

deed which can alone make my resignation legally effectual."

Such, after bestowing the closest attention to it, seems to be the effect of that position of Sir J. E. Harrington's letter of the 20th of December last, which relates to the offer of resignation. A more delightful specimen of special pleading subtlety can hardly be encountered among the legal volumes more especially devoted to the cultivation of that elevating science.

Bennett's offer to the Bishop is: "I will resign if you think me unfaithful." The Bishop answers by accepting the resignation, without, in plain terms, saying what he thinks about the unfaithfulness. Bennett, upon this, as we understand, through his churchwarden, withdraws his offer on the notable ground that it was made on a condition which has not been complied with—the condition of a positive declaration of unfaithfulness on the part of his diocese.

He will needs compel that meek and inoffensive man of God, who mildly rules the metropolitan diocese, to an offensively-expressed opinion upon his unfitness for the Christian ministry. The Bishop, on what ground we are not informed, and will not speculate, declines humoring this peculiar taste of his minister. Hercupon, the ground is shifted, the condition is withdrawn, as well as the offer, and the Priest of St. Barnabas claims a right to remain in his ministry, "the points in dispute being left in abeyance until his lordship shall have been able to substantiate, by law, the charge of unfaithfulness and disobedience." Unless Mr. Bennett is misrepresented by his churchwardens and parishioners, he now limits his obedience to his diocesan "to those points on which the latter can show that, in obeying his bishop, he might not be disobeying the law of his church."

In other words, he appeals from the Festus of Fulliam to the Caesar of the Privy Council, for such, by the present law of the land, is the sole tribunal which can adjudicate in the last resort between an Anglican Priest who refuses, and an Anglican Bishop who would enforce obedience.

There is a happy new year in prospect for Charles James of London: the cauldron of holy water, into which he has plunged himself, will evidently be kept at boiling heat by the crackling thorns of controversy. The episcopal mind must have derived a certain serene gratification from the announcement contained in the following paragraph of the Belgravian manifesto:—

"We have the fullest reason for believing that Mr. Bennett is preparing a statement detailing fully every one of his ministerial acts since his entering on his living, with a view to satisfying your lordship that, in every such act, he has followed the written directions of your lordship, or deductions legitimately drawn from them."

In the pleasure to be derived from looking forward to such a retribution as this, and in the calm consciousness of having done his best to deserve it, Bishop Blomfield is reaping the well-earned reward of that infirmity of purpose which has made him alternately the dupe, the patron and the betrayer of so many men of stronger will and sincerer conviction than himself. The compromising Prelate of a Church, which is itself a compromise, he has endeavored to conciliate all parties, and has satisfied none. The predicament to which he is now reduced, is a lively emblem of that which awaits the Church of which he is so eminent a type.

How can this weak and wavering Church of England, which has no real Government, no fixed order, no centralised authority, hold her ground in the coming struggle? Bennett silenced by Blomfield; Dr. Pusey preaching university sermons by the permission of Willberforce; the candles extinguished by Episcopal authority in Pimlico, and kept burning by Episcopal authority at Sherburne; what is to be the end of this anarchy—whence the organisation of this chaos? Between the ultra-Protestantism, which she is daily outraging, and the ultra-Catholicism, which she fails to satisfy, what place is there for this Church of a compromise—in an age of earnest belief and earnest infidelity? As we have said once before, so we say again—between Father Newman and Francis Newman, between Popery and Rationalism, the middle ground is daily becoming narrower and narrower. This ground a thoroughly reformed Church of England might for a time at least, continue to occupy; but a Church with a mediaval rubric, a disorganised hierarchy, Romanising priests, and alienated congregations, of this can come nothing but the languor of a sickly decline, or the ruin of an accelerated downfall.

SOCIAL LIFE IN SWEDEN.—THE MORALITY OF PROTESTANTISM.

Much discussion was excited, a few years ago, by the account which Mr. Laing gave of the vast amount of crime in Sweden. It was, I believe, pretty satisfactorily made out, that the country is not so remarkable in this respect as unexplained statistics would seem to show. But what Mr. Laing stated regarding one department of morals in Stockholm, was, I am assured, not far from the truth. There is a degree of licentiousness in this city far beyond anything ever known in our country, even in the reign of Charles II. I was furnished with an authentic document showing the number of illegitimate births, in proportion to the entire number, to be, in the parish of Maria, 42 per cent.; in that of Ulrica Eleonora, 51 per cent.; in Clara, 59 per cent.; in Jacob's and John's, 62 per cent.; in Cathoven, 68 per cent.; in Hedding Eleonora, 82 per cent. These returns are understood to be affected by the flocking of women from the country to be delivered in the city; but it cannot be in any great degree. As connected with this subject may be mentioned the Barns huset, or Children's House, one of the greatest institutions of Stockholm, into which a vast portion of the progeny of licentiousness are received. One arrangement, by which an infant is received here for 100 banco, (£8

6s. 8d. sterling,) and never more heard of, seems like holding out a license to transgression. Female indifference to virtue spreads much higher in society than is the case, except in a very limited degree, in England—a fact of which several striking illustrations were related to me. It is hard to imagine of the neat, clean servant girls (pigas) whom one sees tripping along the streets in their black bodices and aprons, and with uncapped heads, that not one of them, or only one here and there as an exception, has the first and chief of female virtues rooted in her heart. Yet such is the fact. I am even assured that it is not uncommon for the peasantry to send their best-looking daughters to Stockholm, with precisely those expectations which Margery, in "Love in a Village," hints at in her contemplated migration to London. The only special reason I heard assigned for the licentiousness of Stockholm is the great number of military and other official persons living there, with incomes sufficient to give them the run of the gaities of the town, (a lieutenant has £28 a year,) but not to enable them to maintain independent housekeeping. The mercantile classes are, however, as deeply dyed in the guilt as the Government employees. It is a distressing subject, which I must not dilate upon: but I may remark that the very laxity which is to be complained of, somewhat softens the results, as the guilty, not feeling themselves indignantly thrown off by society, as they are in England, do not so entirely lose their own respect as with us, and consequently continue to observe more external decency. We do not find among them that abandonment to drink, that fearfully rapid course of depravation, and that inevitable shortening of existence, which are the dire consequences of the loss of female virtue in England.—Chalmers.

It is stated by a correspondent of the *Morning Chronicle* that at the parish church of Farnham, on Christmas-day, during divine service, at which the Bishop of Winchester assisted, there was lying from the tower of the church a flag with *No-Popery* written on it in large letters, and that a similar exhibition took place on the 5th of November last!

INFORMATION WANTED

OF THOMAS COREY, son of John Corey and Mary McMahon, of the Parish of Feacle, County Clare, Ireland, who sailed from Limerick, three years ago, and when last heard from, lived in the State of Ohio. His brother David is anxious to hear from him. Address, &c., to the care of the Rev. Mr. Timlin, Cobourg, Canada West.

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