
#### Abstract

unarks-rather strange in that quarter, fessed, on this young lady's escapade:- We have to aunuunce the abrupt We have to aunuunce the abrupt conclusion of a very pretty romance, in the liberation of Miss Cunninghame. To the lady herself we beg to offer our condolence on 80 hame and unprofitable a result. As Hosa Madiai has, with much good sense, declined to be lionised, it was a very natural idea to occupy he Emon yisols of ruscany, to be the prima donina of Exeter next wo or three seasons. This ingenious scheme has been nipped in the bua. Miss Cunninghame has not been buted thee hoors deep in the cells of the Luquisition, examined before secret consistories, ur, or reduced to write her story with a nail on the walls of her dungeon. Somehow or other it is not so easy to be a marity as one might imagine. Besides thu will there must be the epportunity. There is no Royal road to the stake, no short cut to immortaity. or way, as they do to a Post-captaincy, a berth o f8,000 a-year in the Excise, or a good way of business in the haberdashery line. Just as adventurers who try to be rich all at once, generally eome to is sudden smach, your furious aspirants for martyrdom The Grand Duke, by judciously celting rid of Mliss Cunninglame, has gazetted her as a spiritual bankrupt. That dariing object of feminine ambition a liule interesting notoriety, is denied her, not only for the present, but we shound think, tor a long lime, till, in fact, slie has changed her name. Should anybody be told that a lady had been sent to prison oft in the fair Quixole would be extinguished at once on the news that it was "only Miss Cunninghame got into another ser ${ }^{2}$ We are grateful to ant this puiturical Tuscan Government for having bent this puritiuical propagandist on her journey homeward, and thus reduced herself and her case to msignificance and the contempt of all rational persons. hat is the best pouishment that could have been in ficted upon her. In this decision we also have an admimable answer and defence of the Tuscan Governourtuls of this country during the Madiai excitement Rosa and her husband not being British subjects the Grand Duke naturally repelled the impertinent intererence of this country on their behalf; but his 1 m perial Highness has shown himself accessible to the hali of a subject of Queen Victoria. Much, too, is poted with this case. We may easily compreliend he Grand Duke's making a concession to Lords Aber deen and Clarendon which he would feel it a duty as an Italian Catholic potentate to refuse to Lorls John In Italian Catholic potentate to refuse to Lo


The following able, and philosophical refutation o the charge of idolatry, brought against the Catholic hurch, or the honor she pays to the Blessed Mother God, and the Saints reigning with Christ, is from Protestant pen; the writer being W. P
Deacon of the church of England:-
unimited and unhimited worsiup.
"But they say that granting such secondary honor the Latins give to the Saints and to the Blessed Vir gin that aulimited worship which is due nuly to God.
Aad when this is denied with horror they insist upon the use of certain expressions as implying Divine
worship. For the Greeks and Latins say not only
'pray 'Pray for us,' or 'Obtair for us by thy prayers,' but
also 'Grant to us,' 'Give us,' and even 'Save us.' They say that they 'put their whole trust' in this on
that Saint, and especially ju the Blessed Virgin; or esen in this or that image or pieture ; and that, the
Messed Virgin is 'the only liope of Christians,' or Messed Virgin is 'the only hope of Christians,'
of the whole race of mankitul,? \&c. In answer to this it is replied that if any : Protestant thinks that by
using suclt expressions he would be offering Divine worship to creatures, he does right to avoid such expressions, and would be doing wrong if he used them.
But if olhers, using such expressions, assure him that But if olhers, using such expressions, assure him that hey neither muderstand nor mean by them any wick-
dness, but suppose them to be as innocent and as intelligible as any other of those elliptical or hyperbo-
lical expressions which are in the mouths of all men, lical expressions which are in the mouths of all men,
then he ought in equity and reasen to allow them to then he ought in equity and reasen to allow thent to
noterpret their own words. If one may say that
'Bapism aphism doth not save us,' or that 'the Church
iike the ark of Noal) is the salvation of the world;' or hat 'the Cross is our only hope,' and no one Meeds to have it explained that this is not apart from
but in Christ, then if any one say also 'O, Most Holy Hother of God, save us!' and assure us that he means be our protection in Christ Jesus 1 l it is a duty in rea"und in charity to believe what he says.
"In fact so long as any person or community pro-
fesses to hold the true faith of the Trinity and IncarPsses to hold the true gath of the rrinity and Incarnation, to reserve unlimited worship, adoration, or la-
tria, to God alone, and to render all such secondary Worship as they render to creatures only in and not apart from Christ, it is impossible to find any valad theological objection not only against invocations in emselves, or against such expressious as those neenhoner above but against any conceivable degree what-
ever of limited worship, whether it be in ward only, "r outwardly expressed in words or acts. Positive rords or acts of men can never of themselves express an unlimited worship; and even expressions of infimerely we have seen, are customarily used to express or acts which degree of what is inmited. The words as the highest expressions of Divine warship; are cre pable of being used and perhaps are actually used, by thers to express only some secondary respect of creaWes; and weat is only a trivial ceremony or form of to another. Invocations, incense, of Divine Wurship emporal and even spiritual blessings, may in one age have been offered to God only, but in another may oenered also (though in a different sense), to creathonor , asd to make a vast morease of their outward ship of Sainis to there may remain between the worship proper to God the same absolute difference as before, when the honor of the creature was confined icwhats narrowest limits.
"Whal is the highest degree of veneration, love and
worship which may be due to any" creature, or which
may be expressed out wardly without interfering with the infinite woiship of the Creator, or what may be
the highest glory and worship which the Omniporent can will and direct to be given to the most glorious o His creatures, are specclations beyond our, reach
But iwe need not fear to say that for us so long as we do all in proportion, and in Christ it is impossible to exceed, or even to go far enough, in the love and wor-
ship of those beings or those things to which and worship are due
"It has sometimes been said that the Greeke and the Latins have sought on principle to render to the Blessed Virgin the utmost possible worship short of Divine. And no coubt her worship, ant even that of rent times great and striking augmentations, at diflereached a very high point. But whatever point may have been reached, there nust always be room in what is of its own nature limited for further addition and increase ; and it is not difficult to imagine to our which might yet be made to the worship of the 8less ed Virgin.
"For assuming that in and under Christ the head, the Blessed Virgin is, after her Assumption, as it were the neck of the Chureh so ihat all grace whatever flow the body through her, that is, through her prayers, 10 ask anythiur of or through her is identical in sense but in point of form better, than to ask it directly of Christ in like manner as to ask anything of or fuller in poim of form than to ask it directly of the Father. And hence it might seem that it wonld be
an improvement if, reserving only the use of the appointed forms for the making of the Sacraments, and an oceasional use of the Lord's Prayer (and his rather from respect than to the letter of their outward institution than from any inward necessity of propriety, were addressed to or through St. Maty i a lorm beginprepared for general use to the original letter of the Lorid's Prayer; and the Psalter, the Ic Dcum, and all the daily offies being used in preferense, with similar accommodations.
"No doubt this is
and many Greeks, more than has as yet been done, may be inclined to exclaim agaiust the very supposi tinn of an increase aud development of their psesent Worship of St. Mary as something impious, and shocking, and impossible ; just as now Protestants and AnBlessed virgin which both Grecks and hatins do ac tually practice or allow. Sill, if such a change as
we have been imagining (lo suppose in possible for argument's sake) were to come over the practical devotions of the Greek or the Roman Catholic Church,
and they said that they held the true fath of the I'rinity, and far from impugning the one absolute mediation of Christ, sought only to express, and did express
in fact, mure forcibly their unlimited devotion to Him, through a highor (yet in its nature not unlimited) de votion to her whose only value and eminence lies in her relation to Him, there would be no more strict
force or accuracy in the popular arguments of $P$ rotestants and Anglicans against such a form and derree of worship than there is in the same arguments agains,
the worship of the Blessed Virgin in its piesent state."

The Russian peasantry look upon military service versal, and the regiments can only be :ecruiled by main force. There is no consription in Russin, but the moment men are wanted an imperie! ukase is issued commanding such a number to be raised in such and
such Governments. The selection is made by the head man in secret to prevent desertion. The young men chosen are arrested in the dead of the night, and
remain fettered till they have been inspected by the surgeon, after which they are sent off in detatchmens under a strong guard of armed soldiers. On the lands of the nobles the selection is in unfermerally chained to an old man who acts as his keeper, and caunot quit him day or night. The privations and stifferings the Muscovite soldiers endure is the cause of this universal re pugnance to the service.

Nautical Queries,-A "Land-jubber" has been Does a ship wear whalebone in her stays, and does ever suffer from tight lacing
Daes her painter mix his owh colors
What scales do the sailors weigh the anchor with?
How many inches are there in her yards? Does the captain drive his lady round the deck in a
Is the jolly boat stouter than the rest?
Is their grog kept in the port holes?
What do the sailot
Is the gunwhale like a mermaid?
Do the sailors lash the masts with a whip?
Is the ship's companion a male or
When the ship answers her helm; what does she Shy? the slit answ
another instance of tape worm cured by
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