TORONTO, CANADA, FEBRUARY 15, 1855.

WHAT IS TIME

I asked an aged man, a man of cares, Wrinkled, and curved, and white with heary hairs: "Time is the warp of life," he said,-"O tell The young, the fair, the gay, to weave it well!

I asked the ancient, venerable dead, Sages who wrote, and warriors who bled; From the cold grave a hollow murmur flow'd, " Time sow'd, the seeds we reap in this abode!

Lask'd a dying sinner, ere the stroke Of righteous death life's "golden bowl" had Lask'd him, What is time ! "Time." he replied. "I're lost it, ah, the treasure!" and he died!

I ask'd the golden sun and silver spheres. Those bright obronometers of days and years : They answered, " Time is but a meteor's glare," And bade me for Eternity prepare.

I ask'd the seasons, in their annual round, Which beautify, or desolate the ground: And they replied (no oracle more wise), "Tis folly's blank, and wisdom's highest prize."

I ask'd a spirit lost, but O, the shriek That pierced my soul! I shudder while I speak It cried. "A particle! a speck! a mite Of endless years, duration infinite :"

Of things inanimate, my dial I Consulted, and it made me this reply, "Time is the season fair of living well, The path to Glery, or the path to Hell!"

I ask'd my Bible, and methinks it said, "Time is the present hour, the past is fled; Live! live to day! to-morrow never yet, On any human being, rose or set!"

I ask'd old father Time at last: But in a moment he flew swiftly past; His chariot was a cloud, the viewless wind His noiseless steeds, that left no trace behind. I ask'd the mighty Angel, who shall stand One foot on sea, and one on solid land;

"By heav'n a great King, I swear the mystery's Time was.".he cried,-"but time shall be no

MARSDEN.

THE RAINBOW. By the late lamented Lady Flora Hastings Soft flowing, in uncertain birth. 'Twixt nature's smiles and tears: The bow. O Lord! which thou hast bent Bright in the cloud appears; The portal of thy dwelling place That pure arch seems to be; And as I bless its mystic light, My spirit turns to thee.

Thus gleaming o'er a guilty world, We bail the ray of love: Thus dawns upon the contrite soul Thy mercy from above; And as thy faithful promise speaks Repentant sin forgiven; In humble hope we bless the beam

That points the way to beaven.

From the Church Review American Ecclesiastical Vistorn.

MARYLAND TOLERATION. OR SKETCHES OF THE EARLY HISTORY OF MART LAND, TO THE YEAR 1650. BT THE REV. ETHAN ALLEN, PRINSTEER OF THE P. S. COURCE, BALTIMORE CO.

More than two years ago, the present writer drew up the following sketches, at the request of some of his younger brethren in the Ministry, who wished to have the facts of our early history before them. And at the request of brethren whom he does not feel at liberty to refuse, he now sends them forth in this form. In putting forth these sketches of the early history of Maryland, it is right he should state, that he has nothing to present, but what is already known to those who are familiar with its beginning and its subsequent progress. And his purpose now simply is, to set forth chronologically, such facts within his reach, as have come down to us, and exhibit and illustrate directly or indirectly its religious character and condition. He has endeavored to avoid putting down mere probabilities, aiming to let the facts, as much as possible, speak for themselves.

A.D. 1608.
The first Exploration of Chesapeake Bay and

Religious Services. The first permanent colony which settled apeake Bay. In his history of the Virginia years after the establishment of the near three tons burthen, having in his com- rigorous were these laws, that "none but pany, a physician, six gentlemen and seven conformists in the strict and most absolute set out again, in order to complete the dis- yet there were none amongst them. They coveries which he had before commenced, were made to prevent the infection from He took now with him a physician, five reaching the country." gentlemen and six soldiers. He appears bay and its shores to the Surquehannah pretty thoroughly; excepting that part of the charter of Virginia was annulled, and

But he records-and it forms a beautiful during the voyage of exploration, "our among the others was William Claborne." order was daily to have prayer with a He came out first in 1621, 'to survey the pealm." Thus early, as we are here shown, planters' lands and make a map of the two hundred and forty-six years ago, when the shores of the Chesapeake were occupied by wild Indian -- and they pagans -- and its waters for the first time wasted on their

without examination.

prayers and hymns in praise ascend in the name of Jesus to the living Goo. It was then, for the first time, that the shores and waters of our noble hav resounded with the teachings of God's holy word, the bible, men, the then Governor of Virginia, and those with him, were not unmindful in the wilderness and on the deep, of the Gon who has all things in His hands. They were christians, church of England christians, who had the book of common prayer. They were men who prayed to Goo daily, and daily offered to Him praise. Thus, with the very first sail of our Anglo-Saxon race, that ever caught the breeze upon the waters of the Chesapeake-came the lable and the book of common prayer-and men of stout christian hearts to use them. "Our order was daily to have prayer and a psalm -at which SOLEMNITY the poor satinger much wondered." It was indeed under the circumstances, a solemnity. It was no light thing, nor was it done in a corner. The Indian himself saw-and seeing it he wondered.

The extent of the territory of Virginia. In 1612, March the 12th, there was granted to the London or South Virginia Company, the charter known as the third and last Virginia Charter. It is mentioned here, because it shows us the extent of territory given at the time to that company.* It states that it extended "from the point of land called Cape or Point Comfort, all along the sea coast northward two hundred miles; and from the said Point or Cape Comfort, all the sea coast southward two hundred miles. And all that space and circuit of land, lying from the sea coast of the precinct aforesaid, up into the land throughout, from sea to sea west and northwest," etc. North thus of Point Comfort, the Virginia territory included all that is now Maryland and Delaware, and onethird at least of New Jersey and Pennsylvania. Maryland, therefore, that now is, was then a part of Virginia; it was all in Virginia territory and known as Virginia. The Virginians a Church of England Colony.

Now with respect to Religion in the articles, orders and instructions, set down for Virginia Nov. 20, 1606, seven months after the first Virginia Charter was issued, is found the following: "We do specially ordain, charge and require the presidents and Councils fof the two Virginian Colonies] respectively, within their several limits and precincts, that they with all care, diligence and respect, do provide that the true Word and Service of God and Christian Faith, be preached, and planted, and used," etc., " according to the doctrine, rites and religion, now professed and established within our realm of England." In the second charter, that of May 23, 1609, tit is said, "we should be loath, that any person should be permitted to pass, that we suspected to affect the superstitions of the Church of Rome. We do hereby declare, that it is our will and pleasure, that no one be permitted to pass n any voyage, from time to time into the said country, but such as shall have first taken the Oath of Supremacy," &c. And the third Charter empowers certain officers there specified, to administer the oath of Supremacy, which was also the oath of allegiance, to "all and every person, which shall at any time or times hereafter go or pass to the said colony of Virginia.' This oath thus prevented any one from becoming a resident of Virginia, who could not, or would not acknowledge the King as the temporal head of the Church; and required the officers specified, to see it administered. The colony was thus consequently inade a Church of England

And while upon this point, it may be well to add, that in 1619, the Church of England was established in the colony. And up to this time, there had been neither papists nor puritans in it. "There is eason however to believe," says Dr. Hawks.o "that about this time, a small number of puritans sought refuge in the colony, but it was too inconsiderable to introduce any change in the religious opinions of the people, and public worship continued to be omducted as it always had been, in conformity with the Ritual of the Church in England | In 1631-2 was enacted the following .- " It is ordered that there be a uniformity throughout this colony. both in substance and circumstance, to the in Virginia, as is well known, was a church canons and constitution of the Church of of England colony; and settled there in England as near as may be; and that every 1607. In June and July of the following person yield ready obedience to them, upon year, the celebrated Capt. Smith, Governor penalty of pains and forfeiture in that of Virginia, undertook to explore the Ches- case appointed." So late as 1639, twenty colony, we learn, that he left Jamestown, Church in the colony, several laws were the second day of June, in an open barge of then made against the puritans; and so He returned in nine days. This sense were permitted to reside in the voyage does not seem to have been satis- colony." These however were made by factory to him, for on the 24th of July, he way of anticipation, for says Burk, *** "as

at this time, (1608) to have examined the | In this year, by the judgment of the court of King's bench, upon a que warrante. the eastern shore, from Swann's point in on the 20th of August, the Kingff "ap-Kent county, to the lower part of what is printed and authorized for ordering, man-now Dorchester county. This he passed aging and governing the affairs of the colony, aging and governing the affairs of the colony, persons residing in the parts of Virginia." Of the twelve thus appointed, three were introduction to our religious history—that subsequently governors of the colony, and country.' We mention his name here. because it plays so conspicuous a part in

* 1 Haszard, 73. ** 1 Henning 69. † 1 Mazzard, 72. 1 Haszard, 73. § Hawker Contributions Va., p. 25. 1 See Henning. † 2 hostman, 195. *** 2 Bark, 67. † 1 Haszard, 181, 192. 27. 1 Henning, 116.

plantations."

to James's death, a commission was issued ary, for the writing and answering such let ers, as shall be from time to time directed to, or sent from the said governor and ouncil of the colony aforesnid, our will and pleasure is, and we do by these presents nomin to and assign you, the said William Cladborne, to be our Secretary of State, of and for the colony and plantation of Virginia." In using the word quality in this commission, we are shown something of the position in society of Claiborne, signifying men of the first rank in society under the degree of nobility, and synonymous to gentry." †

In the proclamation of Charles I., for he settling the plantation of Virginia, data di May 13, 1625, it is said, that the repeal of the charter! "was not intended to take away or impeach the particular interest of any private planter,-the government of the colony of Virginia, shall immediately depend on ourself-[before, it had depended on the London or South Virginia Company]-and not be committed to any company or corporation to whom it may be proper to trust matters of trade and commerce, but cannot be fit or safe to communicate the ordering of affairs of state." etc. The officers in the colony therefore now appointed were to be responsible to the king-and not to the company, as i before. These commissions have been referred to here for future use in this sketch.

1627. Gov. Yeardley was now dead; and on the 20th of March, 1627, John Harvey was appointed Governor.\ The same commission appointing him continued Claiborne one of the council, and also in his office of secretary of state. Thus under member of the council, and under two, secretary of state. These commissions, says McMahon | "abundantly evidence the

high estimation in which he was held." "During the years 1626, 7, 8,5 the governors gave authority to William Claiborne, the Secretary of State of this kingdom, as that most ancient dominion was then called, to discover the source of the Chesapeake Bay, or any part of that government, from the thirty-fourth to the fortyfirst degree of north latitude. This was, as a learned annalist (Chalmers) alleges in pursuance of particular instructions from Charles I, to the governors of Virginia, to procure exact information of the rivers and the country." McMahon says, " that he received these licenses from the English government—licenses to trade under which he was authorized to discover, &c.

While acting under these licenses, as Claiborne himself states in a petition to the king, in 1638.tt "he discovered, and did then plant upon an island in the great bay of Chesapeake, in Virginia, by them named the Isle of Kent, which they bought of the transported cattle, and settled people thereon, to their very great costs and charges." He does not indeed state the rear in which this was done. But in a Breviat of the proceedings of the Lord Baltimore!! it is stated that the island called Kent was seated and peopled under the Virginian government, three or four rears before the king's grant to him," that s, Lord Baltimore. As that grant was nade in 1632, three or tour years previous, would be 1628 or 9. In a pamphlet of 1655, called Virginia and Maryland,§§ it is stated, that " the Isle of Kent was planted ilmost three years, before the name of Maryland was ever heard of?" This on would fix that event to 1629. For the name Maryland was given to the territory which still bears the name, 1632. Such were the statements of men high in office, to those high in office in England, who all sell know the fact.

Clarborne thus discovered the island: purchased it of the Indians, and then took p the lands on it according to the custom of the colony at that time. H The settlement was at that time recognized as one of the settlements of the Virginia colony, and ent burgesses, who eat in the Assembly of Virginia.

Kent Island is on the eastern side of the Che-apeake Bay, at the mouth of the Chester River, apposite the city of Annapolis; precisely in that part of the bay, which we have seen was not examined by Captain Smith in 1605; and was, as Claiborne says, discovered by himself. It is stated in Scott's Geography of Maryland, to be fourteen miles long, by six and onenalf miles broad, and contains thirty-nine

Thus so early as 1629, Kent Island, then Virginia, was occupied, settled and culivated by Virginians, under the government of Virginia. And the preceding documents show not only that it was in Virginia, and

*1 Harrard, 253, 4. † 2 Bosman, 100, note. ; 1 Harrard, 254, 5. † 1 Harrard, 234, 5. † p. 7. note. † 1 Bosman, 255. 44 p. 7. note. † 1 Bosman, 255. 44 p. 7. note. † 2 Harrard, 255. † p. 7. note also i Harrard, 255. † p. 7. note also i Harrard, 255. † p. 7. note also i Harrard, 255. † p. 7. note. p. 11 Harrard, 255. † p. 7. note. p. 7.

surface the bark of the white man-did , after years. In this commission the king a part of Virginia, but also that its settlers, giving him that part of the territory of Virsays, "We did resolve, by altering the of whom there were more than one hun-ginin, extending from Watkins' Point on the charters of said company, as to the point dred, were of the Church of England, just eastern shore of the Chesapeake, northward of government, wherein the same might as was its proprietor himself. Norwas its to the fortieth degree of north latitude; and be found defective, to settle such a course, proprietor inattentive to its religious inter- from the ocean to the Potomac west, conas might best secure the safety of the peo- esis; for among the occupants there, was taining more than eight milhons of acres. and with the services of his worship. These ple there, . . . and yet with the pre- the Rev. Richard James, a clergyman of This grant, Lord Baltimore considered, as servation of the interests of every planter the church of England, if not from the including the whole peninsula, between or adventurer, so far forth, as their present beginning of the settlement, yet within a the Delaware and Chesapenke, up to the interests shall not prejudice the public very short time afterwards. It was the fortieth degree of latitude, which crosses prior settlement to that of St. Mary's, by five the Delaware, a little above the city of This year, on the 27th of March. King subsequent settlements spread over the ware and Pennsylvania, up to that point, ames died, and was succeeded by Charles main land, in the counties now known as And this is doubtless a true and fair con-On the fourth of that month, previous Kent, Queen Anne, and Talbot. And so struction of the boundaries given him. true have been those counties to their early ! This territory, the king named Maryland, appointing Sir George Yeardly, one of the church, that to this day, only three Roman- the land of Maria, that being the name of before named council, governor, leaving ist chapels, are found in their borders, and the Queen, and was given, as a "country out two others, but continuing William but one resident priest. And so did the hitherto uncultivated, in the parts of Claiborne, and adds, "Forasmuch as the the church of that island spread, that in America, and partly occupied by savages affairs of state in said colony and plantation 1692, when the church of England was -in partibus America hacterus inculta may necessarily require some person of established in the colore, six parishes were et burbaris. This, however, was not true, quality and trust to be employed as secret-creeted within its limits, one of which is. The Swedes, as we have seen, had planted known to have had four church edifices a colony on the western shore of the Dela-St. Paul's, Queen Anne county.

In October, 1629,† Sir George Calvert, man, visited Jamestown, in the Virginia either did not know of this recent settlecolony. Immediately on his arrival, the Virgina Assembly, then in session, as required by the instructions before mentioned! raused the oath of allegiance and supremacy to be tendered to him. The oath of supremacy, obliged him who took it, to for it was "a word in use in those times, acknowledge the king as the temporal head of the church of England; and the oath of in his petition to the king, 1638, that allegiance, required submission and obedience to the king, as an independent soveriegn. These onths, Lord Baltimore must have taken before in England; but now he declined them, and the Assembly contented itself by referring the matter to the king and council. R. Lenving Jamestown therefore, he sailed up the bay to examine itbut he could not have been long so engaged, for in the following January he was at home in England. 1631.

It has been already seen, that in the

year 1626, 7, 8, William Claiborne was licensed, or commissioned according to instructions from the king, by the governor of Virginia, to trade and make discoveries in the Chesapeake Bay, and that while so doing, he discovered and purchased of the Indians, Kent Island, and made a settlement there. This, as he states in his letter to the king in 1638, Lord Baltimore took notice of. And whether in the year 1630. he had heard of Lord Baltimore's amplication for a grant, which would include Kent Island, and desired to make his own title to it still more secure or not, he now himself made application to the king, and the three successive governors, he was a obtained from him a license, which he seems to have supposed would secure to him his island beyond question. This license bears date May 16, 1631, and reads thus: "These are to license and authorize you, the said William Claibonie, one of the council and the Secretary of State, for our colony of Virginia, his associates and company freely and without interruption, from time to time, to trade for corn, furs, &c., with their ship, boats, men and merchandise, in all seas, coasts, harbors, lands, or territories in, or near those parts of America, for which there is not already a granted to others, for sole trade . * * * giving, and by these presents granting unto the said William Claiborne, full power to direct and govern, correct and punish such of our subjects, as shall be under his command in his voyages and discoveries, etc.". Now, when had patents for sole trade been granted? In the year 1629, # a commission had indeed occu granted to Captain Bass, by the Governor of Virginia, to trade between the forty-first and thirty-fourth legrees of north latitude—or to rail to New England, or the West Indies,-but there was not one word in it about sole trade. kings of the country, and built houses, From the mere wording of the king's liceuse to Claiborne, it may not appear at first sight o have had any reference to Kent Island. But in his petition to the king, and the council's decision thereon, in 1639, we are shown that it was so understood. And is was supposed by Claiborne, and the king also, to give him, that is Chiborne, the authority to govern the discoveries he might make. The title to territory according to usage was to be derived from the colonial authorities, but here was given him the

power to exercise government. In this year, 1631, was a second settlement made within the territory, subsequently embraced in Lord Baltimore's charter-that of the Swedes; near what is now Wilmington, Delaware. In 1627,11 a number of Sweder and Finns came over to America, and purchased of some Indians. the land from Cape Henlopen, on both sides of the Delaware Bay: and erected a fort on the west side of the bay, near the cape, not far from what is now Lewistown, Delaware. This was for the purpose of defense against the Indians in carrying on trade. But in 1631, the Swedes erected a fort further up the bay, on the same side, on Christiana Creek, near what is now Wilmington; and there they laid out a town, and made a settlement. That settlement was soon cut off by the Indians, but the Swedes nevertheless continued to hold possession there. The settlers of course were members of the Swedish Church. The beginning of which Church there, was

Virginia Records, Mr. Streeter. + Mr. Streeter's Address, p. 2. 1 p. 3 | 1 Bosman, 255. † Hawke Church of Va., p. 47, 2nd Burk 125. † Streeter, p. 11. ** 1 Bor-man, 254, note. + † 2 burk 12. 21 Borman, 256.

years; and was the nucleus, from which Philadelphia; embracing thus, all of Dela-

ware, near half a degree, or thirty miles south of the fortieth degree of latitude. But the first Lord Baltimore, a Romanist nobles it may be admitted that Lord Baltimore ment, or that his northern boundary would include it. But not so of Kent Island That had been settled three years previous, by church of England Virginians; and Lord George Calvert, who it is claimed drew up the charter and was there two years before this, knew it. Chiborne says, Lord Baltimore took notice of it when there. A pamphlet of 1655 says. to that Lord Bultimore pretended, though not truly, that the country was unplanted, and that his suggestions to the king that those parts were uncultivated and unplanted unless by a barbarous people, not having knowledge of God, was a misinformation." It certainly was not the fact.

Now, bearing in mind, that this charter was given by a Protestant king, of a thoroughly Protestant kingdom to a Romanist nobleman of that kingdom, let us inquire what it says connected with, and bearing

upon religious matters. In the first place, then, it says, section 2d., of Lord Baltimore, that "being animated with a laudible and pious zent for extending the christian religion," &c. It may indeed have been the animating zeal of the first Lord Baltimore, to extend the christian religion as he received it, that is Romanism: but we have very little proof that it was of the second Lord Bultimore to whom the charter was actually given. Besides, it was a customary formula in charters before granted, whether given to church of England-men, puritans, or Romans. Bozman says,! "this cant pervades all the charters of North America, both French and English." And we are not surprised that he should call it cant. when he advocates of a total prohibition, enacted by law, against missionaries being permitted to go among the Indians," and calls " planting christianity among a [this] people that knew not God, nor had heard of Christ, a false and unfounded sentiment !"

The words Protestant, or Roman Catholic, or their synonyms, are not found in the charter. All that is granted in it, therefore, is independent of any such expressed distinction. In the 4th section, however, " the patron-

ages and advowsons of all churches, which with the increasing worship and religion of Christ, within the said region . . aforesaid, hereafter shall happen to be built, together with the license and faculty of erecting and founding churches, chapels, and places of worship, in convenient and suitable places within the premises, and of causing the same to be dedicated or consecrated according to the ecclesinstical laws of our kingdom of England," along with

other rights and privileges, were granted to

Lord Baltimore. This, it will be perceived, confined the erecting and founding of churches and chapels, and all places of worship, to his license and faculty. None consequently could be built but ruch as he should permit and authorize. It placed thus the erecting of Protestant churches, and Roman Catholic ones also, at his will and pleasure; so that if he saw fit he could forbid and prevent any of either name from being built.

Again, it gave him alone, the right and lower of presenting such ministers to the churches built, as he should choose; thus keeping it out of the hands of the bishops, or others, in the Roman Church on the one hand, and of Protestant patrons, or the people on the other. This was not indeed vorse in the charter than in some cases in England. For the right of advoveson, or the presenting of Protestant ministers in England, was a privilege enjoyed by some Roman Catholic noblemen there, as late as in the reign of William and Mary. The conferring these powers thus, placed the Church, whether Romanist or Protestant, in his hands; it could not move a step, in the matters mentioned, only as he should see good. And it took it out of the hands of the pope and priests, as well as out of the hands of protestants.

But there was this restriction. Every church edifice must be consecrated, if consecrated at all, according to the Ecclesiastical laws of the kingdom of England. Now, according to these laws, no one could consecrate a church or chapel, but a bishon of We now come to the time when Lord the Church of England. And Gibson in Baltimere obtained his charter, or grant of his ecclesiastical law, " and Burns from Maryland. On the 25th of April of this him, say, that "after a new church is year, Sir George Calvert, the first Lord erected, it may not be consecrated without Baltimore, died; and was succeeded by his a complete endowment." And both the eldest son, Cecal Calvert, as heir to his canon and civil law enjoin, that the endowtitle and estates. On the 16th of the June, ment be actually made before the building following, a charter was granted to this is begun. There was indeed at this time, second Lord Baltimore from Charles 1st, no form of consecration provided by law. One was however in general use, drawn

* 2 Borman, 582. † Staryland and Virginia, p. 5. 2, 13. 1 Borman, 185. } 2 Borman, 3%, note. * See Article Church.

up by Bishop Andrews. Thus, no church taken from him. Later still, the Romanists in the colony could be consecrated, whether was required, by a new oath of allegiance. Church of England, Roman Catholic, or to renounce the pope's temporal power, pre-byterian, but by a bishop of the English on pain of perpetual imprisonment and Church: and not by him even, until a confiscation of their property. Such were competent endowment for the support of a the existing laws; and laws, too, which the minister and church was actually provided king, six years previous to the granting of and secured. Thus far the Romanist the Maryland charge and now at this time churches were subjected to the Protestant also had to make an appearance of execut-

In the next place, the 10th section of the penal laws. charter guarantees to all the colonists, the least justifying them; but as showall the privileges, franchises and liberties of ling that a Protestant King, checked by a the kingdom of England. That section, Parliament more protestant than himself, so far, as immediately concerns this point, and they by a people more protestant still reads thus ... We will also, and of our more | could not have secured to Romanists what abundant grace, for us, our heirs and suc- was secured by the charter, to the exclusion cessors, do firmly charge, constitute, ordain of protestants. In truth, it was not so and command, that the said province be of attempted; but what was secured to one, our allegiance; and that all and singular, was secured to both; if indeed, any favor the subjects and liege-men of us, our heirs was secured to either, it was to Protestants and successors, transplanted or to be transplanted into the province aforesaid, and Lord Baltimore. And any act or decision the children of them, &c., be and shall be on his part, which would interfere with, or natives and liege-men of us, our heirs and prevent the excress of that religion, which successors, of our kingdom of England the protestant government of Great Britain and Ireland, and in all things shall be held, held, as God's holy worship and the true reputed and esteemed, as the faithful liege- christian religion, would violate the charter men of us, &c., also lands, tenements, and render it at any time liable to be revenues, services and other hereditaments | revoked. whatsoever, within the kingdom of England, and other our dominions, to inherit or otherwise purchase, receive, take, bave, hold, buy, possess, and the same to use and enjoy, and the same to give, sell, alien | then been dreamed of, and was not aimed and bequeuth; and likewise all privileges, at by any one. But that it netually did franchises and liberties of this our king. provide for the protection of the liberties, dom of England, freely, quietly and privileges, rights, &c., of the members of peaceably to have and possess, and the the Church of England as such, who might same may use and enjoy, in the same come to Maryland, is beyond all question. manner as our liege-men of England, without impediment, molestation, vexation, imthereof notwithstanding."

That these privileges, franchises and without blemish." This, it is presumed, Roman Catholic, Lord Baltimore. is sufficient to show, that these terms were intended to include ecclesiastical, as well as civil franchises, &c.

Such thus, was the guarantee to all those who under the charter, became colonists in Maryland, whether Protestant or Romanists it secured to them the benefits of the rights and laws of England.

Finally, in the 22d and last section, it is provided, that no interpretation of the charter be made, by which the hely rites, or service of God and the true christian religion, may in any wise suffer change, This rite of the Roman Catholic Church on or an the origin e, proviso semper, qual nulla fut interpretatio, per quam sucrosuncto Dei, et vera christiana religio. . . immutatione, prejulicio vel dispendio patiantur. Sacrosanto, by the very usage of the term, applies to things external, consecrated or set apart to God, things not inherently holy. The term is to be interpretated according to the theological usage of the day, and not according to the classical usage. This the authorities show abundantly.

The holy service of God, and the true christian religion, could honestly and fairly mean, only that which was then established by law in England. Otherwise it would make a Protestant king and government in advance, and given rise to a " developsay, that the Romish worship and religion, ment" beyond its former proportions.were the holy worship and service of God thing which the law and government of England protested against, and utterly repudiated. By law, the Romanist was forbidden to use the rites and ceremonies of his own church, and required to attend the service of the Protestant church under hut not so, it appears, the worship. The a penalty of £20 per month if absent. hundred marks penalty, for each time he said mass; and every person hearing it to out worshippers. To remedy this intermisone hundred, and both to a year's imprisonment. Subsequently to this law, every priest was banished from England, and could not return under pain of death; and all persons receiving or assisting such priests were made guilty of a capital felony. Every person confessing the Romish relifion, and convicted of absence from the Established Church, might be imprisoned without bail, until he conformed; or if he refused after three months, was banished the realm. Later still, those Romanists mon love, to be able to furnish these eightyrefu-ing to conform, were forbidden under four persons, and "sond always an ambasnenalties, to appear at court, or dwell sador to represent them." The Prelate occasion more than five miles from home; the objections raised by some persons that were made incapable of practicing physic. in surgery, in the common or civil law; of "new thing" by showing that it is "anbeing judges, clerks, &c , of presenting to cient" in France, especially in Brittany, the livings within their gift, or of being where, he says it existed at Rennes in the executors, or guardians; and unless married by a protestant minister, each party forfeited the property, otherwise received from the Dole. So great is the zeal displayed for other party; unless their children were haptised by a protestant minister, they were that several parishes have already expressubjected to a fine of £100 in each case; sed their desire not to confine themselves and if not buried in a Protestant cemetery, to an association for daily adoration only. the executor was liable to pay £20 for each corpse. Every child sent out of the also, between the hours of six in the evenkingdom to be educated, fortested all pro- ling and six in the morning, at the rate of perty by descent, or gift; and the house of one hour per month for each member; every Romanist might be searched, and his and which hour of "adoration nocturne" books and furniture relating to religion, may be performed either in the Church or at might be burnt, and his horses and arms home, according to circumstances or conve-* Laws of Maryland, 1640, chap. 1

Episcopacy; and it was not to be avoided, ing, and Romanists were only relieved, by out by not having them consecrated at all. praying the king to dispense with these

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as shown by the restrictions imposed upon

It was not however toleration, as now understood, that it was intended the charter should secure. It was protection simply. Toleration, in its present sense, had not

Now, whether this feature of the charler was the original conception of Lord Baltipenchment of grievance of us, or any of more, is not material, and cannot now be our heirs or successors; any statute, act, shown. But what gave it its authority was ordinance or provision, to the contrary the king's signature and seal, before the giving of which, as is well known, it was most thoroughly examined by himself and liberties, include ecclemnstical as well as by the Privy Council also, by whom it civil, is clear from the use of the word all, certainly did undergo some changes. And which excludes none, purticularizes none, that these changes did not relate to this and is restricted to no one class. This is very point, is quite improbable. The aualso distinctly shown, by the acts of the thority, then, which gave Protestants pro-Assembly themselves. Thus, at the ses- tection in the colony, was the king's own sion of the General Assembly, there was muthority, and he a Protestant. From the an act passed in 1640, entitled "An Act same source, came the authority to protect for church liberties." This act itself, we the Romanist, in the same colony, in the have not; but in 1676, it was enacted as enjoyment of the same rights, privileges, a perpetual law. And Bacan's tells us, it franchises, &c., as were guaranteed to enacted "that holy church within this protestants; with slight exceptions in favor province, shall have and enjoy all her of the protestants, though placing both and rights, liberties and franchises, wholly and all under the restricted government of a

(To be continued.)

PROGRESS OF SUPERSTITION.

The Paris correspondent of the Guardian thus describes the growing superstitions gradually but stendily developed out of the false doctrines of Transulatantiation :-

The ceremony of the "adoration per-

petuelle" of the Holy Eucharist has now for some time, as you are no doubt aware. been established in the Diocese of Paris, and in most other Dioceses in France .is now so arranged as to progress in a regular cycle throughout the various Churches of the metropolis and the Faubourge in the course of the year; three days' exposition of the elements being generally allotted to ench religious edifice in turn, and the localities made known to the faithful by weekly announcements in all the religious jouonals. The institution itself of the "adoration pernetuelle" is a thing of comparatively recent dute, and its catablishment is one of the symptoms by which the zeal of the more advanced ultramontane party loves especially to distinguish itself. Short, however, as is the date of its origin, or at all events, of its restoration, it has already made a step The Bishop of Renner announces the esand the true christian religion, the very tablishment in his Diocese of an " Associntion of the perpetual adoration of the Blessed Sacrament;" or, of a Society whose business it shall be to carry on without intermission the ceremony of the adoration. The exposition has been thus far perpetual, Bishop has observed that the Churches and Every priest subjected himself to two the alters where the Sacrament was exposed, remained, during certain hours, withsion, the Prelate desires, in the language of the Univers, to form a sort of " escort o honor," which shall " mount guard" at all hours of the day before the secred elements. Each member of the association is to take : upon himself to give an hour a week to this duty, so that there shall be always eightyfour worshippers, corresponding to the eighty-four hours of the weekly adoration. Small, isolated rural parishes, he recommends to unite themselves together in comwithin ten miles of London; or go on any seems to consider it necessary to combat this rile of the "adoration perpetuelle" is a year 1742, as also at St. Malo in 1777, and "very probably" also in the Diocese of this ceremony, the Bishop also tells us, but to extend the ceremony to the night nience. - Gospel Messenger.

* I Val ; 162