

ture. By right of primogeniture, all the descendants of Lucien would take precedence of the heirs of Louis; but, as is well known, Lucien was in disgrace when his imperious brother had the order of succession to the empire fixed—and he and his descendants were excluded. How far this law, founded on a whim, is binding in such a new state of things as the present, is a question which the partisans of the family are beginning to ask themselves. Louis Napoleon is the only remaining male member of the families entitled by the laws of the Empire (28 Floreal, an. xii. and 5 Frimaire, an. xiii.) to the succession. The Prince of Canino, the real head of the house, has declared his intention of returning to France and entering the Chamber. The other princes of the family who are at present prominently before the public are—Pierro, brother to Canino; Napoleon, son of Jerome, late ambassador at Madrid; and Lucien Murat.

THE NEW COLONIAL SECRETARY.—Sir John Packington is a gentleman of wealth and great respectability in Worcestershire, and has for a long time represented the town of Droitwich in Parliament. He was raised to the dignity of baronet a few years ago; and no gentleman in England was more worthy of such an honor from his Sovereign.

Sir John visited the United States in 1848, accompanied by his lady (who is since dead) and his son, and soon after proceeded to Canada, in company with the celebrated Dr. Dunlop, so well remembered in that part of the Queen's dominions. As Sir John's visit was not one of mere pleasure, or idle curiosity, he could not be in better company than that of the lamented gentleman just named. From his great knowledge of the colonies he was fully able to impart the information Sir John was seeking. His reflections on the vast and noble country before him were such as become a well educated and patriotic Englishman.

On his return to Great Britain, he devoted himself to the study of Colonial affairs, receiving journals from this country, corresponding with those whose acquaintances he had made during his sojourn, and frequently speaking on Colonial questions from his seat in Parliament. A protectionist he certainly is, to which the Colonies will have no objection; and as a Conservative, he is one, who while he upholds the just prerogative of the Sovereign, has a deep and innate sense of the value of public liberty. In stature he is somewhat below the medium size; exceedingly mild, affable and gentlemanly in his manners; an optimist, not a croaker in the British Affairs, and a firm friend of Colonies.

IMPORTANT DISCOVERY IN NAVIGATING SHIPS AT SEA.—It may not be generally known, that the latitude of a ship cannot be taken if the sun and horizon be not both visible at the same time, and that the artificial horizon used on land to obtain the latitude of a place cannot be used at sea, owing to the constant motion of the ship destroying the horizontal surface. We understand that Mr. Brinsden, of Mont Saint Hilaire, C. E., has perfected a mode for using the artificial horizon at sea, so that it is perfectly uninfluenced by the motion of the ship, and the altitude may be taken at all times when the sun is visible. Such a discovery will tend much to the security of floating property, the preservation of the lives of our hardy sailors, and must command the attention of merchants owning ship property.

THE FIRST RELIGIOUS WORSHIP IN NEW ENGLAND THAT OF THE PRAYER BOOK.—Bishop Burgess, in his address to the recent convention of his diocese, says:—On Thursday, the 9th of October, I laid the corner stone of Grace Church, Bath, with appropriate solemnities and an address. The past year has brought to light the fact that almost within sight of that spot, the colony under Popham, in 1607, actually built within their fort a rude church; and has also disclosed the name of Richard Seymour, a clergyman of the Church of England, who accompanied that colony, and performed the first religious worship ever known in New England. A singular interest was added to our services by recollections like these.

THE WEEKLY RELIGIOUS PRESS.—There are printed in the city of New York 13 weekly religious papers with a circulation of 29,000 a week, and the smallest 1,700. All but five have a circulation of over 3,000. In London there are but four or five, and in Paris but two or three. The circulation of the New York religious press surpasses that of any other city.—*Am. Mess.*

Hon. S. Cunard, in a letter to the London Times, says the Admiralty does not interfere in the construction of his line of steamers, and further that they are not in the habit of racing across the Atlantic. The Arabia is now getting builders in.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

DEAR SIR,

The perusal of an article in your paper of the 25th inst., extracted from the "*Boston Christian Witness and Church Advocate*," and entitled, "Christian Education," has suggested to me the idea of requesting you to insert in your valuable paper, if you deem it worth while, a few of my own sentiments on the same subject. My object is not to give rise to any vexatious discussion, but to seek, through your columns, for such a calm and clear exposition of the question, as may tend to place it before the public in its true light, and to remove any erroneous impressions that may exist in my own mind with regard to this very important point. I do not hope to impart instruction, for in me that would be presumption, but wish to receive it, and would, therefore, feel much obliged if you, Mr. Editor, or any other experienced person, would occupy a few leisure moments, either in confirming my arguments, or in showing their fallacy.

The principle which the writer of that article upholds, viz. the necessity of a religious, as well as of a secular education, is worthy of all admiration. The latter requisite, as it is for this life, dwindles into nothingness when compared with the all-importance of the former. But whether the introduction of religion into our common schools, would really promote the one or the other, and whether it would not, on the contrary, be detrimental to each, is the question about which we differ.

Let us first consider if the adoption of this measure would advance the interests of religion.

Most persons who write in the affirmative seem to be under the impression, or at all events, strive to convey it to their readers, that children, unless imbued with religion at school, must necessarily be left to grow up in moral depravity; and, at the same time, apply such opprobrious epithets as, "godless schools," "un-Christian institutions," to those seminaries where their principles are not observed.

The former error needs no comment; and as to the latter, it would be better for these gentlemen to bring forward some reason so show their authority for speaking in this manner, than to endeavour seemingly, to hide the weakness of their cause, by using such unqualified denunciations. These may be very suitable to sway the passions of a popular assembly, but can never carry conviction to the mind of any ingenious enquirer after the truth. Is it correct, may I add, to call a school, in which a strict adherence to the moral law, "written with the finger of God," is inculcated, a "godless school?" I cannot think so. Now we are all agreed upon the propriety of requiring this much, but, for reasons I am about to adduce, it is not thought expedient to require more.

Would religion, if introduced, be at all adequately imparted. I am afraid it might be difficult, in many cases, to find men fit to discharge the double duty of secular and religious training. To employ unfit persons is to inflict a curse, not to bestow a blessing upon society. They would of course be obliged to undergo an examination before the Bishop, or some authorised individual; for as they must teach Church doctrine, it becomes indispensable to ascertain their orthodoxy. If it is so in the case of clergymen, how much more, of schoolmasters; inasmuch as the former have generally to instruct those who can judge for themselves, but the latter, those whose innocent minds place implicit confidence in their words, and not only so, but will, in all probability, derive thence the bias of their whole life?

When this difficulty is got over, and I trust it is not insurmountable, though the fear that it would often prove so, prompted me to state it, there is another in the way. The manifold branches of secular learning, and the numerous classes in each of these, must occupy so much of the time usually devoted to school hours, that very little could be spared for religion. Now it is a most serious office to bring up children in "the nurture and admonition of the Lord," and a heavy responsibility attaches to those into whose care it is given. Is it, then, wise to subject the successful performance of it to the constant interference of worldly tasks, and to require it at the hands of one who has not time to attend to it effectively, and who must unavoidably be distracted with other matters? And why not place the charge where it properly rests, with the Church? It is to her that we ought to look for spiritual guidance for ourselves, and for our children. It was by her that we were first admitted into the family of Christ; and it is from her that we expect that heavenly food, which will strengthen in the hour of trial, and that precious knowledge, which will make us "wise unto salvation."

To my mind it would be advisable to adopt some such plan as this. Let a portion of the day be appropriated to educating for this world, and a portion, for the next. Of the latter let the Church assume the management, and of the former, the State. No objection would be raised to the attendance, for a short time daily, of a person commissioned by the Church to instruct the members of her communion; but as far as the teachers are concerned let the two departments be kept distinct. If we seek to join them together they will clash. The force of the one will be weakened, and the object of the other, as I shall endeavour to show in my next letter, will be entirely frustrated.

I remain Sir,

Your obt. servant,

Oct. 23.

JUVENIS.

FOR THE CHURCH TIMES.

MR. EDITOR.—I noticed the communication of your correspondent Rustic, in your paper of the 9th inst., and your remarks upon the same. I must confess that I delight to hear the beautiful and comprehensive Liturgy of our Church read correctly, in a serious and solemn manner, and with proper emphasis, and feel grieved when I hear it hurried over, or read, apparently, in an inattentive manner. As you called upon all "to look sharp in days when such criticisms are near," I respectfully requested the attention of the clergyman of our parish to the subject. I had long, with pleasure, and, I trust, with profit, listened to his voice in the House of God, and I well remembered that he invariably placed the accent on the first syllable in the words *Pärmenas*, *Pröchorus*, &c. referred to, by your correspondent,—but, that in the word *Rabbōni*, he, as invariably, was accustomed to place the accent on the second syllable, making the *o* long. When I called he quietly listened to all I had to say, and then requested me to open the Greek Testament, which was on the table in his study, at the 20th Chap. of St. John's Gospel and the 16th verse, where, he said, you will find the word alluded to, which is not, strictly speaking, a pure Hebrew word, but to be formed from the Chaldee) spelt with a diphthong, *Rabbōni* which causes the accent to be placed on the second syllable. He then referred me to Johnson's and Walker's dictionaries, and others, who make the second syllable of this word long. He then added, I rather think your friend Rustic upon due consideration will hereafter do the same,—for, although his remarks are very good, and very carefully expressed, yet I am inclined to believe he will not obstinately persist to maintain his opinion as to the pronunciation of the word *Rabbōni*, in opposition to that of such worthies to whom I have directed your attention. I thought to myself, as I returned to my home, "it would be well for all to look sharp these times."

OPPIDANUS.

Oct. 14, 1852.

TO THE EDITOR OF THE CHURCH TIMES.

Parrisboro', 9th Oct. 1852.

REV. SIR.—His Lordship the Bishop of Nova Scotia having communicated to the Rev. W. B. King, the Rector of the Parish of Parrisboro', his intention of being at that Parish on Wednesday the 29th ult., the Rector on that day proceeded with his carriage as far as Taylor's, a distance of about seventeen miles, on the Amherst Road, where he met his Lordship, and conveyed him to his residence at Partridge Island, where they arrived early in the afternoon.

On the following day the Bishop proceeded with the Rector to the Church at Fox River, where a large congregation was assembled. His Lordship after morning prayer addressed the people generally on some subjects which deeply concerned the interests of the Church, and then delivered a solemn and most impressive charge to the candidates for Confirmation. Seven persons (out of a much larger number who were prevented either by sickness or the want of conveyances, from being confirmed) received this rite at his Lordship's hands. The Bishop then preached in his usual earnest manner, and it is almost unnecessary to add that his discourse was listened to with the most serious attention.

From Fox River Church, his Lordship returned a distance of thirteen miles to the Parish Church, at Mill Village. There, also, although it was on a week day, and the people were very much occupied, there was a large assemblage. The service was rendered more interesting in this Church by the baptism of an adult, who after a long and careful examination, of our Liturgy and Articles was led to unite himself with us. A few days previous two other young men had been received by the Rector, into the congregation, of Christ's Flock. The whole of the Baptismal Service, was read by the Bishop, and his Lordship after directing the persons who were to be confirmed (in number 13) to stand before him, addressed them in language so affectionate and yet so searching, that all who were present, even those of "the contrary part," were deeply affected. His Lordship then delivered a most excellent Sermon, and with this closed the public services of the day.

The Bishop tho' he had travelled 30 miles, administered confirmation to (twenty) persons, baptised an adult, and preached twice, besides twice addressing the candidates for confirmation, did not appear at all fatigued, and on the following day, Friday, 1st inst., His Lordship proceeded towards Londonderry Mines. And as the road thither is partly over the beach, and the Rector was unacquainted with the Forging places, over which it was necessary to pass, he sent his own servant, who was experienced in the route, to convey his Lordship on the journey. At Economy, 27 miles from Partridge Island, at the residence of S. H. Crane, Esq. His Lordship was met by the Rev. Mr. Leaver, the Rector of Truro, who conducted him on his journey. His Lordship's visit tho' necessarily short in consequence of engagements which could not be deferred, will be long remembered in this portion of the Diocese, and it is the sincere prayer of many in the Parish, that he may be preserved in health, and be supported from on high in his labours for advancing the Church of Christ.

TO THE EDITOR OF THE CHURCH TIMES.

SIR,

I beg to inform you that a meeting of our Branch of the Diocesan Church Society, was held in Trinity Church, Middle Musquodoboit, on Wednesday 28th of June at 8 o'clock P. M.; the frequent and heavy showers that fell throughout the day were unfavourable.