

Original Poetry.

Carmina Liturgica;

OR,

HYMNS FOR THE CHURCH.

N.B.—These Hymns are "first to the Times used in Churches," based on the same Metrics with the received "Version of the Psalms of David."

VI.—THANKSGIVING FOR RESTORING PUBLIC PEACE AT HOME.

[L. M. AS THE 100TH PSALM.]

I.

Our Praise we here present to Thee,
Whose hand of pow's alone still
The tumults of a furious sea—
The madness of a people's will.

II.

We tempted Heaven, most righteous Lord,
By sin in heart and sin in life;
They broken law and slighted word
Prepared the way for godless strife.

III.

We bless the warning voice, O God,
That had each guilty soul repeat; c
The children own the fearful Rod
A Father's faithfulness hath sent. d

IV.

And since by Thee, most gracious King,
The clashing roar did tarry away, e
To Thee our thanks we weekly bring—
Through Christ our humble homage pay. f

V.

Henceforth well serve we thee, it is right,
Our Father's ways we being Thine; g
May human law reflect the light
Of Gospel truth—of Law Divine!

a Thanksgiving for Restoring Public Peace at Home; also Psalm 100. 1st and 2d Sam. xxii. 44.
b & 2 Sam. vii. 19; 20; Rom. xii. 1, 2; also Prov. xxv. 21, 22.
c Micah vi. 7; 8.
d Psalm exx. 75; Rev. iii. 19; also Prov. iii. 11, 12; and xlii. 24.
e Heb. xii. 4.
f Rom. xiii. from 1 to 7.

VII.—THANKSGIVING FOR DELIVERANCE FROM THE PLAGUE OR OTHER COMMON SICKNESS.

[AS THE 148TH PSALM.]

I.

"Stand up and bless the Lord;" a
His tends Love proclaim;
The dead Rejoice is past;—
Good Lord, we bless Thy Name!

II.

The noisome Plague
Is past and gone; b
And man is spared
God's love to own. e

III.

Our great and glorious God d
The City deligh'd to hear;
"Thine eye of mercy mark'd
The contrite heart, sincere. f

IV.

"The living" praise
They Name this day,
For "God is Love,"
His people's Stay.

V.

Thou hast our lives prolong'd,
O keep our souls within! f
Avert the chief of plagues,—
Contagious, deadly Sin.

In love Thou didst g
Inflict the woe,
That all might learn
Their hearts to know.

VI.

And since Thou dost afflict
Far less than men deserve, h
May none with thankless heart
Again from Wisdom swerve;

Thou dost from death
Our souls redeem,
Thy Will should be
Our law supreme.

VII.

Through grace to God in Christ
An off'ring meet we give; i
Our love to Thee, soul;
Henceforth, to Heav'n we live!

God's constant praise
A life of health
And voice of joy. k

a Neh. ix. 5.
b 2 Sam. xvi. 10.
c Psalm xxviii. 28.
d Prayer for Deliverance, &c.
e 2 Sam. vii. 13, 14; 1 Kings xli. 29; Psalm lxxix. 8; Dan. ix. 8, 9; 10; Jonah iii. 6, 10.
f Psalm xv. 18.
g Rev. iii. 19.
h Lam. iii. 22.
i Ezra ix. 13, 14.
j Psalm cxv. 12; Rom. xii. 1; and Thanksgiving "for Deliverance from"—
k Psalm xxx. 4, 11, 12; lxxl. 21.

THE LEE PENNY.

(From the Church of England Magazine.)

One of the most remarkable charms now or very lately in use in Scotland, for the cure of illnesses in cattle, is a talisman of great antiquity, still preserved at Lee, in the county of Lanark, and popularly known as the Lee penny. Visitors to the falls of the Clyde frequently go to the Lee House, about three miles distant, for the purpose of seeing it.

Simeon of Lee, accompanied the "good" Sir James Douglas to Palestine (in the fourteenth century), bearing the heart of King Robert Bruce, according to the king's desire, that he should be conveyed to the holy sepulchre, enclosed in a locked case.

Having thus settled the affairs of his kingdom, and as he thought, effected a peace with his neighbours, Robert the Bruce retired to Cardross, a pleasant residence on the north bank of the Clyde, there to die in tranquility; for he was now broken by age, toll, and disease. The last moments of the monarch are affinely described by Froissart:

"When King Robert of Scotland felt that his end drew near, he sent for those barons and lords of his realm in whose loyalty he had the greatest confidence, and affectionately enjoined them, on their fealty, that they should faithfully keep his kingdom for David his son, promising to obey him, and place the crown upon his head when he attained the full age. After which, he beckoned that brave and gentle knight, Sir James Douglas to come near, and thus addressed him in presence of the rest of his courtiers—Sir James, my dear friend, few know better than yourself the great toil and suffering which, in my day, I have undergone for the maintenance of the rights of this kingdom: and when all went hardest against me, I made a vow, which it now grieves me not to have accomplished: I then vowed to God that, if it were his sovereign pleasure to permit me to see the end of my wars, and to establish me in peace and security in the government of this realm, I would then proceed to the Holy Land, and carry on war against the enemies of my Lord and Saviour, to the best and utmost of my power. Never hath my heart ceased to bend earnestly to this purpose; but it hath pleased our Lord to deny my wishes, for I have had my hands full in my days, and at the last, you see me taken with this grievous sickness, so that I have nothing to do but to die. Since, therefore, this poor frail body cannot go shirer, and accomplish that which my heart hath so much desired, I have resolved to send my heart there, in place of my body, to fulfil my vow; and, because in my whole kingdom I know not any knight more hardy than yourself, or more thoroughly furnished with all those knightly qualities requisite for the accomplishment of this vow, it is my earnest request to thee, my beloved and tried friend, that, for the love you bear me, you will instead of myself undertake this voyage, and acquit my soul of its debt to my Saviour; for, believe me, I hold this opinion of your truth and nobleness, that, whatever you once undertake, you will not rest till you successfully accomplish; and thus shall I die in peace if you will do all that I shall entreat you. It is my desire, then, that, as soon as I am dead, you take the heart out of my body, and cause it to be embalmed, and spare not to take as much of my

treasure as appears sufficient to defray the expenses of your journey, before yourself and your companions; and that you carry my heart along with you, and deposit it in the holy sepulchre of our Lord, since this poor body cannot go thither. And I do moreover command, that the course of your journey you keep up that royal state and maintenance, both for yourself and companions, that, into whatever lands or cities you may come, all may know you have in charge to bear beyond the seas, the heart of king Robert of Scotland." At these words all who stood by began to weep; and when Sir James himself was able to reply, he said, "Ah, most gentle and noble king, a thousand times do I thank you for the great honour you have done me in permitting me to be the keeper and bearer of so great and precious a treasure. Most willingly and, to the best of my power, most faithfully shall I obey your commands, although I do truly think myself little worthy to achieve so high an enterprise." "My dear friend," said the king, "I heartily thank you, provided you promise to do my bidding on the word of a true and loyal knight." "Undoubtedly, my liege, I do promise so," replied Douglas, "by the faith which I owe to God, and to the order to which I belong." "Now, praise be to God," said the king, "I shall die in peace since I am assured that the best and most valiant knight in my kingdom had promised to achieve for me that which I myself never could accomplish." And not long after, this noble monarch departed this life.—See Chambers' Miscellany, Part vii.

From the circumstances referred to, Lockhart subsequently changed his name to Lockhart; and he received for his armorial bearings a heart attached to a lock, with the motto: "corda serrata pando." Proceeding to Palestine with a large retinue, and having anchored off the Spanish coast, information was received that Alphonso XI., king of Leon and Castile, was warring in Grenada against Osmany, the Moorish commander. Douglas, going to the aid of Alphonso, was slain by the Saracens, at Theba, on the frontiers of Andalusia, August 25, 1380. The casket, containing the heart of the Bruce, which Douglas had placed before him, exclaiming, "Onward, brave heart, that never failed; and Douglas will follow thee or die!" together with his body, was found, and conveyed back to Scotland. The heart of the king was placed in the abbey of Melrose, to which he had been a most beneficent benefactor, while his body was conveyed to Dunfermline. The remains of Sir James were buried at Douglas, and a splendid monument erected to his memory by his brother Archibald: which Sir Walter Scott declared could not have been inferior to those in Westminster Abbey.

After the depredation committed by the English, Bruce attempted to restore the abbey, and towards this, granted £2,000 sterling from his revenue of wards, reliefs, and marriages—a sum equal to £60,000 at the present day. He also augmented the abbey possessions, confirmed charters, and addressed letters to the chief men of the kingdom, recommending them to their support and protection.

The remains of the choir or ancient church at St. Bride, at Douglas, the patron saint of the family, contains the vault which was used till lately as the burial place of this noble race, and only abandoned when so filled that it could hold no more. Here a silver case, containing the dust of the heart of Sir James, is still pointed out: but the monuments were sadly mutilated, and said by some of Cromwell's troopers, and to their being unprotected from mischievous. To "Marmion" canto v. 15—

"Your host shall be Douglas bold,
A chief unlike his sire of old,
He wears his motto on his blade,"

is the following note:—"A very ancient sword, said to be of Lord Douglas, bears, among a great deal of flourishing, two hands pointing to a heart, which is placed betwixt them, and the date, 1329, being the year in which Bruce charged the good Lord Douglas to carry his heart to the Holy Land. The following lines (the first couplet of which is quoted by Godscroft as a popular saying in his time) are inscribed around the emblem:—

"So many guilts as ye Douglas be
Of one surname was ne'er in Scotland seen."

"I will ye charge, after eyt I depar,
To holy grave, and bury my heart;
Let it remane ever, both tyme and howr,
To ye last day I see my Saviour."

"I do protest in tymes of all my ringe,
Ye lyk subject had never eyng king,"

This curious and valuable relique was nearly lost during the civil war of 1745-6, being carried away from Douglas Castle by some of those in arms for Prince Charles. But great interest having been made by the Duke of Douglas among the chief partisans of Stuart, it was at length restored. It resembles a Highland claymore, of the usual size, is of an excellent temper, and admirably poised."

The child came at length, his face swollen with weeping.

"I am sorry to disappoint you," said the Man of Leisure, "but the place in Mr. C——'s stow was taken up yesterday."

The boy stopped brushing and burst afresh into tears. "I don't care now," said he sobbing, "we may as well starve. Mother is dead."

The Man of Leisure was shocked, and he gave the pale boy a dollar.

THE MAN OF LEISURE AND THE PALE BOY

Saughtonhall, and splendidly entertained, in gratitude for the use of the talisman.

In a note to the "Talisman," Sir Walter Scott introduces the following curious extract, regarding this stone:—"Quilk day, amongst the referies of the brethren of the ministry of Lanark, it was propoſit to the synod that Gavin Hamilton of Raploch, had pursued an complaint before them against Sir James Lockhart, of Lee, aent the superstitions using of an stone, set in silver, for the curing of diseased cattle, quilk the said Gavin affirmed could not be lawfully usit, and that they had deferit to give any desonair thair, till the advice of the assembly might be had concerning the same. The assembly, having inquirit of the manner of useing thereof, and particularly understood, by examination of the said Laird of Lee, and otherwise, that the custom is only to cast the stone in some water, and give the deceas cattle to drink, and that the same is done without using any words, such as charmers and sorcerers use in their unlawfull practice, and considering that in nature there are many things seen to work strange effects, whereof no humant can give a reason, it having pleast God to give to stones and herbs a special virtur for the healing of many infirmitiis in man and beast, advises the brethren to surcease their process, as therre perceive no ground of offence; and admonishes the Laird of Lee, in using of the said stone, to take hid that it be usit hereafter with the least scandal that may possibly be Extracted out of the books of the assembly, holden at Glasgow, and subscribeit at their command.—Mr. Robert Young, clerk to the assembly at Glasgow."

The same remarks made with reference to the supposed virtues of St. Filian, hold good here. The effect produced on the mind of the patient, in a certain debilitated state, and the confidence in the potency of some supposed infallible remedy, may often prove beneficial, taken in conjunction with the tendency of the mind to ascribe to supernatural interference what may be distinctly referred to natural causes. As for the beneficial effects produced on the cattle, there is not an agricultural district which cannot boast of charms as potent as the Lee penny. There is some old women in the neighbourhood, whose very look has a magic power. There are some nalls, or shoes, or such articles, appended to the cattle shed—a sun prevention to disease—caution being preferable to cure. But it is extremely difficult to root out all prejudices, and to combat notions, however absurd, handed down from generation to generation; and mechanics' institutes and itinerant lecturers have a mighty task in hand. Such prejudices and notions may often be found even in persons whose religious views and principles are far from decidedly erroneous. They are not, therefore, to be viewed as the results of a godless state of mind. Perhaps there are few who have not little superstitious failings, who are yet no persons of weak faith. It is easier to laugh at such weaknesses in others than entirely to eradicate them from our own bosoms.

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THOMAS H. EDMUND, TAILOR, ROBE MAKER, AND DRAPER, NO. 2, CHURCH STREET, TORONTO,

In returning his thanks to his friends and the public for the services rendered him, he would most respectfully inform them that he recently received (per Great Britain from London), a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barrister's, and Clergy's Robes, from ADDAM & EDER, Robe Maker to her Majesty's High Court of Exchequer, Chancery Lane, London, and the advertiser has considerable experience in Robe making, as well as other branches of his business, he hopes, by continuing attention to business, to merit that patronage which it will ever be his study to deserve.

Toronto, May 23, 1844.

RICHARD SCOTT, NO. 1, CHEWETT'S BUILDINGS, TORONTO,

FASHIONABLE TAILOR, KEEPS constantly on hand a supply of WEST OF ENGLAND BROAD CLOTHES, CASSIMERS, DOEKINS, and RICH VESTINGS, and hopes by strict attention to business, to merit a share of public patronage and support.

X.—UNIVERSITY WORK done in all its different orders; also, Judges', Queen's Counsel, and Barristers' Robes, in the most approved style, and on moderate terms.

Toronto, July 1st, 1845.

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER HANGER, (LATE OF THE FIRM OF HART & MARSH.)

PRESPECTUALLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has recently become sole proprietor of Mr. POPPELTON'S 223 KING STREET, two doors below Mr. R. W. ROWELL'S, where he intends carrying on the above business, and trusts, by strict attention to his trade, to merit a continuance of public patronage and support.

X.—UNIVERSITY WORK done in all its different orders; also, Judges', Queen's Counsel, and Barristers' Robes, in the most approved style, and on moderate terms.

Toronto, July 1st, 1845.

T. & M. BURGESS, MERCHANT TAILORS, (LATE G. BILTON.)

NO. 128, KING STREET, TORONTO.

LATE T. J. PRESTON. 343

G. & T. BILTON, MERCHANT TAILORS, NO. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.

LATE T. J. PRESTON. 397

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO.

RIDOUT & PHILLIPS, WHOLESALE AND RETAIL GROCERS.

SELLERS IN WINES AND LIQUORS, WELLINGTON BUILDING, CORNER OF KING AND CHURCH STREETS. Toronto, February 3, 1845.

D. R. J. A. COWLES, SURGEON DENTIST, OPPOSITE THE OFFICE OF THE BANK OF MONTREAL, KING STREET, COBURG.

Cobourg, 1845.

M. BEAUMONT, PROFESSOR OF SURGERY in the University of King's College, FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND.

REMOVED TO BAY STREET, NEAR TO FRONT STREET, AT HOME FOR CONSULTATION FROM 10 a.m. TILL 12 daily.

Toronto, April, 1844.

D. R. PRIMROSE, (LATE OF NEWCASTLE.)

OPPOSITE THE OFFICE OF THE BANK OF MONTREAL, KING STREET, COBURG.

Toronto, 7th August, 1844.

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON.

PHYSICAL AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED.

July 14, 1842.

WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. &c. (Over the Store of J. V. BOSWELL & CO.) COBURG, CANADA.