

The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

VOLUME V.—No. 2.]

QUEBEC, THURSDAY, APRIL 6, 1848.

[WHOLE NUMBER 210]

THE SWAN SONG.
Grieve not that I die young. Is it not well
To pass away ere life hath lost its brightness?
Till I am no longer, sisters, with the spell
Of love and your kind words. List ye to me:
Here I am blest—but I would be more free;
I would go forth in all my spirit's lightness.
Let me depart!

Ah! who would linger till bright eyes grow dim,
Kind voices mute, and faithful bosoms cold?
Till curving care, and anguish grim,
Cast their dark shadows o'er this fair world;
Till fancy's many-coloured wings are forth,
And all, save the proud spirit, woe's old I?
Let me depart!

Thus would I pass away—yielding my soul,
A joyous thank-offering, to him who gave
That soul to be, those stary orbs to roll.
Thus—thus exultingly would I depart,
Song on my lips, ecstasy in my heart—
Sisters—sweet sisters, bear me to my grave.
Let me depart!
Lady Flora Hastings.

THE DOCTRINE OF REPENTANCE.
From the Homily of Repentance and of
Reconciliation unto God.

First, he will have us to return unto God with our whole heart, whereby he doth remove and put away all hypocrisy, lest the same might justly be said unto us: This people draweth near unto me with their mouth, and worship me with their lips; but their heart is far off from me.

Secondly, he requirith a sincere and pure love of goodness, and of the true worshipping and service of God; that is to say, that forsaking all manner of things that are repugnant and contrary unto God's will, we do give our hearts unto him, and the whole strength of our bodies and souls, according to that which is written in the Law: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength. Here therefore nothing is left unto us, that we may give unto the world, and unto the lusts of the flesh. For such that the heart is the fountain of all our works, as many as do with their whole heart turn unto the Lord, do live unto him only. Neither do they yet repent truly, that, halting on both sides, do other whiles obey God, but by and by do think, that laying him aside, it is lawful for them to serve the world and the flesh.

And, because that we are letted by the natural corruption of our own flesh, and the wicked affections of the same, he doth bid us also to return with fasting; not thereby understanding a superstitious abstinence and cloosing of meats, but a true discipline or taming of the flesh, whereby the nourishments of filthy lusts, and of stubborn contumacy and pride, may be withdrawn and plucked away from it.

Whereunto he doth add weeping and mourning which do contain an outward profession of repentance; which is very needful and necessary, so that we may partly set forth the righteousness of God, when by such means we do testify that we deserved punishments at his hands, and partly stop the offence that was openly given unto the weak. This did David see, who, being not content to have heaved and bewailed his sins privately, would publicly in his Psalms declare and set forth the righteousness of God, in punishing sin, and also stay them that might have abused his example to sin the more boldly. Therefore they are farthest from true repentance, that will not confess and acknowledge their sins, nor yet bewail them, but rather do most ungodly glory and rejoice in them. Now lest any man should think, that repentance doth consist in outward weeping and mourning only, he doth rehearse that wherein the chief of the whole matter doth lie, when he saith, Rend your hearts, and not your garments, and turn unto the Lord your God. For the people of the East part of the world were wont to rend their garments, if any thing had happened unto them that seemed intolerable. This thing did hypocrites sometimes counterfeit and follow, as though the whole repentance did stand in such outward gesture. He teacheth them, that another manner of things is required; that is, that they must be contrite in their hearts, that they must utterly detest and abhor sins, and being at defiance with them, return unto the Lord their God, from whom they went away before. For God hath no pleasure in the outward ceremony, but requirith a contrite and humble heart; which he will never despise, as David doth testify. There is therefore none other use to these outward ceremonies, but as far forth as we are stirred up by them, and do serve to the glory of God, and to the edifying of others.

Now doth he add unto this doctrine or exhortation certain goodly reasons, which he doth ground upon the nature and property of God; and whereby he doth teach, that true repentance can never be unprofitable or unfruitful. For, as in all other things men's hearts do quail and faint, if they once perceive that they travail in vain; even so most especially in this matter must we take heed, and beware that we suffer not ourselves to be persuaded that all that we do is but labour lost; for, thereof either sudden desperation doth arise, or a licentious boldness to sin, which at length bringeth unto desperation. Let any such thing then should happen unto them, he doth certify them of the grace and goodness of God, who is always most ready to receive them into favour again, that turn speedily unto him. Which thing he doth prove, with the same titles, whereby with God doth describe and set forth himself unto Moses, speaking on this manner: For he is gracious and merciful, slow to anger, of great kindness, and repenteth him of the evil; that is, such a one, as is sorry, for

your afflictions. First, he calleth him gentle and gracious, as he who of his own nature is more prompt and ready to do good, than to punish. Whereunto this saying of Isaiah the Prophet seemeth to pertain, where he saith, Let the wicked forsake his way, and the unrighteous his own imaginations, and return unto the Lord, and he will have pity on him; and to our God, for he is very ready to forgive. Secondly he doth attribute unto him mercy, or rather according to the Hebrew word—the bowels of mercies; whereby he signified the natural affections of parents towards their children. Which thing David doth set forth goodly, saying, As a father hath compassion on his children, so hath the Lord compassion on them that fear him; for he knoweth whereof we be made, he remembereth that we are but dust. Thirdly, he saith, that he is slow to anger; that is to say, long-suffering, and which is not lightly provoked to wrath. Fourthly, that he is of much kindness; for he is that bottomless well of all goodness, who rejoiceth to do good unto us; therefore did he create and make men, that he might have whom he should do good unto, and make partakers of his heavenly riches. Fifthly, He repenteth of the evil; that is to say, he doth call back again and revoke the punishment which he had threatened, when he seeth men repent, turn, and amend.

Whereupon, we do not without a just cause detest and abhor the damnable opinion of them, which do most wickedly go about to persuade the simple and ignorant people, that if we chance, after we be once come to God, and grafted in his Son Jesus Christ, to fall into some horrible sin, repentance shall be unprofitable unto us; there is no more hope of reconciliation, or to be received again into the favour and mercy of God. And that they may give the better colour unto their pestilential and pernicious error, they do commonly bring in the sixth and tenth chapters of the Epistle to the Hebrews, and the second chapter of the Second Epistle of Peter; the considering that in those places the holy Apostles do not speak of the daily falls that we, as long as we carry about this body of sin, are subject unto; but of the final falling away from Christ and his Gospel, which is a sin against the Holy Ghost, that shall never be forgiven, because that they do utterly forsake the known truth, do hate Christ and his word, they do crucify and mock him, but to their utter destruction, and therefore fall into desperation, and cannot repent. And that this is the true meaning of the Holy Spirit of God, it appeareth by many other places of the Scriptures; which promise unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remission of their sins.

For the probation hereof, we read this; O Israel, saith the Prophet Jeremiah, if thou return, return unto me, saith the Lord; and if thou put away thine abominations out of my sight, then shalt thou not be removed. Again these are Isaiah's words: Let the wicked forsake his own ways, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercy upon him; and to our God; for he is ready to forgive. And in the Prophet Hosea, the godly exhort one another after this manner: Come, and let us turn again unto the Lord; for he hath smitten us, and he will heal us; he hath wounded us, and he will bind us up again. It is most evident and plain, that these things ought to be understood of them that were with the Lord before, and by their sins and wickedness were gone away from him. For we do not turn again unto him with whom we were never before, but we come unto him. Now, unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveness of sins is liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to God, and grafted in his Son Jesus Christ, fall into great sins;—for there is no righteous man upon the earth that sinneth not; and if we say we have no sin, we deceive ourselves, and the truth is not in us;—yet, if we rise again by repentance, and with a full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our heavenly Father.

It is written of David, I have found a man according to mine own heart; or I have found David, the son of Jesse, a man according to mine own heart, who will do all things that I will. This is a great commendation of David. It is also most certain, that he did steadfastly believe the promise that was made him touching the Messias, who should come of him touching the flesh; and that by the same faith he was justified and grafted in our Saviour Jesus Christ to come; and yet afterwards he fell horribly, committing most detestable adultery; and damnable murder; and yet as soon as he cried *Peccaati*; I have sinned, unto the Lord, his sin being forgiven, he was received into favour again.

Now will we come unto Peter; of whom no man can doubt that he was grafted in our Saviour Jesus Christ, long before his denial. Which thing may easily be proved by the answer which he did, in his name, and in the name of his fellow Apostles, make unto our Saviour Jesus Christ, when he said unto them, Will ye also go away? Master, saith he, to whom shall we go? Thou hast the words of eternal life; and we

believe and know that thou art that Christ, the Son of the living God. Whereunto may be added the like confession of Peter, where Christ doth give this most infallible testimony; Thou art blessed, Simon, son of Jonas; for neither flesh nor blood hath revealed this unto thee, but my Father which is in heaven. These words are sufficient to prove that Peter was already justified through this his lively faith in the only begotten Son of God, whereof he made so notable and so solemn a confession. But did not he afterwards most cowardly deny his Master, although he had heard of him, Who-soever denieth me before men, I will deny him before my Father? Nevertheless, as soon as with weeping eyes and with a sobbing heart he did acknowledge his offence, and with earnest repentance did flee unto the mercy of God, taking sure hold thereupon, through faith in him whom he had so shamefully denied, his sin was forgiven him, and for a certificate and assurance thereof, the room of his apostleship was not denied unto him. But now mark what doth follow: After the same Holy Apostle had on Whitsunday, with the rest of the Disciples, received the gift of the Holy Ghost most abundantly, he committed no small offence in Antiochia, by bringing the consciences of the faithful into doubt by his example; so that Paul was fain to rebuke him to his face, because that he walked not uprightly, or went not the right way in the Gospel. Shall we now say, that after this grievous offence, he was utterly excluded and shut out from the grace and mercy of God, and that this his trespass, whereby he was a stumbling-block unto many, was unpardonable? God defend we should say so.

But, as these examples are not brought in, to the end that we should thereby take a boldness to sin, presuming on the mercy and goodness of God, but to the end that if through the frailness of our own flesh and the temptation of the devil, we fall into like sins, we should in no wise despair of the mercy and goodness of God; even so must we beware and take heed, that we do in no wise think in our hearts, imagine, or believe, that we are able to repent aright, or to turn effectually unto the Lord by our own might and strength. For this must be verified in all men. Without me ye can do nothing. Again, Of ourselves we are not able as much as to think a good thought. And in another place, It is God that worketh in us both the will and the deed. For this cause, although Jeremiah had said before, If thou return, O Israel, return unto me, saith the Lord; yet afterwards he saith, Turn thou me, O Lord, and I shall be turned; for thou art the Lord my God. And therefore that holy writer and ancient father Ambrose doth plainly affirm, that the turning of the heart unto God is of God; as the Lord himself doth testify by his Prophet, saying, And I will give thee an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart. These things being considered, let us earnestly pray unto the living God our heavenly Father, that he will vouchsafe by his Holy Spirit to work a true and unfeigned repentance in us; that after the painful labours and travails of this life, we may live eternally with his Son Jesus Christ; to whom be all praise and glory for ever and ever. Amen.

THE DECISIVE CHANGE.
From Personal Recollections, by Charlotte Elizabeth.

I now arrive at an epoch from which I may date the commencement of all that deserves to be called life, inasmuch as I had hitherto been living without God in the world. My existence was a feverish dream of vain pleasures first, and then of agitations and horrors. My mind was a chaos of useless information, my character a mass of unapplied energies, my heart a waste of unclaimed affections, and my hope an enigma of confused speculations. I had plenty to do, yet felt that I was doing nothing; and there was a growing want in my bosom, a craving after I knew not what; a restless, unsatisfied, unhappy feeling, that seemed in quest of some unknown good. How this was awakened, I know not; it was unaccompanied with any conviction of my own sinfulness, or any doubt of my perfect safety as a child of God. I did not anticipate any satisfaction from change of place; but readily prepared to obey a summons from my husband, to follow him to Ireland, whither he had gone to engage in a law-suit.

At the time I am now to speak of, I was living in perfect seclusion and uninterrupted solitude. Captain—was always in Dublin, and my chief occupation was in hunting out, and transcribing and arranging matters for the professional gentlemen conducting a law-suit, [in which we were interested] from a mass of confused family papers and documents.

It was then I came to the resolution of being a perfect devotee in religion; I thought myself marvellously good; but something of a monastic mania seized me. I determined to emulate the recluses of whom I had often read; to become a sort of Protestant nun; and to fancy my garden, with its high stone walls, and little thicket of apple trees, a convent enclosure. I also settled it with myself to pray three or four times every day, instead of twice; and with great alacrity entered upon this new routine of devotion.

Here God met and arrested me. When I knelt down to pray, the strongest

alarms took hold of my mind. He to whom I had been accustomed to prate with flippant volubility in a set form of heartless words, seemed to my startled mind so exceedingly terrible in unapproachable majesty, and so very angry with me in particular, that I became paralyzed with fear. I strove against this, with characteristic pertinacity: I called to my mind all the common-place assurances respecting the sufficiency of a good intention, and magnified alike my doings and my sufferings. I persuaded myself it was only a holy awe, the effect of distinguished piety and rare humility, and that I was really an object of the Divine complacency in no ordinary degree. Again I essayed to pray, but in vain; I dared not. Then I attributed it to a nervous state of feeling that would wear away by a little abstraction from the subject; but this would not do. To leave off praying was impossible, yet to pray seemed equally so. I well remember that the character in which I chiefly viewed the Lord God was that of an avenger, going forth to smite the first-born of Egypt; and I somehow identified myself with the condemned number. Often, after kneeling a long time, I have laid my face upon my arm and wept most bitterly because I could not, dared not pray.

It was not in my nature to be driven back easily from any path I had entered on; and here the Lord wrought upon me to persevere resolutely. I began to examine myself in order to discover why I was afraid, and taking as my rule the Ten Commandments, I found myself sadly deficient on some points. The tenth affected me as it never had done before. "I had not known lust," because I had not understood the law when it said "Thou shalt not covet." A casual glance at the declaration of St. James—"Whosoever shall keep the whole law, yet offend in one point, he is guilty of all," alarmed me exceedingly; and on a sudden it occurred to me that not only the Ten Commandments, but all the precepts of the New Testament, were binding on a Christian; and I trembled more than ever.

What was to be done? To reform myself, certainly, and become obedient to the whole law. Accordingly I went to work, transcribed all the commands that I felt myself most in the habit of neglecting, and pinned up a dozen or two texts around the room: It required no small effort to enter this apartment and walk round it, reading my mementos. That active schoolmaster had got me fairly under his rod, and dreadful were the writhings of the convicted culprit! I soon, however, took down my texts, fearing lest any one else might see them, and not knowing they were for myself, be exasperated. I then made a little book, wrote down a list of offences, and commenced making a dot over against each, whenever I detected myself in the commission of one. I had become very watchful over my thoughts, and was honest in recording all evil; so my book became a mass of black dots; and the reflection that occurred to me of omissions being sins too, completed the panic of my mind. I flung away my book into the fire, and myself into the abyss of gloomy despair.

How long this miserable state of mind lasted, I do not exactly remember: I think about two weeks. I could not pray. I dared not read the Bible, it bore so very hard upon me. Outwardly I was calm and even cheerful, but within reigned the very blackness of darkness. Death, with which I had so often sported, appeared in my eyes so terrible, that the slightest feeling of illness filled my soul with dismay. I saw no way of escape: I had God's perfect law before my eyes, and a conviction of my own past sinfulness and present helplessness, leaving me wholly without hope. Hitherto, I had never known a day's illness for years: one of God's rich mercies to me, consisted in uninterrupted health, and a wonderful freedom from all nervous affections. I knew almost as little of the sensation of a headache, as I did of that of tight lacing; and now a violent cold, with sore throat, aggravated into a fever by the state of my mind, completely prostrated me. I laid myself down on the sofa one morning and waited to see how my earthly miseries would terminate; too well knowing what must follow the close of a sinner's life. I had lain long when a neighbour, hearing I was ill, sent me some books, just received from Dublin, as a loan, hoping I might find some amusement in them. Listlessly, wretchedly, mechanically, I opened one—it was the memoir of a departed son, written by his father. I read a page, describing the approach of death, and was arrested, by the youth's expression of self-condemnation, his humble acknowledgment of having deserved at the Lord's hand nothing but eternal death. "Ah, poor fellow," said I, "he was like me. How dreadful his end must have been! I will see what he said at last, when on the very brink of the bottomless pit." I resumed the book, and found him in continuation glorifying God, that though he was so guilty and so vile, there was one able to save to the uttermost, who had borne his sins, satisfied divine justice for him, opened the gates of heaven, and now waited to receive his ransomed soul.

The book dropped from my hands. "Oh, what is this? This is what I want, this would save me." Who did this for him? Jesus Christ, certainly; and it must be written in the New Testament. I tried

to jump up and reach my Bible, but was overpowered by the emotion of my mind. I clasped my hands over my eyes, and then the blessed effects of having even a literal knowledge of Scripture were apparent. Memory brought before me, as the Holy Spirit directed it, not here and there a detached text, but whole chapters, as they had long been committed to my mind but hitherto unprofitable keeping. The veil was removed from my heart, and Jesus Christ, as the Alpha and Omega, the sum and substance of every thing, shone out upon me just as he is set forth in the everlasting Gospel. It was the same as if I had been reading, because I knew it so well by rote, only much more rapid, as thought always is. In this there was nothing uncommon, but in the opening of the understanding that I might understand the Scriptures, was the mighty miracle of grace and truth. There I lay, still as death, my hands folded over my eyes, my very soul basking in the pure, calm, holy light that streamed into it through the appointed channel of God's word. Rapture was not what I felt; excitement, enthusiasm, agitation, there was none. I was like a person long enclosed in a dark dungeon, the walls of which had now fallen down, and I looked round on a sunny landscape of calm and glorious beauty. I well remember that the Lord Jesus, in the character of a shepherd, of a star, and above all, as the pearl of great price, seemed revealed to me most beautifully; that he could save every body, I at once saw; that he would save me, never even took the form of a question. Those who have received the Gospel by man's preaching may doubt and cavil. I took it simply from the Bible, in the words that God's wisdom teacheth, and thus I argued—"Jesus Christ came into the world to save sinners: I am a sinner, I want to be saved: he will save me." There is no presumption in taking God at his word: not to do so is very impertinent: I did it, and I was happy.

After some time I rose from the sofa, and walked about; my feelings were delicious. I had found him of whom Moses in the law and the Prophets did write; I had found the very Paschal Lamb, whose blood would be my safeguard from the destroying angel. Oh, how delicious was that particular thought to me! It was one of the first that occurred, and I laughed with gladness. Indeed my feeling was very joyous, and I only wanted somebody to talk to. I had two servants, one a young man, the other a little girl, both papists, and I was loving me with Irish warmth. They were delighted to see me so well and happy on a sudden, and in the evening I bade them come to my room, for I was going to read a beautiful book, and would read it aloud. I began the Gospel of St. Matthew, and read nine chapters to them, their wonder and delight increasing my joy. Whenever I proposed leaving off, they begged for more, and only for my poor throat. I think we should have gone on till day. I prayed with them; and what a night's rest I had! Sleep so sweet, a waking so happy, and a joy so unclouded through the day, what but the Gospel could bestow? Few, very few, have been so privileged as I was, to be left alone with the infallible teaching of God the Holy Ghost, by means of the written word, for many weeks, and so to get a thorough knowledge of the great doctrines of salvation, unclouded by man's vain wisdom. I knew not that in the world there were any that had made the same discovery with myself. Of all the schemes of doctrine I was wholly ignorant, and the only system of theology open to me was God's own. All the faculties of my mind were roused and brightened for my work. I prayed without ceasing, for Divine instruction, and took, without cavilling, what was vouchsafed.

PROTESTANT PATIENTS IN NUNNERY HOSPITALS.

To the Editor of the BYRON'S GAZETTE.
MR. EDITOR,—How far the Clergy are called upon to notice strictures, which a public Journal may see fit to pass upon them, in connection with gratuitous service rendered to sick Emigrants, as an act of Christian Charity, under circumstances of no common peril, I have little difficulty in deciding,—but I shall act in this case somewhat against my convictions, because I am anxious that the public should know the reasons why I have ceased, for some time past, to visit the Nuns' Hospital at Bytown, a duty which you seem to think devolves on the Protestant Clergy.

I have yet, however, to learn that it is part of my duty to enter an establishment (except under very special circumstances of which I claim to be the Judge), controlled solely by a Priest, and Nuns, into which Protestant Emigrants are admitted, as is very plain, for the profit they afford, and the opportunity which they offer for making proselytes. But the possibility of proselytizing, and payment of 15s. per week for such patients; and it would be useless for any Protestant Clergyman to seek for patients in the Nuns' Hospital. As there can therefore be very little charity in the case, I may be allowed in the following remarks to deal with the establishment as one of profit, and as Emigrants are farmed out to its charge, as one, to which, so far, responsibility to the public attaches. Now were I to weigh my sense of duty against my inclinations in respect to my attendance at such an establishment, whilst solely controlled by Priests and Nuns,—I should have no difficulty in deciding that I should be justified in refusing to have any thing to do with it, because it would be the most proper mode of deterring my flock from placing themselves within reach of the objectionable influences and treatment which I have witnessed therein. After having detected and exposed so many attempts at perversion, my presence there would rather convey an impression, that I saw no

danger in placing persons within objectionable and impertinent efforts at making proselytes, than that I protested against them.

It may perhaps be said that I ought for every reason to be in constant attendance to prevent such efforts, but what could a daily visit (which I could scarcely afford, unassisted as I am in so extensive a charge) avail, with patients labouring generally under very great prostration of body, accompanied as it always is, more or less, by indecision and imbecility of character, whilst every minute, Nuns, Priests, and domestics, would be warily watching for the opportunity (when my back was turned) of making a disciple, and whilst moments of delirium could be seized upon, as in the cases of Gotech and Doonan, for the administration of baptism, or the last rites of the Roman Catholic Church. It is impossible for any man to contend with such antagonism, and therefore, better is it far, for a Clergyman to protest against—and to condemn these things by his absence, than by his presence to lead any to place themselves or others in contact with a system so fatal in its results.

It will no doubt be in the recollection of the public, that in the summer of last year, I called attention to the mode of working upon the affections and fears of certain sick Protestant Emigrants, who were very improperly placed in that establishment, under arrangements made between the Sisters of Charity and the Government,—that I highly deprecated such an arrangement in a religious point of view, and that I even hired a house on my own responsibility for the accommodation of such persons, but that one of those lawless mobs, for which Bytown is so famous, prevented the entrance of the furniture necessary for its occupation. In that statement a system of proselytizing was shown to exist, as it regarded such persons, insufferable in an Institution supported by public money and creditable in the extreme, nor was it proved otherwise by the attempted apology of the Priest, who replied to it. But toward the latter part of the Emigrant season, cases occurred, in which, when the insinuating kindness of the Nuns and attendants failed of their effect, in inducing Protestants to throw off their religion, shameful neglect and insult was resorted to, accompanied by that modern specific for Typhus fever, the application of a raw-hide, as in the case of Tiernan, whom I removed from the Institution on account of his complaints of ill treatment, and who went down to the grave with such marks of violence on his person.

As there appeared to exist an utter apathy on the part of those who should have prevented such proceedings, I determined, if I saw repetition of them, to bring the case before the public. I regret to say, that I was too soon called upon to do so, by the treatment of Doonan, who having incautiously stated, that in early life he had been a Roman Catholic, but had turned Protestant on his marriage, had no doubt created prejudices against himself. He expressed his wish to see me as his minister. On going to him I found that he also had been grievously lashed with a raw-hide, during the delirium of Typhus, under the plea of intractability. Sorry am I to say, the conduct of the man who did it, was justified in one instance by the assertion, that he could not do otherwise in such a case, and in another, by the plea that it was a preferable plan of coercion to that of tying. This case was brought under the notice of the Grand Jury, who returned a true Bill for assault, against the attendant, and the facts were subsequently established at the Coroner's Inquest held upon the body. This occurred late in October. From that time I have never entered the Nuns' Hospital,—and shall have great difficulty in thinking it was necessary I should do so, for I am unwilling to believe that any Church of England Emigrant could since have been sent there with the knowledge of the Emigrant Agent, because I strongly and frequently expressed objections to such a course of proceeding, more especially on this occasion, and I have yet to learn that such objections were ineffectual.

That the Medical man in attendance upon Emigrants should have committed such an act would create in me no surprise, because it is well known that he is in close alliance with the Nuns' Hospital, and that any thing like collision with them, might lose him their valuable patronage.

If this had not been the case, perhaps his duty to the Emigrants would have on once suggested the justice and necessity of putting a stop to all religious interference with the Protestants, and instead of being compelled to remove Tiernan from the Hospital with his concurrence and consent, on account of the treatment he received, which was more than a tacit admission that there was something wrong in the Establishment, I should have been supported in exacting for the man, proper attention, and freedom from persecution of every description. I do not see upon what principle of consistency a public officer could at once represent, and denounce to the Clergy in the strongest manner, the interference of Nuns and Priests with the dying moments of Protestants,—turn his back upon them when looked to as the only authority who could, and whose duty it was to prevent all proceedings within the walls of the Hospital, tending to the discomfort and annoyance of the patients; be the well known general apologist of the Establishment and its proceedings; and yet presume, to condemn or to make inquiries in any shape, into the conduct of the Clergy for their non-attendance upon such an Institution; whilst he was so decidedly instrumental in driving them from it.

The Medical man was no doubt placed in a delicate position, but a public duty for which he was remunerated, should have prevailed over every private consideration, in cases where the comfort of the sick and dying was involved, and to be consistent, or he should not have made complaints to the Clergy, and with the power in his hands of remedying the evil, turn his back upon them, when his decided commands would have prevented what he professed to think, and represented, as being so objectionable.

That the Establishment in question is general I directly deny, since, to be a General Hospital, it must be more, so than in name, or it is a gross imposition upon the public, to give it such a designation. Whilst calling it a General Hospital, you yourself admit that it is particular, because you qualify the term by showing that it is general only, in the admission of all religious denominations. That it is exclusively under the control of Nuns and Priests, who have no restraint, and acknowledge no authority but their own, Mr.