

ists, boasting of the number or the distinguished positions of their converts; many of which statements, though positively false, are greedily seized upon by an ultra-Protestant press, as though nothing could delight them more than to celebrate the triumphs of Rome as much as possible. An instance has just occurred of Roman boasting, which, at least, equals in audacity anything we have met with for some time. The Bishop of Minorca, in a pastoral lately published, to his "beloved diocesans," congratulates himself on the faithfulness of his flock to their religion and their Bishop. After contrasting the antiquity of the "Catholic faith" with the comparative truthfulness of the faiths of Luther, Calvin, the Methodists, the Evangelicals of the Berlin conference, etc., the Bishop called on his flock to say a *Te Deum* as a token of gratitude for the disappearance of the leprous plague of heresy, and "in recognition of the grace thus vouchsafed by the most holy Mary." He went on to say that:—"The way to Catholic reconciliation is still open by the way which has been traversed by so many Englishmen, especially by the Marquis of Ripon, and now, last of all, by one of the sons of the Right Hon. W. E. Gladstone."

This bold assertion made by the Bishop of Minorca was corrected as soon as a definite and explicit denial could be received authenticated by Mr. Gladstone himself, in such journals of the Spanish press as would admit his letter. It is said that, of the four sons of Mr. Gladstone, whatever may be the attitude of their ecclesiastical positions, the correspondent of the *Manchester Guardian*, who alludes to the statements, says he is assured that "not one of them manifested the slightest tendency to leave the communion of the Church of England for that of the Church of Rome."

We are glad to meet with this contradiction of what would appear to be a base slander. It would not, of course, be impossible for a son of Mr. Gladstone, or for any one else thoroughly trained in the principles of the Church of England, to go over to the Church of Rome; and it cannot be said that no instances have occurred of men, similarly and equally well trained, having done so. And yet, as we remarked some time ago, the great majority of instances have come originally from the ranks of the other extreme section of the Church. The statement may not be relished by some; but facts confirm it, and that ought to be sufficient. We suppose it will be replied, with more meanings than one:—"so much the worse for the facts."

#### CANADA AND THE WEST INDIES.

We hail with much satisfaction every attempt to extend the commerce of Canada beyond the territories of our own immediate neighbors. Last week we called attention to proposals made for trade with Australia, and we hope the exhibition there in April next will not be forgotten. On one or two form-

er occasions we have endeavoured to point out the advantage of commercial intercourse with the West Indies, as we have very reliable authority for stating that the openings there are of incalculable value. Cultivating intercourse with Australia and the West Indies will help very materially to bind together the most important colonies of Great Britain, as well as go very far in saving us from the fluctuations to which we are so liable from our intimate relations with the United States. The subject of trade with Canada appears to be exciting considerable attention in Jamaica, and we sincerely trust the subject will be taken up in real earnest. This appears to have been caused by something in the shape of the deputation of Mr. Mason, as representative of the merchants and manufacturers of Ontario, on the subject of a reciprocal trade. The *Kingston Gleaner* states that the trade of Jamaica alone with the mother country and the United States exceeds ten million dollars per annum, which it thinks is something worth obtaining on the part of any country. The advantages they calculate on, are these two:—The shorter distance between Jamaica and Canada when compared with that between Jamaica and the United Kingdom; and second, the likelihood of the trade being more satisfactory than with the United States, inasmuch as restrictions on account of a protectionist spirit, find no favor in the Dominion of Canada at present. They say that in return for sugar, rum, coffee, pimento, tobacco, wool, hides, fibres, fruit, dye woods, and a multitude of other tropical products, Canada can supply tweeds, boots and shoes, hats and caps, calicoes, brushes, brooms, pails, lumber (rough or planed, grooved, tongued), framed houses, clocks, sewing machines, malt, lucifers, machinery, screws, paints, flour, meal, kerosene, butter, cheese, lard, pork, etc., etc., all which goods, they say compare favorably with those of the United States, both in quality and price. They are also aware of the fact that an effort is being made to open up communication between Canada and Australia, and they mention that a large cargo was ready at the end of last month, and was then about to be shipped to Dunedin in New Zealand.

If a line of steamers were established between the two countries, the passage direct would occupy only nine days, Halifax being made the winter port, and Montreal and Toronto the summer ones. At present their business with the United States requires at least seven days, while with Europe it takes twenty days. They point with satisfaction to the fact that unlike the people of the United States, the ruling powers of Canada do not believe in protection tariffs, being determined to follow in the path of England, which has made such mighty strides in wealth and power by the aid of her free policy. This seems to be the view taken of the matter in Jamaica. We are not ourselves quite sure, however, whether we do not get too much credit for our fiscal policy. As we stated on a former occasion, we

believe in absolute free trade with Great Britain, and between Great Britain and all her colonies and dependencies, and in reciprocal trade with all the rest of the world; and we are confident that the interests of this country, whether material, social, or anything else, would be very considerably promoted by an attention to these two principles. But Canada has not exactly adopted either of them. Her commercial arrangements with the mother country, are much too restrictive for her own interest, and with the United States much too free, for the furtherance of the same purposes.

We rejoice to meet with such sentiments as these coming from Jamaica:—"Next to, if not co-equal with the trade between us and the mother country, should be a trade with our sister country," Canada. "It is but natural that this should be so, and we must do everything in our power to favor and foster it. We and they are one people—one in race and language, with the same institutions founded on the same common law, and the same Bible, and it is almost impossible to strain the bond of relationship too far."

We sincerely hope these sentiments will be heartily reciprocated, especially in Ontario. We dwell upon the subject the more readily, because we are persuaded that it has important social and religious aspects, as well as commercial and political ones.

#### PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 13 continued.

*The Resurrection of the body*—or of the flesh. Bodies have been raised—God heard the voice of Elijah, for the dead child of the widow of Sarepta "and the soul of the child came into him again, and he revived." (Kings xvii. 22).

And with Elisha—in life God gave him power to raise from death the child of the Shunamite, and after his own decease, when they were burying a dead man they "cast the man into the sepulchre of Elisha, and when the man was let down and touched the bones of Elisha, he revived and stood upon his feet." When the daughter of Jarius was dead, Jesus said unto her "Damsel arise," and straightway she arose. When he came nigh to the gate of the city called Nain, there was a dead man carried out, the only son of his mother, and she was a widow. The Lord came and touched the bier and "he that was dead sat up and began to speak." (St. Luke vii. 12). Again when Lazarus had been dead four days, and so buried that his sister said of the body, "by this time it stinketh," Jesus cried with a loud voice, "Lazarus come forth, and he that was dead came forth." These are as it were preambulatory proofs of the last and general resurrection—aid, in God's mercy, given to our feeble faith. But the most glorious proof, and earnest of our resurrection is that of Christ the Lord of life. As St. Paul puts it to the