

threatened; and even when there they might be overwhelmed by war-steamer, which, in some places, could come within musket shot of the shore."

There are sketches of actual convict management and several stories about the convicts, as well as a good many opinions upon the subject; but they are better read in the volume. Here is an account of a glaring job,—and let us not fancy that such things cannot now be perpetrated. The time when this took place is within the period of financial reform; and an unprincipled favorite with interest at headquarters, or with little more than impudence, may yet squander a good deal of money.

"It is about thirty years since the then Commissioner in charge of the Dockyard, dissatisfied with the house he occupied, obtained the sanction of the Home Government to the building of a new mansion. The very liberal sum of £12000 was estimated for and sanctioned. An elevated spot, at the north-east end of the Dockyard, was the site selected. Gradually a palace rose, such as few governors in the largest colonies (except India) have ever possessed. Yet the Commissioner in no way represented Majesty, and was always subordinate to the naval Commander-in-chief of the station."

"The external appearance of the house, with its double row of verandahs, supported by iron pillars, and guarded by railings of the same metal, must have had a very imposing aspect, before the building was suffered to fall into decay. The apartments are numerous; those of the lower story raised high above ground are lofty, and must once have been magnificent. The wood work is of mahogany, and very solid in its construction. The chimney pieces are all of fine marble—in a country where most houses have no fireplaces except in the kitchens."

"There are two kitchens and countless cellars. The outhouses were once very numerous; though now they are chiefly in ruins. They formerly included stabling for twelve horses—in an island where until last year (1856) horses, except for carts were almost useless. A magnificent marble bath completed the comforts of the Commissioner, and one of the most stupendous jobs of the nineteenth century."

"The exact cost of the house and grounds cannot now be accurately ascertained. The marble, mahogany and iron, were all imported from England; from whence also many of the workmen were brought. Common report estimates the total expenses at about £90,000. The best local authority, however, reckons it at about £60,000. Even this is five times the amount of the liberal sum which was originally sanctioned by the Government."

"The famous bath—a large room fitted up for the purpose—is said by some persons to have cost £5000 and others £500. Even the latter sum appears quite incredible, since the so-called marble does not resemble that used in the chimney-pieces, but is made of a stone found in one of the Islands and which admits of a beautiful polish. The bath was taken to pieces at the end of 1855, and the fragments were still lying at the back of the building last year. The bath was supplied by pipes with salt water from the sea, and with fresh water from the tanks, whilst a third pipe conveyed hot water also."

"The gentleman—originally a Treasury clerk—for whom this monstrous expense was incurred, never took possession of the new house. He went mad before it was finished, but could scarcely have been more insane than the minister who sanctioned his plans."

"A subsequent Commissioner, an Admiral, reaped all the advantages of a measure for which he was in no way responsible. He appears to have enjoyed a salary in keeping with his palace; and although subordinate to the Naval Commander in Chief, he lived like a prince. When his time expired, he took leave of his friends with the remark—'I am going from turtle and champagne to mutton chops and small beer!'"

"The post of Commissioner has long since been abolished. The charge of the Dockyard rests with the Admiral. In his absence the Naval Storekeeper modestly, but effectively, performs the duties; though unassisted by twelve horses and unsolaced by a marble bath!"—*London Spectator*.

**POPEY IN ITALY.**—"We mourn over what Satan has done here in our own land, the tares he has sown in this richly cultivated, favored field of the Lord; the strange errors and heresies and follies he has caused from time to time to spring up among us; but go into Popish lands, and especially into those where Popery is not forced to crouch before public opinion."

as it is here, but feels itself at liberty, and stretches itself out fearlessly in all its gigantic deformity; traverse Italy for instance—from one end to the other of it, the heart sickens everywhere at the work and triumph of the Great Deceiver. There indeed does he appear, in what the Scripture so strongly calls 'all deceiver, ableness of unrighteousness,' giving man under the holy name of Christianity—what? something so childish, so degrading, and at the same time so heathenish, mischievous, and polluting, that, were not the fact before us, we should say no civilized nation on the face of the earth could in any way be brought to receive or tolerate it. It seems indeed as though Satan exulted in his power to deceive and was determined to show there how far he can carry it. 'Your Bible calls me,' he seems to say, 'the Ruler of the darkness of this world. I am so, and here is my throne.' O brethren, if we Englishmen had no other national mercy to thank God for, we have this to thank Him for, and we could scarcely have a greater, that as yet we are a Protestant people. Oh, let us all pray with one heart and soul that we may ever be kept such!"—*Rev. Charles Bradley*.

#### HOW IS IT WITH YOUR SOUL?

Will you allow us, dear reader, to press this inquiry? How is it with your soul? Are you *à l'ait* to have such an investigation made? If so, does not this fear indicate that there is something wrong in your case? The sound limb does not shrink from pressure. The healthy lungs dread not the microscope. The safe capitalist fears not to examine his books, and balance his accounts. If, then, all is right with your soul, would you dread to know this? And is not this recoil of fear, when you are urged to go down and examine the foundations of your hopes, itself the most dangerous system you could see? Ought you not, my brother, to be afraid of your very fears?

But are you *averse* or *disinclined* to such an investigation? Has it nothing that interests you? When you read the caption of this article, were you disposed to pass on to something more agreeable, or to skim over it as something that did not specially concern you? And are you now perusing these queries with a rapid or hasty glance, that turns not in upon yourself to apply the query, 'How is it with your soul?' What then is the cause of this indifference? Is it because you are so sure that all is well within you? Is it because of the large manifestations of the grace of God which you enjoy? But are you sure that fullness of grace and certainty of hope should operate in that way? Does the largeness of God's grace in the heart, tend to make us indifferent to the question of its existence? If you are sure of your acceptance with God, this assurance must be to you a matter of joy, and the contemplation of it a pleasure. If this, then, be the case with you, the query we have propounded would excite pleasure rather than meet with indifference. It would be like asking the scholar about his favorite studies, the merchant about his successful operations in trade, or the parent about his beloved children. The very contemplation of the objects brought into view by the question, would be pleasurable. We cannot see how you can regard the query with indifference. Remember, my brother, that there is often a more fatal symptom in disease than pain, or a shrinking from pressure; it is insensibility, the paralysis or the death of the mysterious powers of vitality. We do not say this is your case, but we do say that you should be very sure that it is not, if you feel an entire indifference to the spiritual condition of your soul.

We then reiterate the query, how is it with your soul? Are you disposed to *postpone* the investigation? Why postpone? Can there ever be a better time than the present? Are you sure that there ever will be any time beyond the present granted you for this inquiry? May you not be nearing some very dark places in your history, when it will be essential to your comfort to have this question settled? May you not be nearer the bourne of the dark valley than you are aware? May not its shadow already be stealing over your path, although you see it not? And will you not then want the question clearly settled in your mind? But will that be a place and a time to pursue this investigation? Is the light of the dark valley the proper light to begin such a search? Are you not likely to fail in finding what you seek, or to be cheated by a counterfeit? Then why not now, just as you sit, allow us to press an answer, before God and your conscience, the query, how is it with your soul? The question will soon be asked by yourself under circumstances far less favorable to a solution; or if not by yourself, by One who will not be put off to a more convenient season, or allow you to be deluded with a spurious hope.—

My brother, my sister, let us urge you to find out how it is with your soul.

**A SINGULAR FASCINATION.**—An English paper relates the following unaccountable occurrence:

"One of the most singular instances in connection with material things, exists in the case of a young man who, not very long ago, visited a large iron manufactory. He stood opposite a large hammer and watched with great interest its perfectly regular strokes. At first it was beating immense lumps of crimson metal into thick black sheets; but the supply becoming exhausted, at length it only descended on the polished anvil. Still the young man gazed intently on its motion, then he followed its stroke with a corresponding motion of his head; then his left arm moved to the same time; and finally, he deliberately placed his fist upon the anvil, and in an instant it was smitten to a jelly. The only explanation he could afford was, that he had intended to do it, that he knew he should be disabled, that he saw all the consequences in a misery kind of manner, but that he felt the power within above sense and reason—a morbid impulse, in fact, to which he succumbed, and by which he lost a good right hand."

We find the following notices of the action of Convocation, at its last session, relative to Ecclesiastical and Diocesan Synods:—

THURSDAY, FEB. 5.

#### ECCLIASTICAL SYNODS.

The Rev. Canon Seymour then rose to bring forward a motion on the subject of the present constitution of ecclesiastical synods, and the object of which was to secure the counsel and co-operation of the faithful laity in the proceedings of Convocation. He observed that the apostolic council was the first of the long series of councils and synods of which they read in ecclesiastical history. That council was the origin, as it was the justification of them all. It was to the councils of the Church that they owed true catholic and apostolic teaching.

Archdeacon Denison rose to order. He wished to ask the Prolocutor whether it was competent for that House, without the permission of the crown, to entertain any proposition which had for its object an entire alteration of the constitution of the Lower House of Convocation. He believed it had not, and that they would incur heavy penalties if they were to entertain any question of the kind, unless they first obtained the consent of the crown.

The Prolocutor said he had intended to interfere at a later period, because he thought the motion was not properly worded; but as to the necessity of first obtaining the consent of the crown, he differed from Archdeacon Denison. He thought they had a perfect right to address the crown upon any subject which they had not been forbidden to do. The crown allowed them to sit, and, if so, it must allow them to do all things which it was not illegal for them to do; and he was not aware that there was any thing illegal in the motion before the House.

The Rev. Canon Seymour preceeded, and after some further remarks on the great benefits which he believed would result from the adoption of his proposition, concluded by moving—

"That an address be respectfully presented to His Grace the President, and to their lordships of the Upper House of Convocation, requesting their lordships to take into consideration the following propositions:—

"1. That the law of God, as revealed in the holy Scriptures, for the government of his Church, and as witnessed to by primitive antiquity, while it vests the power and authority to govern primarily in the spirituality, does not forbid, rather does it encourage them, to call and admit faithful laymen also to their councils in synod, at such times and in such manner as they shall judge best for the welfare of the Church."

"2. That the circumstances of the present time present certain urgent reasons why the Church of England, in taking steps for the removal of her synodal functions, should take advantage of this liberty, and should provide some more formal and regular opportunities than at present exist, whereas the counsel and co-operation of the faithful laity may be secured to the proceedings of Convocation."

Two Honble. and Rev. S. Bzsr seconded the motion.

The further discussion was then adjourned.

FRIDAY, FEB. 5.

#### ECCLIASTICAL SYNODS.

The discussion on the motion of the Rev. Canon Seymour on the subject of synods was resumed by

The Rev. Canon Wood, who proposed the following amendment:—