Poetrp.

THE VOICE OF A DREAM. (From the Maple Leaf.)

"Beata Petamus arva, et divites insulas." Come away! Come away! O'er the blue hills of the West away! Far in the path of the setting sun, Deep in the shades must we journey on, Danger and gloom in our track will be, Mountain, torrent, and storm and sea, Struggling on through the weary miles, Ere we catch the light of the Blessed Isles.

Long have we heard of that happy land, Of its vales' wild beauty-its sunlit strand; Oft in the dreams of the quiet night Has it mock'd the gaze of our dazzled sight, Its blue stream's gladness—its voices clear—
We must taste of the founts where such waves were nurs'd,
Of the lips whence such breathings of music burst.

A WORD TO CHILDREN ABOUT PURITY
OF HEART

We may not bring to the Blessed Isles The chilling light of our earthly smiles—
We must lay each thought of the dark world by.
The heavy heart and the tearful eye;
We must come ere the prime of sweet youth is told, Ere the flush of our morn is grey and cold, In our strength unworn—in our matin Away! away! on our glorious flight!

Come away! Come away! Ah! cold is the eve of our mortal day, For Hope's voice faileth, and Love will die, That seemed born to bloom for eternity; And the bright and beautiful soonest fall, And to change and wither—the doom of all!
And each breath of the spring-wind singing by
Bears one cold murmur, "All, all must die."

Come away! Come away! O'er the blue hills of the West away! Let our dreams be all of a sunbright clime, Hope, Joy, and Beauty undimmed by time. Soor may our soul to that home draw near, Soon may its music enchant our ear, Soon be it ours of its joys to tell—
Shades of the dim earth—Farewell! Farewell!

JANUARY-OLD AND POPULAR CUSTOMS. (From Sharpe's Magazine.)

1553, and translated by one Barnaby Googe) writes-

The next to this is New-Year's Day, whereon to every friend They costly presents do bring in, and new-year's gifts do send, These gifts the husband gives his wife, and father eke the child, And master on his men bestows the like, with favor mild; And good beginning of the year they wish and wish again, According to the ancient guise of heathen people vain.

These eight days no man doth require his debts of any man, Their tables do they furnish out with all the meat they can: With marchpans, tarts, and custards great, they drink with

staring eyes: They rout and reel, feed and feast, as merry all as pies."

Such was the practice in England, among all ranks, before the "Reformation," nor was it discontinued afterwards. The ushering in of the New-year with rejoicings, presents, and good wishes, was celebrated during the sixteenth century, as cordially in the court of the prince, as in the cottage of the peasant. Our kings, and the nobility especially, interchanged newyear's gifts or tokens. Latimer sent to Henry VIII. year's gifts or tokens. Latimer sent to Henry VIII.

a New Testament richly illuminated, with a leaf conspicuously doubled down at Hebrews xiii. 4, of the intended application of which the royal sensualist was but too conscious. It is supposed that the wardrope and lewellery of Elizabeth were principle. the wardrobe and jewellery of Elizabeth were principally supported by these annual contributions. Lists (the former Vicar of Shalford); J. Chandler, of whitby;

chaplains in waiting on New-year's day have each a Society. crown piece laid under their plates at dinner. Before The consecration of a new and beautiful Church, dedistated that such presents are always given to each other by the royal family of France.

week. In the absence of the Bishop of Riphi, where the state of the numerous engagements prevented him from officiating, the ceremony was performed by the Bishop of Banother by the royal family of France.

In 1560, the Eton boys used on this day to play gor for little new-year's gifts, before and after supper;

glove-silver. When Sir Thomas Moore was Chancellor, he was presented by a Mrs. Croker, (who had

cited intimate, with the mutual expression of kind wishes, and particularly that of a happy new year. The compliment was sometimes paid at each other's doors, in the form of a song; but more generally, in the north of England, and in Scotland, the house was entered, very early in the morning, by some young men and maidens selected for the purpose, who pre-seuted the spiced bowl, and offered the congratulasented the spiced bowl, and offered the congratulasented the spiced bowl, and offered the congratula-tions of the season. It was also formerly the custom in Scotland, to send gifts on New-year's eve, and on New-year's day to wish each other a happy new year,

Mr. Rawlings submitted to the Bishop last week, in the Chapter-house, delivered his judgment, which is summed up as follows:—"Upon the whole, my judgment is, that Mr. Rawlings be admonished, and he is hereby admonish-New-year's day to wish each other a happy new year, and ask for a present in return. Servant maids, like-

wise, received presents from their masters. The good old practice of making new-year's gifts is such marks of affection are offered to children emerging from the nursery. We have received authentic

never be forgot, it shall be to make their hearts sing for joy, and to give praise and adoration to the Giver of all good gifts." "These customs," observes Mr. Brady, in his 'Clavis Calendaria,' "so nearly obsolete, must certainly have had their good effect; the interchange of civilities and kind offices among friends and acquaintances, naturally created the most pleasant sensations, and led to that hilarity and good humour so conspicuous in the character of our ancestors, and so necessary to keep up the spirits and resolution in this gloomy season of the year; and notwithstanding their now almost total abandonment, they will still be held in esteem by those, read in the usages of antiquity, who can trace their origin from the remotest periods." The same author justly laments that the ancient friendly and benevolent system of wishing a happy new year, and even the compliments of the season, is so generally exploded.

(From the Magazine for the Young.)

Beloved little ones,-who have been washed from all your sins in the fountain of baptism, and clothed with the shining garment of salvation, the robe of innocency and righteousness, and to whom a new name, your Christian name, was then given, in token that you were made new creatures in Christ Jesus, and inheritors of that new heaven and new earth spoken of in Revelstion xxi.,-remember that if you do not learn to cut off and put far from you all sin, and daily to deny yourselves, taking up your cross after the example of your Lord and Saviour, your white garments will soon become defiled in this present evil world; and as a stain upon a white robe shews more sadly than upon any other, so will your sins, if not washed away, appear in the sight of God, and angels and saints; but we are told by an apostle of a way in which we may now be cleansed from our sin: "My little children these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

A thoughtful child once learned a useful lesson about this matter from the following trivial circumstance. She had been dressed in a clean white frock to go out The first of January is known as NEW YEAR'S DAY. upon a visit; and having the misfortune to get it It was devoted by the Romans to making presents, spotted with some ink, which she ought not to have feasting, dancing and rejoicing: and therefore the Primitive Christians, to express their detestation of Servants to have the stains taken out, which, to her bourhood was held in the Town-hall, for the purpose of the orgies of Paganism, solemnized it as a fast. The great joy, was soon done with some salt of lenons and necessity of this marked distinction having gradually hot water; but during this operation the quick eyes ceased, and the more gross abuses of the calends been of the little girl found out another ugly spot, not black abolished, the Church, in the eighth century, abrogated like the ink-stains, but of a yellowish colour, and she the fast, and allowed, under certain restrictions, the asked the servant to take it out too; but it would not resumption of the elder and jovial custom; which was come out as the others did, and the servant said it was joyfully observed by our ancestors. The author of because it was an old stain, and that fresh ones came the "Popish Kingdom" (a Latin Poem, written in out easily, but that when left they turned to ironmoulds, and nothing but boiling them with the salt of lemons would fetch them out. So the little girl who was fond of finding out what she called "pictures of this kind," thought within herself that it was like the difference between being sorry for sin and coming to have it washed away directly, and letting the stain remain until we lose sight of its blackness, and it becomes as it were ingrained and very difficult to remove. And so, dear little ones, I would have you, when you have been so unhappy as to stain your pure while garments, lose no time in seeking to have the stain

Ecclesiastical Intelligence.

ENGLAND.

The ceremony of consecrating the new Church at Shal-C. V. H. Sumper of byfleet; R. W. Barlow, of Ewhurst, pally supported by these annual contributions. Lists of these presents from the original rolls are published in her "Progresses," by Mr. Nichols; and "from these it appears," says Mr. Hone, in his 'Every Day Book,' "that the greatest part, if not all, the peers and peeresses of the realm, all the bishops, the chief officers of state, and several of the queen's household servants, even down to her apothecaries, master cook, and sergeant of the pastry, &c., gave new-year's gifts to her majesty consisting, in general, either of a sum of money, or jewels, trinkets, wearing apparel, &c. The largest sum given by any of the temporal lords was twenty pounds; but the Archbishop of Canterbury gave forty pounds; the Archbishop of York thirty pounds; and the other spiritual lords twenty bury gave forty pounds; the Archbishop of York thirty pounds; and the other spiritual lords twenty pounds, and ten pounds; many of the temporal lords and great officers, and most of the pecresses, gave rich gowns, petticoats, shifts, silk stockings, garters, sweet-bags, doublets, mantles embroidered with precious stones, looking-glasses, fans, bracelets, caskets studded with jewels, and other costly trinkets." Elizabeth's gifts in return were, it seems, always of less value than those she received.

Elizabeth's successors till the reign of James II. gave and received new-year's presents. The only remnant of this custom now at Court is, that the two remnant of this custom now at Court is, that the two ed by subscription and a Donation from the Diocesan

we quit the subject of new-year's gifts to royalty, we may observe that a journalist, about twenty years ago, the parish of Sculcoates, Hull, took place on Wednesday week. In the absence of the Lord Bishop of Ripon, whose

KING'S COLLEGE, LONDON.—Several important imfor little new-year's gifts, before and after supper; and also to make verses, which they presented to the provost, the masters, and to each other.

An orange stuck with cloves, metal pins, (when introduced about the beginning of the sixteenth century, instead of the wooden skewers before in use) and gloves, were popular as new-year's gifts. From the second to the above donations, pin-money became a favourite term for small presents in general. Money was sometimes tendered instead of the last, and called glove-silver. When Sir Thomas Moore was Chancel-must be greated to occupy any rooms which may be obtained a decree in Chancery against Lord Arundel) with a pair of gloves containing £40 in angels. "It would be against good manners," said the knight, "to refuse a gentlewoman's new-year's gift, and I accept the gloves; their lining, you will be pleased to bestow elsewhere." who had been appointed Censor to the Council, and to him the superintendence of all resident students, under strictly academical discipline, will be committed. The lectures in the theological class do not be students, under strictly academical discipline, will be committed. The lectures in the theological class do not be students, and are followed by very stringent expectations. These presents were given, as the verses above the Rev. R. C. Trench, and the Rev. F. D. Maurice.

PROCEEDINGS UNDER THE CHURCH DISCIPLINE ACT.

ed, and that he pay the costs of this proceeding." CONSECRATION OF TWO BISHOPS FOR SCOTLAND. On Thursday se'nnight the Rev. Alexander Penrose Forbes, Bishop Elect of Brechin, and the Rev. Alexander not nearly so common amongst us as it once was. A writer, in 1815, observes, that such presents are crated in St. Andrew's Church Aberdeen. At an early hour the Church was crowded, and many people had to hour the Church was crowded, and many people had to go away from the door for the want of room within the spacious building. Nearly all the Episcopal Clergy of Scotland were present on this occasion, and being robed information that the practice is retained by a family of some consequence in the neighbourhood of Southampton, in relation to their connexions, friends, and dependents. It is a sad pity that the custom is not revived. In every point of view, it is amiable and praiseworthy. "If I send a new-year's gift," says an old author, "to my friend," it shall be a token of my friendship; if to the poor, which at this season must send that the practice is retained by a family in their canonicals, presented a very imposing appearance in front of the altar. Bishop Skinner, of Aberdeen, Primarius, assisted by Bishop Terrot, of Edinburgh, and Russel, of Glasgow, conducted the more solemn and devotional part of the service, and the Rev. Charles Wordsworth, Warden of Trinity College, Glenalmond, preached the consecration sermon. The proceedings throughout were of a deeply interesting and solemnly impressive character, and the circumstances under which the ordination took place are calculated to give a stimulus to the Episcopal Church of Scotland. gratitude; if to the poor, which at this season must Episcopal Church of Scotland.

The late Archbishop of York.—The Rig and Most Rev. Edward Harcourt was born on a 10th of October, 1757, and had, therefore, shortly it death, entered upon the 91st year of his age. It is school education he received at Westminster, and in due time he was transferred to Christchurch, Oxford, which Uriversity conferred upon him the degree of D.C.L. in 1756; and he was for many years a Fellow of All Souls College. Descended from an ancient family, his connexions possessed no inconsiderable influence in the state; the progress of his professional advancement, therefore, though perhaps not much beyond his deserts, was at least fully perhaps not much beyond his deserts, was at least fully equal to them. Besides the benefices which he had the good fortune to acquire, he was at an early age, Canon of Christchurch, and a Prebendary of Glocester, and in August, 1791, he became Bishop of Carlisle, on the vacancy which was created by the translation of Dr. Douglas to the See of Salisbury. For sixteen years he administered the affairs of the See of Carlisle with the guitt good care which was about the See of Carlisle with the quiet good sense which marked the general tone of his quiet good sense which marked the general tone of his character, and which throughout life protected him from many auxious cares, though such qualities seemed little calculated to raise him to eminence or fame. Before his advancement to the Episcopal Bench, he had been married seven years. It was on the 5th of February, 1781, that he espoused Lady Anne, the third daughter of the first Marquis of Stafford. This union, of which fourteen children were the fruit, continued until 1832, when Lady Anne Harcourt died, in the 72nd year of her age. Anne Harcourt died, in the 72nd year of her age.
On the 3rd of November, 1807, the Most Rev. William
Markham quitted this life, at a very advanced age; and Dr. Edward Venables Vernon, as the late Archbish was then called, was translated on the 1st of December, in that year, from Carlisle to the See of York, of which he became the 83rd Archbishop. His duties in that po-sition were in some respects more, and in other less onerous than those of the Archbishop of Canterbury. The province over which he ruled as an Archbishop is much more circumscribed, while the See which he governed as an individual Prelate is more populous and important; for the diocese of York includes the whole of the county, with the exception of that portion which now constitutes the See of Ripon, whereas that of Canterbury comprehends only a portion of the county of Kent, with some peculiars. On the other hand, the province of York con-tains only the six dioceses of Durham, Carlisle, Chester, Ripon, Sodor and Man, and Manchester; but the province of Canterbury includes upwards of twenty Sees: and, as might be expected, the annual values of the two provinces bear a due proportion to sach other, Canterbury being considerably greater than mat of York; at the same time that many important offices and privileges belong to the latter. The Archbishop of York takes precedence next after the Lord Chapcellor; he enjoys the title of Primate of England, and the office of Lord High Almoner to the Queen, besides possessing the patronage of three Archdeaconries, two Chancellorships, one Precentorship,

twenty-three non-resident Canonries, and fifty-three TESTIMONIAL TO THE NEW BISHOP OF MANCHESTER. bourhood was held in the Town-hall, for the purpose of considering the propriety of presenting to the Rev. James Prince Lee, the new Bishop of Manchester, a testimonial of respect and regard on account of his services as Head Master of the Free Grammar School for the last nine Master of the Free Grammar School for the last nine years. The assemblage consisted of gentlemen of all seets and parties. The Mayor presided; and amongst those present were the Bishop of Worcester, the Hon. Frederick Gough, Mr. Spooner, M. P., Mr. Scholefield, M. P., Mr. Tindal, Mr. J. F. Ledsham, Mr. J. Taylor, Dr. Raphael, Jewish Rabbi; Captain Moorsom, Alderman Phillip, Alderman Geach, Alderman Thornton, Mr. T. E. Lee, and a great many of the Clergy and leading gentlemen of the town. After a short preliminary address by the Mayor, Mr. T. E. Lee moved the following resolution:—

That while we sincerely congratulate the Rev. James Prince Lee, A.M., on the circumstance, that with the approbation, and upon the recommendation of our gracious Queen, he has been upon the recommendation of our gracious Queen, he has been elected to occupy a most important and much extended sphere of usefulness, by his appointment to the Bishopric of Manchester, yet we cannot in justice to our mingled feelings of gratitude to himself and regret at his removal, permit the Rev. gentleman to quit this neighbourhood without a strong and decided expression of the high sense entertained by ourselves, and, as we conscientiously believe, by the inhabitants of the town and distinct of the day of the displacement of the down and distinct of the state of the displacement of the day of the displacement of the state of the day of the displacement of the state of the state of the displacement of the state of the s conscientiously believe, by the inhabitants of the town and district in general, of the dignity, perseverance and energy which he has displayed in devoting his time, his acknowledged learning, and undisputed talents, to promote the cause of education during a residence of nine years amongst us, as the Head Master of our Free Grammar School, especially by the inulcation of principles of sound morality, and the encouragement among all classes of the love of literature and of the fine arts, and by the support and regulation, under all circumstances, of the institutions of public henevolence.

Mr. Spooner, M.P., seconded the resolution, which was carried unanimously.—The Lord Bishop of Worcester moved the next resolution, and paid a high compliment to the new Bishop, whom the Right Rev. Prelate described as a man of true liberality, at the same time that he firmly upheld the real interests of the Church. The following was the resolution:-

That, as a decided proof of the respect. esteem, and hon James Prince Lee, we earnestly hope that on the present occa and wish to uphold in a public man high character, ness, elevated morality, and consistency unalloyed by bigotry either in politics or religion, will, without hesitation or dela unite with us in subscribing to a fund which shall provide the Rev. Gentleman with a service of plate as a testing gard, alike gratifying to him, and worthy of presentation by his

This resolution was unanimously carried, as was one of said that when the Church, Chapel, and Synagogue all united to do honour to an individual, he must be a man whom the King of kings loved and delighted to henour The meeting was afterwards addressed by Mr. Schole field, M. P., and other gentlemen; and upwards of £300 was subscribed in the hall.

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Montreal, August, 1847.

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