EASTON GAZETTE.

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From the Metropolitan.

THE FORTUNES OF THE GREAT.

FROM THE GERMAN.

BY W. A. G.

The bells of Ghent were ringing a merry peal, flags and banners hung from steeple and tower, and the streets were overflowing with the citizens dressed in their holiday attire. It was the birthday of the mighty emperor who had first seen the light within its walls, and though to-day was not even the hundreth time of its celebration, yet it was evident that it could not pass without extraordinary festivity.

Our attention, however is not to be called to a scene of mirth or rejoicing, nor have we to chronicle the fate of one, whose name threw a lustre over the place of her birth. But whatever were her failings, and they were not few nor light, who will say that they were not atoned for by the severity of her destiny? Whilst, then, the sounds of rejoicing were at the loudest, we must notice a heavy travelling carriage drawn by four horses, which came slowly lumbering along as it entered the gates of Ghent. It was an equipage which evidently belonged to some one of rank, for the mouldings were richly gilded, and the windows were of Venetian glass, in those days a great luxury. But it had seen its best days. The coats of arms, which nearly covered its panels, were scarcely any longer legible, the gildings were tarnished and the horses, by their want of condition showed that they were not fed by a pampering hand. Two ladies occupied the inside, one of whom despite of her fifty years might still have been called handsome.—Her face and complexion betrayed her southerly extraction, and though her features were clouded with grief, there flashed forth every now and then from her eyes a glance of pride and self-consciousness.—Her companion was a younger person, and altogether more feminine in appearance, but still the expression of her face was of high spirit, struggling with dreadful exhaustion. Eight days only before the time we write of, her fair head had fallen in effigy by the hands of the headsman; outside the errriage sat two female attendants, with a young page, and one who seemed to show to the full the wretchedness which was depicted upon the faces of his mistresses. It was an old man, whose hair was already white, whilst the velvet-laced coat which he wore accorded well by its threadbare look with the faded splendour of the equipage. The time had been when the travellers might have expected similar sounds of rejoicing to greet their ears a concourse of people and the ringing of bells, and all in honour of themselves.—Alas! those days were past. Just once the elder lady had allowed the noise to attract her attention to the street, but her look was speedily withdrawn. The memory of other times came over her, especially of the day on which she had made a public entry into this very town, attended by all that was fair and brilliant. Treachery and ingratitude had done much, and had yet their worst to do.

The carriage at length stopped, and the page descended to the window to ask the direction the carriage was to take. "To an hotel, Paulo, it matters not which."—Soon after, however, as the carriage was again rumbling on, a sign caught the eye of the elder lady, and the checkstring was hastily pulled. It was of a second-rate inn and her companion asked with surprise, "What! here?"

"And why not?" said the lady, slowly! "It is the sign of the 'Helpful Mother of God.' We are deserted by all: perchance the blessed Virgin will shield me from the eyes of the world, and offer me a retreat where I may close my eyes in peace."

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We resume the history after a lapse of seven months.

In the window of a small house in the street de la Cruce, a light might have been noticed burning deep into the night; within the small scantily furnished appartment whence it issued, were four people standing mournfully around a bed, on which lay some one sick unto death. The elderly lady whom we have seen before, and an old attendant whom we recognise by his faded velvet coat and white hair, were two of these; the others were a sister of a religious order, and a celebrated physician of Ghent. The patient we have also seen before: she was a lady whose features still showed signs of beauty, though worn down low with bodily and mental suffering.

"Doctor," said the elder lady, her eyes swelled with weeping, "you say then that there is really no hope?"

"It is a light about to be quenched," he answered. "Human skill is of no avail here."

"There is then, indeed, no hope?"

"A miracle alone could save her;" and he added, low down, "this is not the age of miracles."

"And I do not hope," the lady answered after a pause. "You told me she would die. These eighteen years you have told me truly all that was to come to pass; all my misfortunes. Just heaven, when will my cup of sorrow be full, how soon will thy wrath turn to compassion!"

There was a long silence. The doctor was the first to speak.

"Heavy indeed must have been the blow which brought one so young as she is into a situation like this."

You are right. 'Tis no light matter to have to leave country, children, friends, to escape the scaffold; yet so it has been; she had spoken against the King and the Parliament. The tiger in human shape, not satisfied with having driven me forth into exile, must also kill my dearest, my only friend. Poor, unfortunate Isabella! death is the penalty you must pay for your devotion to one deserted by all beside."

The invalid opened her eyes, her half-glazed look dwelt for a moment upon the speaker, a placid smile played along her pallid lips; she sighed, it was a gentle sigh but with it her spirit departed. All was hushed; no sob or expression of grief broke the silence. The mourner had sunk upon her knees, and her face was buried in her hands. It was a spasm of woe. At length she rose; and, after gazing for a moment on the face of the departed, her hands firmly clasped together, she stooped, and imprinted a kiss on the forehead of the corpse. Then turning round, and drawing her figure to its full height, whilst her eyes sparkled, and her whole form seemed dilated,

"Triumph, vile priest!" she half screamed, "add another to your list of victims.—Treacherous villian!—cowardly assassin!—take a woman's bitter curse—a curse," she articulated slowly, "heard by those blessed spirits who are even now wafting the soul of his victim to the courts of heaven.

"With her it is well," she added after a pause, "but I remain here, deserted of all."

The old domestic threw himself at her feet. "By all,—but no, not by me."

"My faithful Mascali," she said, motioning him to rise; and her grief at length found vent in tears.

The day was broken, and, with a low obeisance, the doctor and the servant had left the room. The old lady had sank into an arm-chair, whilst the Beguine, kneeling at the side of the bed, was offering up prayers for the soul of the departed.

It was high noon, when a gentle knock came to the door, and Mascali silently entered.

"Your grace," he said, "his majesty the king is below, and would wait upon you."

"Is his accursed favorite with him?"

"He is in attendance."

"I will see the King;—but, understand, alone."

A moment afterwards, Mascali opened the door for a young man richly dressed, who sank upon his knee, as he became aware of the lady's presence.

"Mascali; a seat for his majesty, and leave us."

Mascali retired.

"Veramente, I was not prepared for this visit," said the lady, bitterly. "I thought you had yet delicacy enough remaining to have spared me this."

"I have been calumniated."

"With words? It were idle, when deeds speak for themselves—your latest deed has proved sufficient; comfort yourself with the thought that you need do no more."

"Did you but know———"

"I know enough, quite enough, too much—I know that whilst your friends were shedding their blood for you, you were a base coward and—ran away. I know that you have entered into a treaty with your most implacable enemy, the principle stipulation in which is, that I am to be given up. I know two, that I am your mother, or naught could make me even suppose that you were the son of the bravest of monarchs, whose blood is already tainted by your infamous cowardice."

"This is too much," cried," the King, springing up.

"You can get into a passion then yet! Is there then a single spark of courage still left?"

"O, I know the Countess hates me, and never ceases to calumniate me; but, by———, she shall answer it'

"Yes, I know you have courage to face a woman."

"As I hope for salvation I will be revenged upon her."

The lady rose, drew back the curtains of the bed, and, with a contemptuous smile, she said slowly, "There, then, revenge yourself upon her corpse."

The colour left the King's face, he staggered a pace or two backward, and laid a hand upon the speaker as if for support. She drew back, as if from the touch of pollution.

"What! I serve as a prop for you—Away with you instantly—rid me of your presence!"

The monarch reeled towards the door, and the lady's glance followed him till he was gone.

"The miserable creature!" she muttered "and yet he can call me mother.'

The next morning, a chapel in the church of St. Bavon was hung with black. In the middle stood a catafalk ornamented with a count's coronet; beside it stood the lady in prayer, and behind her Mascali a page and two female attendants, in deep mourning. On it was written, "Pray for the soul of the most noble lady Isabella, Countess of Pargis, Embassadress to the Court of the King of Spain and Emperor of all the Indies."

—

Twenty years ago, an old house was still standing in Cologne, which showed to the street a frontage of five small windows. It was the house in which the first painter of the Flemish school, the immortal Rubens was born, A. D. 1577. Sixty years later than this date, the ground floor was occupied by two old people, a shoemaker and his wife. The upper story, which was usually let to lodgers, was empty at the time we write of. Two, however, occupied the garret. The evening was cold & wet and the shoemaker and his wife was sitting together in the room below.

"You had better go up stairs again," said the man to his wife, "and see how the poor lady is. The old gentlemen went out early, and has not been in since. Has she not taken any thing?"

"It is only half an hour since I was up stairs, and he had not come in. I took her some broth up at noon, but she hardly touched it, and I was up again at three; she was asleep then, and at five she said she should not want any thing more."

"Poor lady! This time of the year, and neither fire nor warm clothes, and not even a decent bed to lie on; and yet I am sure she is somebody or other. Have you noticed the respect with which the old gentleman treats her."

"If she wants for any thing, it is her own fault. That ring she wears on her finger would get her the best of every thing."

Then came a knock at the door, and the woman admitted the old man they had just spoken of, whose grizzled beard fell upon the same tarnished velvet coat which we have seen before. The hostess sadly wanted to have a little gossip with him, but he passed by, &, bidding them a short "Good night, groped his way up the steep and crooked staircase. On entering the chamber above, a feeble voice inquired the cause of his long absence.

"I could not help it," he said. "I had been copying manuscript, and as I was on my way here a servant met me, who was to fetch me to raise the horoscope of two ladies who were passing through; they were ladies who I have known before. I thought I could get a little money to pay for some simples which will be of service to you."

"I am cold."

"It is fever cold. I will make you something which you must take directly."

The flame of a small tin lamp sufficed to heat some water, and the patient, having taken what the old man had provided was diligently covered up by him with all the clothes and articles of dress he could find. He stood by her motionless till he perceived that she was fast asleep, and indeed long after; he then retired into a small closet, and sought repose on the hard floor.

The next morning the lady was so much better, that her attendent proposed that she should leave the house for a moment or two, and he succeeded in getting her forth as far as the Place St. Cecilia. It was seldom that she left the house, for, notwithstanding the meanness of her dress, there was that about her carriage which rendered it difficult to avoid unpleasant observation.

"Do you see that person yonder?" she said suddenly. "If I am to much mistaken, it is certainly the Duke of Guise."

The stranger's attention had also been attracted, and he now approached them.

"*Parbleu!*" said he, "why that is Mascali. What are you married?"

"He does not know me," sighed the lady. "I must indeed be altered."

Mascali had, however, whispered a single word in the duke's ear, and he started as if struck by a thunderbolt; but instantly recovering himself, he hastily uncovered, and bowed nearly to the ground.

"I beg your forgiveness," he said; "but my eyes are grown so weak, and I could so little expect to have the honor of meeting your—"

"For the love of God," interrupted the lady hastily, "name me not here. A title would too strangely contrast with my present circumstances. Have you been long in Cologne?"

"Three days. I am now on my way from Italy. I took refuge there when our common enemy drove me forth and confiscated all my earthly goods. I am going to Brussels."

"And what are your advices from France? Is the helm still in the hands of that wretched caitiff?"

"He is in the zenith of his power."

"See, my lord duke, your fortunes and my own are much alike. You, the son of a man who, had he not too much despised danger, might well have set the crown on his own head, and I, once the Queen of the mighteest nation in the Universe: and now both of us alike. But adieu," she said suddenly, and, drawing herself up, "the sight of you, my lord duke, has refreshed me much, and I pray that fortune once more may smile upon your steps."

"Permit me to attend your majesty to—"

A slight colour tinged the lady's features, as she answered, with a gently commanding tone.

"Leave us, my lord duke, it is our pleasure."

Guise bowed low, and taking the lady's hand, he pressed it reverently to his lips. At the corner of the street he met some one, to whom he pointed out the old lady & then hastened away.

The next morning, a knock at the door announced a person inquiring for Monsieur Mascali; she had a small packet for him, & also a billet. Inside this was distinctly written,

"Two hundred louis d'ors constitute the whole of my present fortune; one hundred I send for your use. GUISE."

And the packet contained a hundred louis d'ors.

The sum thus obtained sufficed to supply the wants of the pair for two long years. But the last louis had been changed, and the lady and her companion were still without friendly succour. The shoemaker and his wife had undertaken a journey to Aix la Chapelle, to take up some small legacy. It was the thirteenth of Febuary, 1642. A low sound of moaning might have been heard issuing from he garre; a withered female form, more like a skeleton than a thing of flesh and blood, was lying on a wretched bed of straw, in the agonies of death. The moans grew more and more indistinct; a slight rattling in the throat was at length the only audible sound, and this also ceased. An hour later, an old man, dressed in rags and tatters, entered the chamber. One only word had escaped his lips as he stumbled up the failing staircase—"Nothing! nothing!" He drew near the bed listlessly, but in a moment he seized an arm of the corpse which lay before him with an almost convulsive motion, and letting it as suddenly fall he cried,

"Dead, dead, of hunger, cold, and starvation!"

And this lady, was Mary of Medicis, wife of Henry IV., Queen Regent of France, mother of Louis XIII., of Isabella, Queen of Spain, of Henriette, Queen of England, of Christina, Duchess of Savoy, of Gaston Duke of Orleans, dead of hunger cold and misery; and Louis XIII., the cowardly tool of Richelieu, his mother's murderer, is still called "the just."

[BY REQUEST]

DISCIPLES OF CHRIST.

There are in the United States about one thousand Congregations, numbering in all over two hundred thousand members, who distinguish themselves from other denominations of professing Christians, by the above scriptural name. The congregation worshipping at the Oak School-house Talbot county Md., stands in connexion with all the other Churches of Disciples throughout the United States, and in order to answer the enquiries so frequently made, such as "Who are these people?" "Where did they spring from?" "What do they profess?" and the like. The congregation has thought it advisable to publish the following plain statement of facts, and candid representation of their views and practices taken from Brown's Encyclopedia of Religious Knowledge. They do not print it as their *creed*, for all creeds, rules, and confessions of faith are rejected by them, except those which are found on the pages of inspiration.

Baltimore, July, 1838.

(Extract from Brown's Encyclopedia.)

"The rise of this Society, if we only look back to the drawing of the lines of demarcation between it and other professors, is of recent origin. About the commencement of the present century, the Bible alone without any human addition in the form of creeds or confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America.—With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advocates of the Bible cause, plead for the union of Christians of every name on the broad basis of the apostles' teaching.—But it was not until the year 1823, that a restoration of the *original gospel* and *order of things* began to be plead in a periodical edited by Alexander Campbell, of Bethany, Virginia, entitled "The Christian Baptist."

"He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They, & the congregations which they had formed united with the Redstone Baptist Association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. This union took place in the year 1813. But in pressing upon the attention of that Society and the public the all-sufficiency of the *sacred* Scriptures for every thing necessary to the perfection of chistian character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that association. After some ten years debating and contending for the Bible alone, and the appostles' doctrine, Alexander Campbell and the church to which he belonged, united with the Mahoning Association, in the Western Reserve of Ohio; that Association being more favorable to *their* views of reform.

"In his debates on the subject and act of Baptism with Mr. Walker, a seceding minister, in the year 1820, and with Mr. M'Calla, a Presbyterian minister of Kentucky, in the year 1823, his views of reformation began to be developed, and were generally received by the Baptist Society as far as these works were read.

"But in his "Christian Baptist," which began July 4th, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy. But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning Association appointed Mr. Walter Scott an Evangelist, in the year 1827, and when great numbers began to be immersed into Christ, under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist Associations begin to declare non-fellowship with the brethren of the reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherance to the apostles' doctrine. The distinguishing characteristics of their views and practices are the following:

"They regard all the sects and parties of the Christian word as having, in greater or less degrees, departed fron the simplicity of faith and manners of the first Christians, and as forming what the Apostle Paul calls "the apostacy." This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, & books of discipline adopted & inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants conventional articles of belief and rules of eclesiastical polity, has been the introduction of a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

"To remedy and obviate these aberrations, they propose to ascertain from the holy Scriptures, according to the commonly-received and well established rules of interpretation, the ideas attached to the leading terms and sentences found in the holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptation of them.

"By thus expressing the ideas communicated by the Holy Spirit, in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have already originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style, is the only certain way to thinking the same things.

"They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God, and obedience to the commandments of Jesus are their bond of union and not an agreement in any abstract views or opinions upon what is written of spoken by divine authority. Hence all the speculations, questions debates of words and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism and all the opposing theories of religious secretaries, as *extremes* begotten by each other, they cautiously avoid them, as equidistant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exortations and precedents of the Christian institution.

"They look for unity of spirit and the bonds of peace in the practical acknowledgment of one faith, one Lord, one baptism, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, ceremonies, or modes of worship!

"The holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work, the New Testament or the living oracles of Jesus Christ, they understand as containing the Christian religion; the testimonies of Matthew, Mark Luke and John, they view as illustrating and proving the great proposition on which our religion rest, viz: *that Jesus of Nazareth is the Messiah, the only begotten and well beloved Son of God, and the only Saviour of the world;* the Acts of the Apostles as a divinely authorised narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full developement of *the gospel* by the holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel & the behaviour of its professors; & all as forming a complete standard of Christian faith & morals, adapted to the interval between the ascension of Christ & his return with the kingdom which he has received from God; the Apocalypse, or Revelation of Jesus Christ to John, in Patmos, as a figurative & prospective view of all the fortunes of Christianity, from its dates to the return of the Saviour.

"Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, "*This is my beloved Son, in whom I am well pleased,*" or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in every thing, they regard as a proper subject of baptism, and no one else.—They consider baptism in the same of the Father, Son and Holy Spirit, after a public sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of Heaven, of the actual remission of all past sins and of adoption into the family of God.

"The Holy Spirit is promised to those who believe and obey the Saviour. No one is taught to expect the reception of that heavenly Monitor and Comforter as a resident in his heart, till he obeys the Gospel.

"Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to baptism, remission, and the Holy Spirit they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of Jesus, "Be Baptized every one of you in the name Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands *all men* every where to repent & turn to God; that the Holy Spirit strives with them so to do by the apostles and prophets, that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the Gospel and turn to God.

"The baptised believers are congregated into societies according to their nearness to each other, and meet every first day of the week in honor and commemoration of the resurrection of Jesus, to break the loaf and drink of the cup which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

"Every congregation chooses its own officers, who preside over and administer the affairs of the congregations; and every church, either from itself or in co-oporation with others, sends out, as oppertunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to baptise those who believe, to gather congregations, and to spread the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control each Congregation over any congregation being subject to his own choice of bishops or elders, whom they have appointed. Perserverance in all the work of faith, labor of love, and patience of hope is inculcated by all the disciples as essential to admission into the heavenly kingdom.

"Such are the prominent outlines of the faith and practices of those who wish to be known as the disciples of Christ; but no society among them would agree to make the preceeding items either a confession of faith or a standard of practice; but for the information of those who wish an acquaintance with them as willing to give at any time a reason for their faith hope and practice."

PUNCH'S CHARGE TO JURIES.

Gentlemen of the Jury!—You are sworn in all cases, to decide according to the evidence; at the same time, if you have any doubt, you are bound to give the prisoner the benefit of it. Suppose you have to pronounce on the guilt or innocence of a gentleman accused of felony. You will naturally doubt whether any gentleman would commit such offences; accordingly, however strong may be the testimony against him you will perhaps, acquit him. The evidence of your own senses is, at least, as credible as that of witnesses; if, therefore your eyesight convinces you that the prisoner is a well-dressed person, you have a right to presume his respectability; and its for you to say whether a respectable person would be likely to be guilty of the crimes imputed to him. In like manner, when you see a shabby looking fellow in the dock, charged, for example, with sheep-stealing, the decision rests with you, first, whether or not that individual is a ragamuffin, and, secondly, how far it is probable that a man of that description would steal sheep. Of course as has been before said, you will always be guided by the evidence; but then, whether the evidence is trustworthy or not is a matter for your private consideration. You may believe it if you choose, or you may disbelieve it; & whether gentlemen of the jury you will believe it or disbelieve it, will depend on the constitution of your minds.—If your minds are so constituted that you wish to find the prisoner guilty, perhaps, you will believe it; if they happen to be so constituted that you desire to find him not guilty, why then, very likely, you will disbelieve it. You are to free your minds from all passion and prejudice, if you can and, in that case your judgment will be unbiassed; but if you cannot, you will return a verdict accordingly. It is not, strictly speaking, for you to consider what will be the effect of your verdict; but if such a consideration should occur to you, and you cannot help attending to it, that verdict will be influenced by it to a certain extent. You are probably aware that when you retire, you will be locked up till you contrive to agree. You may arrive at unanimity by fair discussion, or by some of you starving

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