

within the space of three years next; any law, statute, or Canon to the contrary notwithstanding."

Poor enslaved, and degraded Church, the creature, tool, and victim of mere laymen!

We now come to a more recent exercise of royal power over the spirituals of the Law-established Church. The following is so conclusive on the subject of which we treat, that we deem it unnecessary to add one word by way of "note or comment."

In the statute 6 and 7 of Victoria, chapter 62, provision is made for the case of a Bishop becoming incapable of performing his functions, and the doctrine is clearly laid down that the jurisdiction of the Bishops is derived from the Crown. Certain proceedings are ordered to be gone through, and in the case of an Archbishop those proceedings are to be instituted by the Lord Chancellor! It is then enacted:—

"That it shall be lawful for her Majesty by letters patent under the great seal to appoint one of the Bishops of the same province to exercise all the functions and powers as well with regard to temporalities, as SPIRITUALITIES, of the Bishop or Archbishop so found to have become incapable!!!"

What a beautiful and incomparable Church!

ST. MARY'S.

On Sunday last, the Festival of St. Mark, the Evangelist, the Litanies of the Saints were solemnly chanted before the High Mass, by the Bishop and Clergy.

After Vespers a numerous meeting was held of the Halifax Branch of the Association for the Propagation of the Faith.—The Rt. Rev. Dr. Walsh was in the chair, and together with the Vicar General, the Rev. Messrs McLeod, McIsaac, Walsh, and Daly were also present. The proceedings were animated and we understand that about Fifty Pounds were handed in on the occasion, amongst which were £2 0s 6d; collected in Prospect by Mr. Timothy Moran. We will give the List of Collectors with the various amounts which they handed to the Secretary. At the close of the meeting the usual prayers were recited by the Bishop. We were much edified by the number of young children of both sexes who pressed forward to be enrolled as Collectors. Those parents act most wisely who thus early accustom their children to works of charity and mercy.—If we may quote the words of the Edinburgh Presbytery:—"Whatever Protestants may be, Romanists are certainly IN EARNEST" whenever they have anything to do for the Propagation of their Holy Faith.

A GENUINE PROTESTANT BULL.

DESCRIBED BY DR. HEYLIN A PROTESTANT DIVINE, IN PAGE 128 OF HIS HISTORY OF THE REFORMATION IN ENGLAND.

"There also pass'd an Act for the Uniformity of Common Prayer, with permission to say the same in Latin, where the Minister had not the knowledge of the English tongue. But for translating it into Irish there was no care taken. The people are required by that statute, under several penalties to frequent their Churches and to be frequent at the reading of the English Liturgy, which they understand no more, (far less) than they do the Mass. By which means, the Irish were not only kept in continual Ignorance, as to the Doctrines and Devotions of the Church of England, but we have likewise furnished the Papist with an excellent argument against ourselves, for having the Divine service celebrated in such language as the people do not understand." (!!!)

This great Protestant Bull, and the ignorant set of Clergy sent to convert the "wild Irish" by "Queen Bess" are so

wittily sketched by the author of the Metrical History of the Reformation (who had once been a staunch Protestant himself and forfeited his inheritance for his conscientious change of religion) that we are tempted to reprint it here for the amusement of our Readers:—

"Remember that above 'tis said,
That every one that could but read,
Were by the queen put into gowns,
And made the teachers of the towns;
A wondrous easy way of earning
Their bread: who would not wish for learning?
This hopeful trade inclin'd the muddy,
Dull blockheads to begin to study,
And weavers, tailors, carters, colliers,
Got their dull brood set up for scholars,
In expectation that, as soon
As they could read and get a gown,
They might pick up a handsome living,
Without aught else of parents giving;
But this at last, fill'd all the land
With sable knights o' th' little band,
And smirking parsons did abound,
As gnats are wont in fenny ground,
Till benefices, ne'er so bad,
For one in ten, could not be had;
So that they were, for want of bread,
Half-starv'd and gowns as bare as thread.
When lo, the providence of queen,
Whose eye, all seeing, this had seen;
Compassion took on her poor learned,
That had no food but what they earned,
Nor what to set themselves about,
Whereby to earn what belly sought,
Unless by spunging up and down,
'Mongst brother clergy of the town;
Bethought herself, not far off lay
An island in the western sea,
Stor'd with good eatables great plenty,
Cheese, butter, eggs a penny twenty;
Curds, cream, and hotted bonacaber,
Wou'd make a hungry parson caper.
This, by deep skill in politics,
She found would feed her canons;
For yet, tho' so great plenty, there
No Parson was, nor Common Prayer:
Therefore bids Cecil edicts write
To Ireland, (so that island high)
That they should quit, thro' all the region,
Their ancient faith for new religion,
And in their Churches entertain
Her Common Prayer and Clergymen.
She also sends out her command
To every parson in the land,
That wanted living, and lay idle,
To get a Pray'r Book and a Bible,
And make them ready, out of hand,
For mission to a foreign land,
Full glad they were to hear of work
And that their Province in the kirk
Was to convert an unknown land,
That not a word could understand,
Nor knew the language of their prayers,
Or preaching, more than they did theirs;
(For miracles do not belong
To Protestants, nor gift of tongue)
However this they heeded not;
But every man his bible got,
And Common Prayer, to read them o'er
In English on the Irish shore.
Provided thus, they hasted away,
Each on his back his ownia,
To wit, bread, cheese, and other meat,
(For travellers must often eat)