ON HEARING THE CLOCK STRIKE TWELVE AT NIGHT, DECEMBER 31. Knell of departed years,
Thy voice is sweet to me;
It wakes no sad foreboding fears,
Cals forth no sympathetic fears,
Time's restless course to see;
From hallow'd ground
Liver the sound hear the sour Diffusing through the air a holy calm around Thou art the voice of Lore,
To chide each doubt away;
And as the murmur faintly dies,
Visions of past enjoyments rise
In long and bright array;
I hail the sign
That love divine That love divine
Will o'er my future path in cloudless mercy Thou art the voice of Hope;

Thou art the voice of the spheres—
The music of the spheres—
A song of blessings yet to come,
A herald from my future home,
My soul delighted hears:
By sin deceived,
By nature grieved, Still am I nearer rest than when I first believ Thouart the voice of Life; A so and which seems to say,

O prisoner in this gloomy vale,
Thy flesh shall faint, thy heart shall fail; Thy flock shall faint, by mean say
Yet fairer retues thy spirit hard.
That cannot pass away.
Here, grief and pain
Thy steps detain.

with Jesus reign. Anonymous, in Gams from British Pe THE ENGLISH REFORMERS, AND

There, in the image of the Lord, shalt thou

THOSE ON THE CONTINENT. BISHOPS GRISDAL AND HORN TO HENRY BOLLINGER AND RODOLPH GUALTER. Your erudite letter to Humphrey &

Sampson, so well affanted for allaying be our diversities of opinion respecting fe habits, and our verbal altercations and putes, we have received with the grass satisfaction. We have also undertakenot however without due consideration, and with the omission of the names of ourethren, to have it printed and published bim which step we have derived the goodgeet we expected. For it has been of muchse to sound and sensible men, who looksthe general design and object of the gospel and has certainly persuaded some of the ggy, who were thinking of withdrawing his the ministry on account of the affair of the bits, (which was the only occasion of confersy and gause of contention among us, let to suffer the churches to be deprived wheir services on so slight a ground; and has established and brought, them overgroun opinion. The laity too, who were bited by the importante clamour of cert persons, and divided into various parti and letter has quieted, as it were, by a squanco who cannot endure any thing but will they have themselves determined upon, lough harsher term. But we think that can bear this more easily, inasmuch apy are not many, but few in number; aftouch pious, yet certainly not very learn For among those who have been frived. whose learning is equal to his picty-lumphrey however, and all the mornirned, still remain in their places. If filetter had been printed and published will view to vindicate those who deprived the or if those who have been deprived it been removed on account of any other arts of controversy among us, and notify on account of the habits; or if, lastly letter which handles the vestiarian coversy alone in such exquisite and rescuous language, that it cannot be pervetto any thing else, had been dragged of ds in support of your approbation of ofhoints upon which we are ignorant, and ith, by the blessing of God, are not youtated among us, (for no differences opinion except in this affair of the hall have hitherto arisen among our brethreif would in truth have been a manifest injustio you whom we love, and reverence, in the Lord; just as a manifest cany is brought against us by those where the authors of a most groundless report cruby it has been stated that it is required the ministers of the church either to scribe

their office. The sum of our controversy is t We hold that the ministers of the tch of England may adopt without my the distinction of habits now prescribe public authority, both in the adminison of divine worship, and for common Lespecially when it is proposed to it as a matter of indifference, and when suse of the habits is enjoined only for take of onlor and due obodience to the And all feeling of superstitious werth ind of the necessity [of these habits] at a making it a matter of conscience, mile re-moved, rejucted and utterly defined. both by the terms of the lawr lielves. and the diligent preaching of puetstrine.
They contoud on the other hand, these habits are not on any accounts to be reckoned among things indifferent that

to some new articles, or to be dived of

ministry, han to serve the church with these jopery, as they call them; even though we have the most entire liberty of preading he most pure doctrine, and likewise of exposing, laying open, and con-deming, by means of sound instruction, error and chases of every kind, whether as ticeremonies, or doctrine, or the sacramels, or moral duties. We cannot accept this crude advice of theirs, as neither ought we'o be passive under the violent appeals by which they are unceasingly in the pulpit disurbing the peace of the church, and binging the whole of our religion into dangi. For by their outcres of this kind, we give, alas! too severely experienced that mind of the queen, otherwise inclined to your religion, has been much irritated; hd we know for a certain fact, that the finds of some of the nobility, to say nothing others, diseased, weak, and vacillating, ave been wounded, debilitated, and lienated by them. And who will venture o doubt, but that the papists will lay hold of this opportunity to send forth and vomit heir most pestilent poison against the gospel of Jesus Christ and all who profess it, encouraged by the hope that an opportunity is now afforded them of recovering the Helen that has been stolen from them? But if we were to acquiesce in the inconsiderate advice of our brethren, and all unite our strength illegally to attack the habits by law established, to destroy and abolish them altogether, or else all lay down our offices at once; verily we should have a papistical, or at least a Lutherano-papistical ministry, or none at all. But, honoured brethren in Christ, we call Almighty God to witness, that this dissension has not been occasioned by any fault of ours, nor is it owing to us that vestments of this kind have not been altogether done away with: so far from it, that we most solemnly make an outh that we have hitherto laboured with all carnestness, fidelity, and diligence, to effect what our brethren require, and what we ourselves wish. But now we are brought into such straits, what is to be done, (we leave you to conjecture, who are prudent, and sagacious in foreseeing the impending dangers of the churches,) but that, since we cannot do what we would, we should do in the Lord what we can?

We have hitherto then explained the matter in dispute, and which occasions so much disagreement among us, according to the real state of the case. Hear now what we have yet further to communicate. That report*, if indeed it may be called such, (for we know and commend your prudence and moderation,) respecting the acceptance, subloud in their abuse of godly ministryour scription, and ap robation of these new articles which you enumerate, is altogether a of agreement with them, and seotion its faischood. Nor are those parties more to moderation. As to the morose, althose be depended upon, who either in their written letters, or verball, t in your presence, have under this pretext endeavoured to your best-r has not satisfied them, it hheen blind your eyes, and to be and us with a so far of use, that they are either lessposed calumnious accusation. For almost all or less able to load the godly witheir these articles are falsely imputed to us; very invectives; and they do not deform the so few indeed are acknowledged by us; and much effrontery the wholesome periof the not one of them is obtuded upon the brechurch by their faolish discourses. I con-fees and lament that some of these lip been sert that the chanting in churches, together sert that the chanting in churches, together gation of the most pure religion, is exceeddismissed from their office, althoughs oc-casioned by their own fault, not use a disapprove of it, as we ought to do. The tirely washing away the Romish dregs of church of England, too, has entirely given up the use of [prayers in] a foreign tongue, breathings, exorcisms, toil, spittle, clay, lighted tapers, and other things of that kind, which, by the act of parliament, are never Sampson alone can be regarded man to be restored. We entirely agree that women neither can nor ought to baptize infants, upon any account whatever. In the receiving of the Lord's supper, the laws require, custom sanctions, and our Anglo-Louvaine calumniators in their reckless writings bear us witness, that we break the bread in common to every communicant, not putting it into his mouth, but placing it in the hand : I they testify also to our expla-

> [* Bullinger's letter containing the report here referred to is given by Burnet, Hist. Ref. See also Soames, Elizabethan Religious History, p. 67.]
>
> [] Perceval Wilbarn seems to be especially

> It " In the first book of Edward VI. the priest, looking upon the children, was required to say, 'I command thee, unclean spirit, in the of the Father, of the Son, and of the

referred to.]

Holy Ghost, that thou come out, and depart from these infants, &c. which form, says Mr. L'Estrange, was agrecable to the usage of the first church, who applied it not only to the energumeni, or persons possessed by evil spirits, but also to infants, whom they accounted under the dominion of Satan, until he was by such increpation expelled. Si Diabolus non dominatur injunlibus, quul respondebunt Pela-giani quod illi exorcisantur? saith Augustine. Of this sustom there is very frequent mention in Cyprian, Testullian, and other ancients." Hamon L'Estrange, Alliance of Divine Offices,

p. 243.]
[§ So was the celebration observed by Christ himself, and so the primitive custom. One, mentioned in Eusebius, is said to stretch out his hands for the receiving of the sacred food. In tract of time some indiscreet persons, pretending greater reverence to the inviteries, as if they were defiled with their hamls, were at the cost to provide certain saucers, or little plates of gold, to receive it, until they were forbidden by the sixth council in Truello, (held at Constantinople under Justinian II. A. D. 692) the 101st canon of which enjoins, "that those that will receive the cucharist must hold their hands across and so receive it; and forbids using vessels of gold, or of any other matter, to receive it in.?? Ano-ther abuse the church of Rome brought in, where the priest puts it into the neople's mouth.

rather with one consent to retire from the and presence of the body of Christ in the as long as possible. Salute your brethren not separated from their husbands; they name. London, Feb. 6, 1567. live together, and their marriage is esteemed honourable by all (the papists always excepted). Lastly, that railing accusation of theirs is equally false, that the whole management of church government is in the nands of the hishops, although we do not deny but that a precedence is allowed them. For ecclesiastical matters of this sort are usually deliberated upon in the convocation, which is called together by royal edict, at the same time as the parliament, as they call it, of the whole kingdom is held. The bishops are present, and also certain of the more learned of the clergy of the whole province, whose number is three times as great as that of the bishops. These deliberate by themselves upon ecclesiastical affairs apart from the bishops, and nothing is deermined or decided in convocation without the common consent and approbation of both parties, or at least of a majority. So for are we from not allowing the clergy to give their opinion in ecclesiastical matters of this kind. We receive, it is true, or rather tolerate, until the Lord shall give us better times, the interrogations to infants, and the sign of the cross in baptism, and kneeling at the Lord's supper; also the royal court of faculties, or, as they call it, of the metropolitan. We publicly profess, and diligently teach, that the opposite way.. Such, indeed, is the to be proposed to infants, notwithstanding that it is a common saying that the docu-they seem to be borrowed from Augustine.* ment of confirmation is the licence to

presence of Christ's natural flesh and blood places one."

tirely washing away the Romish dregs of every kind. And although we are unable to des Grisons .- On the 1st and 2nd of Auremove all the abuses of this fiscal court, as gust, the Assembly of the clergymen of also some others, yet we do not cease to find Switzerland was held at Coire. One hunfault with and censure them, and send them back to that hell from whence they proceeded. Believe us, reverend brethren, every minister is at liberty to speak against al matters of this kind, [so as it is done] with modesty and sobriety; and we by no means deprive of their office those ministers who refuse to receive or approve of those articles falcely ascribed to us.

The court of faculties, I from whenceso-

Continue therefore to love, to advise, and to assist us, that the flame which has been stirred up amongst us souly on account of this affair of the habits may be extinguished: and we will endeavour, to the utmost of our power, as we did at the last convocation, even although we could obtain nothing, that all errors and abuses may be corrected, amended and purified, according to the rule of the word of God. We commend you, brethren, to the grace of our Lord Jesus Christ, whom we pray to preserve you in safety, and your churches in peace,

ing transubstantiation, is by our church discontinued. See L'Estrange, ut sup. p. 218, and Bishop Mant on the Common Prayer, 4to. edition, p. 366.1

*For thepractice of the ancient church on this subject, see Suicer, v. ano raccoual. The passage referred in Augustine seems to be taken from his tenth sermon, de verbis Apost. where he says, speaking of children, "accommodat illis mater ecclesia aliorum pedes, ut veniant, aliorum cor ut credant, aliorum linguam ut fateantur." Serm. CLXXVI. Toin. V. col. 1214. Paris. 1837.1

| See Suic. Thes. V. σταυρος II. 1009, and Mant on the Common Prayer, p. 400.]

1 A protestation, in effect, though not in words, the same as that cited above, was inserted in the liturgy of King Edward, in 1552, but on queen Elizabeth's accession was laid aside, and was again added at the last review [in 1561.] See Wheatly in loc.]

[§ The words real and essential presence were thought proper at the last review of the liturgy to be changed for corporal presence. Wheatly, [Archbishop Parker had much trouble with the court of faculties, and wished it were wholly suppressed, or else committed to some reckoned among things indifferent that I where the priest puts it into the people's mouth, others. The rules he made for the better regulation are impleus; papietical; and forces is a crumb should fall beside; which, favour lation of this court are given by Strype, Life of and therefore that all pious jets ought, nation of the manner of the spiritual feeding. Parker, 11, 15,]

holy supper. The wives of the clergy are and all your fellow-ministers at Zurich in our

Your most loving EDM. LONDON. ROBERT WINTON.

RELIGIOUS AFFAIRS IN SWITZER LAND.

THE GRISONS .- Letter from the Rev. Paul G. Kind, Coire, to the Editors of " Evangelical Christendom."-

The Synod of the Rhætian Church was assembled, as usual, towards the end of June. It was attended by sixty four clergymen and the three deputies of the government. The interest of its sittings consisted particularly in a discussion upon the confirmation of the baptismal engagement which is, to this day, required of every one who wishes to enjoy his political rights. In fact, nobody that has not been "confirmed," as our expression is, and admitted to the Lord's Supper, is allowed to marry, or to excercise his political rights. It is easy to judge, that in this way 'confirmation, is no longer an act of the free will of the individual, as it ought to be. Every two meetings. I was astonished to see how one is forced to declare his solemn engagefaith in the triune God, notwithstanding that his inclination, and principles may go questions of this kind are not very suitable profanation of the act among a great many, We do not defend the signing with the take part in the pleasures of the adult. sign of the cross the forehead of the infant But not only the young people have, by already baptized, although the minister de- this connexion of a mere religious act clares in set terms that the child is signed with the enjoyment of political rights, been with the [sign of] the cross, only "in token led to hypocrisy, but also the ministers that hereafter he shall not be ashamed of themselves are deeply wounded in their the faith of Christ crucified;" and though consciences, when obliged to accept the it seems to have been borrowed from the Christian vows of persons who, as they primitive church † We allow of kneeling at know, are not penitent for their sins, nor the receiving of the Lord's supper, because it decided to abandon the world and its lusts, is so appointed by law; the same explana- nor believe in Christ as their Saviour. For tion however, or rather coution, that the they were not, and could not be allowed very authors of the kneeling, most holy men to refuse admission to the Lord's Supper and constant martyrs of Jesus Christ, adopt- to any one, nor to delay confirmation longed, being most diligently declared, published or thou one or two years. Truly, to a and impressed upon the people. It is in faithful minister, it is heart-rending to these terms : " tWhereas it is ordained in declare the admission, into the Church of the book of prayers, that the communicants Christ, of an individual who is indifferent. should receive the holy communion kneeling; yea, even hostile, to the Gospel of salva tween June and December, 1847, so many yet we declare, that this ought not so to be lion. For these reasons, a member of the he done, either unto the sacramental bread several others, that the Synod should exhere existing. For the sacramental bread political rights should no longer depend on prised to learn that he is termed the "Thieves" and wine remain still in their very natural confirmation and admission to the Lord's Missionary," a distinction of which he is, substances, and therefore may not be adored, Supper. Although no one directly opposfor that were horrible idolatry, to be abhorred ed the motion, nor dared openly to defend which he has been at much pains to obtain of all Christians; and as to the natural the existing system, yet it was not carried, He is, in fact, in the confidence of the holy and blood of our Saviour Christ, they as the great majority were apprehensive thieves of London, -a confidence profitable are in heaven, and not here; it being against there might finally result something like to them, to him, and to the whole communithe truth of the true natural body of Christ, the free church of the Canton of Vaud, ty. How this intimacy was obtained, and to be at one and the same time in more than connected with the privation of fixed sala. ries. It was, however, resolved that the

> ideas of religious liberty. Clerical Conference at Coire, Pays dred and thirty-seven were assembled from various parts of the country; among whom Church of the Canton of Vaud, -our friend M. Baup, and M. de Mestral. M. Baup, account of the suffering Free Church; and many sought to conceal their tears, when he declared, that, far from hostile feelings against the persecuting Government, they had never more earnestly prayed for it than now. Professor Hagenbach, of Basle, delivered an effective sermon on Matt. v. 10-

16.

The questions to be discussed were -1. The theological tendencies that are justified in the Reformed Church, and their influence on the fulfilment of the ministerial duties. 2. The nature of the Home Mission (Innere Mission.) In the discussions a very tolerant and mild spirit prevailed, although many thought that the first question would effect a secession in the society. Perhaps it would have been bitter; but every one that to evade those points that would have manithose in which all felt themselves united. in the discussion. To our great surprise, question of the Home Mission. The adherents of modern theology declared that they could not approve of the exertions made by free associations for the bodily and spiritual welfare of the poor people. They pretend district called Blue Anchor-yard. He went, that all those pictistic exertions led to sepa- and they expressed themselves extremely great centre of all life, and even the Church held out of their obtaining an honest liveli-Nobody but the officers of the Government stend of continuing to pursue their present should, therefore, assist the poor and corlorn; criminal course in this country, from which and the money is to come from the taxes, they found it now almost an impossibility to not from voluntary contributions.

school;" but, truly, in common with all the

sarily, will become communists; for com- | felons, vagrants, and known thieves, asmunism is but the practical consequence of their principles, drawn by an uncultivated Now, see what is passing in Germany. It is just the principle of the omnipotence of human society, represented in the form of the State, that is gaining power; a misrepresentation of the theory of the sovereignty of the people. I am sure there is no doctrine that is so thoroughly contrary to the Gospel as this. And suppose it one dayand this will happen in a short time-dominating in the nation, the Church will necessarily be persecuted, as it cannot allow itself to be degraded to a kind of spiritual policeforce of the government.

But I continue. On both days many, in fact the greater part of the discourses, breathed a cheering spirit of faith and love in known, were subjected to a more public Christ. I think that the faithful ministers examination, and only allowed to remain on

On this occasion something, too, was done towards the formation of a branch of evening commenced, the question was very the Evangelical Alliance. I called together some friends of different Cantons, to discuss the propriety of uniting with it. We had little the Evangelical Alliance was known ment to live godly, and to confess his among the ministers of German Switzerland. A few of them gave way to some apprehensions; but, in general, a strong desire of uniting with our brethren over the whole world, manifested itself. One of us was charged to communicate with the brethren at Basle and in the south of Germany. I hope, before long, I shall have the pleasure to inform you of the definitive organization of this branch of the Evangelical Alliance.

THOSE IN THE HIGHWAYS AND

HEDGES OF LONDON. Every body has heard of the Ragged Schools, and most people know that Lord Ashley is their principal promoter. Now, there is what is termed the LONDON CITY Mission, established for the purpose of supsionaries to reform people living amongst us, in search of advice and assistance; and beas 2,313 calls upon him were made by understood, as if any adoration is or ought to Synod moved, and it was seconded by children and young persons. People at all acquainted with the neighbourhood to which and wine, or to any real § and essential press to the Grand Council (the legislative Mr. Jackson's zealous, pious, and philanbody) the wish that the enjoyment of thropic labours are confined, will not be surdoubtless, by no means ashamed, and one

by what means it is kept up with advantage to both parties, -and an injury to neither, matter, after being maturely considered it would take a volume to relate; such ever it has been introduced, is the court of the sovereign, and not of the metropolitan. For that prudent father, learned as he is, and exceedingly well disposed towards the propared exceedingly well disposed towards the propared exceedingly well disposed towards the propared to suit the tastes of different palates, but not how many of you are willing to marry to benefit their owners.

When we consider how many missionaries are eaten by savages, speared by Indians, killed by fever, and otherwise made to suffer in the pursuit of their calling,when we remember what is borne by these men without "fainting by the way,"-it is not to be wondered at that Mr. Jackson courts and we rejoiced to see two members of the Free keeps such dangerous acquaintances as professed thieves; and when we reflect upon what was done in the jungle, on the prairie. with the warmth and the eloquence that we in the mountains, the desert, and the wilderknow in him, gave us a short but touching ness, it is by no means surprising that his " mission" is not unsuccessful.

The fact that half-a-dozen pick-pockets occasionally drop in to take tea and pray with him and his respectable family, or that he, a moral man and a Christian, goes openly into dens of infamy (and these be facts,) is not so striking as is the evidence of the existence of such cool outlaws, and such deliberate crime, as those to which we allude. But we are coming to more of this presently. We are about to describe a scene which Bulwer, nor Ainsworth, nor Reynolds never dreamt of in their philosophy.

It occurred to Mr. Jackson, upon the rement," but not after the manner in which fested the principal differences, and to exalt culprits usually leave the mother country. He accordingly put the question to one of jump at it!" Thus encouraged, he made and shortly afterward, to use the words of the City Mission Magazine for this month.

"Mr. Jackson was sent for by a number of thieves lodging in a court, adjacent to the s but one manifestation of the nation's life, hood, however humble, in our colonies, inextricate themselves, 'It would,' said they, Now, these men call themselves the "free the a capital thing for chaps like us."

* * Mr. Jackson informed his audi-Rudicals, they have not the slightest idea of ence that Lord Ashley was about to honour true liberty; their liberty is nothing but the him with a visit, and he would have much principles are the same, and if once they pe-place of meeting, and on the evening of steringes, consequent upon a consciousness netrate into the nation, all the people neces. Thursday, July 27, 1848, the convicted of their unworthings, probably melted into

sembled together to the number of 207, for the purpose of consulting Lord Ashley as to the best means for bettering their condition. 207 thieves! Even Mr. Jackson was not prepared for this. It was a Meeting that had never taken place since Spartan boys had ceased to congregate, 207 professed thieves surrounding half a dozen honest men was a sight worthy all the metropolitan magistrates and the entire police force. But we must not pause to moralize. The

City Mission Mayazine says, with becoming candour, coolness, and gravity-" Several of the best known and most experienced thieres were stationed at the door, to prevent the admission of any but thieves. Some four or five individuals, who were not at first formed the majority of the assembly, for their stating who they were, and being re-which God be praised! their stating who they were, and being re-cognised as members of the dishonest fraternity; and before the proceedings of the carefully put, and repeated several times, whether any one was in the room of whom others entertained doubts as to who he was. The object of this care was, as so many of them were in danger of getting into trouble, as they call it, or, in other words, of being taken up for their crimes, if discovered, to ascertain whether any one who should betray hem were present.

How will it be supposed that the Meeting was opened? Why, with a hymn, and then prayer. And the writer in the Magazine, who was one of the few honest men present, shrewdly says, "What was the real state of the heart of those present, while these devotional exercises were proceeding, it is of course impossible for any man to say." Who, indeed, shall fathom the heart of man!

An address was next read to Lord Ashley, setting forth the nature and object of the Meeting, and the characters of those who attended it, together with the result of the porting Ragged Schools, and employing mis- reader's previous exertions in the cause of reformation. From that it appeared that of humble callings, and of all ages. One of rehearsals or trials had previously taken these missionaries is Mr. Jackson, of the place, and when they last met only 138 Rag-fair and Rosemary-lane district. His avowed thieves were present. We extract house is open to all who choose to visit him from a table the results of inquiries made upon that occasion :-

Number of individuals present......138 How many of you have been in pri-

Have all of you been in prison for theft 7138 How many of you ascribe your fall to your friends who could help you ? ... 21

How many of you have friends who would help you if they knew your

Are you willing to give up thieving and ing? 14
How many of you have a father living? 17

How many of you are willing to marry the girls you are living with ? 11 How many of you are married?.....4 How many of you sleep in unions?.... 69 How many of you ascribe your present ruin to sleeping in the casual ward?.. 42

Hew many of you are likely to get into

worth of goods 1-5s. in the pound, if we are not known; but if we are known, 10s.

in the pound. The above is an important document. We leave the reader to ronder over it, and he intelligent mind will find there more to engage it than we have space to point out, or ability to describe. One hundred and thirty-eight of our fellow-creatures in the prime of manhood, thieves by trade, selfacknowledged felons, ready to abandon their unlawful pursuits, and in this Christian, moral, liberal, and enlightened age, actually incapable of discovering how to be honest and live! Out of 372, two hundred and seventy eight had received no education, and their times of imprisonment varied from one ceipt of Lord Ashley's speech, spoken in to twenty seven times, while two forgot how the House of Commons, in June last, that many times they had been incarcerated. But some of his "young friends" might desire to we must hasten to a close. What was to be took part in the discussion seemed resolved emigrate "at the expense of the Govern-said to the 207 confessed and convicted rogues then and there? What was to become of them after the party broke up? Lord Ashley is a practical philantropist, a Christian In fact, the question was not faced at all, them, and the answer was, "I should gentleman, a legislator, and a Lord. He has heart and a head that reflect credit upon the difference was more manifested on the further inquiry among his wicked associates, human nature. He is an ornament to society and a blessing to mankind, but he must have felt and deplored his individual holpreancas; here he must shave seen the magnitude of his task and the littleness of his power. He addressed his hearers, we are told, "carefully and judiciously." ration. In their opinion, the State is the desirous to know whether any hope could be No record was kept of his speech He expressed his willingness to defend them, as it was his duty to do. His Lordship candidly told them. that there was little hope for them here, and recommended them to turn their attention to the back settlements of the New World: Suggestive of levity as may be these particulars, there is something so serious, so solemn, associated with them, that the jeer sinks to a sigh, and we say, Alas, for frail humanity ! most absorbing despotism. Although they pleasure in introducing them to his Lordship. Alas, for wayward man look Lord Asbley, profess, great cumity against socialism, their The Irish Free School was fixed on as the could promise them nothing; and the