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Poetry.

THE TOWER OF LONDON. A Poem, which obtained the Chancellor's Medal at the Cambridge Commencement, 1844.

BY EDWARD H. BICKERSTETH, Of Trinity College.

αϊλινον, αϊλινον είπε, τὸ δ' εῦ νικάτω.

I stood beside the waters—and at night— The voice of thousands now at last was still; Silent the streets, and the wan moon's pale light Fell silently upon the waters chill. Ah! silence there—strange visions seem to fill My desolate spirit—for I stood the last, I, the lone lingerer by the lonely hill:
The stars wept night-dews, and the fitful blast,
Whispering of other years, beside me moan'd and passed. I leant and mused. Beneath the midnight sky Stretch'd in dim outline rose those turrets grey; Like wave-worn monuments, where passers by Linger, and dream of ages past away,
They stood in silence:—strangely wild were they—
For Silence hath unto herself a spell;
She hath a syren voice; and like the play
Of winds on crystal waters, she can tell
Of regions all her own, where dream-like fancies dwell.

And led by her I dreamt, and saw, methought, The time when yonder waters roll'd between No walls and granite turrets, but, untaught, Through the oak-forest and the woodland green Flowed, kissing every floweret. Wild the scene-For Britons roamed along the tangled shore With happy hearts, and bold unfearing mein; Their war-songs sang they the blue waters o'er— In all things Freedom's children—her's erclong no more. Heard ye the eagle swooping? Nurs'd in pride Rome's blood-stain'd armies sought these shores, and

flung Her tyrant banners o'er the reckless tide: The waves dashed on, but bitter chains were hung
Round freeman's necks;—a nation's heart was wrung!
Few, few, and weary, see them wending slow,
Fair girls and hoary warriors, old and young,
To brave an exile's lot, an exile's woe,
Far from their native hearths on Cambria's wilds of snow.

Then rose, as legends tell, yon turrets, piled
By the proud victor to enchain the free;
Swiftly they rose, but oh! when morning smiled
First on those towers from out the golden sea,
Where Rame's proud eagle, Britain mock'd at thee. Who could have guess'd the dark and wondrous story
Of things that have been there and yet shall be? Written too oft in letters deeply gory—
A captive's tale of tears, yet bright with deeds of glory.

Like one who bending o'er the waves that sleep Mid Tyre's old fabled battlements descries Their faint dim outline in the silent deep,* Till in the shadowy light before his eyes Dome after dome begins ere long to rise;
Thus the far landscape of the past we scan,
And wondrous seem and dark its mysteries,
Till truth hath lit Time's strangely-pictured plan, And ah! yet stranger still the passionate heart of man. And when I stood beside that hoary pile

Its legends rose like phantoms of the tomb.

Spell-bound I linger'd there, and mused a while On every tower and spirit haunted room, Mused o'er the cells of Hope's untimely doom. And the yet drearier vaulted caves below, Some with their tale of wonder, some of woe-Here where the heart might throb, and there where tears

Methought I saw two happy children lying,
Lock'd in each others arms at dead of night,
Peace smiled beside, but Love stood o'er them sighing: And I heard stealthy footsteps treading light-List!—steps of murderers—never! for that sight Must break a heart of marble: yet 'tis done,-Low smother'd groans too truly told aright
As one they lived and loved, they died as one—

None there to save them? weeping Echo answers "None." Yet childhood is a sunny dream, and we Can scarcely mourn when it doth pass away Unclouded to heaven's sunshine; and to me Those towers where winged spirits day by day Seem yet more strangely sad:—and such was thine,
O thou whose far keen eyesight won its way
O'er Time's drear ages, till there seem'd to shine
Across the starless gulf Truth's glorious arch divine. dave lived unmurmuring on to life's decay

Man scales the mountain-top, but o'er the mist The eagle hovering seeks its native sky, And the free clouds still wander where they list, And still the waves are tameless. Thus on high Thy thoughts at pleasure could take wing and fly, hough fetter'd were thy limbs, and thus didst thou Visit each clime and age with wandering eye, And free with wisdom's freedom, deign to her to bow. A sadder turret, minstrel, bids thee linger,

And weave a sadder strain for her that's gone ;‡ O gently touch thy chords with sorrow's finger, Nor let thy music without tears flow on. Low from that tower she lean'd, while yet there shone The rosy blush of evening in her cell; Her eye was rais'd to heaven, her look was wan, and on her bosom tears full quickly fell,-Sad tribute to her land, its dying child's farewell.

"Oh! other were the dreams," she weeping cried, "That rose and smiled upon mine infant years!
Bright were they in their freshness—all have died— My fancied garlands were but gemm'd with tears, My starry guide a meteor, and mine ears
Caught but false syren strains—yet, frail and young,
I deem'd that star a light of other spheres,
Spatched natch'd at the wreath, drank in th' illusive song, And now, to-morrow... hush !-my throbs will cease ere long. "To-morrow—'tis a strange and fearful call—

-morrow's eve and I shall be no more. Yet why so fearful unto me? We all Are voyaging towards a distant shore, Toss'd on life's fitful billows, whose wild roar Drowns the fair music of our heavenly home-A few more surging waves to traverse o'er, ne little stormy wind, some billowy foam, And I have gain'd my bourn—oh! ne'er again to roam."

That morrow came; the young and lovely one Was led where soon her mangled corse should lie, here, breaking hearts and stifled sighs—and none Look'd without tears on her blue tearless eye— Ere love and gladness from her cheek had flown:

Fond dreamer! knowest thou not the happy sky

Claims Heaven's nurslings, lent to earth as exiled plants alone.

I mused in sadness, for methought there fell Her smile on me, her loveliest, her last. But hark! the watchword of the sentinel. Changed were my dreams—yon mighty turrets cast
Upon my soul the image of the past;
And many were the thoughts, and wild and wide,
Echoing of thee, my country, 'mid the blast:—
There have thy monarchs fought, thy chieftains died,
queenly hearts for thee throbbed high with hero pride.

Time-honour'd Towers! whence ever floated free
Old England's banners over hearts as bold!
Within whose walls the sceptre of the sea Lies by the sword of mercy—where is told
The thrilling tale o'er many a trophy old,
Where diadems rest, and helm and spear are piled,
And standards in a thousand fights unroll'd.
Oh there the

Oh there the heart must lose itself, and wild Will be its wandering song—of vision'd dreams the child. I looked upon thy walls when day was closing, Mighty and vast they rose upon the sight, a massive grandeur silently reposing:—

List! 'tis the hush of evening—dimly bright
The moon just glimmer'd, and the listless night
Was brooding.

Was brooding over wave and tower sublime,
When suddenly there gleamed a fitful light Amid those frowning ramparts—'twas the time When all things slumber on, and nigh the midnight chime But hark! the crash of timbers—then the hush

Of breathless whispering rose, and the red glow Grew momently more vivid, and the rush Of hurrying footsteps echoed to and fro-And like a dream it passed of flames and woe. I looked upon thy walls when morn was riding
In sunshine o'er the rosy hills, and lo!
Amid the company of the rosy hills, and lo!

Amid the wreck, like spectres unabiding, Glory and Desolation hand in hand were gliding. The ruins of Tyre are said to be seen under the waves. Sir Walter Raleigh, who, during his long imprisonment, we immortal History of the World.

The heart must catch at omens, and must weave
From passing meteors dreams of hope or fear;
And some, my country, speak a mournful eve
To thy long day of glory. Hush! good cheer;—
For, like the rainbow whispering low and clear
Peace to the battling clouds, there faintly fell
The tones of Mercy on my tranced ear.
The flames retired—hers was the voice to quell—
Say, can she ever leave the land she loves so well? The heart must catch at omens, and must weave

They say that storms, O England, brood o'er thee-

And if to feel the hot and sultry air Voiceless on earth, and voiceless on the sea— To view the blood-red sun sink darkly there, Sad portent for a scene so passing fair,
And watch the sulphurous clouds all rolling slow,
Shedding large tear-drops for the wreck they bear—
Speak these an earthly tempest? wake! for know
O'er thee dark storms are brooding, storms and wrath and

The nations are disquieted—the heart Of princes ill at ease—the fearful bow
Their heads and tremble—with hush'd voice apart The mighty stand, with pale though dauntless brow, Asking of every hour—"What bringest thou?" And if a murmur whisper through the sky They hush their breath, and cry, "It cometh now."
What cometh? stay—it heeds thee not to fly, Unknown, though on its way-unseen, yet surely nigh.

But who shall dare, though storms are round thy way, To write upon thy banners, Ichabod?* Thy strength is not in ramparts built of clay, Nor in thy fearless children, who have trod The waves as proudly as their native sod; But heavenly watchers age have guarded thee— God is thy refuge, and thy rampart God! Put thou in Him thy confidence, and He Shall keep thee mid the storm, and quell the wildest sea.

Adieu-my lyre is almost now unstrung; I ask ye not to linger o'er a strain
That Granta's feeblest minstrel now hath sung;
But if one dream-like mem'ry e'er remain, Haunting by England's Tower your mind again,
And bids ye greet her shores with warmer smile,
Surely I have not touched the chords in vain.
Farewell my country—for a little while
Hush'd be my sounding lyre—farewell, my native isle.

* " The glory is departed."

CENTURY.

(From Bishop Short's History of the Church of England.)

In the account of this period it will be necessary to say something of the fanatics who were now numerous, and who had rendered themselves conspicuous during the previous distractions of the country. We may the origin of some of these sects; but the history of fanaticism is so much the same in all countries and times, that it is difficult to mark any real peculiarities with regard to the several forms under which it shows itself. Religious fanaticism generally arises from some real neglect, or misconduct, in those who ought to be the guardians and teachers of religion. The age which preceded the times which we are considering, abounded with too great an attention to ceremonies; it is not necessary to the argument to trace out the origin of the fault; according to our individual sentiments, we may conclude that the puritans neglected the forms of religion too much, or that the high church Where heaven's pure light ne'er trembled through the party insisted on them too strongly; but certainly norms were regarded universally in too important a light. The consequence of which was, that the relaxation of government, which the rebellion necessarily produced, allowed every fanatic to exhibit his own peculiarities; and ill judging persons, who had before observed that too much attention was paid to forms, hastily rejected every appearance of order, and dis-

> sort of person, who, having long indulged in mystic and solitary reveries, commenced the task of instructing the world by means of a divine light peculiarly imparted to himself, which led him to despise the ordinary benefits of education, an advantage which, from the lowness of his birth, he did not possess .-The licence of the times enabled him to spread his opinions, and procured him followers, whose absurd irregularities of conduct would, at another period, have brought inevitable contempt on any denomination of Christians, and exposed the Quakers2 to just, though often too severe punishments. In the history of these times, it is peculiarly difficult to distinguish between the misconduct of individuals belonging to a sect, and the tenets of the sect itself; and in speaking of Quakerism, we must use more especial caution, for the sect seems to have had no landmarks, which might point out the limits necessary for judging fairly about

it. Every enthusiast, who pretended to an internal revelation, held their distinguishing tenet; and every man who, in his enthusiasm, rejects revelation and reason, must appeal to a supernatural communication. The Quakers were at this time of toleration, in one sense, persecuted; for all men who throw down the boundaries of civil and religious society must be restrained by those who wish to maintain them, and such restraints are, by partial people and the sufferers, denominated persecution; but to speak of things by their right names, Fox, and some of his followers,† as well as certain anabaptists, attempted to interrupt the authorized services of the Churches, and were often hardly dealt with, but were necessarily punished .-They virtually set at nought the civil magistrate, and when those in authority used severity towards them, they were called sufferers in the cause of Christ: in many cases the severity was unjustifiable, but toleration was even then really unknown, and moderation is the offspring of quiet times; and when the times became more quiet, the Quakers became more reasonable. Many of their sufferings were owing to themselves alone; they refused to pay tithes and to take oaths; and it must be a toleration hardly desirable which will allow men to defraud any one of his legal rights, or be contented with subjects who will not comply with the established laws of the land. The punishments were often cruel, but the sufferers generally deserved punishment, for they began by injuring

If the doctrine of an inward light be so modified as to mean no more than the necessity of divine aid, it becomes a tenet of Catholic Christianity; but whenever it is allowed to be paramount to the Scriptures, and to set aside the express commands of Holy Writ, as in the instance of the sacraments, it is difficult to say how it can be esteemed compatible with Christianity; yet this is a matter of opinion, and cannot justify cruelty or persecution. We must not confound in our ideas the present quiet and peaceable persons, who are called Quakers, with the fanatics of this period; the term, like that of Methodist, has comprehended a vast variety of men who have entertained an

equal diversity of opinions. This same observation will apply to the Anahaptists, a name which may comprehend any denomination of Christians who are adverse to infant baptism, and who will therefore deem a subsequent admission, by baptism, necessary, in cases where persons have been of Munster, the Memnonites of Holland, and the Anabaptists of England, who were, some of them, doctrines which must tend to render the name of

1 See the Story of the Soldier and the Five Lights at Walton. (Collier's Hist. ii. 861.) of the Peace at Derby, because their speaking was usually attended with convulsive shakings of the body. (Neal, iv. 33.) One woman came into Church quite naked. (Ibid. iv. 139.) * Neal's Puritans, iv. 29, &c. † Baxter's Life, ii. 180. ‡ Mosheim's Ecclesiastical History, iv. 103, 423.

themselves in their professional callings.

destroying the distinction between good and evil.

these were not a new sect.

King Jesus, during whose reign they should themselves having taken the charge of them. guidance of his superior genius was withdrawn.

their differences, nor had toleration taught them, that you would be much affected with it.' ENGLISH SECTS IN THE SEVENTEENTH greatly prevented by the contentions among those who been lately formed and filled, and more will quickly vernor was pleased to forbid, without effect. differed in their religious opinions.

¹ This sect owes its origin to Henry Nicolas, a mercer of Delph, who broached his errors about 1540. They were brought to England, probably, by one Vitells, about 1574.—
They consisted in the rejection of infant baptism; of the divinity of Christ; of the depravity of human nature. The Familists seem to have entertained little objection to the Church of Rome, or any denomination of Christians, provided they held indeed derive some information as to the founders and the doctrine of "love," which was to perfect human nature, and them time. See the index to Strype.

THE SCHOOLMEN. (From Archbishop Lawrence's Bampton Lectures.)

luminous productions little elegance is to be found, power unto salvation. and much perhaps of what is usually termed barbarintricate labyrinths of metaphysical disquisition .-And, although it cannot be denied, that they conthem considerable ability, how ill soever it was direc- particularly. ted, and not to regret that so much sagacity and perseverance were generally wasted upon useless objects. the Papal Paradise.

IN AMERICA. (Continued from our last.)

MISSIONS TO THE INDIANS.

gating the Gospel in New England, on the present to say, naughty or wicked."

was when the gentlemen who then examined their opinion of such professors of Christianity." Mr. Experience Mahew, who is grandson to the old of religion. ² This name was given them by Gervas Bennet, a Justice persons which now remain in their Paganism. He is, own?"

whereof he is himself to be the pastor. "In the Indian congregations, there were at the tion, and how far they profited by it.

Christianity contemptible; pretending to be guided four or five years ago) about thirty-seven Indians who of New York, memorialized the Lords of Trade and nerally filthy, brutish, lives: they are of an inhuman, by an inward light, they despised the ordinary advan- were the constant preachers of the gospel unto them Plantations on the want of some "ministers of the savage nature, kill and eat one another." tages of knowledge and learning, and were frequently in their own language, in which they have Catechisms, church of England to instruct the five nations of Indians other letter, dated six months later, he states, 'that most abusive in upbraiding such ministers as exerted and Bibles, and Psalm Books, and other books of piety and to prevent their being practised upon by French though he had been by the death-beds of several among

The Antinomians, too, disturbed the Church during "Besides these, there are seven or eight English mitted a representation on the subject to Queen Arme, them that he could think penitent."

sincere in their hatred of the tyranny which they had are inclined, and how instructed, may be a little ap- arrived at New York on this noble service in the year tations. experienced, who looked forward to bring reformation prehended from some lines in a letter now lying be- 1704. to perfection, but overlooked the means by which fore us, dated not many weeks ago, from a very valuable He does not appear to have met with any marked these ends might be promoted. They made good servant of God, namely, Mr. Samuel Danforth; he success. The Indians to whom he was sent were soldiers under the command of Cromwell, but threw says, 'They met me at Little Copton, about two unprepared to profit by his instructions, and ingenidown the fabric which they had erected as soon as the month since, to hear me preach. Had you been there ous in finding excuses for not going to hear him .with me to see how well they filled up the seats, with Disheartened, as it would appear, at the little progress In speaking of such men, we are perhaps wrong in what gravity they behaved themselves, what attention which he made, Mr. Moor embarked for England after bound to acknowledge the goodness, to praise, magusing the term sect at all; these opinions were held they gave, what affection they showed, how powerfully about three years' residence in America. It is supby many persons at this time, but constitute of neces- Pawquachoise (an Indian) prayed (for I put him upon posed that he was drowned at sea, for neither himself that we were born and bred, and still live in a Church, and ever will be so, while mankind suffer themselves being willing to have some trial of his abilities in order afterwards. One instance of his history deserves resubject to errors as themselves; fanatical teachers will than George (another Indian) set the tune for the governor frequently spoken of in high terms, for the successors to the apostles, by virtue of that apostoli-

tian charity. Undoubtedly at this time the interrup- leges of the evangelical church state, combining for supposes may have provoked Lord Cornbury's anger apostolical office in our days, as much as ever. From tions to the public service were not unfrequent; and and enjoying of all special ordinances, yet a considerable was his having the sacrament too often, (once a fort- whence it follows, that the means of grace, which we the extension of vital Christianity seems to have been number of them are so. Some new churches have night when he well could;) which fequency the go- now enjoy, are in themselves as powerful and effectual be gathered. They have pastors and elders of their Mr. Moor concludes his account with these words: not always so successful now as they were then, that own, ordained sometimes by the hands of English "I can't forbear making an humble proposal to the cannot be imputed to any want of efficacy in them; ministers, and sometimes by the hands of Indian min- society, which is, that they would be pleased to use but to some defect or other in those who use them. isters in the presence of the English, all after the so- their interest with her Majesty in order to their ob- For they who are duly prepared cannot but always lemn English manner; and by admonitions and excom- taining leave for the recommending proper persons to find the same effect from them, because there is almunications publicly dispensed, they proceed against be governors of these parts; men of good morals, if ways the same cause, even the Spirit of God moving

eye-witness of their proceedings, writes to us in words | Christianity.

following :grounded upon the minute distinctions and subtle de- Their method respecting those who are admitted into in the country of the Mohawks. ductions of the Schoolmen, whose empire was no less their church communion is more according to the manuniversal in Theology than in Science. Aiming raner of the church in the primitive times, than is now selected, arrived at Albany in 1712; and in giving the same Spirit hath enabled our Church constantly ther to perplex than convince, to amuse than instruct, practised among the churches in most parts. The an account of his reception, he says, "When we came to do the same; insomuch, that malice itself could those metaphysical reasoners were equally distinguish- person to be admitted stands forth in the midst of the near the town, we saw the Indians on the banks, look- never fasten anything of rebellion upon our Church, ed by the boldness as by the futility of their researches. assembly, and first makes declaration of his knowledge, ing out for my coming. When I came ashore, they as now constituted, nor upon any of her members that Vain of a talent, which they conceived adequate to and sometimes desires information in things more ar- received me with abundance of joy; every one shaking lived faithfully in her communion. Many of them every species of investigation, they believed nothing dous and doubtful. And when he makes confession me by the hand, bidding me welcome over and over." have suffered imprisonment, sequestration, yea marin created or uncreated being to be above their comof sins, which they do (as I have seen) with tears of After some further account of his proceedings, he tyrdom itself, as the apostles did; and yet all have prehension; they laboured even to scrutinize the per- trembling, like him in the sixteenth chapter of the Acts. gives the following particulars as to the customs and been as free from rebellion and treason as they were i fections of Him who dwellt in light inaccessable. And then he gives an account of the experience he has mode of living of the Indians:—"The number of which to me is a great instance of the same Spirit seminated the dictates of their own feelings as the No wonder then, that thus ambitious, they should had, of convictions, awakenings, and comforts, in which adults of this nation is about 260. They have a still working in our Church, which wrought so effective the seminated the dictates of their own feelings as the No wonder then, that thus ambitious, they should had, of convictions, awakenings, and comforts, in which wrought so effective the seminated the dictates of their own feelings as the leading the seminated the dictates of their own feelings as the leading the seminated the dictates of their own feelings as the leading the seminated the dictates of their own feelings as the leading the seminated the dictates of their own feelings as the leading the seminated the dictates of their own feelings as the leading the seminated the dictates of their own feelings as the leading the seminated the dictates of their own feelings as the leading the seminated the dictates of their own feelings as the leading the seminated the dictates of the seminated the think themselves competent to delineate man both in they are large and particular. After which, (much great many children. There are seldom half of the tually upon them.

unto the English.

sumed the greatest portion of their time in frivolous received, from as knowing and as faithful a person as bands kill, the wood they burn, carry the children Spirit that is in it, nor by consequence receive any dissertations, it is nevertheless impossible not to allow could be enquired of, wherein he speaks a little more about on their backs, hoe the ground, plant the corn, benefit from this promise of our blessed Saviour, to

some others were pleased once to bear me company women court the men when they design marriage." the world." Amongst the thorns with which their compositions to a lecture to Assawanpset, and were an eye-witness are abundantly surrounded, no vulgar display of arguof their grave, attentive, deportment in their exercises, veniences of a residence in that country: "There is ment may sometimes be discerned; but the modern and of their excellent singing of psalms with most rastudent in Theology seldom thinks, that the toil of vishing melody. They begin their exercises with but only the hopes of doing some good among these the search is repaid by the value of the discovery. prayer: they sing a psalm, they preach, and so conclude poor, dark, ignorant creatures; for, in the winter sea-In the Church of Rome, however, they have always with prayer. The administration of sacraments among son for four or five months we can scarce stir abroad ranked high; for principally to the aid of their soph- them is like ours, and as they were taught by their by reason of the extreme coldness of the weather and isms was that Church indebted for the absolute domapostle Eliot. His name is of wonderful authority deep snows; and in the summer [we are] tormented inion which she acquired over the consciences of her among them, and the rules he gave them for the form with flies and mucquitoes, and cannot stir abroad devotees; their acute and penetrating Logic was the of marriages among them, and for admonitions and without being in danger of being stung with snakes, flaming sword, which turned on every side to guard excommunications in their churches, are not to be here are so many of them. In the next place, the LABOURS OF THE FIRST MISSIONARIES house one night, and the next day he visited me, and tants, where we buy what we want, are Schenectady asked why the man at whose house he lodged, did not and Albany—the one about twenty-four, the other Before proceeding to give an account of the efforts them to pray in their families, and yet did not do it by reason of the foulness of the road with fallen trees, made by the Society for the conversion of the native themselves. But, at last, he entertained the distinc- roots, stones, high hills, and swamps." North American tribes, it may be as well to cite the tion, that there were 'machet' Englishmen as well as following extracts from a letter addressed to Sir Wil- 'machet' Indians, and that some English did not pracliam Ashurst, Governor of the Corporation for Propatise as they had been taught to do; machet, that is

state of Christianity among the Christianized Indians | That much good was affected among the Indians in that province. This document is dated 2nd of by men like Eliot we are not at liberty to doubt; and March, 1705, and is signed by the well-known names | yet it would be unsafe to accept the testimony of writers | of "Increase Mather, Cotton Mather, and Nehemiah such as those we have quoted, without balancing it with the very different statement of others. Thus Mr. "There were in the southern parts of this province, Elias Neau, a catechist who was sent out especially for about four or five years ago (when your commissioners the instruction of the Indians and Negroes, and who lahere sent a couple of English ministers, who were boured most devotedly amongst them, says "I have been masters of the Indian tongue, to visit them) no less nineteen years in this country; I have seen the Indians than thirty several congregations of Indians, who com- of New England, and formerly I knew Mr. Eliot, who far from deserving the praise that is sometimes lavish- of acquiring property. They scruple not to lay out monly assembled themselves every Lord's day, and, took much pains with them; but I never see any of ed upon them. He describes them as both treacher- the energy, which more thoughtless persons consume a great part of them, to lectures on other days also, them that were true converts, although these gentlefor the worship of the great God and our Lord Jesus men boast of the conquest that they have made over Christ. We cannot understand that the number of souls; but must needs say that if the purity of man- no more to kill a man, if they have opportunity, to efforts, for the increase of their worldly fortunes. So the congregations is considerably altered from what it ners be not joined with that of doctrine, I have no good get a coat or a shirt, than to kill a dog, and eat him that they pay all their due, and bestow some portion

condition brought in that report of them. Indeed, One truth is sufficiently obvious-that difficulties very strangely wasted them; and the war which they a wild and almost impracticable country; their occubegan upon the English in the year 1675, hastened a pation was hunting, in which they were frequently any moral impression on them. strange desolation upon whole nations of them. Al- engaged for weeks together; they had the greatest most all that remain under the influence of the English aversion to settled agricultural pursuits, and could

hundred and fourscore families of Indians on that is- tians. "If such be the fruits of your religion, why,"

time of our last visitation (which we said was about In the year 1700, the Earl of Bellamont, Governor religion, honour, or goodness, among them; living ge- in the Christian.

COBOURG, CANADA, FRIDAY, AUGUST 23, 1844.

to establish God's heavenly kingdom on earth. Their opinions differed little from those of the free willers in Queen Mary's from Mr. Josiah Torry, a hopeful young man, who nations with the Governor of New York; and to rehad learned the Indian tongue, and begun to preach quest her Majesty would be pleased to take measures have often thought of, not without admiration, how to them in their own language; he having been an for the instruction of their subjects in the truths of strangely the spirit of the apostles hath run through

"'The gravity and diligent attendance in the time bishop of Canterbury to the society, it was agreed to into all her real members; as may easily be seen, not When reformation began to appeal from the fallible of worship, with the affectionate confessions of such as send two missionaries, together with an interpreter only in the discipline of our Church, but likewise in judgment of man, to the infallible Word of God, an are admitted into the church, make me hope that many and schoolmaster, to the Mohawk and Oneydes Inabstract system of divinity prevailed, cultivated with of them may have the Spirit wrought in them, accordians; and the Queen gave directions for the erection ings, universal charity, and particularly in its loyalty enthusiasm by many, and respected by all, which was ding to the working of the mighty power of God. of a fort, with a chapel and house for the clergyman, and submission to the civil magistrate; which the

George Fox* was a sincere Christian and harmless his primeval and fallen state; proudly to dogmatize comfort and exhortations to remain stedfast in the faith and this 1 verily believe is the great reason why upon the faculties of the creature, when they affected and ways of the Lord being given them by their pastor ing; their chief town or castle, as it is called, stands the devil hath such a spite at our Church, still stirwith precision to philosophize upon the nature of the and elder,) they are admitted; I would, and not un- by the fort, consisting of forty or fifty wigwams, or ring up adversaries of all sorts against it; Papists on groundedly hope, that additions are made unto the houses, palisaded round. . . . Their houses the one hand, and sectaries on the other, and all, if But although a more rational as well as more prac-church daily of such as shall be saved. There are made of mats and bark of trees together with possible, to destroy it; even because the spirit which tical system has long superseded their once applauded many which maintain a Christian conversation, and are poles about three or four yards high. Their clothing is ministered in it is so contrary to his nature, and so but now forgotten labours, we ought not to withhold to be accounted not almost, but altogether Christians. is a match coat, like a mantle, either a blanket or a destructive of his kingdom, that he can never expect from them merit of every kind, esteeming their men- And this does encourage the preaching of the gospel bear's skin; their bed is a mat or skin; they paint to domineer and tyrannize over the people of the land, tal powers scarcely above contempt. If in their vo- to them, when we see it pleases God to make it his and grease themselves much with bear's fat clarified, so long as such a Church is settled among them, and "About the manner of performing the more stated of that on the other they tie up in knots upon the cannot by all his secret plots and contrivances totally ism, yet even prejudice must confess, that they were exercises of religion in public among the Indians, there crown with feathers. . . . The men are overthrow it, he still uses the utmost of his skill and gifted with a wonderful faculty in exploring the most needs no account but this. They were conformed slothful and lazy enough; the women laborious, true power to draw as many as he can from its communion, "But we have now before us a letter very lately fetch the venison home out of the woods their hus- rated from the body, they may not partake of the

> In a subsequent letter he paints the serious inconfound fault with by any but it will provoke them. transporting of provisions to this place is very charge-Not long since, an Indian lodged at an Englishman's able; the nearest towns to us of Christian inhabipray in his family? Seeing that Mr. Eliot taught about forty-four miles; the road by land for the most the Indians to do it every day, morning and evening, part is a small, rough Indian path through the woods, he thought it strange that the English should direct where we cannot ride without a great deal of danger,

In 1715, that is, about three years after his arrival, he had twenty children pretty constantly at school, but acknowledges that they were principally induced to attend by the food which he distributed to them. "Victuals is a great motive with them; for the Indians are very poor, and fare hard." The ordinary

to the character of the Indians in his times, they were walks of business, and are foremost in the various ways ous and cruel. He says, "There is no trusting bad in idleness, or waste in the indulgence of the sensual Indians, for they, having no laws among them, make passions, in sagacious schemes, and in persevering of the Indians not only to eat dogs, horses, or any outward requirements of religion, they are conscious the number of Indians in this land is not comparable of the most formidable kind opposed themselves to carrion in the world, but man's flesh." They are of no violation of the Divine law in giving themselves to what it was fifty years ago. The hand of God has the missionaries' efforts. The native tribes inhabited constantly begging, and were so much addicted to to the active pursuit of money. They feel the fatigue drunkenness, that it was almost impossible to make of body and waste of spirits which their employments

translated by the vast labours of worthy Englishmen. priests and Jesuits;" whereupon the said lords subset them, he did not remember to have seen any one of

the usurpation, inveighing against the necessity of ministers, who have learned the Indian tongue, and who, by an order in council, sanctioned their proposal Mr. Andrews accordingly entreated the society to obedience to the written law of God, and ultimately visit the Indian assemblies, and pray and preach among for the appointment of two clergymen, and referred the remove him from his mission, as all his labours in it them, and give such directions as they see needful for accomplishment of the plan to the Archbishop of Can- for the improvement of the Indians were ineffectual. The family of love made all religion to consist in their affairs. The Indian ministers very frequently terbury. Although the measure, as far as the gova They would neither accept the ordinances of religion an inward love to Christ, and were guilty of so many apply themselves to these English ones for their advice ernment was concerned, appears to have been suggested themselves, nor send their children to school. The abominations, that Baxter calls them infidels; but about instructing their flocks under their charge.— by motives of political expediency, quite as much as society was for a long time unwilling to listen to so And some of the English preachers do constantly by a desire for the conversion of benighted savages, discouraging a report; but as, upon inquiry it was The fifth-monarchy men expected the coming of spend every Lord's day with the Indian assemblies, the society, at the call of its president, took advantage found to be confirmed by others, Mr. Andrews was alof the opportunity of establishing a mission amongst lowed to resign almost in despair a mission which he be made kings and priests; they were men who were "How the ordinary congregations among the Indians the Iroquois Indians. The Rev. Thoroughgood Moor had undertaken with very different feelings and expecs

> THE PRIVILEGES AND POSITION OF CHURCHMEN. (From Bishop Beveridge's Sermons.)

In the first place, I observe, how much we are all sity no line of separation: they ever have been held, it to pray, having never before heard him pray, and nor the vessel in which he sailed was ever heard of wherein the apostolical line hath through all ages been to be directed blindly, and influenced by beings as to his approbation for office), how melodiously Jona- cord, both as shewing the arbitrary conduct of a sion of such bishops in it, as were truly and properly always find fanatical followers; but the licence which psalms, and carried it out, and how dexterously the support he afforded to the church, and the grievances cal imposition of hands; which being begun by the tolerated them, and which was the dawn of that young lads of twelve years old could turn to the proofs to which the clergy were subjected for want of epis- apostles, hath been continued from one to another, liberty of conscience which this country now enjoys, was then productive of much confusion. Men had to me at the last that I would take so much pains, as not learnt to differ in opinion without disputing on to come so far from home to preach to them, I am sure Burlington to New York, and on his declining to obey his apostles, is together with their office, transmitted what appeared to be an illegal warrant, was arrested to their lawful successors, the pastors and governors "Though there are some congregations of the Iu- by order of the governor, and imprisoned in Fort of our Church at this time; and acts, moves, and asto disturb and vilify those who disagree with us in doctrine, must always be a real offence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto all the prividence against Chrisdians which are now not advanced unto a christians as they were in the apostles' days: and if they prove scandalous offenders when any such are found amongst them.

But alas why not the latter?"

upon his word and sacraments, when administered by the our Church, as well as when administered by the

> And here it may not be amiss to observe, what I our Church, all along, ever since the Reformation, This request having been submitted by the Arch- diffusing itself from the head, which first received it, Apostles, assisted by the Spirit of God, did not only

cut the hair of from one side of their heads, and some they continue firm to it. And, therefore, seeing he servants to their husbands, carry all the burdens, and so make them schismatics; that so being sepawait upon their husbands when they eat, and take the governors of his catholic and apostolic Church in "He says, 'You may remember that yourself, with what they leave them; yet for all this they say the all ages, "Lo! I am with you alway, to the end of

> COVETOUSNESS. (From the Rev. J. G. Dowling's Sermons.)

"Let your conversation be without covetousness." The Christian may not entertain the love of money; it is altogether contrary to his profession. He may exert himself to supply his wants by his labour, he may lawfully enjoy the possessions entrusted to him by Providence, but he may not set his heart on gain .-It would seem to be forbidden by the whole tenor of the New Testament, that we set ourselves to the heaping up of riches. It is not only lawful, but our duty, to lay up out of our superfluity what may be required for the time of need. A provident regard for the future is absolutely necessary in all who would not disgrace the Gospel; and it is but proper and seemly that we should, if we have the opportunity of doing so in the fear of God, provide a decent aid for such as are dependent upon us. But it would seem to be pretty evident that the Christian cannot safely labour to make a fortune, such as is desirable only for purposes of luxury, ostentation, or ambition. That is an employment only suitable for children of this world. And to them it should be left.

But this is not the view which is usually taken of attendants at church were from sixty to seventy, and the matter. It is generally thought that the Chris ian as many as 150 when the great body of them were at is never unsuitably employed, when he is engaged in home. The number of communicants altogether was the pursuit of honest and honourable gain. Many who bear the fairest fame as persons of religious prin-If Mr. Andrews be a fair and competent witness as ciples, are conspicuous for their activity in the various when they have done; for it is common among most of their substance in benevolence, and observe the occasion: they are aware that they so engross their Indeed, Mr. Andrews, so far from falling into the thoughts that they are not able to set apart sufficient common way of exaggerating the success of his own time to the great business of self-cultivation, and in this Massachusetts province are so far Christianized never be brought to live together in villages; and labours, writes thus to the society in 1718: "Their meditation and devotion. But they are always able therefore rank under the same appellation the fanatics as that they believe there is a God, and that Jesus lives are generally such as leave little or no room for to excuse the course which they are pursuing. They Christ is the Son of God, and the Saviour of the world. vourable opportunities of instructing them in the truths | hopes of ever making them any better than they are | do it all, forsooth, to obtain a future season of leisure, heathers. Heathers they are, and heathers they will or to place themselves in a condition of doing more quiet Christians, while others held those pernicious gentleman that first instructed the Indians on Martha's But over and above all these obstacles in his path, still be. There are a few, and but a few, perhaps about good—or to supply their families—or to secure themvineyard, and, like his grandfather, a laborious teacher his arguments in favour of Christianity, were neutral- fourteen or fifteen, whose lives are more regular than selves against want. Though there is much in all amongst them, informs us, that there are about one ized by the scandalous lives of white men and Christher the rest." They shewed no devotion in church, where these pleas, where they are employed consistently, they they came to get a dinner, and slept most of the time. are mere sophisms when they are employed as apololand; and that of these, there are no more than two asked the poor Indian, "should we prefer it to our They frequently spent the Sunday in a hunting excur- gies for covetousness. We cannot but fear that they sion. He sums up their character in the following are often so employed. They certainly are, when at this time, gathering another church of Indians, What follows, however, may serve to show both to words, which certainly have all the airs of exaggeration preferred by those who are in a state of mind contrary what extent the aborigines desired Christian instruc- arising from personal dislike :- "They are a sordid, to that which is described in the next words of the mercenary, beggarly people, having but little sense of | text, in which the Apostle states the feeling required