

tion from those who now address you is not the less felt or regretted.

During the period of your able ministrations in this parish, the uniform kindness and urbanity of your manners have not, we rejoice to say, failed to produce in us corresponding feelings of gratitude and reverence. We, therefore, sincerely pray that the change you are on the eve of undertaking may prove to you one of greater emolument, also of more extended dimensions for the reception of those divine labors and precepts you are so capable of imparting.

We would also particularly desire on this occasion to convey through you to Mrs. Forsyth and your amiable family, our earnest wish for their temporal and spiritual welfare, and that, in the change of locality and residence now awaiting them, they may fully realize that comfort and happiness due to their virtues and domestic worth.

JAMES SCOTT;
JONATHAN HARTLEY, } Churchwardens.
WM. GRAHAM, and others of the Vestry.
Albion Mines, April 4, 1857.

REPLY.

TO THE CHURCHWARDENS AND VESTRY OF CHRIST CHURCH, ALBION MINES:—

My dear Brethren,—It is always painful to the Minister of Christ to have those ties severed that bind him to his people. And, although in a population continually changing as this is, there is not so much room for this feeling, yet I freely confess that I cannot divest myself of it in removing from among you to minister in another portion of the Lord's vineyard. Your kindness on the present occasion serves to make this feeling still stronger.

You mention my labors, which, while I rejoice that they have given satisfaction to you, are yet to myself a subject of humiliation before God, that they have not been more abundant and more zealous; yet such as they have been, my prayer and my hope are that they will not be without some fruit in the day of the Lord.

You kindly express a hope that the change I am about to make may be one of greater emolument. This will not be the case, but, on the contrary, of much less. The principal cause of my removal not being emolument, but the prospect of a greater opportunity of being useful, and in which I have been guided by the wish of our beloved Diocesan. In thus choosing a more laborious situation, my prayer is, that God may make that change conducive to the advancement of His kingdom.

Permit me to take the present opportunity of expressing my thankfulness for the kind manner in which the Agents of the General Mining Association have in general responded to my wishes and contributed to my comfort during my residence at the Mines; and more particularly to the respected Manager of the Mines, from whom, as well as from his amiable family, I have now upon my removal received much kindness and attention.

Mrs. Forsyth and my family thank you sincerely for the kind manner in which you make mention of them, and most cordially reciprocate your good wishes for their future happiness.

And now, my dear brethren, in bidding you farewell, I commit you to the Great Shepherd and Bishop of our souls, who, I trust will soon send you a pastor after His own heart. In the meantime, permit me to exhort you to more zeal, more union, and firm attachment to that branch of Christ's holy Church of which you are members, and last, though not least, full devotedness to His holy precepts. Then it will be found, in the great day of Account, that both I who have sown among you the Word of Life, and you who have reaped the benefits of it, will rejoice together.

I remain, my dear brethren,

Your affectionate friend in Christ,
J. FORSYTH.

Albion Mines, April 4, 1857.

NOTE ON AN INTERESTING MINERAL RECENTLY FOUND IN THE GYPSUM OF NOVA SCOTIA.

The following note contains the results of a chemical examination I have just made, in the laboratory of this College, of a mineral found a short time since in the Clifton Gypsum-quarry, lately the property of Judge Haliburton, now in the possession of J. Pellar, Esq., of this town. I make known these results, and at the same time offer a few remarks upon the interest which attaches to the mineral, as I imagine they may prove acceptable to the lovers of Natural History, and the promoters of its study. It is not impossible, moreover that the mineral may be found to have some little commercial importance for reasons which I will presently mention.

The substance which I refer to was observed by the quarry-men along with another mineral, the Glauber-salt, both of which differ so distinctly from the plaster rock in which they occur, as at once to have attracted notice, but the Glauber-salt, from its "ice-like" appearance, was the one most remarked, and as it has the property of crumbling down by exposure to air, so as to be in the experienced eye to resemble the other, the first mineral was taken by the workmen for the second altered by exposure, and they were both called, indiscriminately "salts."

My attention was drawn to the Glauber-salt by Mr. VanBuskirk, a gentleman studying here, and he kindly obtained me specimens, upon which I at once saw two minerals were present. I hastened to the spot, and procured sufficient of both for my purpose, and the workmen informed me that they had found "the salts in bowls," but let it go with the plaster, and also that they had before met with the same substance.

The Glauber-salt has indeed been recognised by Dr. Harding as agreeing perfectly with the Sulphate of Soda of commerce so called, but I believe he has never met with specimens of the natural product so beautiful as those obtained on this occasion, among which I saw crystals $\frac{1}{2}$ inches in diameter. Upon examining, by its physical properties and chemical analysis, the other mineral, I found it to correspond closely in character and composition with one found in Peru, and, till the present time, only in that locality, and I feel warranted in pronouncing them essentially identical. The substance is called "Tiza" by the Peruvians, and I was familiar with its appearance from having seen it in the laboratory of Dr. Anderson in Glasgow, to whom it was sent for examination.—This acute chemist proved it to be a mineral of remarkable composition and singular interest, from the geological formation in which it occurs. It was originally examined by Dr. Hayes, of Boston, who overlooked an important ingredient, and subsequently by an European chemist, Ulex, who gave it the name of Nitro-Boro-Calcite, to indicate that it consisted of Borax and Borate of Lime, or a combination of Water, Soda, Lime, and Boracic Acid. My analysis led me to the same conclusion with regard to the Clifton mineral.

I refrain from giving numerical details, which I reserve for communication to the scientific journals of England and the United States, but may mention that I found all the constituents in the quantities characteristic of the above mineral, and of these Boracic Acid formed upwards of 40 parts in the hundred.

The points to which I confine myself as having an especial interest here, are these: first, the rarity of the mineral; it having hitherto been found only in Peru; and there in no large quantity; secondly, the novelty of the geological position in this Province; so far as is known the "Tiza" is met with only in the Nitrate of Soda beds in Peru; while with us it occurs in the solid body of a rock some 30 feet below the surface; thirdly, the nature of the substance, the Boracic Acid it contains having as yet been found abundantly only in Volcanic regions, a character belonging, it is believed, to the nitrate of soda beds of Peru: this fact suggests some speculations as to the origin of the gypsum here, into which the fear of being too prolix forbids me entering. There is, however, a fourth point to which I would allude, it is the practical value of such a mineral as I have described. Borax might very readily be obtained from it,—a salt employed to a considerable extent in some arts, and which would probably be more used but for its somewhat high price, the commercial supplies being mainly drawn from Thibet, where the source is by no means very plentiful.

If, now, the mineral, Nitro-Boro-Calcite, should prove abundant in the gypsum, and it is clear from the statements of the quarry-men that it has been met with before and thrown away as useless, it would be far more profitable than plaster, and I think the owners of plaster would do well to direct the attention of their workmen to its occurrence. It is easily recognised by its silky texture, in which it differs strikingly from the changed Glauber-salt and from common plaster. I have placed specimens in the mineralogical collections of King's College, for reference.

In conclusion, I would just advert to the obvious propriety of having, in Educational establishments, the means of recognising the various productions of Nature, which may form, as in this case, upon their being met with, very pertinent illustrations to students, and afford valuable additions to our somewhat imperfect knowledge of the natural history of the Province.

HENRY HOW.

King's Col. Windsor, March, 31st, 1857.

PROTEST OF THE DUTCH ROMISH BISHOPS AGAINST THE DOGMA OF THE IMMACULATE CONCEPTION.

Evangelical Christendom for the last month contains the translation of documents issued by the Archbishop of Utrecht and the Bishops of Haarlem and Davenport, embodying their solemn protest against the new dogma of the Romish Church. These prelates are the successors of the old Jansenists, whose spirit and learning they seem to inherit. They have sent a letter accompanied by the pamphlet entitled, *Herderlijk Onder-richt van den Aartsbisschop, van Utrecht, &c., over de Onbevleete Ontvangenis der H. Maagd Maria*, to the Pope himself. The Bishops boldly assert the right of testing doctrine by the Word of God. After a well reasoned and minute analysis and refutation of the grounds on which the abominable and impious dogma is said to rest, the mode of promulgation in solemn pomp at Rome is thus touched upon in the "Instructions":—

"The doctrine of the Immaculate Conception being thus entirely new, there need be no wonder that the mode of announcing it was also entirely new. Never formally were such utterances heard from a Pope's lips; formerly it was the congregated fathers, who, after previous deliberations, &c., judged and determined. But it was on this occasion no Church council, although, for the eye of the world, such a colouring was attempted to be given it. The Bishops were merely mute attestations to what was done solely by Pius IX., and with too good reason may the words of the prophet be applied to them; 'Blind watchmen! they are all ignorant, they are all dumb dogs; they cannot bark.'"
—Isa. lv. 11.

Oh! how did these teachers in Israel belie their character! and how was their character trampled on by the first in rank amongst them. An open contumely and spot of shame is thus thrown on the Episcopal character and office, those functionaries having nullified their very position and work as judges of the faith. When the successor of St. Peter gave utterance to the lie that the Immaculate Conception had been revealed by God, was there no Paul to withstand and gainsay him to the face? On the contrary, they winked in the lowest cajolery when one of the French Bishops looked his holiness in the face and said, "Holy father, thou hast not only decided the Immaculate Conception; thou hast decided thine own infallibility."

Under the fifth head of the "Pastoral Instruction," reference is made to Gregory the Great, Innocent III. and Innocent V., Clement VI., &c., to show that for fourteen centuries a doctrine was held in entire contradiction to that promulgated by Pius IX., and it is then said:—

"We leave it to every unprejudiced person to decide whether we have good grounds for the strictures we have made, and whether we have proved or not that the Apostolic Letter issued by Pius IX., on the 8th Dec., 1854, is simply a tissue (*zamenueffsel*) of untruths, wherein the name of Scripture and sacred tradition are shamefully misapplied, to exalt into a matter of faith a mere matter of feeling or subjective impression, not even based on the lowest grade of probability."

In conclusion we solemnly declare before the whole world that the maxim, *Quod semper, quod ubique, quod ab omnibus*, reaches neither in teaching nor in acceptance to this dogma of the Immaculate Conception; and we say to all Catholics, "Remove not the ancient landmarks which thy fathers have set." (Proverbs xxii. 29.) "But though we or an angel from God's heaven preach any other gospel unto you than that ye have received let him be accursed." (Gal. i. 8.) "Remember how thou hast received and heard, and hold fast."

The letter to the Pope enclosing the "Pastoral Instruction," brands the dogma as "The new and false doctrine," of which, prior to the eleventh century, no trace was to be found either in the Eastern or Western Church. The Bishops justify their publication of the pamphlet "in the language of the country" in order that their people may "be better acquainted with what they should think of this new (also styled "fabulous doctrine," and conclude:—

"On account of a violation of the pledge of faith, and on account of the injustice committed towards Episcopacy, at the time the doctrine of the Immaculate Conception of the Holy Virgin Mary, mother of our Saviour, was established, as though this were a Divine revelation, we retain the right of making an appeal when time and opportunity present, to a future General Council. May the Father of Light open the eyes of our heart, and work in us that which is well pleasing in his sight."