

ious inconvenience to resident incumbents in employing them as curates. And surely it is seemly in their public ministrations to exert in some way and to give some proof of their inferior office. What part of our public services, then, can best be omitted to serve this purpose and to answer this end? On investigation we shall find none at once so obvious, so simple, and so appropriate as the omission of the form of absolution, sanctioned as it is by custom, which is very significant of their limited authority as to publicly preaching "in the congregation."—*Ch. of Eng. Magazine.*

THE CURSE OF FRANCE.

Rev. Leon Pilatte, at a public meeting in London in May, said:—

"It has been said Popery does not reign any more in France; and it is true that the people do not believe in Popery.—More than ten years spent in the Missionary career in France has shown me clearly, that Popery has lost its hold on the minds of the people—that it has fallen below the level of the public conscience. But there is something worse, if possible, than Popery, and that is, the moral stain which it leaves behind it when it departs from a nation. Sometimes it is the case, that a disease which attacks the body is not so bad as the effects which it leaves. I believe this is so frequently in typhus fever. And let me say, the typhus is far from being so bad a thing physically as Popery is morally. We are not Roman Catholics now as a nation, but Popery has made us what we now are. We have not yet washed away the mud with which it has covered us. My language is perhaps strong when I speak of Popery; but it is far from being so strong as my feelings about it. I was once held in the chains of Popery. I remember it. I have been under the grinding, iron rule of the priests. But my soul has escaped from the net of this destroyer of souls, and I am therefore authorized, perhaps, to speak of Popery as an accursed system, which has made France a nation of infidels.

"My experience as a man has been very much like the experience of the nation itself. When a child, I was sent to the priests as to the highest Divine authority which was to teach me my duty. I went, listened to them, bowed before them, and believed everything. But I could not help reading, thinking, hearing, talking, looking about me, and seeing what was going on in the world; and when I detected falsehood in Popery, and not thinking that Christianity was different from Popery, but believing that Christianity and Popery was all the same thing, I gave up Popery and Christianity too, and became a thorough infidel. This is the history also of the French language. When a child, France fell into the hands of the priests, receiving Popery in the place of Christianity, and grow up in it; but the nation has detected falsehood in Popery, and given it up altogether; and guided by Voltaire and the Encyclopedists, become a nation of infidels. What do we want? The Gospel! Of revolution we have had enough—indeed, too much. In these fierce struggles much of the best blood of France has been shed, and the noblest hearts have been broken. Of glory in industry and the fine arts, we have had plenty. It is generally the share of heathen nations to have such glory also. The Greeks had had plenty of it. Of military glory we have had enough—indeed, too much. I hate it, and cannot bear the thought of it. What do we want, then? We want the Gospel. Oh, I wish I could communicate to every heart in this assembly the desire which I feel in my own to have the Gospel preached throughout France."

News Department.

From Papers by R. M. S. Niagara, Oct. 27.

ARCTIC EXPEDITION IN SEARCH OF SIR JOHN FRANKLIN.

"Admiralty-in-Waiting, Oct. 9.

"Sir—I beg to inform you of my arrival with the Prince Albert from the Arctic seas, having reached Aberdeen on Thursday evening, at six p. m.

"I left the North Star, Captain Pullen, at Beechy Island, taking up her winter quarters; all well on board.

"Dr. McCormick had just launched his boat in open water, with a party, I think, of four men, and was proceeding to Baring Bay, to ascertain if there was any opening to the eastward into Jones' Sound, and with a view of examining the cairn and cooking-place seen by the Prince of Wales in 1848.

"I arrived at Beechy Island on the 19th of August, and quitted on the 24th.

"Sir Edward Belcher, with one tender, the Pioneer, Lieut. Sherard Osborn, had proceeded up the Wellington Channel, in open water, a few days previous to my arrival, while Captain Kellett, with Captain McClintock,

had gone in clear water up Barrow Straits, towards Melville Island.

"The Prince Albert wintered in Batty Bay, Prince Regent's Inlet.

"In January, accompanied by Mons. Bellot, of the French navy, I proceeded with a sledge and three men, alike to visit Fury Beach, and form a first depot.

"Returning to the ship, we again started in February, myself in charge of an advance party of five men, and M. Bellot, the week following, in charge of a party of seven men, having left Messrs. Hepburn and Leask in charge of the ship.

"On M. Bellot coming up with me at Fury Beach I found it necessary to send him back again to the ship in order to bring down further supplies, and it was not until the 26th of March that we were enabled to proceed on the extended journey. A fatigue party accompanied us as far as Brentford Bay. Here we found an opening running in a general course of about south-west and north-west of about fifteen miles to Cape Bird. On attaining Cape Bird crossed a bay of some twenty five miles in width, when we struck a low lying beach, and pursued our course on it, over gentle undulations, in a direction due west, to the estimated distance of 100° west longitude.

"On the third day we got on a flat table land, until the latitude of 73° north, when we turned east, and struck the inlet west of North Somerset.

"Our course was now generally along the sea coast until we reached Cape Walker, where our provisions compelled us to retreat to the ship, round North Somerset and Leopold Harbour.

"Her Majesty's ship Resolute.

Beechy Island, Aug. 14.

"Sir—I have the honor to inform you that on the 11th inst. Messrs. Domville, Alston, and myself walked to Caswell's Tower. At the foot of it, facing the south-east, and about 300 yards from the beach, we found the remains of an old Esquimaux encampment, consisting of about 30 ruined huts. One of Edwards' small potato cases attracted our attention, and on searching we discovered several of Goldner's preserved meat canisters, seven or eight wine bottles, a fire-place, and a small well, the bottom of it was lined with small stones. A pathway of large flat stones led to the well. No cairns nor documents were found. These articles evidently belonged to some of Sir John Franklin's parties, most probably a shooting party. I then ascended the tower, which is about the same height as Beechy Sound, but much steeper. Neither cairns nor documents were found. Five bears were seen during our walk, one of them was severely wounded by Mr. Domville. The land was very barren, a little moss and sorrell was the only vegetation seen.

"I have, &c.

"R. VESRY HAMILTON
Lieutenant, R. N.

"Henry Kellet, Esq., C. B.
Captain of Her Majesty's
Ship Resolute"

"THE FRANKLIN EXPEDITION.—The safe return of Lady Franklin's private expedition, with the glorious news of open water up the Wellington Channel, which was supposed by some to be for ever blocked with a barrier of ice, is a matter of no small moment to those who are deeply interested in the subject, and to Capt. Penny it must indeed be a source of the highest satisfaction. It will be remembered that it was his conviction that Sir John Franklin had gone through the strait leading northwest out of Wellington Channel, (which for the present he had named Queen Victoria Channel), and that he had gone off in clear water, and was beyond their reach." That this will now prove to be the case there seems to be a most reasonable prospect, as Sir Edward Belcher and Lieut. Sherard Osborn have proceeded in "clear water" into the Queen's Channel, with the Assistance and Pioneer, steam-tenders. That they have passed out of the Queen's Channel, and through Penny Strait, to the north-westward, is more than probable. If so, we may fairly hope that before they hoist in for the winter, they will have come upon the second winter quarters of Sir John Franklin. Mr. Kennedy's voyage is altogether so remarkable that it will take its place amongst the foremost of any. A solitary little vessel, of some 90 tons, manned by a few gallant men, dauntlessly proceeds to brave all the dangers of a frozen sea, trusting to the guiding hand of Providence to protect them on their mission of humanity. Alone in that vast solitude of eternal ice and snow no fears disturb them—no dangers appal. The hazy labyrinth of ice is threaded with the utmost patience and indomitable perseverance till the vessel gets into the open waters of Barrow's Straits, and happily finds a secure harbour in Prince Regent's Inlet to pass the winter, which is now rapidly coming in upon them. Preparations are at once commenced to search for our missing countrymen. The noble John Hepburn and Captain Leask are left in charge of the ship, and, for the first time in the annals of Arctic history, a journey, unexampled in every respect, is commenced in the depths of winter to explore an unknown portion of the Polar regions. These brave men, guided by their brave leader, Mr. Kennedy, and his no less brave companion M. Bellot, of whom Mr. Kennedy says in his despatch "he cannot find words to express his admiration," are absent from their ship for five months, sleeping in snow huts, frequently confined to them for days together by stress of weather, and travelling at night over the dreary wilderness of snow by aid of moon-light and eating snow and ice in the morning as a substitute for cocoa or tea! having little or no fuel; yet all undergone with the utmost cheerfulness. The noble conduct of M. Bellot, a young French officer, in going out in this little craft, from the purest and loftiest

motives, will, we are sure meet with the universal admiration of our countrymen. We cannot now expect to hear any further tidings from Sir Edward Belcher's squadron till this time next year, unless, indeed, his passage through the Queen's Channel and Penny Strait was unobstructed, and he should have come upon further important traces of such moment as to induce him to detach a party to the North Star, and thus, with the Mary Jarbit, to endeavour to communicate with the whalers in the west waters. This is only an idea which occurs to us as just possible, and no more. Our next Arctic news will probably be from Behring Straits in December, when the frigate which has gone up with supplies for the Plover may be expected to have returned with despatches; and we anxiously await the intelligence we may hope to receive from Captain Maguire and from Captain Moore (who is coming home by her), as we have little doubt Captain Collinson will have left some notice of his proceedings at Point Barrow, which we hope will have been visited this summer.

SIR E. BELCHER'S SEARCH FOR SIR JOHN FRANKLIN.—Intelligence has been received from the squadron commanded by Sir E. Belcher, and led by him up the Wellington Channel, to the effect that, from what they discovered floating down the Channel—remains of whales, bears, and other animal substances—the party have been led to the conclusion that not only is there food for mankind in that direction, but that the floating portions of whales and bears form the relics of what have been actually consumed by human beings. Sir E. Belcher has by this time most probably explored the regions pronounced to be accessible by Capt. Penny, but injudiciously abandoned, and has thus confirmed the truth of Penny's testimony. It is fearful to contemplate the consequence of a year's delay in following the track presumed to have been taken by Franklin, as of course hopes of effectual succour must be diminished by the year's postponement of that search which Penny so warmly suggested on the spot, and which he so nobly volunteered to undertake on his return to England last autumn.

THE BISHOP OF EXETER ON "CONFESSION"—The following letter has been sent by the Bishop of Exeter to the Rev. G. R. Fryne:—

"Dear Sir,—When I acknowledged the receipt from you of a copy of your 'case' appended to a report of the recent inquiry, I told you that I had been unable to give to it more than a cursory reading, on which reading I added that I had been pleased with it. I have now read it again, and with more attention. On this second reading, while I do not withdraw my approbation of it in general, I find one passage on which I think it necessary to remark. It occurs in the second paragraph of the second column in the last page, where you deal with Mr. Nantles's objection to your assertion, that the Church of England does not discourage the general habit of confession. You say, 'it is surely for him to show that the Church of England does discourage this practice by some authoritative statement in some of her authorized documents.' This would doubtless avail you, in answer to the charge, if it were made a part of a criminal proceeding against you. But in discussing it on the broad grounds of propriety, the answer seems to me by no means satisfactory. Our Church, so far as I recollect, nowhere says anything expressly which recognises such a practice, whether to encourage or to discourage it. But on the other hand in the exhortation to be used in giving warning of communion, it assumes that persons in general may be expected to satisfy themselves of the sincerity and fulness of their repentance by 'examining their lives and conversation by the rule of God's commandments,' and it is only 'if there be any who cannot by this means quiet his own conscience herein, but require further counsel and advice, that the Church recommends special confession to a priest. In short the Church earnestly impresses on the party the duty of doing all that he can himself in the way of self-examination, self-judgement, self-correction, in order to attain to repentance not to be repented of,' and it is only when he has himself done all he can towards quieting his own conscience, in vain, that he is instructed to have recourse to private confession and private absolution. In my opinion this is virtually to discourage the general habit; for such general habit would seem to show either that the party adopting it did never honestly and earnestly strive to do all that he can for himself, or that, having once received private absolution, he is so unstable, so light-minded, so utterly incapable of all self-control, that, after such absolution, he is continually relapsing into sin, and sin of such malignity that he cannot of himself attain (by the ordinary grace of God) to due repentance. Surely we must believe that such cases, if there be any such, are very rare. I say, therefore, now, as I have more than once publicly said before, as well as privately told my candidates for holy orders, that the Church of England appears to me to discourage confession as a general habit.' You state 'I have invited our people to have recourse to this ministration of our Lord's most merciful authority, whenever the spiritual necessities of any of them shall need it, in accordance with the advice contained in your lordship's pastoral letter of last year.' When you thus referred, very correctly, to my advice as your authority in one particular, I must express my regret that you did not at the same time give equal weight to the authority of that same pastoral letter, in the very passage from which you were quoting, where it 'condemned the habit of going to confession, as a part of the ordinary discipline of Christian life.' What I deprecate is, that this should be made a regular observance still more that any priest should advise it as such.—I am, dear Sir, yours sincerely, H. EXETER."