" Editor's Shanty."

"LAIRD .- Here's the backsliding to which I refer: - Oh, what a glorious conception was the Travellers' Club. Our president and secretary were the oldest members of the society, and residents of the city, having attained the requisite qualification—for the privilege of "settling down," where cars and steamboats cease from troubling,

and the traveller is at rest!' "DOCTOR.-Well, what is so peculiarly out of

"LAIRD.—I am sorry to hear you ask sic a question, Sangrado! Is there nae harm in making a ribbald jest o' the word o' God? Bemair touching or poetical sentence than that which your client, T. Addison Richards, has Report, and also some comparisons with rethought proper to hash up into a flippant mess for the amusement of the witless and the pro-

"MAJOR.—Give me your hand, honest old valet of mother earth! 'Blessings on your frosty pow' for protesting against one of the most revolting iniquities of our age! You can hardly unfold a newspaper without having your eye pained by a Merry Andrew misapplication of sacred writ! Would that the witlings who thus transgrass could have grace and judgment of sacred writ! Would that the witlings who thus transgress could have grace and judgment sufficient to understand that genuine wit and profanity can never walk hand in hand. Even an infidel, if possessed of taste, would shrink from placing a cap and bells upon a volume so pregnant with sublimity as the record of the Christian's faith? Why such a one would refrain from pasting a meritricious carricature. christian's faith? Why such a one would re-frain from pasting a meritricious carricature upon one of the magnificent columns of the heathen temple of Elephanta! A feeling of incongruity, to speak of no higher motive, would keep back his hand from such an act!"

On this sound and religious principle, the explicit and honest statement of which is creditable to the Magazine and its Editor, we should object to the accommodation of Scripture which occurs in the selection, "Death of Joan of Arc." "Who is this that, cometh from Domremy? Who is she that cometh in bloody coronation-robes from Rheims Who is she that cometh with blackened flesh from walking the furnaces of Rowen?" This is too close an imitation of Isaiah LXIII to be otherwise than designed; and the application of language prophetic of the Redeemer of the world to the Maid of Orleans, if not evincing so bad a state of mind as the wretched burlesque of Holy Writ censured by the Editor, is open, at least, to very grave objection, and offends Christian taste and feel-

DR. BEAVEN'S MANUAL FOR THE VISITATION OF THE SICK.

The Canadian Correspondent of the N. Y Church Journal, in his last letter to that excellent Church paper, notices this valuable Gazette. little publication. We have seen the book CHAR ourselves, and are quite ready to endorse the remarks upon it which we quote below :-

"I would strongly recommend the attention of some of your Church publishers to the 2nd.
Ed. of a "Manual for the Visitation of the
Sick." lately issued by that sound divine, and
profoundly read theologian, the Rev. J. Beaven,
D. D., Oxon, and now of Toronto University, many of whose works are already as well known to the American Church as to the English. The book, though small and convenient for carrying in the pocket, is very comprehensive. It contains the Church Services for the Visitation and were passing along Grave-street, in that town is a very searching examination on the Apostles ried into a cab, which was in waiting, and Creed, showing in detail the influence the belief hurried off in the direction of Lime-street in it should have upon the feelings and conduct.

The examination also, whether the sick is in which was driven off at a rapid space, but were charity with all the world, is very close and suggestive. Portions of scripture suited for a was out of sight. The occurrence has revealed sick room are arranged under certain heads, and the following melancholy story:many prayers are introduced, suited to the various exigencies which may arise, beyond the

NORTH BRITISH REVIEW, for August 1853. New York, Leonard Scott & Co.

Contents: "Theories of Poetry, and a New ture." "Free and Slave Labor." "The Early Christian Life and Literature of Syria. "The Grenville Papers and Junius." "Germany in its relations to France and Russia."
"The Government of India." "The New

THE LAMP AND THE LANTERN, by James Hamilton D.D. Robert Carter & Brothers, where the outrage was committed. New York; Armour and Ramsay, and H. Rowsell, Toronto.

This neat little volume contains several prettily written chapters, under the heads of What fifty years have done for the Bible." "What the Bible may do for ourselves." " The Bible and the Scholar" "The Christian." "The Inquirer." "The Moabid," &c., &c., and its chief object is to point out the manner in which the holy volume may be rendered "an instructive and interesting book." The author is, we believe, a Presbyterian minister in London. In his chapter vast treasures of research, the expositions of the Divines of the Church of England.

which is to inculcate the necessity of self-which is to inculcate the necessity of self-it, to Truth of doctrine. We firmly believe that government, The scenes are chiefly laid in their zeal has not been altogether according to a "manse," in the Highlands of Scotland. knowledge, and, as we said last week, we fear Presbyterianism is, however, but little ob- that they have seriously interfered with and truded upon the reader. We perceive that the author, in common with the majority of the author, in common with the majority of the Romanists. But, because we think thus, dissenters, and a few members even of the Church, holds the unscriptural view, that the souls of the righteons immediately on the dissolution of the body, are transferred to heaven, whereas we are assured that they are heaven, whereas we are assured that they are or of a "Christian Gentleman"? removed to the "safe keeping" (φυλάκη) But we will leave Mr. Egan, and come to a erroneous view completely does away with Tablet of last Saturday calls him-Dr. the terrific realities of the last awful scene, when the quick and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged, and the dead shall stand before the great white throne to be judged. of a funeral sermon touching the intermeof a funeral sermon touching the intermediate state, by the English Chrysostom, Bishop
Jeremy Taylor, and which, to our own know
Ireland. The Tablet informs us that "a densely ledge, was the means of bringing a highly crowded and highly influential assemblage ledge of the truth on this point.

We are pleased with the following in the career. The statements and calculations made in the Report shew that the utmost care is taken to secure perfect safety to all the insurers, and this is the important point for every person to feel confident of, when he effects an insurance on his life. A surplus divisible profit is shewn of £3,134 14s. 8d., which enables the Directors to declare a dividend of 15 per cent. to the assured, of the first five years, on the premiums paid by them during the year ending April 30, 1852. A dividend of £2 10s. per share is also declared to the Shareholders, which is not, however, paid in cash, but added to the paid up stock of each Shareholder. A variety of details as spectable English companies, which are exeedingly interesting to all who are concerned

of which the system is capable, combined with the most reliable security for the policyholders.

CHRISTIAN TITLES; a series of Practical Meditations, by Stephen H. Tyng, D. D., Rector of St. George's Church, New York. R. Carter and Brothers, New York; H.

This work is composed of two of the uthor's annual series of daily lectures, in the eason of Lent, delivered in his parish in 1852 and 1853. His object is, to derive ractical instruction from the various names by which the Lord describes his people in he holy scriptures. Each of them, he believes, leads to a distinct line of practical neditation; each of them presenting a disinct view of human duty. Though we do ot sympathise in many respects with the Doctor's views, and think that he has found it rather difficult at times to carry out the idea of his book, still we are pleased with the vigour and earnestness of spirit manifested in almost every page.

Romanism and Dissent.

DR. NEWMAN'S DEFENCE FUND .- We are inormed that the Rev. Dr. Newman has handed over the balance of his defence fund to the new Roman Catholic University in Ireland, with the exception of a few hundred pounds given to one of the religious houses in this country. The balance amounted to £3,600.—Birmingham

CHARITABLE BEQUESTS. — The late Mrs. Maltby, of the Royal Crescent, Bath, by her will, has left the following handsome bequests for charitable purposes free of legacy duty:—Bath United Hospital, £200; Bath District Society for Promoting Christian Knowledge, £200; Bath Mendicity Society, £200; Bath District National Schools, Weymouth-street, £400; Society for Propagating the Gospel in Foreign

ARDUCTION OF A CHILD BY A ROMANIST PRIEST.—The Liverpol Standard, of Wednesday, states that last Sunday week, as several persons

order enggested by the Prayer Book. I have seen many works of this description, but never met one, so small and portable as this, yet at the same time so admirably suited to the varying the same time so admirably suited to the varying the ranks of the papal priesthood, but was refused until he could make an arrangement with his wife to separate from her and lead a life of celibacy. Accordingly he had a document drawn up, which his wife refused to sign, on "Our Colonial Empire, and our portion to him. She would agree to the separa-Colonial Policy," Dr. Henry. "Marshall and Military Hygiene." "The Text of Scriptor of the fortune she had brought him at the time of her marriage, as would enable her to support herself and child comfortably. To this the pervert would not agree, and he determined to work upon her maternal fear; so, to preserve her child the unfortunate lady was forced to go to Liverpool to be out of his way. Some person dogged her, and the result has been that her child has been taken from her. The matter has created considerable sensation in the locality

ARE ROMISH PRIESTS CHRISTIAN GENTLEMEN? Judging from the speeches and letters of Roman Priests in Ireland, which are frequently coming before us, we should say that the title of "Christian Gentleman" is one of the last which any well-educated and refined Christian man or woman would think of applying to them. Whether we judge them according to the rules of God's Word, or the precepts of the wise and good in all ages, we find it equally and utterly impossible to reconcile their vulgarity, scurrili ty, and irreverence with that character which is presented to our mind's eye when we think of a

"Christian Gentleman." Our readers may have observed in o r last on "Helps to the studying of the Bible" he excludes, as we might expect, almost all those of Birr," respecting the Dissenting Ministers who have lately gone to Ireland on a special mission. Our article on that Mission, last week, CLARA STANLEY; or a Summer among the shews how strongly we disapprove of the scheme: but we have not the slightest doubt Hills. Robert Carter and Brothers, New that it has arisen from good motives, and we York; Armour & Ramsay, and H. Rowsell, see no reason to suppose that the Missionaries are any other than earnest and intelligent men. A well written tale, the main object of honestly bent upon turning men and women to

and the incomplete bliss of "paradise." This speech of a "celebrated Catholic Divine," as the receive their final sentences. Did space the United States—possibly with a view, and a hope, to beguile the Irish Emigrants back to Romanism, by concentrating in one man's speech educated and talented dissenter to a knowthe ladies, gentry, and citizens of Dublin met on
Monday evening at the Rotunda, for the purpose of paying a public tribute of regard and NUAL GENERAL MEETING OF THE SIXTH AN-LIFE ASSURANCE COMPANY

from a demonstration at which they would have much wished to be present;" and that "several Prelates would also have attended, but it happened that this was the season when religious duties (another significant distinction) of a very urgent character demanded the presence of the Bishops."

suits these sainted spree-missionaries—a song which they can sing at home over their wine when returned to England and Scotland:—

We are not at all surprised to find that in such an assembly the toast of "The Queen" was received with "slight hisses;" and when we are afterwards told that "the toast of 'Prince Albert and the Royal Family' was duly honored," we of course understand that it received as much honor as could be reasonably expected from Irish Romanists. In fact the Chairman— Mr. John O'Connell—in proposing the toast, took good care—with characteristic taste—to remind the meeting of the insignificance of Princes, by quoting Goldsmith's well know

The next toast was "the memory of O'Connell," and the proposer—a Mr. Burke—after speaking of Dr. Cahill as "a great Catholic Divine," proceeded to state that Mr. O'Connell "made England's proudest statesmen bow to the dependent of the connection his demands; even compelled royalty to humble its haughty head, before a people's might; and

"Born no King, made monarchs draw his car." Of course this seditious balderdash was received with "loud cheers." At last the Charleman came to "the toast of the evening"—"the Rev. Dr. Cahill, may he prosper in America, and speedily and safely return." He described and speedily and safely return." He described tolerate a Communion into which a single Gorman of the purest character—

"Clargyman of the purest character—"that was forced: they have exchanged it for one was a forced to be a superficient to the same." ceived with "loud cheers." At last the Chair-

At last we come to Dr. Cahill's speech: and now let us see something of the man whom the Romanists of England and Ireland delight to honor. He tells them that "the noble English people, Clergy and Laity, vied with one another in conferring upon him marks of their kindness and regard." Further on we find him speaking of "the progress of English outrage and injustice towards Ireland'—that she "sowed the seeds of revolution in the very heart of Spain and Portugal," and that in addition to many other corruptions of European States, "she other corruptions of European States, "she robbed Ireland of her Parliament, and left the Irishman without a home"—that "she fawned on one nation, bribed a second, bullied a third, deceived a fourth, and cajoled the rest"—that "she prepared her disastrous plans and matured her accustomed perfidy"—that for "five and twenty years she played the rebel, the revolutionist, the traitor, the sycophant, the hypocrite and by this terrific admixture of political poisor she diseased the blood of Christian society"-—that it "has ever been the perfidious art of England to loudly condemn abroad the very conduct which she practises at home"-that "she raises there in her favour a shout of public applause which drowns the faint cries of her bleeding victims at home."

After sundry hits at "old English captains preaching on a tar-barrel," and "Neptane in lawn sleeves kneeling in prayer," he proceeds to assert that "the tradesmen class of England and Scotland read Tom Paine, and avow their be ief in his doctrines," and that "the Churches are empty on Sundays"-that it is the grossest deception of the public to send thousands of Bibles to Ireland, where they are not wanted, while they take no pains to substitute the same book for Tom Paine, which is universally read by the classes referred to" (i. e. the tradesmen ignorance, 1019; har tarseint out aften extreme From what follows, it is very evident that the numerous conversions from Romanism are "the head and front" of the offence which has called

"Here we have it, at the end of three centuries, gulling the generous English people with lies of conversions, incapable of keeping its old flock, tending every day to infidelity, trying to misrepresentation and calumny of others, and seeking to make converts to its tenets by mixing gruel with Genesis, thickening beef soup with extracts from Deuteronomy, and keeping their faith warm by Bradford blankets and Kilkenny coal. (Loud cheers and continued laughter.)

* * * These new Missionaries seem to
place more confidence in oatmeal than in the

lished in Hartford. It need not excuse its fr
quent attacks on us—"it's of no consequence."

Ibid. Apocalypse; and their touching appeals are made first to the stomach, as being the nearest point to the heart—holy weavers and devout discarded policeman from England are hired at ten shillings a week to make Evangelical soup

as a cure for Popery, and as the sure sign of the true Protestant Faith." (Loud laughter.) And then, as if glorying in the shame of the deeds of violence which Priest-excited mobs of Romanists perpetrated upon defenceless men, he goes on in the following irreverent strain:—

"All these Missionaries wear tight white cravats, and are therefore called in Connaught by the appropriate name of an ancient fighting iction in Ireland known as the "Caravats; and as a matter of course they are opposed wherever they go by another remarkable Popish faction called the "Shanavests"—let the Caravats preach where they will the prayers always end in a fight with [? cowardly assaults by] the Shanavests. (Loud laughter.) Bibles and brickbats, prayer-books and pitch-forks, Papist, police, and Protestants, curses, cut heads, and court-houses, are invariably the apostolical accompaniments and the blessed results of these holy fights for the beatification of Ireland. (Laughter.) The ancient Apostles, being only have never fought their way through all nations sterling annually to procure soup and justifica-tion, with Lord Palmerston at their back, they took place on Saturday, 30th July, when one hundred of the faction from England, Ireland, morning at the King's-bridge Terminus, and on the lines to Cork. I saw them, for I travelled with them. It might be called rather a holu spree, in which religion and revenge, faith and frolic, seemed strangely mixed up. The whole scene looked more like what might be called a Apostles could not afford to have a divine spree of ized by the London boots which he wore on his

gentlemen from England and Scotland." It was reverence, in their desire to pour out their conalso announced that "letters had been received from several Members of Parliament, who expressed their regret at their unavoidable absence are, we doubt not, among the most earnest,

"I have heard an Irish song which exactly

"We boxed at Kilkenny, played cards in Tralee, Broke doors in Belfast, and got drunk in Ardee; We danced at the races, and loved at the fairs, While thinking of bright eyes, and not of our prayers; And what's that to any one whether or no, Shin theshin thin theshin na bonin shin vo!"

lines." In fact, it appears that Dr. Cahill and his audience did mentally what the Irish Romanists did physically. They acted in the spirit of the old song-

"Father and mother and I,
And a stout and trusty band,
Beat a poor little beggar-boy
Till he could'nt walk nor stand."

These are the "Catholic Divines"-these are "P.P.s" [? Pattern Priests]—these are the fruits of that Faith for which men and women, professing to yearn for greater holiness and reverence—for a more saintly example and guidance—have removed themselves from the Church in which God's Providence had placed them—a Church to which they were solemnly bound by promises and vows, and in which "the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity as "Clergyman of the purest character—him as a "Clergyman of the foremost class," a scholar and philosopher of the foremost class," at reat" to their "American brethren," and he expressed his hope that Dr. Cahill would bring home better accounts of the Irish who had gone to America than those which the papers gone to America the papers gone to the papers gone gone to the papers gone to the papers gone gone to the papers gone to the papers gone gone gone to the papers gone gone gone gone gone

Will gas explode? Sometimes. But it is al-

ways good for inflation. See reports of speeches and doings at the recent "pilgrim" celebration in Plymouth, Mass. The 1st of August, being the 233d anniversary of the departure from Delft Haven of members of the sect of Brownists, "——true patriots, be it understood, Who left their country for their country's good,"—

was made a grand occasion for magnifying those emigrants, called, by poetic license, "pilgrims." How those same emigrants would open their eyes, could they witness the ovations, oblations, libacould they witness the ovations, constitutions, laudations and declamations now made to their praise and glory! So we are to have another "forefathers' day"—perhaps another, in honor of their embarkation at Southampton. There is a promise of increase to the scanty stock of puritan feasts! Joy to the world! Could not their sectarian representatives save themselves further trouble at invention of festivals and saints' days, by adopting at once the Romish Calendar? No wonder that Romalus and Remus were at last

accounted descendants from the gods! We speak thus of this occasion, because on this and similar ones, great injustice is usually done to the Church of England, and the Puritans are unduly extolled, and presented as persecuted martyrs, at the expense of charity for our con mon ancestry remaining in the mother country. bake in honor of Sam Patch, or other hero, pro ancestry .- Calendar.

We give a specimen of the truth, wit and elegance of the Christian Secretary:

"Our high churchmen, now a days, disclaim the name of Protestant, and occasionally style their's "the Catholic Church," or "the Holy Morses American Church," and in these borrowed plumes they will strut like a boy of five summers with a new wooden sword."

We inform our readers, that the Secretary, self styled "Christian," is a weakly paper pub-lished in Hartford. It need not excuse its fre-

"The Church of Rome was not an idle witness

of the great Reformation which was now going forward in that land, but was using all her car-

IRELAND. IRISH CHURCH MISSIONS. (From a Speech of the Rev. J. O'Callaghan, a Convert from

nal weapons to marits progress. She could not re-enact the massacre of St. Bartholomew, but she was able to employ other means—the bell, the book, and candle,—the withering and eloquent curses in Irish, after the Irish prayers, the calling out of names from the altar, were means which she employed with terrible efficacy. Nothing was more terrible to the poor creatures who were subjected to it than the disgrace of being "called" in a chapel. They (the meet-ing), who had never been acquainted with those things, and who valued none of them, did not know how powerfully they operated on the Romish mind. But when such means proved to be unavailing against the influence of the Word of God, what did the priests do? Wherever a road or a bridge was to be made, and employment was offered, there they and their agents twelve in number, and generally old men, could used all their influence with the contractor or have never fought their way through all nations on this new principle of the Blessed Reformation. Peter would have been killed if he attempted it the first sermon he preached, as he should have fought single-handed against three thousand persons. But the English missionaries being so numerous, having eight million pounds. being so numerous, having eight million pounds success. In Castlekirke and on the shores of Lough Corrib, where in 1846 and 1847 there was scarcely a single Protestant; there were calculate that, by the aid of Gunpowder and now fixed and regular congregations of steady Stilton cheese, they can easily change the conscience of the Irish, and by making them liars, hypocrites, perjurers, and infidels, they will, it is merly used to receive a congregation of about presumed, after a few years' practice in these twelve, had been enlarged so as to contain five reformation virtues, be fit to become members of the new Holy Alliance. (Cheers.) The latest appearance of the Caravats in large numbers of the reformation virtues, be fit to become members of twelve, had been enlarged so as to contain five or six hundred, and it was reasonably filled every Sunday. The congregation of the parish church of Oughterard was as large, and more intelligent and respectable, than that which was to be found in the chapel, and the children in and Scotland appeared about ten o'clock in the the Protestant schools there were the best instructed. The movement had affected the took an apostolical excursion trip to all the towns character of the people. There had never been any litigation amongst the converts of Castle-kike; but plenty of Romanists would be found contending with each other in the petty sessions spree, in which tengely mixed up. The whole scene looked more like what might be called a spiritual lark than the mission of God. The spiritual lark than the spir scribed and bought a better cow at the next Apostles could not allow the were too poor to fair, which they drove home to the poor woman's sport at Damascus in well-shaved groups, and door. Last winter, while a school was being they had no act of the Roman senate to sustain built on the shores of Lough Corrib, a Roman they had no act of the Roman senate to state them while standering, mocking, and insulting the Jews and the Greeks. (Cheers for several minutes.) You have all read the result of this minutes.) You have all read the result was as late lark of the reformers; the result was as the bricks were lost; but the converts submight be expected. The mission ended in a fight in Limerick, in which the Abbey boys of the Violated City worsted the English Caravats. the Violated City worsted the English Caravats. The bricks were lost; but the converted a sum which enabled the man to repair his boat and to provide a new load of bricks. He (Mr. O'Callaghan) handed him the money. (Rapturous cheering and loud laughter.) One Saint crept under a bed for protection, another thanked him on his knees for what had beer Apostle was discovered in a hay-loft, and recog-done by the converts. As to the sincerity of the converts, he could bear testimony to it, holy feet, and a third was taken into a butcher's having been by the death-beds of many of them. top, where he hid behind a quarter of fat beef, The reverend gentleman gave some examples of REPORT AND PROCEEDINGS OF THE SIXTH ANNUAL GENERAL MEETING OF THE CANADA
LIFE ASSUEANCE COMPANY.

We have received the Sixth Annual Report
of the Canada Life Assurance Company, and
congratulate the Directors and Shareholders
on the continued prosperity which marks its

Tespect to our gitted and patriotic fellow country and patriotic fellow country and patriotic fellow country and tryman, the Rev. Dr. Cahill." Among the "Clergy and Laity" enumerated are the "Mayor of Drogheda, three "Very Reverends,"
and sundry "P. P's;" and the report goes on to state that "besides the Clergymen and gentleman gave some examples of the infallible sign of the true Reformed Church."
(Loud laughter.)

The reverend gentleman gave some examples of the infallible sign of the true Reformed Church."
(Loud laughter.)

The concluding sentence of this disgusting paragraph comes with a peculiarly bad grace from one whose master, the Pope, not long ago to the true Reformed Church."
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them of the Canada Life Assurance Company, and concluded by society of Intervence Church."

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(Loud laughter.)

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them of the Canada Life Assurance Company, and concluded by society of Intervence Church."

(Life Assurance Company, and the report goes on the concluding sentence of the infallible sign of the true Reformed Church."

(Life Assurance Company)

The concluding sentence of this disgusting to the

NOTICE TO SUBSCRIBERS.

The time for receiving subscriptions on the terms of advance payments expired on the 1st September, but as a change of publishers took place soon after the commencement of the present Vol. the time for receiving 10s. as the subscription is extended to the end of the month. Those who have not already paid their subscription to the late publisher, Mr. Plees, or to Mr. Rowsell are requested to forward the amount to the latter (post-paid) before Sept. 30. After that date the increased rate will be required.

LETTERS RECEIVED UP TO SEPT. 15.

Rev. J. G., Goulbourn, add. sub. and remit. And the Tablet tells us that "it would be apossible to give any just idea of the successive rem.; W. H., North Augusta, rem. for self, and impossible to give any just idea of the successive fits of convulsive laughter which followed these L.O. (1s. 6d. due from Mr. P.); J. E., Belleville, rem.; Major P., Toronto.

> Mr. A. F. PLEES will shortly visit such of the subscribers to this paper as are in arrears for the past volumes.

> The subscriptions for the present volume (XVII) are to be paid to HENRY ROWSELL, Pub-

Day	Date.			1st Less	on.	2d Lesson.
В	Sept. 1	8. 17th S. aft. Tri.	{ M E.	Ezekiel	18	1 Cor. 3
Mo.	" 1	9	ME.		4, 5	1 Cor. 4
Tu.	" 2	0	M E.	"	6 7	1 Cor. 5
We.	" 2	1. St. Matthew.	M E.	Eclu.	35	1 Cor. 6
Th.	" 2	2	ME.	Zechar.		1 Cor. 7
Fri.	" 2	3. Ember Day	ME.	. "	11	1 Cor. 8
Sat.	" 2	4. Ember Day	ME.	"	12 13	1 Cor. 8
B	66 2	5. 18th S. aft. Tri.	ME.	Ezekiel	$\frac{20}{24}$	Matt. 26

The Church.

TORONTO, THURSDAY, SEPTEMBER 15, 1853.

BISHOP'S ORDINATION.

Toronto, 16th August, 1853. The LORD BISHOP of Toronto will hold an Ordination in St. James's Cathedral, on Sunday, the second day of October next. Candidates for Holy Orders, whether of Priest or Deacon, are requested to be present at the Rectory, Toronto, with the usual testimonials and si quis on the previous Wednesday, (September 28th,) at

CHURCH SOCIETY, DIOCESE OF TORONTO.

The clergy are respectfully reminded that the collection in behalf of the Widows and Orphans' Fund of the Church Society, D. T., is appointed to be taken up at the several churches and stations throughout the diocese, on Sunday the 25th day of September, being the 18th Sunday after Trinity.

T. S. KENNEDY. Secretary, C. S. D. T. (Signed)

ARCHIDIACONAL VISITATIONS. THE ARCHDEACON OF YORK will (D.V.) resume

nis Visitations westwards at the periods men-noned below. He requests the attendance of bake in honor of Sam Patch, or other hero, pro-vided they let the English Church alone, and not disgrace themselves by disgracing their English other Parishioners as may find it convenient to be present at those places respectively. The addresses, or other business, usual on such occasions, will be preceded by Morning or Even-

ч			
ı	MerseaThursday,	66	15-11 A. M.
١	Col. Lyttle's "	66	"-6 P. M.
ı	Chatham Friday,	66	TO TT TT TITE
ı	Dawn Mills "	66	"—6 P. M.
١	Zone Mills Saturday,	66	17—10 A. M.
1	Bell's Station "		"—3 P. M.
1	Cox's Station Sunday,		18—10 A. M.
1	Wardsville "	66	"—2½ P. M.
١	Mrs. White's	66	"—6½ P. M.
ı	MorpethMonday,		19—11 A. M.
	DunwichTuesday,	66	TO TT. TATE
	Fingal	66	
	Port Stanley "	66	"—6 Р. М.
	St. Thomas Wednesday,	66	21—11 A. M.
	Westminster "	"	"—8 Р. М.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN :- In my circular to the clergy of the diocese of the 4th of August last, I announced that in the present critical position of our ecclesiastical affairs, it was my intention to request the clergy and laity to assemble in conference on the 12th of October next, and at the same time to hold my riennial visitation.

My clergy will therefore be pleased to assemble on that day, in the cathedral church of St. James, at 10 o'clock, A. M.

In regard to the lay representation, it is my desire that every clergyman of the diocese invite the members of their mission or congregation, being regular communicants, to neet and select one or two of their number whom they deem the best qualified to accompany him to the visitation and conference. For the sake of order, it is requested that

such lay members be furnished with certificates signed by the minister and churchwardens, that they have been duly appointed, to entitle them to take part in the proceedings which may take place subsequent to the visitation.

This meeting of the clergy has been postponed to a late period of the season, in the hope that the Bill for the regulation of the church in the colonies, introduced into parliament by His Grace the Archbishop of Canterbury, would have passed and required immediate action; but as it has been thrown over to the next session, our deliberations must be confined, as at our conference in May, 1851, to such local matters of temporal character as require our urgent attention.

It is expected that such parishes, missions and congregations as accede to this invitation, will take measures to defray the necessary expenses incurred by their clergyman and representatives in their attendance on this

I remain, my brethren, Your affectionate Diocesan. JOHN TORONTO. Toronto, Sept. 12, 1853.

The General Convention of the Protestant Episcopal Church, in the United States of America, will assemble in Trinity at half-past ten o'clock a.m., for attend-

G. Page, M. D. New York: D. Apple-ble to refute or deny a single particular. ton & Co. Toronto: Henry Rowsell.

tices, notions, and language very distressing to a reverent mind. Yet the extreme absurdity or the immorality or the profaneness paraded by the promoters of the unchrisof a system of falsehood is, unhappily, no guarantee against its obtaining a wide circulation. What could be at once more wicked and more preposterous than that gross combination of imposture and vice, Mormonism? Yet this gigantic and offensive delu- of any Satanic delusion that might assail sion has nearly achieved, and threatens in the him. He says: end to do more than achieve, the absorption of an entire State of the American Union; whilst the increase of its gross practice of polygamy is exciting no little alarm amongst the more civilized and the more religious the more civilized and the more religious afterward. I had read and heard from the pulpit so many contradictory and conflicting documents. the more civilized and the more religious communities nearest the sphere of its demoralizing influence. With such delusions, then, the duty of Christians is plain. They must | did not understand." conquer their fastidiousness; they must touch, called spiritualists; and considering besides would make rapid fortunes. The judge that these false Apostles have come hither says: also, we cannot allow mere sensitiveness to also, we cannot allow mere sensitiveness to stand in the way; but feel that we are bound to speak against the growing sin, and that, too, in the plainest words we can find. The great good. It is a conclusive exposure of the whole fraud. The Fox family who better than contemptible jugglers, turning their wretched tricks, otherwise frivolous and childish, into dark and deadly sin, by pretending that they were marks of a celestial mission and the results of direct communication with the spiritual world. Dr. Page speaks reverently of God's Holy Word, and from that armoury draws many of his weapons. Chaucer's description of his mediciner, that

spirit world." We presume the editor is among the "respectable citizens," for he prised to learn, that he and the "Church" of which we believe he is the "Father and founder," and the numerical force of which, we learned from his own columns lately, amounted to 19, should be smitten with this contagious delusion; for experience has taught us, that those who are farthest removed from apostolic unity, and evangelical truth are most prone to be swept away by such impious vanities. We do not mean to assert that all the practisers of this foul jugglery are so fearfully wicked as to act what they know to be a lie; but of this we are confident, that those sneer at our holy religion, ridiculing her solemn ordinances, and the spiritual graces of her sacraments, are always foremost in plunging into the mire of unbounded credulity and mocking blasphemy. This has been clearly manifested to us by the spread of this miserable delusion in the adjoining republic, where already it is stated, there are 300,000 believers in it. As the painadulterated state, that they are rarely betspiritual classes have been taken the great bulk of the converts to this imposture. In examining the progress of these "rap-

pings," we perceive that in almost all cases, there is a feature united with them, at the exhibitions, which has commanded general belief, and which has been, we be- and it is a fact that can be attested by many, that lieve, the chief cause of the success of all the rest. For there is a tendency in weak eign languages and unknown tongues by those human nature, to adopt a whole system, whether it be ethical, political, religious, or even ridiculous, when it is satisfied with the validity or truthfulness of one or two items of that system, without any minute investigation into all the other particulars of which it is composed. The feature to Moving, and it is invariably connected with land and Toledo." the spiritual rappings. Now these " moving experiments" we believe to be conducted in some cases, by a newly discovered magnetic or electric power, and not wretched poetry and worse grammar perby an "involuntary force of muscular action," according to Mr. Faraday's theory, unusual things, we are confident, have been performed by the exercise of this Addison, Locke, Swift, and other masters natural power. But a painful result flows of the English language, and the ignorance from such exhibitions. Like the Pagan manifested by St. Paul with respect to the priests of old, who by some trumpery ex- Greek language. But enough, the theme periments in "natural magic," now known | borders too closely upon blasphemy for us to schoolboys, gained credence for the to dwell upon. Church, in the City of New York, on whole of their monstrous system of impos-Wednesday, the 5th day of October next, ture, so the "rappers," by exhibiting singular experiments with tables, watches, aminer are disposed at present to look ance upon divine service.—The two hats &c., which are contrary to the ordi- favourably upon this wicked folly. That houses of the General Convention will be nary rules of cause and effect, seduce those, wily individual Wm. Lyon McKenzie, it organized in the same Church; but will who are prone to delusion, to take for grant- seems, was present at one of the Toronto hold their subsequent sitting in St. John's ed that the whole of the exhibition, spir exhibitions, but was not perverted. He itual, as well as natural, is based upon says:

PSYCHOMANCY, SPIRIT-RAPPINGS AND TABLE- truth; and therefore they adopt all that they

All the propositions, which we have advanced above, have been abundantly con-The exposure of popular delusions is frequently a very painful duty, so much are we firmed by the narrative of the perversion liable to be brought into contact with prac- of Judge Edmonds of the Supreme Court of New York to the "spiritual system," written by himself, and now triumphantly tian jugglery.

From his own statement, it appears that the judge was a melancholy hypochondriac, possessed of no fixed religious opinions to hield him from falling under the dominion

"It was in January, 1851, that my attention was first called to the subject of "Spiritual Intercourse." I was laboring under great depres-

In this unhappy state of mind, he was in the hope of destroying, the irreverence or induced to attend an exhibition of the the pollution from which the instinct of a "rapping manifestations," and, judging religious nature shrinks with sickening dis- from his own statements, we have no hesigust. They cannot look upon the mighty tation in stating our impression, that he fell mischief, spreading like the prairie fire far into the hands of an accomplished gang of and wide, without making-God being their swindlers, who, perceiving his weakness, helper-an earnest effort to arrest the moral soon taught him to believe many things, and religious ruin. With these feelings we which we do not imagine he perfectly untake up the subject of that sinful and gross derstood. For four months he devoted his imposture of the day, spiritual-rappings. In morbid, unhealthy mind to the subject, but dealing with this lying wonder, we meet with without coming to any very positive condoings and sayings which shock us; which clusions, though he made a point of attendprovoke a shuddering which nothing but a ing the exhibitions two nights in each week. deep sense of imperative duty could overcome. At length the "physical manifestations" But we have in our view the mad-house were brought to bear upon him, in a manpeopled with victims of this delusion; the ner that would have been creditable to startling and the grievous fact that 300,000 Signor Blitz, Monsieur Adrien, or any persons in the United States have embraced other modern necromancer. Exhibited it; the organization of a new sect (as if the publicly, as described by the misguided world were not sufficiently rent already) judge, we doubt not but that the exhibitors

"In the mean time another feature attracted work before us, we trust, will be productive of upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same originated it are shewn, by evidence as clear as the light of day, to have been nothing hatter than contemptible jugglers, turning it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again. I have seen the same tafrom that armoury draws many of his weapons.

Chaucer's description of his mediciner, that the lamp must have fallen off unless restrained there by something else than its own gravity, we tit fall not reproduct the same target again. I have seen the same target again. "his studie was but litel on the Bible, is yet it fell not, moved not. I have known a dintrue of too many of that profession; and we ner bell taken from a high shelf in a closet, rung are always rejoiced to meet with cases, like over the heads of four or five persons in that that of Dr. Page, which serve to redeem his closet, then rung around the room over the heads noble profession from that imputation—exhibiting the physician as the ally and the coadjutor of the clergyman, as he ought to be

The editor of the Examiner is, we perceive, much taken with the rapping imposture, which we regret to learn, from his the one thus affected. I have known a mahogature, which we regret to learn, from his ture, which we regret to learn, from his columns, creates no little sensation in To-back and forth on the floor, no one touching it, ronto, and has already converted "several through a room where there were at least a dozen respectable citizens to a belief in the real- people sitting, yet no one was touched, and it ity of an audible communion with the was repeatedly stopped within a few inches of

if not arrested, must have broken my legs.
"This is not a tithe—nay! not a hundredth pronounces the matter "to say the least of part of what I have witnessed of the same charit very strange." Nor should we be sur- acter. I have heard from others, whose testinony would be credited in any human transaction, accounts of still more extraordinary trans-

These fantastic and childish tricks do not, after all, come up to what we read of the extraordinary legerdemain of East Indian jugglers, which might with equal prooriety be alleged as evidence of direct communication with the spiritual world. The difference is simply this, that in the one case, the tricks are professedly tricks; in the other, they are just as much tricks (less curious and less adroit) used for the purpose of wicked imposture. These exhibitions, however, confirmed the judge in who are always ready to fling a jibe or a his delusion until he became a raving monomaniac, whom, we fear, it may yet be found necessary to place under restraint in common with several other victims of the same delusion. He says:

"I have known frequently mental question answered, questions merely framed in the mind of the interrogator, and not revealed by him. alone in my room and carefully prepared a series of questions to be propounded, and I have been ful results of its voluntaryism, a vast pro-portion of the population are of no religion the precise order in which I wrote them, without whatever, while many who do profess my even taking my memorandum out of my christianity hold it in such a wretched pocket, and when I knew that not a person present even knew that I had prepared questions, adulterated state, that they are rarely better in spiritual condition, and at times even worse than those who profess no religious mortal man or woman, have been freely spoken belief. Yet from these materializing, un- to as if I had uttered them. Purposes which I have privily entertained have been publicly revealed; and I have once and again been admonished that my every thought was known to and could be disclosed by the intelligence which was thus manifesting itself.
"I have heard the mediums use Greek, Latin,

Spanish, and French words, when I knew they had no knowledge of any language but their own, often there has been speaking and writing in for-

who were unacquainted with either.
"When I was absent last winter in Central America, my friends in town heard of my whereabouts and of the state of my health seven times, and, on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So in my recent visit to the West, my whereabouts and my condition were told to a medium in this city

Doubtless our readers generally have met with accounts of the blunders made by these pretended "mediums;" the petrated by Lord Byron's spirit,-the nonensical twaddle, well garnished with genuine Yankeeisms, dictated by the spirits of

We are not aware that any, save the immediate circle of the editor of the Ex-