embarrassment is imposed upon the Board. To avoid this, bills were sent in the December number to those who were in *arrears*, and also to others, for the volume just commenced. Returns have been received from many, to whom we tender our thanks. And now that we may begin the year fairly, and be able to make intelligent calculations in regard to the amount of our issues, we respectfully request our friends who have not responded to our call, to allow us to hear from them on the subject at an early day. Now is the time to subscribe. The seventh volume is just begun, and the nation had never so deep an interest in the subject connected with our labors as at this moment. We trust therefore that our friends will not only encourage us as heretofore, but will take some special pains to increase our subscription-list and augment our power of doing good. We will wait with interest to hear from them.

NOTICES OF BOOKS.

FROM the Presbyterian Board of Publication, No. 265 Chestnut street, Philadelphia, we have received the following works:

1. SERMONS AND ESSAYS, BY THE TENDENTS AND THEIR CONTEMPORARIES. This is a duodecimo volume of 374 pages, comprising twelve discourses on various theological subjects, namely: the Justice, the Mercy, the Grace of God; the Wisdom of God in Redemption, Predestination, Regeneration; the means of grace; God's sovereignty no objection to the sinner's striving; the principle of sin and holiness; the spiritual conflict and the madness of Mankind.

These subjects are ably discussed by their

respective writers, the Rev. Gilbert, William, and John Tennent, Samuel and John Blair, and Drs. Robert Smith and Samuel Finley. As these worthy men were of the Calvinistic School in theology, these productions of their pens partake strongly of the same doctrine. They are written in the style of the age in which their authors lived. The sentiments are generally clearly and strongly stated, and the reader will seldom find himself at a loss to determine their meaning. Without indorsing all the expressions found in them, we commend the volume to the Christian community as constituting a valuable accession to a theological library.

2. MEMOIRS, INCLUDING LETTERS AND SELECT

REMAINS OF JOHN URQUHART, LATE OF THE UNIVERSITY OF ST. ANDREWS. BY WILLIAM ORME, WITH A PREFATORY NOTICE AND RECOMMENDATION BY ALEXANDER DUFF, D.D., LL.D. The subject of this book, though called from earthly scenes at the early age of eighteen and a half years, accomplished more in religious life than many who live the whole period usually allotted to man in this world. He was a remarkable youth, and while possessed of uncommon powers of intellect, was distinguished by an irrepressible desire to engage in the work of missions among the heathen. His letters and essays on literary, moral, and religious topics, preserved in this memoir, will be read with interest; and can not fail, we think, to exert a salutary influence in behalf of evangelical religion, and especially of the cause of Missions. The Board have done a good service in offering this improved edition to the public; which is comprised in a 12mo volume of 420 pages, well got up with good paper and clear type.

3. THE OLD AND NEW THEOLOGY; OR, THE DOCTRINAL DIFFERENCES WHICH HAVE AGITATED AND DIVIDED THE PRESBYTERIAN CHURCH. BY JAMES WOOD, D.D. A 12mo of 262 pages. It contains much information of deep interest to the denominations, is written with considerable ability and adaptation to the end in view—a justification of the disruption of the denomination in 1837—a matter, we take it, that all Christians must deplore, although God may overrule it at last for the advancement of his cause in the world. Many of the paragraphs of the book we think need to be taken with considerable allowance, and should be read in connection with the Rev. Dr. Judd's book on the same general subject.

4. LIFE SKETCHES FROM SCOTTISH HISTORY; OR, BRIEF BIOGRAPHIES OF THE SCOTTISH PRESBYTERIAN WORTHIES. A neat 18mo volume of 144 pages. It contains a short account of eighteen eminent men who acted important parts in Scotland in the 15th, 16th, and 17th centuries, in the defense and illustration of evangelical religion, and must be acceptable to all Protestants, especially to the youth for whose benefit it seems prepared.

5. LEARNING TO CONVERSE. An 18mo of 180 pages. The subject of this volume is of great importance, yet much overlooked in the family circle, and in our educational institutions. The book is written in an attractive form, well suited to the capacities of children,

and to their improvement in the valuable as well as ornamental accomplishment—conversational power. It should have a wide circulation. It is worthy of a place in every family. While adapted to benefit children and youth, its perusal if not study would be useful to many of adult years. We cheerfully commend it to all classes.

6. SUGGESTIONS ON THE RELIGIOUS INSTRUCTION OF THE NEGROES IN THE SOUTHERN STATES. TOGETHER WITH AN APPENDIX CONTAINING FORMS OF CHURCH REGISTERS, FORM OF A CONSTITUTION, AND PLANS OF DIFFERENT DENOMINATIONS OF CHRISTIANS. BY C. C. JONES, D.D. This is an 18mo of 132 pages, (paper cover,) containing a great amount of valuable information on a subject of vast importance to the American people—the instruction and evangelization of the colored people of the South. Its appearance is timely, and its general circulation must do good.

7. TRACTS. Nos. 170, 174, 175, 176, and 177, of the Series published by the Board, having the following titles, according to the order of the numbers. Campellism, its Rise, Progress, Character, and Influence; by Rev. N. L. Rice, D.D. The Glory of Woman is the Fear of the Lord; by Rev. C. C. Jones, D.D. The Exigencies of the Church, a Tract for the Times; by a New-England Pastor. The Dying Irish Girl. The Village Carpenter; or, Usefulness in Humble Life; by a Canadian Merchant.

These are excellent tracts, adapted at once to the advancement of evangelical religion and of the welfare of society in general. They can not be prayerfully and seriously read without profit.

8. TEN YEARS AMONG THE MAIL BAGS; OR, NOTES FROM THE DIARY OF A SPECIAL AGENT OF THE POST-OFFICE DEPARTMENT. BY J. HOLBROOK. WITH ILLUSTRATIONS. Philadelphia: H. Cowperthwait & Co. 1855.

This is a duodecimo volume of 432 pages, containing well-written narratives of the detection, arrest, and punishment of official delinquents in the mail service, and of others engaged in robbing the mails, or practising frauds through them. Several of the narratives are enlivened by pictorial illustrations, which add much to their interest. The introduction contains brief biographical sketches, and the portrait of each of the Postmasters General from the organization of the government to the present time; and the supplementary chapter, relating to "Missing Letters," etc., and "the Rules and Regulations of the Department, founded on Existing Statutes of Congress," add much to the value of the work. It is a very interesting volume, and we anticipate for it a large sale.

"LIGHT AND LOVE;" A Sketch of the Life and Labors of the Rev. JUSTIN EDWARDS,

D.D., the Evangelical Pastor, the Advocate of Temperance, the Sabbath, and the Bible. By Rev. William A. Hallock. Published by the American Tract Society. Dr. Edwards was a wise man. When he wrestled with an adversary, he always held him, to use one of his own expressions, "with a stiff wrist, and a limber elbow." He was a good man. When he fought, even if it was with the devil,

he wielded none but those angelic weapons, whose names were his own motto, "Light and love." He was a useful man. He was full of work, and all the benevolent enterprises of the day owe him an exalted place in their memorials. Mr. Secretary Hallock has greatly increased his own usefulness by perpetuating in this excellent biography the memory of his excellent friend.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF
NOVEMBER, TO THE 1st OF DECEMBER, 1855.

MAINE.	CONNECTICUT.
Brewer. 1st Cong. Ch., add. and in full, to make Thos. Gragg, Esq. L. M., \$ 6 00	Hartford. L. Wilcox's annuity, \$25 00
NEW-HAMPSHIRE.	Norwich. 1st Cong. Ch., 50 50
Dover. Cong. Ch., in full to make Rev. B. F. Parsons, L. M., 20 05	Greenwich Cong. Ch., 14 35
Great Falls. Cong. Ch., towards L. M. of Miss Mary A. Richards, 10 00	Greenwich. 2d Cong. Ch., in part, 80 00
Hopkinton. Cong. Ch., to make Rev. Marshall B. Angier, L. M., 35 00	Stonington. Maria Hart, \$4; a Friend to the cause, \$1, 5 00
Manchester. 1st Cong. Ch., Hiram Brown, in full L. M., \$10; others, to make Daniel Farmer L. M., \$36.82, 46 82	Bethlehem. U. Maynard, 1 00
Franklin-st. Ch., David Gillis, in part, L. M., \$15; A. W. Sanborn, \$5; others, \$32.66, 52 66	Greenville. Cong. Ch., 2 00
VERMONT.	Greenwich. 2d Cong. Ch., bal., 12 00
St. Johnsbury. 2d Cong. Ch., 178 13	NEW-YORK.
South Cong. Ch., 173 13	Durham. 1st Presb. Ch., add. and in full to make Zenas Whittlesey a L. M., 19 00
MASSACHUSETTS.	Goshen. Dr. Jonas Crane, 20 00
Bridgeport. 2d Evan. Cong. Ch., per Rev. S. Jones, 12 00	Hornellsville. Presb. Ch., 7 26
Hampton. Payson Ch., 69 39	M. E. Ch., 4 19
West. Miss'y Soc. of Amherst Col., per Jas. Bates, Treasurer, 31 25	Dansville. Presbyterian Friends, 19 00
North. Cong. Ch., to make Lorenzo B. Bur, Sanford Robinson, and Levi R. Wins, L. Ms., 90 55	M. E. Ch., 3 00
And. Cong. Ch., in full to make Rev. Daniel W. Pickard L. M., 15 25	Newark. Presb. Ch., 14 30
Northtown. Cong. Ch., in full to make Rich- denny L. M., 17 00	A. F. Cressy, bal. for L. M., \$10; J. A. Miller, 2d instal. for L. M., \$5; S. K. Williams, \$2, 17 00
North. Cong. Ch., a bal., 5 00	Clyde. Presb. Ch., 8 50
Northbury. Cong. Ch., to make Dr. Ben- jamin Atkinson L. M., 37 43	Meth. Ch., 2 87
North. Cong. Ch., to make John J. Carter, 84 50	Bapt. Ch., in part, 1 00
North. Evan. Cong. Ch., 4 00	Fishkill. Ref. Dutch Ch., 31 13
North. Evan. Cong. Ch., 70	Presb. Ch., in part, 16 00
North. Lawrence-st. Ch., 52 52	Mrs. C. F. Kirk, to make her husband, Rev. Wm. H. Kirk, L. D., 100 00
North. Evan. Cong. Ch., in full to Rev. Jos. L. Bennett, L. M., 15 76	Brooklyn. Church of the Pilgrims, Dr. Storrs, 86 53
North. A Friend, birth-day thank offering, 5 00	Marbletown. Ref. D. Ch., Rev. J. L. McNair, 16 14
North. Hills. Cong. Ch., 25 00	Lyons. A Young Man, 1 00
North. Falls. Mrs. Sarah H. Smith, in full of 25 00	Florida. Presb. Ch., Rev. Mr. Piersons, 51 50
North. Northburyport. Temple-st. Cong. Ch., 33 00	Presb. Ch., Rev. Mr. Wescotts, 5 71
North. Whitefield Cong. Ch., to make the Rev. Saml. J. Spaulding L. M., 26 00	N. Y. City. Bequest of Mr. Acheson by Archibald Wilson, Esq., Executor, 800 00
North. 1st Presb. Ch., to make Jas. Caldwell L. M., 60 00	Clark's Factory. Samuel Lockheart, 0 50
RHODE-ISLAND.	Stockholm. Julius Hulburd, add. for L. M., 107 00
Little Compton. Cong. Ch., 35 00	Manlius. Presb. Ch., in part, 9 43
	Fayetteville. Presb. Ch., in part, 15 59
	Sauquoit. \$30 from D. J. Millard, Esq., to make Prest. Sab. School a L. M.; \$5 from Mrs. D. J. Millard; \$4.50 add. from Presb. Ch., 39 50
	Malone. To complete L. M. of Rev. J. R. Her- rick, and to make the Sabb. School of Presb. Ch. a L. M., 34 00
	New-Hartford. J. S. Kellogg, 1 00
	Fort Covington. Bal., 3 00
	Rodman. In part, which completes L. M. of Rev. D. Spear, 13 00
	Utica. Miss E. Kelly, 5 00
	Ref. Dutch Ch., 64 60
	Albany. 1st Ref. Prot. Dutch Church per J. C. Vanschoonhoven, 23 85
	Amsterdam. Bapt. Ch., 3 15
	New-York Mills. M. E. Ch., 4 00
	Sauquoit. D. J. Millard, Esq., 10 00
	M. E. Ch., 4 19

Gloversville. M. E. Church.....	\$22 00
Bapt. Ch.,.....	5 59
Morrisania. George Pollock,.....	5 00
Palmyra. Presb. Ch.,.....	7 04
Albt. Jessup, toward L. M., \$10; Samuel	
Petit, \$2; Joel Foster, \$1,.....	13 00
Bapt. Ch.,.....	3 00
Yonkers. Presb. Ch., in part,.....	47 37
N. Y. City. George Kinney,.....	5 00
Albany. Cong. Ch.,.....	90 90

NEW-JERSEY.

Schraelenberg. Ref. Dutch Ch.,.....	31 35
Newton. Presb. Ch. per Rev. M. Barret to	
make Whitfield S. Johnson, L. M.,.....	30 00
New-Shanick. Ref. Dutch Ch., in part,.....	24 50
Montrose. Presb. Ch.,.....	20 00

PENNSYLVANIA.

Sewickleyville. Rev. A. M. Stewart,.....	1 00
Philadelphia. A Friend,.....	200 00
Williamsport. A. D. Hepburn,.....	4 00
Philadelphia. John Constable, Esq.,.....	20 00

MARYLAND.

Baltimore. M. E. Ch., High and Exeter st.,.....	51 00
M. E. City Station,.....	49 00
Charles-st. M. E. Ch.,.....	6 00

SOUTH-CAROLINA.

Charleston. Mrs. Amelia D. V. Mitchells,	5 00
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GEORGIA.

Covington and Oxford. M. E. Ch., to in part	
make the Rev. U. J. Sassnett a L. M.,.....	19 85
Atlanta. Individuals,.....	6 00
Marietta. M. E. Ch.,.....	13 25
Vineville. M. E. Ch.,.....	14 00
Perry. M. E. Ch.,.....	7 00
Milledgeville. M. E. Ch.,.....	17 50
A. Graves, \$5; W. H. Goodrich, \$5; J. O. A.	
Clark, \$1; cash, 50c.,.....	11 50

TENNESSEE.

Clarksville. Rev. Dr. Hendrick's O. S. Presb.	
Ch.: Wm. M. Stewart, \$10; Bryce Stewart,	
\$10; John Slacker, \$10; others, \$20.10,.....	50 10
Bapt. Ch.,.....	2 60
Cumb. P. Ch.,.....	1 50
Nashville. Dr. Edgar's O. S. Presb. Ch.: T.	
Hill, \$10; J. W. Woods, \$10; Mrs. Bass, \$5;	
D. F. Carter, \$5; Col. Ramsey, \$5; Mr.	
Lusk, \$5; Mrs. Jno. Trimble, \$5; Col.	
McEwen, \$5; others, \$10.25,.....	60 25
Dr. Lapsley's O. S. Presb. Ch.: J. B. White,	
\$10; others, \$25,.....	35 00
McKendree Meth. Ch.,.....	16 00
Cumb. Presb. Ch.,.....	9 50
Campbell Ch.,.....	3 05

KENTUCKY.

Louisville. Clay-st. Ger. M. E. Ch., which	
makes Rev. C. A. Shelper L. M.,.....	23 40
Hancock-st. Christian Ch., in full of L. M. of	
Jesse D. Seaton, Esq.,.....	17 00
Walnut-st. Christian Ch., in part,.....	14 22

ILLINOIS.

Chicago. 1st Presb. Ch., to make Jabez Bar-	
ber and F. V. Chamberlain L. Ms.,.....	\$60 00
Ottawa. 1st Cong. Ch., per J. G. Nottinger,.....	23 47
Griggsville. Cong. Ch., per C. W. Kneeland,...	60 00
Jacksonville. Individuals,.....	1 25
Caledonia. Asso. Ref'd. Church,.....	5 00
New-Vinchester. Various churches,.....	22 75
Hopewell. N. S. Presb. Ch.,.....	5 00
Port Byron. Cong. Ch.,.....	5 33
"Frame School-House",.....	4 08
Granville. Con. Ch.,.....	24 00
Presb. Ch.,.....	13 13
Bapt. Ch.,.....	5 30
Knoxville. Cong. Ch.,.....	5 40
1st Presb. Ch.,.....	9 33
Bapt. Ch.,.....	66
Peru. Cong. Ch.,.....	6 25
La Salle. M. E. Ch.,.....	3 51
Rockford. Cong. Ch., add. per Ralph Em- erson, Jr., to make Rev. Joseph Emerson L. M.,	31 00

INDIANA.

Allenville. N. S. Presb. Ch.,.....	20 00
M. E. Ch.,.....	7 00
Bapt. Ch.,.....	1 75
Pleasant. O. S. Presb. Ch.,.....	1 75
North-Salem. Various churches,.....	16 80
Evansville. Rev. Wm. McCaree's N. S. Presb.	
Ch.,.....	10 00
Rev. Saml. Jacob's Cumb. Presb. Ch., in full	
of L. M.,.....	19 50
Rev. Mr. Sterret's O. S. Presb. Ch.,.....	2 00

OHIO.

Cleveland. Wm. Hall,.....	3 00
Wellington. 1st Cong. Ch.,.....	20 25
Free Cong. Ch.,.....	11 83
Middlebury. M. E. Ch.,.....	1 05
Indep. Presb. Ch.,.....	7 67
West-Williamsfield. Cong. Ch., per Geo. Rob- erts,.....	16 00
Hamilton. Bapt. Ch.,.....	9 63
Asso. Ref'd. and Concord Chs., in part,.....	6 50
Portsmouth. 1st Presb. Ch. add. in full of Rev. E. P. Pratt's L. D.,.....	25 00
Dayton. 2d Bapt. Ch.,.....	2 53
1st Presb. Ch., which makes Messrs. E. A. More, Esq., and David Osborn, Sen., L. Ms.	61 25
Walnut Hills. Lane Seminary P. Ch.: Mr. Burnett, \$1; Mrs. Tichenor and Miss Over- aker in full for Lyman Alden, Esq. L. M.,.....	26 00
Akron. Cong. Ch., in part to make Rev. N. P. Bailey L. M.,.....	13
Sundry others,.....	; OR,
York. Cong. Ch. in part to make Rev. Rev. R. Notch a L. M.,.....	SOCIAL

MICHIGAN.

Detroit. French and Ger. Congn. by Rev. Mr. Hof,.....	1855.
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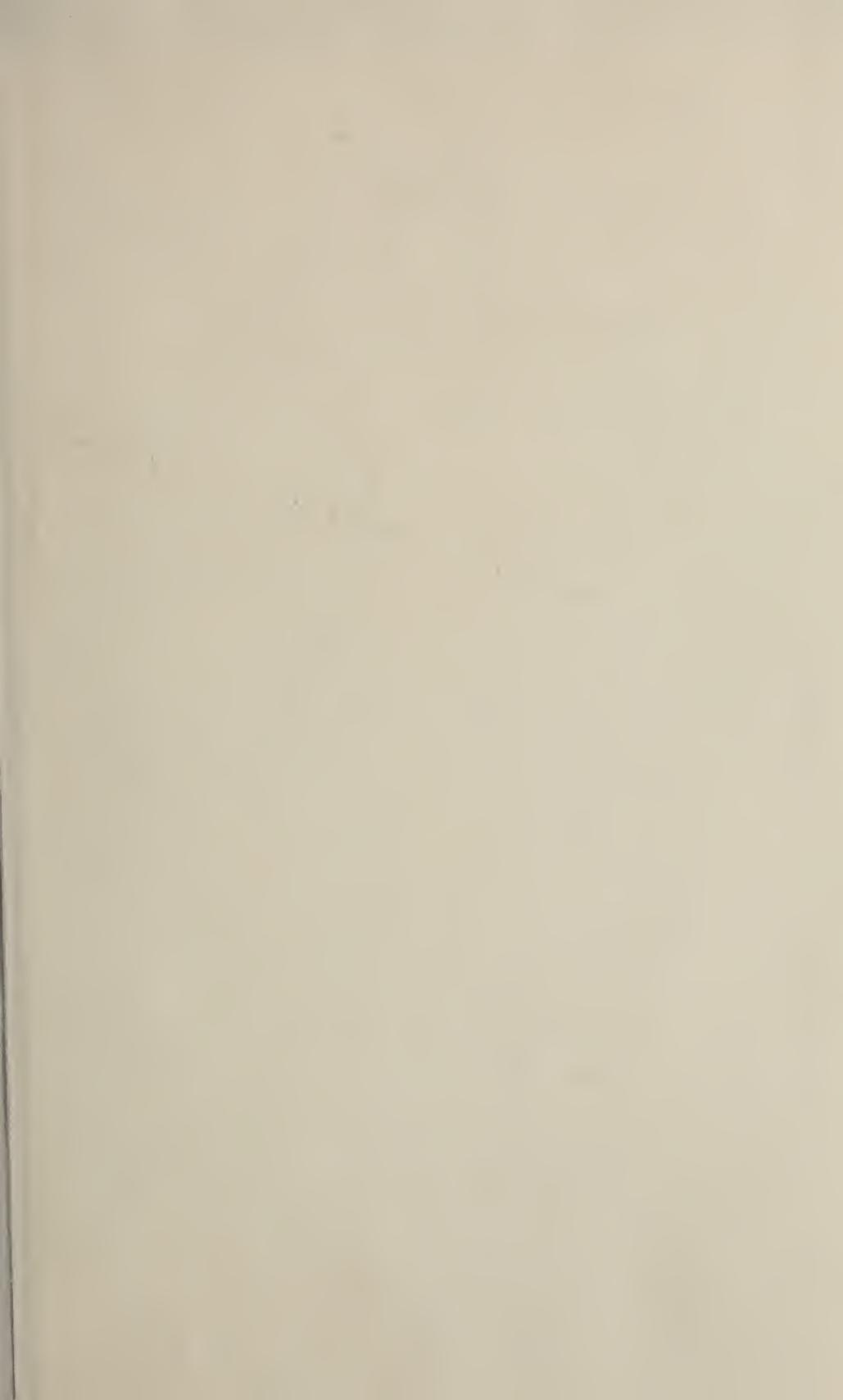
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