

"Who need bread: give her the pension."

"Certainly if your lordship sees fit; but," pursued the determined objector, "there is a doubt, though Burke unquestionably died of his injuries, whether, strictly speaking, those injuries were received while he was acting officially and in behalf of the Government."

There exists a doubt, does there? Well, give her the benefit of it. Let her have the pension.

"I presume my lord," added widow Burke's opponent, by way of a final and deadly thrust. "you are not aware that this woman Burke is the daughter of your lordship's calumniator, that pestilent fellow, O'Reilly?"

"Is she? Really, I had no suspicion of it. Her father was a great scamp. But,—put her down for the pension!"

"He," was Mr. Turner's comment, "could scarcely have been the heartless, unfeeling, unforgiving being whom his political foes delighted to represent him, who could decide thus mercifully, with ample excuse and opportunity to be vindictive."

(To be continued.)

News Department.

From Papers by the R. M. S. Canada, April 16.

ENGLAND.

THE POOR CLERGY.—The Revd. S. G. Osborne, writing to the *Times*, says:—"I have before me the report for 1852 of 'the Poor Pious Clergymen Clothing Society'; in it there is a copy of a letter of thanks for relief to the manager of that institution under every letter of the alphabet: and these are headed 'Extracts from Correspondence.' I find in these letters from clergymen—i. e. from men who might be bishops—gratitude expressed for coats which fitted themselves as though they 'had been made to measure'; second-hand frocks, equally fortunate in fit, 'for their daughters'; 'brown linen, which makes up into waggoner's bibs for our boys'; 'old bed curtains, which, re-made, made nice winter curtains for my room.' 'When we are sitting round our hearth (writes letter G.) we talk over our dress, and one points to one thing and another to another, all and each supplied by your parcel.'—Letter 'L' says, 'Accept our warmest thanks for all you have sent, but especially for the linen, which Mrs. L.—much required: the boots and coats are matters of delight to my boys.' 'O' says, 'The black cloth comes very seasonably: the coat, trousers, and waistcoat, ready-made, fit very nicely.' 'Q' says, 'My dear daughters are delighted: they know that they could not be clothed, year after year, as they are, without your kind help.' 'U' says, 'The cloth would be amply sufficient to include a vest, did I not usually wear a frock-coat, which will require the whole quantity now sent; but this is of no moment, as I scarcely need a new vest.' 'Y' says, 'The articles are so good and so suitable that we stand astonished: you will be pleased to hear that in most instances the wearing apparel is really a good fit, requiring but little alteration ere it can be worn.' 'Z' writes, 'Humiliating as it is to the natural feelings to be the object of such bounty, I cannot but yet feel that the association which you represent is entitled to my deep gratitude and thanks.'

"Now, Sir, these are extracts from 'Extracts of the Correspondence' of the manager of the above Society, a lady well known to Sir Robert Inglis and other friends of the Church, who has for many years, with a devotedness and delicacy above all praise, given herself to the work of collecting and distributing old and new clothing, linen, boots, &c. for poor pious necessitous clergymen. From her experience many a tale could be extracted which should, indeed, cause our well-endowed Church to blush. For thirty-two years have second-hand clothes and casual help been received gratefully by clergymen through the hands of this excellent woman. Many of the letters she has received have contained details of heavy suffering in small matters, hardly credible, but alas! too true. To all this I defy contradiction. If I do not publish her name, it is only because I am satisfied she is not one who seeks, for her own sake, to be known. Just in proportion as I honour her am I disgusted that she should have such a field for her work of love. When I regard the 'prizes' of the Church, and look on these 'blanks'—when I turn from chapter wealth, episcopal luxury, pluralist indulgence, and see working clergymen grateful for old clothes—the almshouse men of a chance benevolence—I own I am ashamed.

"I shall be told that many of these poor men are poor from their want of qualification for higher preferment. In some cases it may be true; but is there one single holy office Protestant priests can perform, to perform which they are not authorized? Will it be denied that some of them, in merit and learning, are equal to very many occupants of 'the bench'? One great source of evil is the deliberate way in which starving pay is connived at to curates. In the matter of what is said to be given to them and what is really given, there is, indeed, a shameful discrepancy. In no matter is there more deliberate dishonesty. I hope ere long to see a return moved for which shall give the real amount of salary received by curates. It will, I think, astonish the oldest Church reformers. In a return now before me, moved for by the Marquis of Blandford, there is sad proof of evasion as to the 'resi-

dence of clergy,' and this is one fertile source of the beggary system forced on the poor men who do the work by the meagrely pay they receive from those who thus slink it."

Mrs. BEECHER STOWE IN LIVERPOOL.—This distinguished lady arrived at the port of Liverpool on Sunday last, at one o'clock, p.m., in the steamship Canada. Mrs. Stowe was accompanied by her husband, Professor Stowe, her brother, Mr. Beecher, and other friends.

Immediately upon landing, the party were conducted to the residence of John Cropper, Esq. Dingle-bank. Mrs. Stowe, being much fatigued after her voyage, was glad of the repose which the peaceful home of a pious family in England is so well calculated to afford.

On Monday morning Mr. Edward and the Hon. Mrs. Cropper received a circle of friends to meet Professor and Mrs. Stowe at breakfast. The Rev. Dr. McNeile and family, accompanied by the Rev. Mr. Burgess, of Chelsea, arrived at nine o'clock, and the breakfast room was soon filled with guests anxious to pay their respects to the illustrious authoress. Mrs. Stowe received the warm congratulations of the company with unaffected simplicity, and seemed utterly unconscious of having done anything to merit such attention.

The respectful host requested the Rev. Dr. McNeile to express to Mrs. Stowe the hearty congratulations of the first meeting of friends she had seen in England, upon her arrival in this country: and the company being assembled around the breakfast table, the Rev. gentleman addressed Mrs. Stowe in nearly the following words:—

Mrs. Stowe,—I have been requested by those kind friends under whose hospitable roof we are assembled, to give some expression to the sincere and cordial welcome with which we greet your arrival in this country. I find real difficulty in making this attempt, not from want of matter, nor for want of feeling; but, because it is not in the power of any language that I can command to give adequate expression to the affectionate enthusiasm which pervades all ranks of our community, and which is truly characteristic of the humanity and the Christianity of Great Britain. We welcome Mrs. Stowe as the honored instrument of that noble impulse which public opinion and public feeling throughout Christendom has received against the demoralising and degrading system of human slavery. That system is still, unhappily, identified in the minds of many with the supposed material interests of Society, and even with the well being of the slaves themselves; but the plausible arguments and ingenious sophistries by which it has been defended, shrink with shame from the facts without exaggeration, the principles without compromise, the exposure without indelicacy, and the irrefragable glow of hearty feeling, O, how true to nature! which characterises Mrs. Stowe's immortal book. Yet I feel assured that the effect produced by "Uncle Tom's Cabin" is not mainly or chiefly to be traced to the interest of the narrative, however captivating, nor to the exposures of the slave system, however withering; these would indeed be sufficient to produce a great effect, but this book contains more and better than even these; it contains what will never be lost sight of,—the genuine application to the several branches of the subject of the sacred Word of God. By no part of this wonderful work has my own mind been so permanently impressed, as by the thorough legitimacy of the application of Scripture,—no wresting, no mere verbal adaptation, but in every instance the passage cited is made to illustrate something in the narrative, or in the development of character, in strictest accordance with the design of the passage in its original sacred context. We welcome Mrs. Stowe, then, as an honored fellow laborer in our highest and best of causes; and I am much mistaken if this tone of welcome be not by far the most congenial to her own feelings. We unfeignedly sympathise with much which she must feel, and, as a lady, more peculiarly feel, in passing through that ordeal of gratulation which is sure to attend her steps in every part of our country; and I am persuaded that we cannot manifest our gratitude for her past services in any way more acceptable to herself than by earnest prayer on her behalf, that she may be kept in the simplicity of Christ, enjoying in her daily experience the tender consolations of the Divine Spirit; and, in the midst of the most flattering commendations, saying, and feeling in the instincts of a renewed heart—"Not unto me O Lord, not unto me, but unto Thy name be the praise, for thy mercy, and for thy truth sake."

This address was very cordially received, Mrs. Stowe, who sat next to the Rev. doctor, bowing a grateful acquiescence to the concluding remarks.

After breakfast, Mr. Edward Cropper rose, and begged to add the name of Professor Stowe to the congratulatory address which had been so beautifully made by Dr. McNeile.

LETTER FROM MR. IVES.—The London Guardian of the 23d of March, contains the following letter from Mr. Ives, dated

ROME, March 7, 1853.

SIR:—I have read with equal pain and surprise, a paragraph in the *Standard*, copied from your paper, which compels me to correct certain grave and injurious mis-statements.

1. It is not true, as there stated, (thanks be to GOD's good Providence,) that I have ever, except when under the immediate delirium of typhus fever, been deprived of the use of that measure of reason with which God at first was pleased to endow me. It is true, however, that I have had a brother deprived for a time of that blessing. But how far that circumstance should

be visited upon me as a punishment for following the demands of my conscience, I will leave it with yourself to determine.

2. Neither is it true, as you state, that just before leaving my diocese I drew upon it for, and received from it a year's salary under a false pretence. It is true, however, that before leaving my former field of labor, to gain, if possible, relief in some way to a disquieted mind (the state of which I had communicated to a clerical member of my standing committee,) I received an advance of six month's salary. And it is also true that, after my arrival in this city, as my conscience, under additional light, would not allow of longer delay in my submission to the Catholic Church, and before making that submission, I wrote to my diocese a letter of resignation, of which the following is the concluding paragraph:—"In conclusion, as this act (unexpectedly to myself) antedates by some months the expiration of the time for which I asked leave of absence, and for which I so promptly received from members of your body an advance of salary, I hereby renounce all claim upon the same from this date, and acknowledge my obligation to return at the intimation of your wish, whatever you may have advanced beyond the 22nd of December, 1852."

I shall now only add, that the eyes of God and His Church are upon you, waiting to see whether you will have the magnanimity to do the act of simple justice, and publish this contradiction of the statements you have sent abroad, in your next paper.

Very respectfully,

Your obedient servant,

L. SILLMAN, IVES,

late Protestant Bishop of North Carolina."

The editor of the *Guardian* appends the following note:

The above letter was left at the *Guardian* office yesterday by a person unknown to us, and without any authentication. It appears to refer to a paragraph in a letter addressed to us by our correspondent at Philadelphia. Dr. Ives, however, misstates our correspondent's words, and misrepresents his meaning.

In connection with the following is a letter from the Hon. Judge Ives, Connecticut, to the editor of the "*Church Review*:"

"SIR:—The statements which you have read to me, which you propose to publish, of a constitutional tendency to mental derangement in my father's family, and also of certain facts in proof of such a tendency, I have no hesitation in saying are fully sustained by my own personal knowledge; nor have I any doubts that the conduct of Bishop Ives, in his late defection to Rome, must be attributed at least in part to that same cause, viz.: a hereditary tendency to mental derangement, aggravated by disease and by very great excitement.

I am, very respectfully,

your obedient servant,

EBENEZER H. IVES.

PROFESSOR SCHOLEFIELD.—We find that this most useful and laborious minister of Christ has just been called to his everlasting rest. He departed this life on Monday at Hastings, where he had been residing all the winter for the benefit of his health. His age was sixty-four. He was ordained curate to the Rev. C. Simson, for the parish of the Holy Trinity, Cambridge, in the year 1812, before he took his B. A. degree. From that time, till within a few months before his death, he was in "labours" most "abundant," and many clergymen who are now most successfully preaching Christ to their fellow-sinners, ascribe their first religious impressions to the sermons they heard from his lips during their undergraduate career at Cambridge. The day of judgment alone can disclose the amount of good which this servant of God has been enabled to accomplish by his clear and spiritual expositions of divine truth, with so many gowmsmen amongst his hearers. May the Lord of the harvest raise up more men of a similar spirit in both universities! It is a mysterious Providence that such a man should be removed at a crisis when he is so much needed, especially after the loss Cambridge has recently sustained by the removal of the Rev. W. Carus to another sphere; but the great Head of the Church "doeth all things well."—*Record*.

KOSSUTH IN TROUBLE.—His residence was searched at dawn yesterday, under a Secretary of State's warrant, when according to the *Times*, a large store of arms, ammunition, and materials of war were discovered on the premises. Whether these were intended for exportation against foreign powers, or to begin the general revolution by helping rebellion in England and Ireland remains yet to be seen. In either case the expulsion of those who may be proved to have abused the hospitality afforded them by England will most probably follow.

The Earl of Derby is about to erect a Church on his estate at Treals, the Flyde.

The enemies of Rajah Brooke are determined to hunt him down if possible. A Commission is about to issue, under direction of the Foreign-office, to inquire into the Rajah's conduct in reference to the charges brought against him by that immaculate old man, Joseph Hume. The investigation will, it is understood, take place at Singapore, where witnesses are to be examined. Rajah Brooke sailed for India by the mail steamer *Bengal* on Monday, the 4th inst. "Joseph" would fain have had a sort of "no exeat regno" issued to detain Sir James, but he failed in his attempt.

A MONSTER WAVE.—During the recent gales, a tremendous wave broke over the top of Ness Head Lighthouse, which is one hundred and seventy-five