# THE Weekly Chronicle.

Terms—15 shillings per annum:] "Nec Rege, Nec Populo, sed utroque." [12s. 6d. if paid in a[dvance]

VOL. VIII. SAINT JOHN, (N. B.) FRIDAY, OCTOBER 6, 1843. N[o.]



## THE CHRONICLE

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Any person forwarding the names of six responsible subscribers will be entitled to a copy gratis.

☞ Visiting and Business Cards, (plain and ornamental,) Handbills, Blanks, and Printing generally, neatly executed.

All letters, communications, &c., must be post paid, or they will not be attended to.—No paper discontinued until all arrearages are paid; except at the option of the publisher.


## Weekly Almanack.

| Oct. | | Sun R. | Sun S. | Moon | H. W. |
|---|---|---|---|---|---|
| 7 | Saturday, | 6 6 | 5 29 | 5 18 | 10 41 |
| 8 | Sunday, | 6 7 | 5 28 | rises. | 11 14 |
| 9 | Monday, | 6 8 | 5 26 | 5 38 | 11 45 |
| 10 | Tuesday, | 6 10 | 5 24 | 6 10 | morn. |
| 11 | Wednesday, | 6 11 | 5 22 | 6 42 | 0 18 |
| 12 | Thursday, | 6 12 | 5 21 | 7 24 | 0 52 |
| 13 | Friday, | 6 13 | 5 19 | 8 12 | 1 30 |

Full Moon 8th day, 6h 37m morning.

## Public Institutions.

BANK OF NEW-BRUNSWICK.—Thos. Leavitt, Esq. President.—Discount days, Tuesday and Friday. Hours of business, from 10 to 3.—Notes for Discount must be left at the Bank before 1 o'clock on the days immediately preceding the discount days. Director next week: W. P. Ranney, Esq.

COMMERCIAL BANK.—John Duncan, Esq., President.—Discount Days, Tuesday and Friday.—Hours of business, from 10 to 3.—Bills or Notes of Discount must be lodged before 1 o'clock on the days preceding the Discount days.—Director next week: A. W. Whipple, Esq.

BANK OF BRITISH NORTH AMERICA. (St. John Branch.)—A. Smithers, Esq. Manager. Discount Days, Wednesdays and Saturdays.—Hours of Business, from 10 to 3.—Notes and Bills for Discount to be left before 3 o'clock on the days preceding the Discount days. Director next week: Wm. Walker, Esq.

NEW-BRUNSWICK FIRE INSURANCE COMPANY.—John Boyd, Esq., President.—Office open every day, (Sundays excepted) from 11 to 1 o'clock.—[All communications by mail, must be post paid.]

SAVINGS BANK.—Hon. Ward Chipman, President.—Office hours, from 1 to 3 o'clock on Tuesdays. Cashier and Register, D. Jordan.

MARINE INSURANCE.—I. L. Bedell, Broker. The committee of Underwriters meet every morning at 10 o'clock, (Sundays excepted.)

MARINE ASSURANCE COMPANY.—James Kirk, Esq., President.—Office open every day (Sundays excepted) from 10 to 3 o'clock. ☞ All applications for Insurance to be made in writing.

## Dissolution of Co-Partnership.

THE Business at present conducted under the Firm of ROBERTSON & MARSHALL, as Blacksmiths, dissolves by mutual consent on the First day of May next. All unsettled accounts connected with the Firm, will be closed by JOHN R. MARSHALL, who is duly authorised to perform the same.

DAVID M. ROBERTSON,
JOHN R. MARSHALL.

St. John, April 27, 1843.

THE Business formerly conducted under the Firm of Robertson & Marshall, as Blacksmiths, &c., will be continued by the subscriber on his own account, at the old stand South side North Slip.

JOHN R. MARSHALL.

FOR SALE AS ABOVE—

60 ASSORTED ANCHORS; Edge Tools of all descriptions constantly on hand. Also, to Let for One or Three Years—The TANNERY establishment in Union street, formerly occupied by George Whittekir, junr., apply as above.

April 28.

## Dissolution!

THE Business heretofore carried on by the Subscribers under the Firm of SANCTON & CROOKSHANK, is this day Dissolved:—all unsettled accounts they request may be arranged as speedily as possible with GEORGE P. SANCTON, at the old stand—York Point, at which place only all applications on business must be made to him.

GEO. P. SANCTON,
A. G. CROOKSHANK.

May 17, 1843.

## ☞NOTICE.

THE differences between the undersigned John Kerr, Edmund Kaye, and James R. Crane, having been amicably arranged, and the dissolution of the Partnership between them, under the firm of JOHN KERR & CO., mutually resolved on.—Notice is hereby given, That all debts due to the said partnership are to be paid to, and those due from the same, discharged by the said John Kerr and Edmund Kaye.

JOHN KERR,
EDMUND KAYE,
26th April. JAMES R. CRANE.

## ☞NOTICE.

THE Co-partnership heretofore existing under the Firm of WILLIAM & JOSEPH SCAMMELL having expired on the 20th instant, has been dissolved by mutual consent. All unsettled accounts connected with the Firm will be closed by JOSEPH SCAMMELL.

W. SCAMMELL,
JOSEPH SCAMMELL.

Saint John Hotel, 20th May, 1843.

THE SUBSCRIBER returns his thanks for the liberal patronage given by the Public to the St. John Hotel, under the firm of WM. & J. SCAMMELL, and begs to inform the Public that he continues the House on his own account, and every thing will be done to continue to give the fullest satisfaction.

JOSEPH SCAMMELL.

May 20, 1843.

## ☞NOTICE.

THE Subscriber having retired from the firm of JOHN KERR & Co., and having taken that commodious Fire-proof BRICK BUILDING on the North Market Wharf, formerly occupied by Messrs. JAMES LOCKWOOD & Co., where he intends carrying on the business of *Commission Merchant and General Agent*, offers his services to his friends and the Public in that capacity with the assurance that the facilities he proposes will enable him to give satisfaction to them who may entrust him with their business.

May 5, 1843. JAMES R. CRANE.

## NOTICE.

THE business of the Firm of John Kerr & Co. will in future be continued by the subscribers under the same Firm.

JOHN KERR,
26th April. EDMUND KAYE.

## NEW ARRIVALS.

per ship *Glasgow*, from Liverpool, comprising as follows:

4 BALES Grey Shirting COTTONS;
3 " White do. do.
2 bales Twill'd Striped do.
1 " Printed COTTONS;
1 " FLANNELS,
1 " Moleskins, & Facny TROWSERING
1 " Cotton HANDKERCHIEFS,
1 " Lining COTTONS;
2 " Cheap Orleans & SAXONY.

Which together with a large stock of Gents. Hats Ladies BOOTS & SHOES, &c. &c., are selling at very reduced Prices for Cash, by

July 28 W. G. LAWTON.

## CHAIN CABLES,

### Anchors, Oakum, Iron, &c. &c.

*The subscriber has received per 'Woodstock' and 'Themis,' from Liverpool, and 'Argyle,' from Newry, and other recent arrivals:—*

21 CHAIN CABELS, from ⅝ to 1¼ inch.
11 ANCHORS, from 2 to 20 cwt.
500 fathoms ⅜, ¼, ½ coil CHAIN,
2½ tons OAKUM,
10 tons CORDAGE ass'd sizes,
600 Boxes Liverpool SOAP,
120 bundles SHEET IRON, Nos. 18 to 27,
300 tons British Bar IRON, assorted,
150 do. Refined ditto. do.
10 do. Swedish & Russia do. do.
200 bags Iron Spikes, from 4 to 10 inches,
180 do. Wrought Iron NAILS, 5d'y to 20d'y.
100 bolts COPPER, assorted sizes,
4 tons Blistered and Cast STEEL, ass'd
2 do. PLOUGH-PLATING,
18 do. Cast Iron POTS, BAKEPANS, and extra covers,
37 dozen FRYING PANS,
35 do. Long handled Irish SPADES,
28 do. Round and square pointed Shovels.

—IN STORE—

Blacksmiths' BELLOWS & ANVILS;
FRANKLIN & REGISTER GRATES,
PLOUGHSHARE MOULDS, &c.
15,000 White Oak HOGSHEAD STAVES,
100 bushels Yellow CORN,
1000 do. White do.
BEEF, PORK, and NAVY BREAD.
Superfine, Fine, and Middlings FLOUR and CORN, in barrels and bags,—all of which are offered at very moderate rates.

July 14. WM. CARVILL.

## Mechanics' Institute.

THE GESNER MUSEUM OF NATURAL HISTORY having been purchased of the late Proprietor, Dr. Gesner, by a number of gentlemen, and by them placed in the Hall of the Mechanics' Institute, it will henceforth be open to the public under direction of the Institute, on the following terms:—

Admission for one year, to Members of the Institute, with or without family, - - - 5s.
Ditto to non-members do. - - 7s. 6d.
*not transferable;*
Single Admission, - - - - 7½d.

The Museum will be open on Monday, Wednesday, and Friday of each week, commencing on Monday next, 31st July, from 2 to 4 p. m.

☞ Tickets and Catalogues (if required), may be obtained of the Clerk of the Institute, at the Hall, on the days above named.

*By order of the President,*

July 29. H. J. CHUBB, *R. Sec'y.*

## Horse Hair Flesh Brushes.

A NEW and very superior article, which for CHEAPNESS, EFFICACY, CONVENIENCE OF APPLICATION, and NEATNESS, possesses many advantages over the Hair Mittens. The friction being caused by the ENDS instead of the SIDES of the Hair, is more effectual, and at the same time does not RETAIN (like the Mitten,) any particles from the surface of the skin.

—ALSO—

A fresh supply of Tooth, Hair, and Clothes BRUSHES, all made to order.

May 19. JOHN G. SHARP.

## PORK.

60 BRLS. Clear, Mess, and Prime PORK, just received, and for sale by

August 11. J. DeWOLFE SPURR.

## Printed Books.

The subscriber has just received per *Maranham*, on consignment—

1 CASE Printed Books, containing 1000 Volumes of the latest publications, and for sale by JAMES R. CRANE.

1st september.

## General Agency and Commission Office,

No. 18, CORNHILL, LONDON, opposite the New Exchange.

To Merchants, Commercial News Rooms, Public Libraries, Agricultural Societies, Officers of the United Services, Printers, Publishers of Newspapers, & Colonists generally.

P. L. SIMONDS, General Agent and Commission Merchant, in offering his services to his friends and the Colonial Public in general, begs to acquaint them that he is ready to receive orders for supplies of any kind and quantity, and goods of every description of first rate quality, at the very lowest market prices of the day, and to transact business upon the most liberal terms, provided he is previously furnished with funds or drafts, at either long or short dates, or a reference to some London or Liverpool house for payment.

P. L. Simonds will receive consignments of any description of Merchandize to be sold on commission, and accept bills for two-thirds of the amount, on receipt of the bills of lading. Consignments entrusted to his care will meet with every possible dispatch in their disposal, and sales be conducted with the greatest attention to the interests of the disposer. An extensive knowledge of general business, acquired during a long residence in the West Indies and subsequent extensive courses of business with all the British Colonies, the experience of several years in London as a Colonial Agent, coupled with promptitude, attention, and judgment, will, he trusts, enable him to give satisfaction to those who may favor him with their commands.

N. B.—Parents sending home their children for education, may with confidence entrust them to the care of Mr. Simonds, who will undertake to see them placed in first rate and respectable establishments, where every attention shall be paid to their health, morals, improvement, and general comfort.

## Window Glass.

*Per the ship 'Rothschild,' from Liverpool—on Consignment:*

3,700 FEET 8x10 Crown and Sheet WINDOW GLASS;
2,200 Feet 10x12 Do.

For sale by JOHN KINNEAR.

*August 25, 1843.*

## Miscellany.

## TORIES AND WHIGS.

[From "Sam Slick in England."]

'Now, Sam, who supported the Whigs?

'Why let me see; a few of the lords, a few of the gentry, the repealers, the manufacturin' folks, the independants, the Baptists, the dissenting Scotch, the socialists, the radicals, the discontented, and most of the lower orders, and so on.'

'Well, who supported the Tories?'

"Why the majority of the lords, the great body of landed gentry, the universities, the whole of the Church of England, the whole of the methodists, a' most the principal part of the kirk, the great marchants, capitalists, bankers, lawyers, army and navy officers, and so on.'

'Now, don't take your politics from me, Sam, for I am no politician; but as an American citizen, judge for yourself, which of these two parties is most likely to be right, or which would you like to belong to.'

'Well, I must say,' replied he, '*I do* think that larnin', piety, property, and respectability is on the Tory side; and where all them things is united, right most commonly is found a joggin along in company.'

'Well, now, Sam, you know we are a calculating people, a commercial people, a practical people. Europe laughs at us for it. Perhaps if they attended better to their own financial affairs, they would be in a better situation to laugh. But still, we must look to facts and results. How did the Tories when they went out of office leave the kingdom? At peace?'

'Yes, with all the world.'

'How did the Whigs leave it?'

'With three wars on hand, and one in the vat and brewin with America. Every great interest injured, some ruined, and all alarmed at the impendin' danger—of national bankruptcy.'

'Well, now for dollars and cents. How did the Tories leave the Treasury?'

'With surplus revenue of millions.''

'How did the Whigs?'

'With a deficiency that made the nation scratch their head, and stare again.'

'I could go through the details with you, as far as my imperfect memory would let me: but is all the same, always will be, here, in France, with us, in the colonies and everywhere else. Whenever property, talent, and virtue are all one side, and only an ignorant number, with a mere sprinkling of property and talent to agitate 'em, or misinformed or mistaken virtue to sanction 'em, on the other side, no honest men can take long to deliberate which side he will choose.'

'As to these Conservatives, I don't know what to say, Sam; I should like to put you right if I could. But I'll tell you what puzzles me. I ask myself what is a Tory? I find he is a man that goes the whole figur' for the support of the monarchy in its three orders, of king, lords and commons as by law established; that he is for the connexion of Church and State, and so on; and that as the wealthiest man in England, he offers to prove his sincerity, by paying the greatest part of the taxes to uphold these things. Well, then I ask what is Conservatism? I am told that it means what it imports, a conversation of things as they are. Where then is the difference? *If there is no difference, it is a mere juggle to change the name; if there is a difference, the word is worse than a juggle for it don't import any.*'

'Tell you what,' said Mr. Slick, 'I heard an old critter to Halifax once describe 'em beautiful. He said he could tell a man's politics by his shirt. 'A Tory, sir,' said he, for he was a pompious old boy was old Bluenose; 'a Tory, sir,' said he 'is a gentleman every inch of him, stock, lock, and barrel; and he puts a a clean frill shirt on every day.—A Whig, sir,' says he, 'is a gentleman every other inch of him, and he puts an onfrilled one on every other day. A Radical, sir, ain't no gentleman at all, and he only puts one on of a Sunday. But a Chartist, sir, is a loafer; he never puts on one till the old one won't hold together no longer, and drops off in pieces.'

SANDWICH ISLANDS.—I mentioned that it was Sunday when we landed, and I had the pleasure of hearing it, these benighted regions, as they are supposed to be, the sound of the Church bell; not like the chime of old Trinity, but the solemn ding dong of the country village. A Church here—on the spot where the unholy idols of savage rites were erected—what a delightful change! My piazza faced the road to Church, and I indulged myself in viewing the *haut ton* of Owyhee the *Messieurs and Mesdames Sauvages* on their way to meeting. They moved in all kinds of order, and in all kinds of uniforms; the *Dominie* positively refusing to allow any portion of *habitans* visiting Church without a dress or covering of some kind, as they are inclined to go to that sacred edifice in *purus naturalibis*. The Owyhee ladies generally wear a dress similar to a morning gown, without under garments of any kind of which they gave every demonstration, by raising the garments a *leetle* too high in their effort to clear the gullies; the fabric of chintz, commonly called bed chintz, bound round their waists with yellow or red bands. Some wore their hair *en negligee*, others had chip hats covered with flaunting ribbands, to designate their taste and opulence; some had rows of beads round their necks, and some wreaths of wild flowers in their hair, and all bare feet invariably. The gentlemen are somewhat more careless in making their toilet; one had a tight blue monkey jacket, buttoned up to the neck, and rather low down; no drawers or pantaloons; heavy shoes, a chip hat, and a walking cane. Another wore a red flannel shirt, cotton drawers, and neither shoes nor stockings; and so the greatest portion were rigged out. The Royalty and Nobility, however, were the great feature of the procession, having been tutored and instructed by the Missionaries, to dress with decorum, and behave with dignity. They wore all the cast-off regimentals in the navy, covered with soiled lace and cocked hats, check pantaloons, no shoes—here a silver and there a gold epaulet, and all carrying bamboo canes and pongee handkerchiefs, and each strutted in pompous dignity. Having a curiosity to see an end to this grotesque pageantry, I joined some of my messmates. The church is a large building, painted white, with a spacious belfry. The location is delightful, being erected in a grove of cocoa nut trees; there is a cemetary surrounding the whole building. At the the door we were fortunate in being honoured with an introduction to the minister, who conducted us to a seat in his own slips. The eyes of the whole congregation were immediately upon us. The building is spacious, and capable of holding three thousand persons, and the congregation, when standing up, appeared a living *tableaux* of whims and oddities which defied description. The Preacher gave out the text in pure English, preparatory to his commencing the sermon in the native tongue. The language is harsh and guttural, and full of grunts. The natives appeared grave, silent and happy, with little in their countenances bespeaking devotion; they trotted off in silence and good order, the service being ended. It is impossible to say what may be the result of this attempt to Christianize the heathen; the experiment certainly gives evidence of having been successful, as far as orderly behaviour goes, it has been successful, but it is difficult to say, whether in their hearts they do not still adhere to their idols; the next generation may improve greatly and will be willing to understand, as well as to accept the gospel, and so they may go on, improving by degrees, until some ambitious government, under the plea that the islands are acquiring too much strength, may seize upon them, and thus the natives in time may become civilized. In my next, you shall have an account of my visit to the King.—*American Paper.*

## THE DREAM.

(The Poetry by the Hon. Mrs. Norton, the Music by J. P. Knight.)

I slept, and back to my early days
Did wandering fancy roam,
When my hopes were bright, and my heart was light,
And my own a happy home—
And I dreamed I was young and innocent,
And my brow untraced by care,
While my parents smiled on their darling child,
And breathed for his weal a prayer.

Once again, I was rising before the sun,
For in childhood I was told
If its earliest ray on my head should play,
It would turn each tress to gold;
I was sporting again thro' fields and flow'rs,
And I felt at each step new joys,
But I awoke with a sigh that memory
Should revive what time destroys.

LIFE IN PARAGUAY.—The people of that profuse climate live in a careless abundance, troubling themselves about few things; build what wooden carts, hide-beds, mud-brick houses are indispensible; import what of ornamental lies handiest abroad; exchanging it for Paraguay tea in sewed goat-skins. Riding through the town of Santa Fe with Parish Robertson, at three in the afternoon, you will find the entire population just risen from its siestia; slipshod, half buttoned, sitting in its front verandahs open in the streets, eating pumpkins with voracity, stuck to the ears in pumpkins; imbibing the grateful saccharine juices in a free and easy way. They look up at the sound of your hoofs, not without good humour. Frondent trees parasol the street, thanks to nature and the virgin. You will be welcome at their *tertulias* a kind of "*swarrie,*" as the flunkey says, 'consisting of flirtation and the usual trimmings; *swarrie* on the table about seven o'clock.' Before this the whole population, it is like has gone to bathe promiscuously, and cool and purify itself in the Parana; but you have all got linen bathing garments and can swash about with some decency; a great relief to the human tabernacle in those climates. At your *tertulia*, it is said, the Andalusian eyes, still bright to this tenth or twelfth generation, are destructive, seductive enough, and argue a soul that will repay cultivating. The beautiful half savages; full of wild sheet-lightning, which might be made continuously luminous! Tertulia well over, you sleep on hide-stretchers, perhaps here and there on a civilized mattress, within doors or on the house tops. In the damp flat country parts, where mosquitoes abound, you sleep on high stages, mounted on four poles, forty feet above the ground, attained by ladders; so high, blessed be the virgin, no mosquito can follow to sting,—it is a blessing of the virgin or some other. You sleep there, in an indiscriminate arrangement, each in his several *poncho* or blanket cloak! with some saddle, deal box, wooden log or the like, under your head. For bed tester is stretched above your head the canopy of everlasting blue; for night lamp burns canopus in his infinite spaces; mosquitoes cannot reach you, if it please the powers. And rosy fingered morn, suffusing the east with sudden red and gold, and other flame heraldry of swift advancing day, attenuates all dreams; and the sun's first level light volley sheers away sleep from living creatures every where, and living men do then awaken on their four post stage there, in the Pampas,—and might begin with prayer if they liked, one fancies! There is an altar decked on the horizon's edge yonder, is there not? and a cathedral wide enough? How, over night you have defended yourself against vampires is unknow to the editor.—*Thomas Carlyle in the Foreign Quarterly Review.*

A WORD OF ADVICE TO YOUNG LADIES.—As the time of your marriage draws near, you will naturally be led with ease and pleasure into that kind of unlimited confidence with the companion of your future lot which forms in reality the great charm of married life. But even here a caution is required; for though all the future, as connected with your own experience, must belong to him, all the past must belong to others. Never therefore, make it the subject of your confidential intercourse to relate the history of your former love affairs, if you have ever had any. It is bad taste to allude to them at all, but especially so under such circumstances; and although such details might serve to amuse for the moment, they would in all probability, be remembered against you at some future time, when each day will be sufficiently darkened by its own passing clouds. With regard to all your other love affairs, then, let "bye-gones be bye gones." It could do no good whatever for you to remember them; and the more you are dissociated from every other being of his own sex, the more will the mind of your husband dwell upon you with unalloyed satisfaction. On the other hand, let no ill advised curiosity induce you to pry too narrowly into his past life as regards affairs of this nature. However close your inquiries, they may be baffled by evasion; and if it be an important point with you, as many women profess to make it, to occupy an unsullied page in the affections of your husband, it is wiser and safer to take for granted this flattering fact than to ask whether any other name has been written on that page before.—*Mrs. Ellis.*

THE STOMACH.—I firmly believe that almost every malady of the human frame is either by highways or bye-ways connected with the stomach.—The woes of every other member are founded on your belly timber; and I must own, I never see a fashionable physician mysteriously consulting the pulse of his patient but I felt a desire to exclaim—"Why not tell the poor gentleman at once, 'Sir, you have eaten too much, you have drunk too much, and you have not taken exercise enough!'" The human frame was not created imperfect; it is we ourselves who have made it so. There exists no donkey in the creation so overladen as our stomachs.—*Bubbles from Nassau.*

POPULAR APPLAUSE.—The people are a set of masters whom it is not in a man's power, in every instance to please and, at the same time faithfully to serve. He that is resolved to persevere, without deviation, in the line of truth and utility, must have learnt to prefer the still whisper of enduring approbation to the short lived bustle of tumultuous applause.—*Benthamiana.*

An Irish soldier, who came over with General Moore, being asked if he met with much hospitality in Holland, "Oh, yes," replied he, "too much; I was in the hospital almost all the time I was there."

Avoid debt as you would the leprosy. If you are ever tempted to purchase on credit, put it off for three days. You need time for reflection.

## BISHOP'S CHARGE.

*(Concluded.)*

This may be enough to say, in answer to this attempt to distinguish between the Romish doctrine, as established by the decrees of the Council of Trent, and 'the authoritative teaching' of the Church of Rome at the time. But—perhaps in some distrust of the soundness of the distinction—more pains are expended upon the other head, viz. that upon the various points on which the Articles condemn 'the Romish doctrine' in name, it is, in fact, the grosser errors of the popular creed, or the presumptuous subtilities of the teaching of the schools, which they have in view, and not the substance of the doctrine of the Church of Rome. Of the nature and amount of the sophistry expended upon this point, nothing like an adequate conception could be given, without such a detailed review, as it would be impossible for us now to enter upon. In fact, throughout the whole Tract, but more especially upon this point, the dishonest casuistry to which the Jesuits have given a name, is employed upon a scale to which it would be hard to find a parallel, except in the more notorious of their own writings. One of the society, indeed Gregory de Valentia, seems to supply the *type* of the whole argument on this head, when he infers, that as St. Peter speaks of *abominable idolatries* there must be some idolatries under the Gospel which are not *abominable*. The Articles furnish the author of the Tract with but slender materials for this kind of logic. But their deficiencies are supplied by resorting to the Homilies, to determine their *sense*. As might be expected from the purpose of those discourses, and the time and circumstances under which they were written, they contain not a few grosser forms in which Roman errors and superstitions manifested themselves, are dwelt upon and exposed. Such passages were evidently intended to exhibit the erroneous principles of the Church of Rome in a stage of development, which was at once fitted to show their true nature, to the many who might not discern it under a less flagrant manifestation of it, and to deepen and quicken the dread and hatred of those false principles in the minds of others, who might not stand in the same need of aids to apprehension; to bring distinctly before the minds of all the members of the Church, what the practical evils of the system had been from which the Reformation had delivered them. But they are not brought forward in the Tract as if such was their purpose, but as if they were to be taken as strict designations of those parts of the Romish system which it was intended to condemn. And forthwith it is inferred, that it is only these forms and degrees of the false doctrine, or the superstitious practice which the Church in the Homily, and therefore in the Articles, intends to denounce. And so every degree short of that which figures in these descriptions, and every doctrine and practice akin to those described, but not formally comprehended under these illustrations, are held to be outside the denunciations of the Articles, so that their truth and falsehood, lawfulness or unlawfulness, are open questions among those who have subscribed the Articles. Such unfairness appears hardly to admit of aggravation. But yet it must be felt to be not a little aggravated by the fact, that there are passages in the Homilies—sometimes in the very Homily from which these quotations are made,—sometimes even in direct connexion with the passages quoted,—which plainly testify that the Church was opposed to the Romish doctrine on the points referred to, in every degree and under every form, and not merely in those extreme degrees and those grosser forms, which, for obvious reasons, it takes most pains to present in full detail.

But I should, as I said, despair of conveying any thing like a full impression of the shifting, evasive, and disingenuous sophistry, with which the purpose of the Tract is followed out, except by an actual review in detail of the mode of treating some of the heads. And for this we have no time. I must satisfy myself, therefore, with this general account of this celebrated publication, and return to the history which it has interrupted. It seemed as if some mistake had been committed in supposing the public mind ripe for so open a demonstration. For this attempt to show how unavailing were the barriers against Romanism, which the Reformers had reared, and in which their posterity had hitherto confided, seemed everywhere to excite painful and indignant surprise. Any one who had reflected upon what these authors had been saying upon almost every point which divides us from the Church of Rome, must have seen that some such process as that which is given in the Tract, must have been gone through, in order to reconcile them to remaining where they were. But few had so reflected. And even those who had, were startled (as often happens) when they saw the process exhibited nakedly, and in detail, which they had thought over in a general way it might be, with but feeble sentiment of disgust and alarm.

It was impossible in the first place for any thinking person to see, without much alarm, the advance in their progress towards Rome, which the party had made in a comparatively short period.—How far this was to be set down to a rapid development of their principles, and how far to a more open disclosure of them, it was not easy to determine. For, besides other evidences of a politic concealment of their opinions and feelings, we find the writer of this Tract complaining of having been forced to a premature disclosure of them on one point by circumstances in his position in Oxford, which were often, he intimates, interfering with the reserve concerning them which it might be prudent to adopt. But whichever it were, development or disclosure, the *visible* advance which the movement had made towards Rome in a very short period, was enough to amaze and terrify those who saw no cause of alarm in the first steps in the same path. One example of this, which is so important a fact with reference to the *movement*, I shall give, as it may be given in a very few words. Mr. Froude's Remains, as I have before mentioned, offended all who were outside the party, and many who, up to the publication of them had been regarded as belonging to it; and in nothing more than by the undisguised admiration with which he regarded much in the Romish system which Protestants in general had been taught to view in a very different light. He seems very earnestly to have desired a reunion with Rome, but to have felt that in the Council of Trent there was an insurmountable obstacle to the accomplishment of his wishes. We have seen, in consequence, in what terms he spoke of the Council. It appears indeed that, when at Rome, he consulted an eminent Ecclesiastic upon the terms on which the English Church (or a portion of it) would be received back again; and that, upon finding that the Council must be taken *whole*, by any who would return to the Church of Rome, he was driven to dispair of the event, feeling the condition to be impossible. And he declares thereupon his resolution to abandon reunion with Rome as the object to be agitated for by his party, and to substitute in its stead, a return to the principles of the Nonjurors, under the name of "The Ancient Church of England." And the strength of his feeling upon this point was further evinced by a saying, which is recorded in his Remains, and which was circulated very extensively, together with other extracts of an Anti-Romish character from the publications of the school, when the object was to clear them from the charge of leaning ... Upon one saying that the Romanists we[re] ... tic in England, but Catholics abroad. *No, they are wretched Tridentines every w[here]* ... yet in the few years which had elapsed, appeared to his sanguine and not over-sc[rupulous] mind an insurmountable obstacle, seemed almost, if not altogether, cleared away. T[he] ... tution with which the Council was regard[ed] disappeared, and the impediments to reunio[n with] Rome no longer lay in its immutable cano[ns and] decrees, but in the popular belief and in th[e teach]ing of the schools; which so many of th[em] ... held to be a bad reason for separating ... the first, and which they were so littl[e] ... to regard (if they still regarded it) as ... ground for keeping up the separation ... as it might, so far as the Tridentine D[ecrees] ... the Thirty-nine Articles were concerne[d] ... no impediment to a reconciliation—it ... master thoroughly, and employ boldly, ... of interpretation provided in the Tra[ct] ... posed opposition between them would ...

Such an advance as this, made any f[urther ad]vance credible; and the process by wh[ich it was] justified, made any further advance easy ... both not unnaturally excited very general al[arm] and indignation. But with whatever measure ... such feelings the publication was received, w... was regarded as a defence of the author, a... who felt with him, for continuing minist[ers of the] Church of England, they fell far shor[t] ... which it raised, when it was known wha[t its] object was. It was distinctly stated by th[e author] of the Tract himself, in an apologetic letter wh[ich he] was led to publish, in the beginning of the [pam]phlet war to which it gave rise, that it was w[ritten] at the earnest instance of some whom he re[spected] who urged him *to do all that he could to keep n[um]bers of our Church from straggling in the directio[n of] Rome.* He does not expressly say who they [were] who were in danger of thus falling away, but ... doubt could be entertained that they were p[rinci]paily the younger members of the Univers[ity] and those who had lately left its walls; whose [at]tachment to their own Church had been shaken ... the unwearied labours of the writer and his co[l]leagues. That such views were entertained by thos[e] who possessed such means of extending them, and who used them all so actively and preseveringly, was indeed alarming. And no honest mind could learn without surprise and indignation that these men were not merely professed members, but ministers, of our own Church. But their actual success in propagating their principles in such a quarter, was still more startling tidings to the many who heard them for the first time. It could not but fill every sound mind with still livelier indignation and still more anxious apprehensions, to learn, that young men, confided to the University to be trained in the principles of the Church, had been taught so different a lesson; that their warm and susceptible minds had been so acted upon, that instead of being confirmed in the feelings of reverence and attachment to their own Church with which they had begun their course, they now needed the sophistry of this Tract to keep them within its pale. ... was still worse to know that they were capable o[f] making use of it. I repeat deliberately, that distressing and alarming as it was to find, that a portion of the flower and hope of the country had their Protestant principles so shaken by those who should have established them, that they stood in actual need themselves of this singular Preservative from Popery; it was still more distressing and alarming to learn, that their honesty had been so tainted in the process, that they were capable of employing it,—that one who must have been supposed to have known intimately the minds on which he had exercised so baleful an influence, should have been able to calculate on their readiness to avail themselves of such a mode of escape from the fair force of the most solemn and sacred obligations, by such sophistry and evasion, such shifts and contrivances as a man could not apply to the very lightest of the engagements of common life without forfeiting all reputation for integrity and good faith.

Soon after, the Board of the Heads of Houses, the executive authority of Oxford, in vindication of the Character of the University, and to impede the further propagation of such principles among its members, visited the Tract with their solemn censure. The grave and well-considered document in which it was conveyed, after referring first to the statutes of the University, in which it is enjoined that every student shall be instructed in the Thirty-nine Articles, and shall subscribe to them, disclaims on behalf of the University all sanction of the Series of Tracts with which its name had been associated; and them proceeds to pronounce the following measured but severe sentence upon the particular number which had attracted so much attention.

'RESOLVED, that modes of interpretation such as are suggested in the said Tract, evading rather than explaining the sense of the Thirty nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the objects and are inconsistent with the due observance of the above mentioned STATUTES.'

I shall not attempt to advert in any way to the various pamphlets to which this celebrated publication gave rise, except to say that they included very strenuous defences of its principles from every person of note who had contributed to the series.—Here then at least was something which must be received, one would say, as evidence, not less authentic than it was unequivocal, of the Rome-ward tendencies of the principles of the authors of the Tracts for the Times. It was itself a Tract for the Times. It was written by one who was esteemed the real head of the Tractarian party, though the popular voice had assigned that place to another.—But however that might be, that other, and every other member of the party of any name, had come forward, to avow and defend the general principles of the Tract, though not subscribing to every particular position in it.

The Tract is of very great importance in this point of view, as an authentic declaration of the principles of this formidable party; and perhaps of no less in another, that is, as an authentic defence of the principles of the authors of the Tracts for the Times (considered as ministers of the Church of England) devised by one of those authors, inferior to none in ingenuity, and countersigned by the most eminent of his colleagues—which may, therefore, be fairly taken as the best attempt that can be devised to reconcile their principles to the obligations under which they lie by subscription to the Articles of the Church. And accordingly I believe that it was conclusive with many, who had held out against all other proofs of the principles and objects of the party.

At the recommendation of the Bishop of the Diocese, the series of Tracts for the Times terminated with this Number. But the movement, as might have been predicted, has gone on at an accelerated rate. The party have long possessed a most formidable, and indeed astonishing command of the press, and speak through a great variety of organs. The one which furnishes perhaps the fullest and clearest evidence of their steady advance is the British Critic; the length of its articles admitting of a more detailed and orderly exhibition of the views of the school, than is compatible with the