

Correspondence.

PASSAGLIA.

BY REV. DANIEL MARCHE, D.D.

Next to Pio Nono himself, the most influential person in the religious affairs of Catholic Italy at the present time is Carlo Passaglia. He belongs to an old and reputable family, in a country where lineages are traced back to the Caesars and the Scipios. His father held the rank of general in the military establishment of the Grand Duke Leopold, and he enjoyed the income of landed estates in Lucca, ample enough to enable him to live respectably in one of the many prison-like palaces of Florence. Carlo was an only son, and heir to property valued at two hundred thousand dollars. By the laws of Tuscany, his choice of the priesthood and his subsequent union with the fraternity of Loyola, involved the renunciation of his inheritance, as well as the honors of his ancestral name and family. It is characteristic of the manners of Italy, that disappointment in an affair of the heart, at the age of thirteen, should be assigned as the reason why the passionate and premature boy took upon himself the vow of celibacy, and enrolled his name as a novice in the College of the Jesuits. He gave himself so severely and successfully to the study of patristic lore, as to receive great applause as a public lecturer at the age of seventeen. After thirty years of patient and unwearying discipline in the duties of his Order, he had risen to the highest eminence as a master in the blind metaphysics and the perverse theology of the Romish schools.

When the Pope desired to establish the new dogma of the Immaculate Conception by proofs drawn from the musty tomes of mediæval lore, he turned to Passaglia for help, and the work was done. This great feat of ecclesiastical legerdemain, by which nothing was made of nothing, was regarded by Pio Nono with profound gratitude and admiration. Thenceforth, whenever he wished to arrest the progress of the world toward light and liberty, or to set back the index on the dial-time, Passaglia was the man to whom he looked for the accomplishment of the impossible.

At length, in an evil hour for the Pope, he sent his profound interpreter of the Fathers and student of the Schoolmen, to negotiate with Count Cavour for the adjustment of difficulties between Piedmont and the Papal see. The great soul and the enlightened patriotism of the Sardinian statesman were a new revelation to the man whose strong intellect had been disciplined and darkened by the cunning casuistry and false expedients of the Jesuits' College. It was proof of great original strength and nobleness of mind, that he could still, to some degree, comprehend and adopt the views of Cavour, after thirty years of discipline in the dark school of studied ignorance and sanctified falsehood.

From that time he began to see dimly that patriotism might be a virtue, and that even a priest may owe something to his country as well as to the Holy See. He had attained a position so high in the service of his order, that the generalship of the Jesuits might at any time devolve on him, and the triple crown itself might reasonably come within the range of his ambition. He turned his back upon all such hopes, he gave up all that he had gained in the service of the Papacy, when he went back to Rome and declared himself in favor of abrogating the temporal power of the Pope. The papistic learning with which he had substantiated the Immaculate Conception, he now began to use as a two-edged sword to prove from the same source that the head of the Church had no warrant for setting himself up as a civil ruler.

The powers that praised and honored him before, were now combined for his destruction. The wrath of the Jesuits and of the Holy Father knew no bounds. An English Catholic lady undertook to conceal him for a few days, until he could find an opportunity to escape from the city, and while doing so, she was warned by friendly priests, that his only safeguard against poison, even in her own house, would be to eat nothing but eggs. The vast Palazzo Spada, in which the lady lived, was rigidly searched by the Romish police while Passaglia was hidden in one of its countless apartments; but the watchful hostess contrived to divert their attention from the place of his concealment. The next night, a large party was given at the palace, and although the whole structure was surrounded by police, in the multitude coming and going, the hunted fugitive walked out in the borrowed dress of a prince, with a lady upon his arm, entered a carriage, and drove away without being suspected. The next day, at early dawn, he passed through the Porta del Popolo in the disguise of a servant. A little way out on the Via Flaminia, beyond the Milvian Bridge, he found three men waiting his arrival, with horses saddled and ready to run. All mounted and galloped toward the frontier with a speed to which the dread of pursuit gave wings.

The next morning, exhausted with hunger, fatigue, and want of sleep, Passaglia saw upon the walls of the houses in a village which he had reached by crossing the fields and travelling all night on foot, the *Viva il Re, Vittorio Emanuele!* and he knew that he was safe. He was welcomed with enthusiasm by the Government and the people of emancipated Italy. From that time

he became the leader of a movement to secure a voluntary resignation of temporal power by the Pope. In the course of one year, nine thousand and eight hundred Italian ecclesiastics signed a petition to that effect. The Holy Father answered their request by suspending this great body of priests from all their spiritual functions, subjecting them to countless vexations, and, to the extent of his power, taking away their means of support. The Government of Victor Emmanuel acknowledges that these priests are only "asserting the inalienable rights of humanity, and do not deserve starvation," and yet ignoring their character as priests, it only guarantees to them the common protection due to every law-abiding subject of the kingdom. The Italian ministry and parliament seem to think that the Papacy can be most effectually weakened and put to shame before the world, by leaving it alone to wreak its vengeance upon all its own adherents who venture to ask for reform in the Papacy itself.

Meanwhile Passaglia is unwearied in his efforts to secure the aim of his petition. Deprived of all clerical functions, he writes, lectures, and talks without ceasing. He holds a seat in the Italian Parliament, but he has little influence as a legislator, generally votes with a very small minority, and with all his zeal and scholastic eloquence, effects nothing in obtaining relief for the ten thousand signers of his petition, many of whom are living upon a franc a day. In agitating for reform in the Papacy in one respect, he is exerting a mighty influence for the destruction of its whole power. And yet Passaglia himself is nothing else than a Papist. He asks for no change of doctrine, no deviation from the fundamental constitution of the Church. He does not even question the divine authority or infallibility of the Pope. He only desires the Holy Father to resign his temporal, as a stroke of policy to increase and perpetuate his spiritual power. In person, Passaglia is tall and handsome, dignified and aristocratic in manners, yet with an inquisitive and suspicious eye, and an expression of face deeply tinged with that dark and subtle duplicity, which so invariably accompanies the look of a leader in his chosen Order. Though a native of Lucca, he speaks the language of Florence with such Roman perfection, that to him might be applied the proverb by which the Italians describe the utmost of beauty and melody in speech—*Lingua Toscana, in bocca Romana.*

OUR DOCTRINES AND PRINCIPLES.

[The following lucid statement of some of the doctrines and principles of our Church, is from a Sermon on the PUBLICATION CASES, preached by Rev. G. D. A. Hobard, pastor of the First Presbyterian Church, Iowa City.]

I. Of the Church.

We do not claim as a denomination that we are the only properly constituted Church. We admit that any body of Evangelical Christians organically associating themselves together for spiritual good and for the administering of the proper ordinances, are a Church of Jesus Christ, without any respect to Apostolic succession, or to the form of ordination or of administering the ordinances of baptism and the Lord's Supper. Ours is strictly a representative or republican Church government, contra-distinguished from Independency or Democracy, on the one hand, and from Prelacy or Aristocracy, on the other. We prefer this, as more in accordance with the genius of our National Government, as best adapted to administer discipline—to preserve order, harmony and united strength; and to conserve the great doctrines of Protestant religion. * * * We, therefore, say less of the Divine Rights of Church government than some others; preferring that our principles in this regard should be proved by their fruits; and believing that the spirit is above the mere letter or form.

II. Of Man's Nature.

Here too we hold a middle ground between the extremes of Calvinism and of Arminianism. There are three general points of doctrine which will include the essentials of all.

1st. That which refers to man's relation to Adam, as a guilty being.

2d. To God, as an accountable being.

3d. To Christ, as a redeemable being.

[We omit for the present the discussion on the third topic.]

1st. Our relation with Adam, like sin itself, is a subject of mysterious character. There is a difference between us and some other denominations as to what relation the race sustains to Adam. By some, it is affirmed, that Adam is in such a sense the head of the race, that every one of his posterity is guilty of the sin which Adam committed. It is affirmed by them that God covenanted with Adam; and that Adam, standing for the race, violated that covenant by sinning; and therefore, God imputes Adam's sin to each one of his posterity, and they are liable to the same penal consequences and desert of punishment. But there are others who go to the other extreme, and affirm that we have no connection whatever with Adam, any more than with any other individual who has sinned.

(1.) Our denomination, however, does not regard man as thus an isolated being; nor that he is in any sense so related to Adam as to be guilty or liable to punishment for Adam's sin.

(2.) They do believe that, as a fact, all men are depraved, and do commit

sin, without any exception, and that this fact results from our connection as a race with Adam.

We do not attempt to explain by covenant or otherwise, nor do we think that the Scripture reveals the intrinsic nature or cause, or mode of the relation of the race to our first Parent. We hold that sin comes as a certain result, so that on account of this relation all are sinners, have sinned and will sin if left to themselves. We cannot see that this arrangement is unjust, for it is a fact, that all are sinful and commit sin. In this law of association there are advantages showing a wise design. The race might have been of individuals, each independent of the other, each one's conduct affecting only himself. But God has so constituted man that the conduct of one, even now, may involve the misery of others. Those who thus suffer, may not be guilty of his sin. The union, the grouping together, the mutual relationships of society, are not less the source of blessings than of misery. Man weeps not alone, neither does he rejoice alone. Thus, while we can see reason and wisdom, that men should be intimately related to each other and to Adam, we cannot see how men are in any sense guilty for the sin of another, committed six thousand years before they were born.

2d. The second doctrine refers to man's relation to God as an accountable being. High Calvinists believe (we quote from a learned Professor in one of these schools to his pupils) that "there is no ability, in the proper sense of the term, in man, truly to repent and believe, while in his natural condition," and that "there is an entire absence of any Scripture authority for the assumption, that a man can without Divine influence repent and believe," that "there is no intimation in Scripture, that man can by his own strength turn himself unto God, that the Bible does not teach, nor any where assert, the ability of man to turn, repent and believe the Gospel," and that "this inability is far more than an indisposition, or disinclination"—and therefore—"to tell men that they can do a thing when, in fact, they cannot, is merely to delude them." They hold in substance that, when it is said, that "man is dead in sin," that "the carnal mind cannot be subject to the law of God," there is just as truly an absolute inability for man to exercise spiritual powers for moral good, as there is inability in his physical nature to lift a world; and that though physical, intellectual and moral ability, are different in kind, in the cases above, they are nevertheless precisely the same in degree. They affirm, therefore, that there is no valid distinction between mutual and moral ability as these terms are used by others, and were unfolded by Edwards. The Arminian, though the great opponent of the high Calvinist, holds, nevertheless, the same view in regard to the alleged fact of man's total inability to do any good thing in his natural state. But while thus far agreeing, they differ most widely in the practical inferences. The extreme Calvinist affirms that this total "inability does not remove man's obligation in this direction," or, in general terms, that "this inability (to use the language of the one quoted above) is perfectly consistent with moral obligation, and that man's obligation in regard to God, is not to be measured by his ability;" that God requires men by the greatest obligation to repent and believe, which they have not the ability to do. But the Arminian denies that man, in his natural state, is under obligation to repent and be holy; he holds, therefore, that God communicates to every one a "gracious ability," which renders him responsible; that God makes no distinctions in bestowing his Spirit; that man's salvation depends exclusively upon his own will, and that there can be no such thing as the electing grace of God.

One of these views makes everything depend upon the absolute decree of God, the other, upon the self-determining will of man.

But we cannot see that either of these views agrees with the legitimate import of Scripture when carefully compared, one part with another.

(1.) We hold that man's obligation can be no greater than his ability, both in physical, intellectual, and moral things alike; consequently that man, in his normal state as a sinner, is not deprived of a true and genuine ability, and that it is this ability that renders him responsible to repent and exercise faith.

(2.) But we also hold that man is so wilfully sinful, so guiltily selfish, that he never does, or will truly repent, except by the especial operation of the Holy Spirit. In this view we have human freedom on the one side, and electing grace on the other. We do not affirm, that this explains everything in regard to the mysterious subject of Divine Sovereignty and human freedom; but that it accords with reason, Christian consciousness, and with the Holy Scriptures so far as these are applicable to the case.

It has the following advantages:

(1.) It casts, logically, all the responsibility upon the sinner, avoiding the contradiction of demanding of him, that which he has no proper ability to do.

(2.) We also avoid the Arminian fallacy—that man is irresponsible until he has received "gracious ability" of the Spirit—for if man must have communicated to him this "gracious ability" before he is responsible, then he cannot be, in his natural state, an accountable being at all; and it is impossible to conceive how that can be called "gracious" which is necessary to man's becoming account-

able, and without which he is not subject to law or punishment. While, therefore, avoiding these errors on either side, we secure the great and scriptural doctrine of unmerited grace to all those who are saved, so that they will say, in view of their guilt, which rendered them naturally sensible to the Divine perfections, "Not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake." "Not by works of righteousness which we have done, but by his mercy he saved us through the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour."

LILY S.

[We published, some weeks ago, a letter from the bereaved mother of this sainted child to Rev. E. P. Hammond. Allowed the privilege of perusing two other letters from this intelligent Christian lady to Mr. Hammond, and contemplating the calm, mature face of the departed one, as caught by the photographer, we are impelled to share at least part of our gratification, in giving these interesting letters in part to our readers.]

LETTER ACCOMPANYING THE LIKENESS.

REV. MR. HAMMOND—My Dear Sir:—I thank you for your kind reply to my letter, and also for the paper and picture of yourself. I take pleasure in sending you a likeness of my precious Lily, and cannot help wishing that she could have possessed yours before her departure. I had been unable to obtain one here, which was a serious disappointment to her, so lovingly did she cherish your memory. This shall now be framed and hung in her own pretty room, where I am writing, and where I take great comfort in spending large portions of time. Here I often think of Mrs. Browning's lines, written by a child's grave:

"Well done of God, to have the lot,
And give her all the sweetness;
To us, the empty room and cot,
To her, the Heaven's completeness."
"For her, to gladden in God's view,
For us to hope and bear our
Grief, Lily, in thy garden new,
Beside the rose of Sharon."

This picture of Lily was taken when she was nine and a-half years old, and I am sure you will admit bears the mark of maturity beyond her age. Her skin was almost silvery in its whiteness, with very red lips, and a constantly varying expression.

The picture conveys no idea of beauty; but when the soul spoke out in her face, it was truly beautiful. Gentle, womanly, Christ her constant pattern, and her heart full of His love, do you wonder that her mother's life seems almost blighted by such a loss!

[A second letter contains many tender and deeply interesting particulars of the closing scenes of her life. She was nearly ten years old.]

REV. MR. HAMMOND—My Dear Sir:

On the morning after her first violent attack, she turned to me as I sat beside her, and said, "Mamma, if I have my wish, I shall never get well." Startled, I asked, "Do you think you should go to heaven, Lily, if you died?" "Certainly," she replied. "Why, my dear?" "Oh, Mamma," she answered, almost reproachfully, "you know why I think so perfectly well." This referred to the repeated conversations we had had regarding her assurance of Jesus' love for her, and her equal confidence that He was the dearest object of her love. She at first refused to take the remedies offered, saying, "I would rather die;" but after explaining to her the Christian duty of making every proper effort for life, she consented, though I could see always reluctantly. She would often, in times of distress, cry out, "Pray, Mamma, pray!" Her brother being ill at the same time with herself, she one day sent for him, and said, "Charlie, I have one favor to ask of you, and it is the last: Will you go to Sabbath-school?" After obtaining his promise, she said, "Now you can go, good-by." As the door closed, her face lighted up, and she cried out, "When Charlie comes, too, Mamma, we will be bright little angels together, won't we?" After a while, she added, "I promised my teacher I would get Charlie to go to Sabbath-school." She had tried to persuade him many times before in vain, but could not bear to die until that promise was effectually redeemed. Lily named the class she wished him to enter, and great was my amusement in taking him to it afterwards, to see the good judgment evinced in the selection. "Not another one seemed so suitable, showing plainly how much thought, and probably prayer, she had bestowed on the matter. She possessed that faith which made her prayers prevailing, for she assured me that she could not remember one instance in her life, where she had asked God for any thing and been denied. Ten days before her death, in telling me this, she added, "I cannot pray in words any longer, now; but I lift up my heart to God, and I know he hears me."

The next day she told her physician that the greater her sufferings, the nearer her Saviour seemed to her. On Sabbath she asked for her Sabbath-school hymn books. Looking them deliberately over, she selected "Jesus loves me," and asked me to sing it softly to her. In my grief I did not begin the right tune, and she commenced it for me in an exultant voice, evidently appropriating it to her own situation. As I finished, she said,

"That's enough," and had the books laid aside forever to her. She noticed my uncontrollable tears, and restrained as much as possible the appearance of suffering, saying, "If only my head ached, or some one place in my body, I could bear it better." Once, in her agonies, she begged to be lashed to the bed for fear she should injure some one, and cried out: "O God, take me to heaven quick, if I am going," and "kneel down and pray for me, pray for me on your knees," to every one in the room. One evening her face seemed to beam with delight. She said to me, "I feel very happy to-night." This I learned was the result of "peace in believing." Once I came into her room after a short absence, and she called me near to say, "Mamma, did you ever pray and have your pain all taken away; I did a little while since, when my head ached so hard; I prayed, and the pain all left me." When asked to forgive all that had ever been done or said to her in the past that was unkind, she replied, "I have nothing to forgive; I never remember such things afterwards. How could I have said the Lord's Prayer every night if I had?" She loved very little children devotedly, and seemed most pleased at the thought of seeing the "little angels" in heaven. After asking me some questions regarding their growth, to which I was obliged to say "I do not know, dear," she burst out with, "I shall know more of heaven in five minutes than all the Bible tells." I said: "When you reach that blessed place you will tell your dear Saviour how much you love him, and thank him for dying for you."

"I do that here," she replied. During the night preceding her death, she ejaculated frequently, "My Father in heaven!" "O God! Father," etc.

She herself calmly announced the immediate approach of death, saying, "I am going, to die, now," and calling for absent members of the family, added, "It will be a happy release."

I have thus at the risk of some repetition of the contents of my former letter, given you a few additional particulars regarding dear Lily's sickness and peaceful departure.

THE SPIRITUAL USE OF ECCLESIASTICAL MEETINGS.

The time for the autumnal meetings of Presbyteries and Synods is drawing near. Pastors refreshed by vacation, rest, and rambling, are looking forward to new labors and increase of good. The people are thinking of the approaching winter with its filled churches, with its lengthened evenings, its opportunities for effective work in the re-assembled congregations, and it may be, of the renewal of blessed winter experiences in years gone by. The gatherings of our ecclesiastical courts stand fittingly as the prelude, as the war councils, in which to plan new campaigns and renew the vigor and spiritual force of those whom God has appointed leaders of the host. These meetings should be the beginnings of revivals.

Consider the amount of spiritual force concentrated at such a time; a dozen or a score of men whose chief design is to serve God; who long for an imbuing zeal to their own hearts, and for an awakening in their own churches. They meet, not mainly for business (considering business chiefly in its external relations), and even their business is best done when it takes hold of the heart most firmly. Here are men whose lives in their widest bounds, whose all, in every relation, has been consecrated to God; men whose daily prayer is that God's work may be revived; men of experience, who know what means have been blessed in the days of old, who have studied the laws of the Kingdom of Heaven; men who wish that the trials of their lives may be increasingly that of activity in season and out of season, the zeal for the Master's sake which shall by all means save souls. Here are men who can suggest plans, and what is more, can kindle a flame; not simply telling where the dry sticks can be found, or how best to heap them to catch the fittest draft; but can bring the live coals, and blow the fire, and fan and feed till the love of the world shall be burned up, and pastor and people with whom they meet shall fairly blaze. If one earnest minister, or elder, or praying member, can do great things in a church, what shall not be looked for from a Presbytery? It is wonderful to think of the possibilities in the reach of such a concentration of force.

Consider, too, the attitude of a church receiving such a meeting. They know that every man professes to have no thought before the glory of God in the good of men. They know that they are praying men; that they are to be scattered through the congregation, and are to have many and many an opportunity, to build or rebuild, or newly anoint, the family altar, to speak words of encouragement and comfort and true Christian fellowship; at the very least, to shine with the light of a godly and devout example. They know that often such meetings have been the beginnings of great things in the Church. They know that God's blessing goes with them.

These things are true in general. But the meeting of this fall, come just at a peculiarly important time. They convene, many of them, for the first time for years, in a day of peace. The stir of strife, and the wearing anxieties and thrills of war will not disturb them. Thanksgiving will be the language most fitting when men speak of their country. And now the deep-wrought feelings, the expectancy, the fear, the hope and earn-

est determination which the great struggle engendered, may be turned to the only greater and holier cause for which we can work—namely, it can go on without turning, and work for a revival of religion. Men can work with the same motives, only intensified, with which they resisted political wrong and established right.

There are many hearts throughout our land that have been taught by their hopes and the dealings of God in the past, to expect great things to follow this war in the way of most thorough and extensive works of grace.

But there is no need of multiplying reasons. Cannot the duties which the subject suggests be most faithfully discharged?

Ministers should all be at the meetings if it be possible, and should take their elders. They should be present to catch the first feelings of inspiration, should watch for every opportunity of giving and receiving, and should not cast contempt on the good work by seeking a hasty adjournment, or an early departure for themselves. They should go with a definite determination to make the gathering an immediate and palpable blessing to the church which they visit, and do, so far as is possible, pastors' work with those whom they can reach. They should in all things do revival work on revival principles with the most revived expectations; remembering that work for Christ and his Church, is work best done when souls are saved and helped far on towards the fulness of sanctification. I. R.

PLYMOUTH REVISITED.

WINSLOW HOUSE, September 9, 1865.

DEAR BROTHER MEARS:—The need of rest and relaxation drove me to this "wild New England Shore," for a few days.

The "Winslow House" is one of the ancient dwellings of the Old Colony. It was brought from England a century since, in pieces, put together on the highland overlooking Forefather's Rock, and occupied by a branch of the Winslow family. It is a remarkable structure, two stories high in front, and three behind; giving suits of rooms twelve feet in height, and others about half as high from floor to wall. The doors are twice the size of modern ones, and the window in my room has forty panes of glass. The stairways add immense panels, each from a single board, reminds us of the olden times. The magnificent Linden trees which shade the building, were set out when it was erected.

THE ATLANTIC BATH. Stepping into the "Dove" as the tide was coming in, this morning, I rowed across the harbor a mile, to the beach, against which the open sea ripples in nature's repose and beats in the storm.

The view of the harbor under the blue sky, fringed with fleecy clouds, was very fine. There, before me, rose the burial place of the fathers, beneath its shadow the quiet village; on the right, two miles away, was "Captain's Hill" and separated from me by a narrow belt of sand, heaved the blue main.

Soon I was luxuriating in the surf, which the easterly wind swept grandly to the stretch of hard, shining beach. How it sent the blood leaping through my veins! Magnificent bath, in itself and all its surroundings!

THE FAITH OF THE FOREFATHERS. The people still talk with enthusiasm about the great Congregational gathering from the National Council, and the declaration of faith on "Burial Hill." May it be the assurance of a fearlessly evangelical proclamation of the doctrines of grace, which inspired the Puritans to sing and pray amid the storms of December, 1620.

It is worthy of record, that the great revival of 1861-62, at whose beginning, Mr. Hammond assisted, has proved to be one of the most genuine, and therefore abiding in its power, in the history of the Churches. Though of late, peculiar circumstances have occasioned a decline in interest, the morning prayer-meeting, and three or four other evening services during the week, are still sustained, and living witnesses of its divine origin, stand up for Jesus!

BUSH MEETING. Such was the notice I saw of the wagons in the street, and upon inquiry, found it meant that the colored people are holding a camp-meeting in the woods two miles distant, beside a beautiful pond or lake.

Upon reaching the ground, its seclusion and beauty, by the forest-girded sheet of purest water, reminded me of the advantage attending a sterile soil—the preservation of its forests, and other attractive retreats near the business centres.

The "bush-meeting" did not differ from ordinary camp-meetings, excepting in the color of the largest number of the people in attendance, and being a little more of the merely *pro-noc* character. The singing, always animated among the negroes, rang out with stirring power upon the quiet air of the green woods. P. C. H.

RELIGION HAS, and it needs to have, its Sabbaths; but an honest and heartfelt Sabbath sheds out its fragrance and radiance upon all the other days, and works of the week.

THERE IS NO DAY, nor hour in the day, in which our Lord Jesus is not present with his churches and his ministers; if there were, that day, that hour, were undone.