THE

Weekly Chronicle.

Terms—15 shillings per annum :] "Nec Rege, Nec Populo, scatroque." [12s. 6d. if paid in advance.

Vol. VI. SAINT JOHN, (N. B.) FRIDAY, AGUST 12, 1842. No. 49.

THE CHRONICLE,

Is published every Friday afternoon, by Durant & Co., at their office in the brick building corner of Prince William and Church street.

Terms—15s. per annum, or 12s. 6d. if paid in advance.—When sent by mail, 2s. 6d. extra.

Papers sent out of the City must be paid for in advance.

Any person forwarding the names of six responsible subscribers will be entitled to a copy gratis.

☞ Visiting and Business Cards, (plain and ornamental.) Handbills, Blanks, and Printing generally, neatly executed.

All letters, communications, &c., must be post paid, or they will not be attended to.—No paper discontinued until all arrearages are paid.

Weekly Almanack.

August	Sun R.	Sun S.	Moon.	H. W.
13 Saturday,	5 8	7 52	11 1	4 6
14 Sunday,	5 9	6 51	11 56	5 14
15 Monday,	5 10	6 50	Morn	6 37
16 Tuesday,	5 12	6 48	0 24	8 2
17 Wednesday,	5 13	6 47	1 29	9 10
18 Thursday,	5 14	6 46	2 30	9 59
19 Friday,	5 15	6 45	3 36	10 42

First Quarter, 13th, 0h. 25m. mo.

PUBLIC INSTITUTIONS.

Bank of New-Brunswick.—Thos. Leavitt, Esq., President.—Discount days, Tuesday and Friday. Hours of business, from 10 to 3.—Notes for Discount must be left at the Bank before 1 o'clock on the days immediately preceding the Discount days. Director next week: Geo. Swinney, Esq.

Commercial Bank.—John Duncan, Esq., President.—Discount Days, Tuesday and Friday.—Hours of business, from 10 to 3.—Bills or Notes of Discount must be lodged before 1 o'clock on the days preceding the Discount days.—Director next week: R. L. Hazen, Esq.

Bank of British North America.—(St. John Branch.)—A. Smithers, Esq., Manager.—Discount Days, Wednesdays and Saturdays.—Hours of Business, from 10 to 3.—Notes and Bills for Discount to be left before 3 o'clock on the days preceding the Discount days. Director next week: W. H. Street, Esq.

New-Brunswick Fire Insurance Company.—John Boyd, Esquire, President.—Office open every day, (Sundays excepted) from 11 to 1 o'clock.—[All communications by mail, must be post paid.]

Saving's Bank.—Hon. Ward Chipman, President.—Office hours, from 1 to 3 o'clock on Tuesday's. Cashier and Register, D. Jordan.

Marine Insurance.—I. L. Bedell, Broker. The committee of Underwriters meet every morning at 10 o'clock [illegible]

Marine Assurance Company.—James Kirk, Esq., President.—Office open every day (Sunday's excepted) from 10 to 3 o'clock. ☞ All applications for Insurance to be made in writing.

NOTICE.

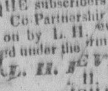
The subscribers having this day entered into Co-Partnership the business heretofore carried on by L. H. Deveber will in future be conducted under the firm of

L. H. DEVEBER & SON.

L. H. DEVEBER,
RICHARD SANDS DEVEBER.

St. John, 7th May, 1842.

Removal.



DAVID PATERSON has removed his Boot & Shoe Establishment from Prince Wm. street, to the Brick Building lately erected by John Johnston, Esq., side of Dock street, three doors from the Market square. May 6.

Removal.

The subscribers have removed their place of business from Water street, to the new Fire proof store, lately erected by them at the foot of Union street, on the property belonging to R. W. Crookshank, Esq.

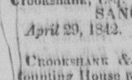
SANCTON & CROOKSHANK.

April 29, 1842.

Crookshank & Walker have removed their Counting House to the same building.

April 29.

St. Andrews & Fredericton.



L. L. COPELAND begs to inform the Public that he is now under contract to convey H. M. Mail's between St. Andrews and Fredericton, and will convey passengers on said route with the utmost expedition. The Stage will leave the former place immediately after the arrival of the American mail on Wednesday's, and Fredericton on Friday's.—Fare 30s.

EXTRA conveyances furnished at all times, on application at the Hotel.

St. Andrews, April 29, 1842.

For Sale,

AT THE PHENIX FOUNDRY,

A POWERFUL Low Pressure STEAM ENGINE, nearly finished, applicable either for Land or Marine purposes, to be had on reasonable terms, on early application to

THOMAS BARLOW & CO.

On Hand—A variety of Cooking Stoves, Franklins, Ploughs, and Ship Castings. Mill, Ship, and Engine Work, with every description of Machinery made to order.

☞ Warehouse on the Mill Bridge, corner of Pond street. Jan. 21.

Steamer Nova-Scotia.

Arrangement for 1842.

HAS now commenced plying in the Bay of Fundy, as follows:—Monday—Leaving Saint John for Eastport, Saint Andrews, and Saint Stephen, at 7 a. m., and returning on Tuesday.—Wednesday—For Digby and Annapolis at 7 a. m., and returning on Thursday.

Will leave Saint John every Thursday evening for WINDSOR, two hours before high water, until further notice.

For further information please apply to the master on board, or at the Counting Room of

E. BARLOW & SONS.

St. John, April 22. Dock street.

Post Office,

St. John, 9th July, 1842.

THE Mails for St. Andrews, St. George, St. Stephen and the United States, will in future be made up on *Mondays, Wednesdays and Fridays*, at 10 o'clock, a. m.—The return Mails will be received on *Tuesdays, Thursdays, and Saturdays*, at 4, p. m.

J. HOWE, Jr. P. M.

Miscellany.

NICHOLAS OF RUSSIA.

No living character has been more unsparingly assailed by the Whig-Radical press than the reigning Sovereign of Russia. His Majesty's disposition, we have always felt convinced, was grossly misrepresented. It is pleasant, therefore, to be able to give so agreeable and authentic a trait of him as the following:—

At one of the masked balls at St. Petersburg, which I need not tell you, are of frequent occurrence, and for which the Czar manifests a peculiar predilection, a young lady, the sister of an officer who had incurred the Royal displeasure, was present. She was there with an aching heart; for she had resolved on seizing that opportunity personally to submit her brother's case to the revision of the Sovereign. An unguarded speech which had escaped the young man at the festive board, had been reported, and most unfavourably, to the Emperor. It had issued in the loss of his military rank and banishment from his family. His prospects in life appeared in truth to be utterly blasted. He was an only son and his parents were inconsolable. About eleven a general buzz announced some distinguished arrival, and in a few moments the noble form of Nicholas was seen towering above the throng. Relying on her disguise the mask instantly accosted him. Understand me, I am not speaking of these reunions in terms of commendation. I think them of all assemblages the worst. They veil, and but slightly, much that a woman of feeling and purity would dread. But she to whom I refer had breaking hearts at home to soothe and heal, and the recollection of their agony lent her fictitious courage. Nicholas struck with the grace of her address, replies to her. At first badinage and repartee only are exchanged between them; the conversation gradually assumed a deeper and a graver tone? and at length the sister, trembling in every limb, but in accents of fictitious firmness, mentions to her chief the young soldier's case. 'His sentence has been confirmed,' was the reply. 'But I appeal from it.' 'Appeal from it—to whom?' said the Czar quickly, and somewhat sternly. 'I appeal,' returned the lady, feeling all the time as if the earth was reeling under her, 'not as one of old did from 'Philip drunk to Philip sober,' but from Nicholas, wearied with the cares of government, irritated by ingratitude, and morbidly sensitive to reproach from ceaseless misapprehension of his objects, pursuits, and purposes, to Nicholas calm and thoughtful, considerate, and just. Listen to the comment as originally uttered, and observe the effects of a malicious pause.' She repeated twice, slowly and deliberately, the remark of her brother in her own terms; and then in the form in which the sentence had been dressed up for the Emperor's consideration. As originally pronounced the sentiment was unnecessary and ill-judged, but wholly free from all offen[illegible] permitted her to breath[illegible] her appeal on him with whom [illegible] which to her fate. 'Those,' said he, 'were the precise, the exact terms which this officer employed?' 'Those and no other,' was her agitated rejoinder.—'I believe you,' replied the Czar, 'and thank you for presenting them to me now in a new light. He whom you wish to serve shall have no cause to repent of your fidelity or your frankness.' A further investigation took place, and in a fortnight the young officer was restored to his military rank, his prospects and his family. Am I to believe that one so willing to repair an error, and so ready to listen to a petition—am I to believe him to be the cruel, haughty, heartless tyrant his interested calumniators would represent him? Impossible! The attachment of his people—I speak not of his nobles—refutes it.—*The Bishop's Daughter.*

Prevention of Shipwreck on a Lee-Shore.—A notice has been received at Lloyd's, from a Mr. Jones of Sheffield, who states that after a variety of trials and failures during a period of 20 years, during which he has made it his study to discover a plan to prevent ships being driven on a lee-shore, he has at length discovered, (in his opinion) a plan to surmount the danger. The principle which he has adopted to further his object he takes from the article known on board the ship as the "ship's log," an angular piece of wood used for ascertaining the speed at which a vessel is sailing. This is not, however, any new principle; in Falconer's Nautical Dictionary the same principle has been acted upon, and similar apparatus to this of Mr. Jones's floating anchor, or, as he terms them, "water-kites," consists in the close resemblance to this article of boyish amusement. He, however, has evidently improved upon the old floating anchors, and therefore deserves attention. The "water-kite" is made of wood, and approaches nearly to the shape of a kite with a tail attached, having a buoy at the end. The anchor itself has four ropes fastened to it joining in one; three at its lower end placed triangularly, and one at the upper end: this keeps it perpendicular when placed in the water; the lower end being heavy sinks to some distance. Two of these are used to "hold" a vessel, and are fastened on board near the gangway, and running forward along the bends keeps her head to the waves and wind. To haul the floating kite on board, a line is fastened to the extreme upper part, which on being hauled upon brings the kite in a horizontal position, or flat with the surface of the water, and this like a "log," takes the power of resistance from it.

Fatal Effects of a Practical Joke.—A letter from Munich relates the following tragical result of a silly farce:—Three young Swiss, to amuse themselves with a fellow-countryman, named Keaser, prevailed upon another person to pick a quarrel with and challenge him; a meeting consequently took place, and the affair was conducted with all the due solemnity. The parties fired together, and the adversary of Keaser fell as if he were dead. The sensibility of the young Swiss, who knew not the pistols were charged with powder only, and that the fall was a mere feint, became so painfully excited that he immediately lost his reason. His comrades, probably alarmed at the dreadful consequences of their trick, deserted him, after putting him into a carriage, and sending him to Roschac, where some of his family joined him and accompanied him to Soleure, at which town his father was to meet him. But a violent paroxysm came on, and the poor victim of the folly of others died an hour before his parent arrived.

Sagacity of a Dog.—A pleasing instance of the sagacity and affection of a dog, has been communicated to us, and the facts, we presume, are substantially correct, as follows:—On Tuesday last a young man, about eighteen years of age, residing near Tapley's Brook in Danvers, left his father's house in the morning, with his dog, gun, &c. for the purpose of shooting. His custom has been on such occasions, to be absent most of the day, and therefore his failure to return to dinner occasioned no uneasiness. About noon, the dog entered the house, and appeared in a state of extraordinary agitation, making many motions which were afterwards understood to be an invitation to follow him, but which at the time occasioned some apprehensions that he was about to suffer an attack of hydrophobia. Finding that no attention was paid to his wishes, he finally left the house, and was not afterwards seen for several hours, when he again entered and recommenced his invitations to follow him. A person then in the house, but who was not there at the dog's previous visit, observing his strange conduct, and learning that it was similar to what had been exhibited before, concluded that there was sufficient method in his madness, to constitute him a safe companion, and accordingly followed him out, to see what would come of it. At first, in his eagerness, the dog ran out of sight of the man who followed him; but, being recalled by a whistle, kept himself afterwards only a short distance in advance. The man followed through "brake and brier," but was rather daunted when the dog plunged into the recesses of a swamp. Determined to see it out, however, he went in after him, and there discovered the young man lying on the ground insensible, and with his face dreadfully shattered by the discharge of his gun. He was taken home immediately, the dog followed in triumph, and altho', as we learn, still insensible yesterday morning, was not considered in a hopeless condition.—*Salem Gazette.*

THE ORANGEMAN'S SUBMISSION.

BY CHARLOTTE ELIZABETH.

The following stanzas were written, and published anonymously, at the time when, by an act of the most exalted loyalty, the Orangemen of Ireland prostrated, at the royal command, the strongest earthly prop of the British throne in their country.—Having been adopted by that maligned and maltreated body it is now reprinted and avowed.

We've furl'd the banner that wav'd so long
Its sunny folds around us:
We've still the note of our ancient song,
And burst the tie that bound us.
No, no—that tie, that sacred tie,
Can ne'er be loos'd or broken:
And thoughts will flash from eye to eye,
Although no word be spoken.

Go raze old Derry's tell tale wall,
Bid Enniskillen perish,
Choke up the Boyne—abolish all
That we too fondly cherish:
'Twill but be as the pruning knife
Us'd by a skilful master,
To concentrate the sap of life
And fix the strong root faster.

We love the throne. Oh, deep ye plant'd
The hateful wile to prove us!
But firm in stainless faith we stand,
Our Queen shall know and love us.
When William came to free the isle
From galling chains that bound her,
Our fathers rear'd beneath his smile,
A living rampart round her.

Ye've ta'en the outer crust away,
[illegible] quenchless and undying:
A sparkle from the hallow'd flame
Of our insulted altars,
Pure as the fire whence first it came,
Our love nor fades nor falters.

Our love to thee, dear injur'd land,
By mocking foes derided;
Our duteous love to the royal hand,
By trait'rous craft misguided,
Banner, and badge, and name alone,
At our monarch's call we tender:
The loyal truth that guards her throne
We'll keep—and No Surrender.

THE HEROES OF JELLALABAD.

The following is from the letter of a young officer in the division of Sir Robert Sale. The letter is dated the 27th of April, 1842, and refers to the battle of the 7th, in which the gallant Dennie fell:—

"We had received intelligence the day before that General Pollock had been beaten back in the Khyber, and the report was confirmed by a salute of 20 guns fired from Mahomed Akbar's camp. In this emergency, nothing remained for us but to sally out and fight a battle, and under cover of the terror which would be produced by victory, to march down to the Khyber, and fight our way to Peshawur. Our loss would have been tremendous, but I am fully persuaded that the colours of both the regiments would have arrived in safety. We marched out at break of day in three columns: the right consisted of the Sappers and Miners, one company 13th Queen's, and one company 35th Native Infantry; the centre was the 13th Queen's; and the left the 35th Native Infantry. The guns and cavalry were formed in rear of the centre. About 750 yards from the gate there is a ruined fort, which Akbar, had repaired in a rough way, and garrisoned with 200 men, picked Ghilzies.

"As everything depended upon the rapidity of our movements, it had been arranged that the columns were to leave this respectively to their right and left, and push on without loss of time to our main object—the camp of the Sirdar. The guns were set to work; but before they had had time to do anything, a cry arose of 'A breach! a breach!' and the assault was ordered. Colonel Dennie, on his white Arab, rode to the head of the column, and said, '13th, I have led you often before, stand by me now.' And up the went to the wall: it was 12 feet high, thickly pierced with loop-holes, and not injured by the guns. Dennie rode to within five yards of the wall, and was immediately shot through the body; he fell from his horse mortally wounded. The 13th went up with a most devoted gallantry, and a hand to hand struggle commenced through the loop-holes, the Affghans laying hold of the muzzles of our men's muskets, and they in turn seizing the matchlock. The men were dropping in great numbers when Sale ordered a general advance to be sounded. Our column had moved on to a considerable distance ahead of the others, and was kept halted all this time. The enemy's cavalry seeing us in a manner isolated, came down at full gallop. We immediately formed squares, and made ready to receive them. Our position was a capital one, as one side of the square rested on a walled garden, which enabled us to strengthen the other three sides, and the space between us and the walls of a ruined fort was so narrow that in reality only one side of our square was exposed to an attack from formidable numbers. The heavy fire which we opened made them pull up at a decent distance. Their leader, however, was not to be stopped; he galloped impetuously down upon us, spear in hand, and knocked over the man at the corner of the square; he passed round two sides of the square apparently uninjured, and I thought he was going to escape, when I saw him fall headlong from his horse, pierced with five balls. I have his lance, and shall keep it to my dying day as a trophy of the fight. On seeing their leader fall, his horsemen turned tail and galloped away. When the advance was sounded, we at once re-formed column, and prepared to move on. As bugle after bugle took up the sound, the troops, white and black, set up a cheer, which made the hills ring; on hearing that cry, I said to myself, 'These men are resolved to come back victors or die on the field.' Mahomed Akbar now came on with about 2000 cavalry; the sharp and well-directed fire of our infantry skirmishers had staggered them not a little, but now that the 9-pounders came into play, they were absolutely bewildered. It was perfectly impossible for them to keep together. A don of them could not collect in a knot but down came the iron storm upon them, scattering them right and left, and crushing horsemen, and horse in its egress. They commenced galloping wildly about in all directions, but they could find safety nowhere. In the mean time our columns moved steadily on, and we gradually approached Akbar's camp. All of a sudden a loud boom was heard in our front, and a round shot came whistling over our heads; it was succeeded by a second, and then by a third. Our men gave another cheer, and there was a smile on every face, which said as plain as words, 'These were once our guns, and by the blessing of God they will soon be ours again.' The enemy continued their cannonade, but few and far between were the shots, and as badly directed as even my mother would have desired. Not so our battery, which now concentrated nearly all its fire upon the spot from which the enemy fired their guns. Our infantry continued to advance, and when we reached their camp we found it deserted. The great prize were the guns; we found them altogether—1 horse artillery 6-pounder; 1 horse artillery 12lb, howitzer; 1 mountain howitzer; and, lying upon the ground, the Sikh gun which Colonel Wild had lost in the Khyber Pass, on the 24th of January. We remained in the camp for about two hours, and burned all the tents, and then returned dragging the guns in triumph to the city. On our way we received a letter from Gen. Pollock, saying that he had given the Khyberries a sound thrashing, and had forced the dreaded pass; and we soon afterwards learned that Akhbar had fired his yesterday's salute on hearing of the murder of Shah Soojah by a son of Minwub Zamaun Khan. We all, however, blessed the lucky false tidings which had caused us to gain this glorious victory, and enabled us to boast that we had raised our own seige three times."

Sea Serpent in Penobscot Bay.—Capt. Silas Hatch of this city informs us, that he met with a sea monster on the 24th inst., while on his way from the Isle d'Haut to the Penobscot river. It was one hour after sunrise and the morning was perfectly clear when something was descried at a distance, supposed at first by Mr. Ward (an old sea rover) who was with Capt. Hatch, to be a mast and afterwards to be a whale. Without changing the course of the boat they drew near to the object, until they arrived within thirty feet, as Hatch says; the boat laying parallel with it. But before approaching thus near they observed that it was not a mast nor a whale and their curiosity being stronger than their fears they moved up to within thirty feet of him, the animal all the time remaining stationary. They thus had a fair view of the sea monster, or that part of it out of the water. The head was elevated about two feet; was flat on the top like [illegible] very snakish—the body was of the size of a half barrel, thirty feet of it was out the water. After looking at him a while the 'critter' sunk into the water and moved off leaving a wake behind him like that of a steamboat. On account of his proximity to the creature and of the time it was visible, Capt. Hatch says he could not be mistaken about its appearance, but never having seen a *Sea Serpent* he would not depose positively that this was one, but as he has seen whales and a great many 'strange fish' he knows this to be a sea *Monster*.—*Bangor Democrat.*

St. Domingo.—The island of St. Domingo, that has been visited by such a fearful earthquake, is nearly as large as Ireland, and carries on an extensive trade, exporting annually to the value of a million sterling. The Haytien community is deeply interesting, as constituting a free colony of coloured people, who have a constitution, which is a representative republic, under a president, in conjunction with a Senate and House of Representatives. It has a standing army of 28,000, with a militia force of 40,000, although there are less than a million of people—thus making one man in every fifteen a soldier. No white man is permitted by the law of the republic to hold a foot of land within its territory, no white man can marry a Haytien woman, and thereby become entitled to her real or personal estate, and no white man can trade without a special licence, renewable yearly, with a heavy fine; nor, indeed, generally speaking, can he trade at all without being associated with a haytien partner. The men of Hayti are said to pass much of their time "in sauntering, talking, idling, and playing games of chance and skill." They merely work to live.

The Best Medium for Advertising.—We have, this week, received an advertisement through the medium of a friend, upon which was written:—"This property must be advertised in a conservative paper, it being property of considerable value." The writer of this sentence is evidently a man of business, and one possessing considerable foresight, as the readers of "Conservative papers" are principally the aristocracy.—*Shrewsbury Jour.*

Instrument for marking Deserters.—A circular has been issued from the Horse Guards, which we published last week, recommending that the marking of deserters shall hereafter be conducted on an uniform system throughout the army, and directing attention to the instrument recently invented by Messrs. Philip and Wicker, of St. James' street. This instrument, which is of brass, is shaped at the end into the form of the letter D, from the outline of which is protruded, by means of a spring, a series of needle points, which are regulated by a screw at the end, and by turning which their length may be increased or diminished. By pulling back this nut, after the points are regulated, they recede into a box, when the instrument may be considered charged. A light pressure on a small brass lever delivers the needle points, inflicting a puncture on the skin of the exact shape of the instrument. These punctures on being rubbed with a marking fluid composed of a quarter of a pound of pulverised indigo, two sticks India ink, and enough of water to render it liquid, leave an indelible D upon the arm or hand of the deserter. This punishment is only to be administered on parade in the presence of the men—in the cavalry by the trumpet-major, and in the infantry by the bugle major, who are to be instructed by the medical officer how to apply the instrument. It is moreover, only to be inflicted in the presence of the surgeon. If marking deserters is considered indispensible, there is no possible means by which it can be accomplished with less pain and more certainty.

Brick Making, &c.—An important discovery has been made by R. Prosser, of Birmingham, which bids fair to be attended with important results to the interests of architecture. The novelty of Mr. Prosser's process consists in the clay being dried, ground to powder, and submitted to pressure in metallic moulds, until the particles cohere together. As there is no water in combination with the clay, no drying process is necessary; consequently the articles made by this method are ready to be fired or burned as soon as they leave the machine. Owing to the great pressure required to cause the particles of clay to cohere together, the articles made by this press have greater density than those made in the ordinary way; they are also less porous, and not subject to decay in wet or frost.—In addition to those advantages, any architectural device may be impressed upon the clay, which, when burnt, will retain all the sharpness of the original, however elaborately finished. By this process bricks may be made in all weathers, and with greater economy than by any other plan known at present. The brick press is worked by hydraulic pumps, giving about 300 tons pressure, thus producing the adhesion and cohesion. The machine delivers the brick (four at a time in the present machine) ready at that instant for the kiln, requiring no exposure to the atmosphere to dry. The whole operation, from the time of putting the powdered clay into the machine to the delivery of the brick, occupies about half a minute. Machinery might readily be constructed to produce bricks fifty per minute.

Blasting by Galvanism—Mr. Robert's mode of blasting was for the first time in the neighbourhood of Glasgow carried into practical operation in Mr. M'Callum's quarry, adjoining the Necropolis, on the evening of Saturday last. The operations were directed by Mr. Wilson of the Mechanics' Institution, and the successful result in every instance gave a most convincing proof of the practicability of the application. Some hundred tons of rock were detached; and several practical men who were present, and who previously were sceptical on the matter, expressed their complete conviction that the adoption of this mode of discharge would be more efficient and economical than the present one.—*Caledonian Mercury.*

An Invitation to Dinner.—It was observed that a certain covetous rich man never invited one to dine with him. "I'll lay a wager," said a wag, "I get an invitation from him." The wager being accepted, he goes the next day to the rich man's house about the time he was to dine, and tells the servant he must speak with his master immediately for he could save him a thousand pounds. "Sir" said the servant to his master, "here is a man in a great hurry to speak with you who says he can save you a thousand pounds." Out came the master. "What is that, sir, that you can save me a thousand pounds?" "Yes, sir, I can, but I see you are at dinner. I will go myself and dine and call again." "O pray, sir, come in and take dinner with me." "I shall be troublesome."—"Not at all." The invitation was accepted. As soon as dinner was over and the family retired, "Well sir," said the man of the house, "now to your business. Pray let me know how I am to save a thousand pounds?" "Why, sir" said the other, "I hear you have daughter to dispose of in marriage." "I have, sir."—"And that you intend to portion her with ten thousand pounds." "I do sir." "Why then, sir, let me have her and I will take her at nine thousand." The master of the house rose in a passion and kicked him out of [illegible]

THE BISHOP OF DOWN AND CONNOR.

Bishop Mant has so long borne, and so fully entitled himself to, the name of a "High Churchman," that reproofs of the Tractarians come with double force from his pen [illegible] considerable pleasure the following passages from *A Charge intended for Delivery at the Visitation of Down and Connor*, June, 1842:—

I. In thus referring to the Roman errors, to which, although noticed last in the foregoing extract, it is my purpose to direct on this occasion your first attention, you will naturally understand me as alluding to certain publications, under the title of *Tracts for the Times*, which have of late been the subject of much public discussion.

But here I would at once profess my disapproval of the spirit and manner, wherein that discussion has been too often conducted. Those of you, my Reverend brethren, who have read the Tracts, will probably concur with me in opinion, that they were undertaken with good and laudable motives, that in many particulars they were directed to valuable ends, that they have in some cases been productive of important benefit. These, however, are not sufficient reasons, why, if evil has been blended with their good, that evil should not be unfolded and deprecated; rather there are obvious reasons why it should. But I am confident, my Reverend brethren, that you will also concur with me in opinion, that those, who are not acquainted with the productions by actual perusal, are not the proper persons rightly to estimate their character; that many of these, who have assumed the office of judges, are not qualified for discharging it; that general, indiscriminate, intemperate, violent abuse, is not the language fit for a discussion of their merits or demerits; that, if erroneous sentiments be avowed in them, whilst we condemn the error, respect is due to the religious attainments, the high moral excellence, the learning, and the conscientious efforts, conscientious doubtless, however misdirected, of the writers from whom these compositions proceed; and that, in particular it is an act of grievous injury to a distinguished individual, to brand the opinions in question and the maintainers of them with appellations derived from his name; appellations which, in point of fact are not correctly attributed, the fitness of which he has distinctly disclaimed, and the imposition of which he feels to be injurious to himself, however the discredit may properly attach to such as employ the appellations, rather than to him. Necessarily as my subject will lead me to speak with disapprobation of some of the views and practices of those of our brethren, I hold myself bound to speak thus respectfully of their persons. And such a course you, I trust, will esteem most agreeable to equity and reason, as well as to our Christian profession and the obligations of brotherly love.

In obedience to the same spirit will be the manner in which it is my purpose to bring the several topics before your minds; in the manner, namely, not of censure upon others, so much as of admonition to ourselves. It is not in the character of a theological critic or polemic that I am now addressing you. But as one whose duty it is, and who is "ready, the Lord being his helper, to banish and drive away all erroneous and strange doctrine, contrary to God's word, and both privately and openly to call upon and encourage others in the same" I invite your attention to the proposed inquiry, which, under God's blessing, shall be submitted to you as instrumental, less to a judgment upon others, than to a salutary admonition for ourselves.

1. Be it then our first caution, not to deviate from our national Church, by adopting any guide to faith or practice, other than that which the Church herself acknowledges and prescribes.

To elevate tradition into an authority, independent of and paramount to the written word of God, was the fatal error on which the Romish Church made shipwreck; to reduce tradition to its secondary station, and to value it as subordinate only and auxiliary to God's word contained in holy Scripture, was the first step to our religious Reformation. Holy Scripture with respect to matters of faith, is pronounced by the Church to "contain all things necessary to salvation;" and with respect to practice, in the decreeing of rites and ceremonies, she pronounces it to be, "not lawful for her to ordain anything that is contrary to God's word written."

The Church, indeed, cherishes and professes a high respect for the sentiments of the ancient doctors and bishops of the early Church, as best qualified, by their opportunities of time and place, to illustrate and aid the true interpretation of the written word of God; and as embodying the sentiments of those ancient doctors, she has regarded with special veneration the decrees of the first four General Councils, those of Nice, of Constantinople, of Ephesus, and of Chalcedon. But whilst she protests that "things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture" so she receives them only upon the ground of their ordinances being of scriptural origin.

Thus in the Council of Nice it was decided, that the Son is truly God, of the same substance with the Father; in that of Constantinople, that the Holy Ghost also is truly God; in the Council of Ephesus the Divine nature was affirmed to be truly united in Christ to the human, and with it to constitute one person; and in the Council of Chalcedon both natures were affirmed to remain distinct, and that the human nature was not swallowed up in the Divine. But why does the Church receive these decrees of the four Councils? Is it upon the authority of the decrees themselves? Surely not; but because they have their foundation in holy writ. "These truths," as Bishop Burnet says, "we find in the Scriptures, and therefore we believe them: we reverence those Councils for the sake of their doctrine; but do not believe the doctrine for the authority of the Councils."

Thus again, with respect to the Athanasian Creed, which is a practical application of these decrees, setting forth that the Son and Holy Ghost, who are each truly God, are in the unity of the Godhead justly the objects of Divine worship. But here also the Church maintains this position, not because the Athanasian Creed asserts it, but because the Creed may be "proved by most certain warrants of holy Scripture, and therefore ought to be thoroughly received and believed."

Let us, however, put a different case. Let us suppose that the ancient doctors of the Church were favorable to an opinion and a practice agreeable thereto, not of an indifferent nature, such as might be safely and harmlessly embraced, but involving a theological doctrine, would it be consistent with the principles of the Church to follow such an example, if it could not be shown to rest upon holy Scripture, but were "rather repugnant to the word of God?"

I will put the question in a specific form. Let us suppose that the ancient doctors of the Church were favourable to the usage of prayers for the dead: an usage, which presupposes that the dead are capable of being profited by the prayers of the survivors, for otherwise the prayers were nugatory: but such a supposition is unfounded, and gratuitous at least, not to say at variance with God's will and pleasure [illegible] word: this supposition also is without scriptural foundation, or, if it have foundation, it makes the usage matter of obligation rather than of permission, and, instead of leaving it to the option of the Church, imposes it on her as a duty. But supposing the practice of the doctors of the ancient Church to be fit example for our national Church to follow, in accordance with her declared principles?

The answer shall be given in the language of the Church, in her "Homily concerning Prayer." "Now to entreat of that question, whether we ought to pray for them that are departed out of this world, or no? Wherein, if we will cleave only unto the word of God, then must we needs grant, that we have no commandment so to do." Again: "Therefore let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come." And again: "Neither let us dream any more, that the souls of the dead are anything at all holpen by our prayers: but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven, or else to hell, whereof the one needeth no prayer, the other is without redemption."

The fact is, that this practice of praying for the dead is not recognised in the sacred Scriptures of Christianity, by way either of precept or example. In the apostolical age, in the first century, no such practice was known. It had its origin in the curiosities of the second century, and by degrees became more widely spread and more firmly established, but with no other authority than custom. Before the Reformation, it was admitted generally, if not universally. At the Reformation, it was abolished by our Church; who, having at first retained it in her Liturgy, subsequently saw better reason to displace it, and left it altogether out of her common Prayer-book. In times succeeding the Reformation, some of our divines have spoken with tenderness of the practice, but it has received no countenance or encouragement from our national Church. Nor has any attempt been made for reviving it in the use of her members, till of later years, first by the Nonjuring clergy early in the eighteenth century, and now in the nineteenth by some of our brethren, whose proceedings are the subject of our present inquiry. With them it rests upon the precedent of the ancient Catholic Church, independently of the guide which our Church recognises and prescribes: a precedent which, if consistently followed, would lead to very serious and dangerous consequences; for, if prayers for the dead be revived in the Church, as an ancient Catholic practice, of which we have the evidence, for instance, of Tertullian in the second century, why should not the practice of offering annual oblations at the tombs of the dead be restored on the same authority? Why should not the practice of making a cross on the breast upon every trivial occasion be also revived; a practice so general, that, as Tertullian also relates, not a shoe could be put on by a Christian, until he had thus testified his reliance on the cross of Christ? How, in a word, shall we resist that host of superstitions usages, which, on the authority of Catholic antiquity, the Romanists will be ready to pour in upon us, and which, the principle being once admitted, we shall find it impossible to controvert and repel? So important is it, on account of the consequences, as well as of the principle, that we should adhere to the guidance of holy Scripture, which our national Church acknowledges and prescribes.

2. Be it our second caution, that, in our extreme reverence and affection for the Holy Catholic and Apostolic Church of Christ at large, we do not abate the feelings and restrict the conduct of dutiful respect, which become us in relation to our national branch of it.

To be conscious on good grounds that we are true members of the Catholic Church of Christ, such as she was founded under his authority by his apostles, is one of the purest and most abundant sources of delight, which in our present state of trial have been vouchsafed to us by our God and Redeemer. But all the means of grace and holiness, all the blessings of apostolical doctrine and fellowship, are possessed by us in our national Church: and it is by communion with her that we have communion with "the holy Church throughout all the world." To her, our holy mother in Christ Jesus our Lord, our first, our best, our most affectionate regards are due: the regards of dutiful children to a tender parent deserving of all love and honour.

By the reformation of the errors into which she had fallen under the domination of Romish tyranny,