

# The Church.

COBOURG, CANADA, FRIDAY, MAY 16, 1845.

VOLUME VIII.—No. 45.]

## Original Poetry.

(For The Church.)

There be that would hew down the Tree of Knowledge, and graft  
on the broken trunk the buds of a thousand errors.

A vision pass'd: a Kingly land,  
Methought had sown upon our earth,

But most upon my native land,  
Seeds of immortal birth!

The sister virtues still'd the soil:

Their bosoms fluttered with delight,

When LEARNING, sweet reward of toil,

Burst on their ravish'd sight,

Elysian's hues soon gathered round

This bloom of a perpetual spring:

The charm of this enchanted ground,

Faun'd by a serpent's wing,

Grew up a stately tree and fair;

The fruit it offered seemed to be,

In all its Eden beauty rare,

I heard the joyous shout of youth,—

The spirit of the days of yore,—

When all the past was searched for truth,

Through legendary lore.

II.

Around they throng'd with joyful glee,

While earth was bright and skies were blue,

And gathered from the stately tree —

(I thought the pageant true)

But soon I saw a mighty wave

Of eddying cloud towards it whil;

Arrow-head the tempests rave

And sheet-lightnings curl !

The Jocals' eye was born from fair,

Destruction's hand around was spread;

The demons that haun't the war,

Now banquet on the dead,

The friends, that in the early days

Of life had sought its grateful shade,

Forsake, and woe the meteor blaze

Which fully has displayed!

But while that trunk purp'd forth a limb,

Methought the tree still would remain,

Though flashing bolts their eyes bedim—

Thunder, and wind, and rain.

III.

I woke; the tree still abideth.

In golden fruit, the wild birds sing:

Through branches which embrace the ground

Glitters each starry wing.

Unbroken by the passing wind.

The tree still rises bright and fair;

Oh! may we never wake to find

An howling desert there!

And thou, blest Isle beyond the sea,

Where wild sequester'd beauty dwells,

Where LEARNING plants her sacred tree

To shade her hermit cells.

Doter—who will with impious feed;

Upon these kindly branches tread;

Never deem their blossoms meet

To launch folly's head!

Churlish, awake! be true, be just,

Nor worship at the rising ray,

Which teaches to neglect your trust,

Or, base still—betray!

A CANADIAN.

## PASSENGES IN THE LIFE OF THE LATE LORD ELDON.

(From the Banner of the Cross.)

Lord Eldon stood out nobly—would God he had prevailed!—against the movement for removing the Romish disabilities, and for the repeal of the Test and Corporation acts. On the second reading of the bill for the latter purpose, “he condemned the measure as a sacrifice of the substantial securities of the Church of England to the principle of supposed expediency, declared in the preamble. The principle of expediency was a low ground of legislation. The Church was not an establishment created for mere purposes of convenience, but was essentially and inseparably connected with part of the state. The sacramental test, for which it was here proposed to substitute a mere declaration, was well calculated to maintain that connection: and it was in vain to talk of substituting for that test any other provision, if the provision so substituted was of inferior efficacy. The Constitution required that the Church of England should be supported; and the best way of affording that support was to admit only her own members to offices of trust and emolument. Their lordships should take care that they did not put those asunder whom the Constitution had joined together. The petitions in favour of this bill were generally expressive of hostility, not only to the imposition of tests, but to the Church itself. . . . He would not consent thus to give up the Constitution and the Church together. He could not do this; it must be the work of others; be they within or without the Church, it mattered not to him.”

His speech against the bill for the relief of Romish disabilities concluded thus: “I believe that I know something of the [Roman] Catholic clergy, and of their feelings towards our Protestant Church; and though it is late in life for me to alter my opinion, I would be willing to think better of them if I could. But I do believe, my lords, that I would rather hear at this moment that to-morrow my existence was to cease than to awake to the reflection, that I had consented to an act which had stamped me a violator of my solemn oath, a traitor to my Church, and a traitor to the Constitution.”

Men who take such ground are apt to be called bigots and exclusives. He was neither. “Give my respects to your bishop,” he writes, “if he will be pleased to accept them from one somewhat less friendly than he is to the Pope. Diversity of sentiment honestly entertained on both sides, does not weaken mutual regard and good will, where there is real worth in the character, the whole of man being taken together.”

The bill passed, and Lord Eldon entered his solemn protest. To his daughter he writes: “I am hurt, distressed, and fatigued, by what has lately been passing in the House of Lords. . . . I hope reflection will enable me, but I fear I cannot reasonably hope that it ever will, to account rationally for the conduct of the bishops. It is not rationally accounting for it to say that they were afraid that something worse would happen, than to agree in this matter. Fear and timidly produce in state matters,” [and in church] “the very consequences which they are alarmed about.”

On this principle was composed what is commonly called the Creed of Athanasius; not the production of that celebrated father, but probably, called by his name, as exhibiting a compendium of the doctrines which he so strenuously maintained. It is fact, neither more nor less than an explicit and minute contradiction of several erroneous opinions, which had been propagated in the Christian world. It is the doctrine of the Nicene Creed spread over a wider surface, and asserted in a greater variety of definitions, because the subtlety of false teachers had multiplied contradictory opinions respecting the divine nature. It does not assert that the union of three persons, or subsistences, in the Godhead, is a doctrine relating to a comprehensible truth; but a true doctrine because it is a Scripture doctrine. God is represented in His Word, as subsisting in three persons; as having made a three-fold manifestation of himself, as the Son of God, and counted the blood of the covenant wherewith he was sanctified, an unholly thing, (Heb. x. 29.) is in great danger of perishing everlasting. With its condemning clauses, as they are called, thus modestly expounded, the Athanasian Creed was declared by the scrupulous and pious Baxter, to be the best explication of the doctrine of the Trinity; that is to say, an explanation, not of the nature of the Trinity itself, but of the doctrine contained in holy Scripture.

In this age of what is called a freedom of opinion, how many Christians are there, who, when they have departed from the primitive rule of faith presented in the formularies of our Church, shift continually from one set of opinions to another, and are carried about by every wind of doctrine; till some make shipwreck of their faith upon the quicksands of deism, while others lose themselves in the gulph of antinomian wickedness. This is not an age, in which we can hastily consent to relinquish, or remove, any of those standards and boundary marks of the faith, by which the scriptural character of our Church is defined and ascertained; and which, when carefully and candidly examined, are found not to be inconsistent with the moderation and charity by which an evangelical Church will always be distinguished.

Our blessed Saviour described himself as the only-begotten Son. The Holy Ghost is spoken of in Scripture as the Spirit of God and the Spirit of Christ; as being sent from the Father and the Son. The Creed therefore asserts, that the Son is not created, but begotten, in such sense as Jesus Christ himself intended, when he used the term; and that the Holy Ghost proceeds from the Father and the Son; that they are equal and co-eternal, none being before or after other, in point of time, nor greater or less than another: this being essential to the unity of the Godhead. To express this threefold subsistence of the Deity, the word *Trinity* has been adopted; and the objection, which some ignorant persons have made that because the word *Trinity* does not occur in Scripture, the doctrine of the Trinity cannot be a Scripture doctrine, is as reasonable as it would be to argue, that because the word *omnipresent* is not found in the Bible, the doctrine of God's omnipresence is false; a doctrine of which we are perfectly assured, although the mode of it utterly surpasses our comprehension.

With all this indomitable firmness, he had the tenacious heart; rather because of it. They go together, he writes to his daughter: “It pleased the great ruler of the world on this day three years ago, to take up himself my poor dear Betsy, the partner of the faithful and confiding penitent for His dear Son's sake. Oh! my dear lord, may you and I be found among the truly penitent, and then we shall have our perfect consummation and bliss among the truly blessed.”

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With true veneration and regard,

“Your lordship's most faithful servant,

“And affectionate brother in Christ,

“The Earl of Eldon.”

H. EXETER.

It appears from abundant testimony that on this foundation of all hope Lord Eldon's faith was clear, full, and firm. He died Jan. 13, 1838, aged 87.

I might fill many columns from Mr. Twiss's interesting volumes. But I must be mindful of your numerous claims. I add a scrap at two at random.

In a letter to his daughter he said, “The Duchess of Kent, who is remarkably civil, has sent me an invitation to dine at Kensington Palace, which I cannot accept, because it is Pitt's birth-day.” He was not one of those who worship the rising sun.

His was a character which the English appreciate and honour. “I will tell you,” he wrote to his daughter-in-law, when, at eighty-one, he had been at work in representing to me the spot which I have seen to-day; and the seeing of which, however painful to memory, is less so than contemplation before having seen it. I am now satisfied from vision that all has been respectfully done that the sad occasion would admit of.” The burial place was a piece of ground purchased by Lord Eldon for the purpose, and added to the grave-yard of the church at Encombe. On consecrating it, the Bishop of Bristol said: “My friends, you have this evening, witnessed the consecration of a piece of ground, destined to be the burial place of a great and good man, who has lived among you; who has for many years supported the laws and liberties of your country with firm and undeviating integrity. Having deposited here the mortal remains of the companion of his life, the beloved object of his constant affection and attention, he would that here also his own ashes should repose. Long may it be before he shall come to lie here! But, in the mean time, you will hold sacred the spot which he has chosen to be the place of his interment; and many will even now come to look at the future grave of Lord Eldon. For you who have so often seen him coming to worship God with you, in your village church, I have only to bid you, Remember this: and lead such good and holy lives yourselves as may (through His grace) fit and prepare you for the hour of death, and for the day of judgment.”

“When dinner was over,” writes one, “and Lord Eldon had said grace, which he always did, with sombre voice and manner of voice and mien,

“The Creed then declares it to be necessary to everlasting salvation, that we believe rightly the incarnation of our Lord Jesus Christ; that he is God and man; God, of the substance of his Father, begotten before all worlds; man, of the substance of his mother, born in the world; not, as some early heretics taught, a phantom; but of reasonable soul and human flesh subsisting: not two persons, as another sect pretended, but one Christ; not by changing the divine nature into the human, but by taking the nature of man upon him. And this we must believe rightly. Whoever, says St. John, confesseth not that Jesus Christ is come in the flesh, (an expression which necessarily implies his existence before he came in the flesh,) is a deceiver and an antichrist.” 2 John vii.

Thus, then, as to doctrine, the Athanasian Creed asserts nothing but what is implied in the Apostle's Creed; but because the general expressions of the latter had been perverted and evaded, this more explicit formulæ was adopted by the Church as a distinct unequivocal profession of that, which was held to be the true Catholic faith: nor does it contain, as far as its doctrine is concerned, a single assertion, which can be objected to as erroneous, by any believer in the divinity of the Father, the Son, and the Holy Spirit.

The most serious objection to this Creed is its apparent uncharitableness, in excluding from Salvation those who do not believe what it affirms.

Now, with regard to Christian belief in general, we may assert, without fear of contradiction, that whatsoever God proposes for our belief in His Word, must be believed for otherwise His veracity is impeached, and our faith is imperfect.

At a meeting of the Pitt Club, he said, in reference to the reform bill, “The aristocracy once destroyed, the best supporters of the lower classes would be done away.

In using this term he meant nothing offensive. How could he? He himself had been one of the lower classes. He gloried in the fact, and it was noble and delightful to know that the humblest in the realm might, by a life of industry, propriety, and good moral and religious conduct, rise to eminence. All could not become eminent in public life. That was impossible but every man might arrive at honour, independence, and competence.”

So among the testimonials of approval of his efforts against these measures of destruction under the name of reformation, those of which he spoke with the highest glee were of a simple nature—“The cheese from the dairy of some ‘gude wife,’ in Cheshire, or the snuff-box from the hand of some poor mechanic, who hailed him as the defender of the Church.”

Of attending public worship, he said, “I think it is every man's bounden duty.” He added, “It was too much the custom to neglect it when I was a young man.”

Mr. Wilberforce says of him, “As I went up to Romilly, old Eldon saw me, and beckoned to me with as much cheerfulness and gaiety as possible. When I was alone with Romilly, I asked him how he was; he said, “I am worn to death; here have we been, sitting on in the vacation, from nine till four; and when we leave this place, I have to read through all my papers, to be ready for the morning; but the most extraordinary part of all is, that Lord Eldon, who has not only mine, but all the other business to go through, is just as cheerful and as unfurled as ever.”

Lord Brougham said of him, “that in the amiability of his habits, and in his courteous manner in all public business, Lord Eldon far surpassed every other judge, from the highest to the lowest, that he had ever seen.”

An extract from a letter of his applies too well to our own state of things. “I see leaders of all parties sacrificing principle to expediency. THEY CREATE THE EXPEDIENCY, AND THEN SACRIFICE ALL PRINCIPLE TO IT.”

THE ATHANASIAN CREED.

(From the Parochial Sermons of the Lord Bishop of London.)

It is said, that what cannot be explained, cannot be understood, we reply, that certainly no man, who has ever considered the subject and end of a divine revelation, will hold that it can be an insuperable, or even an important objection.

We cannot pretend to assert, that all truths are intelligible to us; nor to deny that

some truths may have been propounded to us as objects of belief, which it is not intended that we should comprehend, to their essence; which probably it would

not be possible for us to comprehend, in this imperfect state of being, where nothing is known, but in part.

Such truths, if we consider what the same are, may be believed for us to be true, because the exercise of

faith, or of the practice of religion, is necessary to salvation.

Nevertheless we believe it, only because we think that we

so read in the Word of God; for “that which is not

a necessary article of faith.” Furthermore we must

recollect, that we must believe in God, and that he

is the true God, and that he is the God of the

scriptures, and that he is the God of the

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# The Church.

person and property of such British subjects; and further, of their right, where they exist upon or are not in sufficient number to form themselves into municipal boroughs or town governments. Such is the object of Mr. Pakenham's mission and negotiations. In other words, first, a renewed and enlarged American government that this common occupancy shall continue, leaving the question of sovereignty in abeyance; secondly, a further express recognition of the security of such and all future British settlers in person and property; and, thirdly, of their right, under due qualifications, to form themselves into municipal governments, so far as can be rendered practicable under the mixed possession of British and American lands and properties. It is obvious upon the face of it that this stipulation must be open to great difficulties, but the amicable spirit of our government has taken all those difficulties into full consideration, and Mr. Pakenham is rightly instructed to require nothing more than the head that what the circumstances of mixed possession and scattered occupancy can admit. Knowing as we do the spirit of this negotiation and the specific purpose of our own government, we must conclude this part of the subject by saying that upon this single ground only, the moderation of our own requirements, we entertain the strongest hopes of an amicable settlement of all the points now in dispute. It would not become us as British subjects to speak too explicitly upon a further point in this question, but we may be allowed in passing to observe that our own government, one subject in reserve, which, under a due and corresponding friendly spirit on the part of the American government, we may hopefully and reasonably expect, without at all affecting a kind of neutrality on honour, and the concession of which, in a kind of equivalent, will go a great way towards the satisfactory conclusion of all the points now in dispute. We should not be justified in saying more upon this point; but we are speaking to a large body of intelligent readers, and they will at once understand us.

As to the last point of the question, the reasonable expectation of an amicable settlement from the moderation of the American Senate, the argument might be left almost to one single circumstance—one of these qualities was carried by a majority of two in the Senate. Now, if the minority was so great, and so nearly touched upon the majority, whilst the Senate was in a state of doubt and indecision, due to the probable conduct of the British Government, is it not a fair and reasonable inference, that this majority will totally disappear, when it becomes known that a British war will be the immediate consequence of carrying out this vote of a majority of two? From what we know of the American Senate, we ourselves scarcely entertain a doubt upon the point. We fully anticipate, indeed, that there will be some vapouring, and some popular excess and clamour, upon the first receipt of Sir R. Peel's declaration; but it will exhaust itself within a month from the present time. *In a word, we anticipate no war.*

## THE CHURCH.

COBOURG, FRIDAY, MAY 16, 1845.

### CONTENTS OF THE OUTSIDE.

Original Poetry.  
Passages in the Life of the late  
Lord Eldon.  
The Athanasian Creed.  
Differences in Religion.  
The Writings of Abp. Leighton.

Perils and Prospects of War with  
America.  
Fourth Page.  
A Visit to Benemerit and Bos-  
combe.  
Deferred Extracts from our Eng-  
lish Files.

The General Annual Meeting of the Incorporated  
CHURCH SOCIETY of the Diocese of Toronto, will be  
held, at Toronto, on Wednesday the fourth day of  
June next. Divine Service, preparatory to the busi-  
ness of the day, will be held in the Cathedral Church,  
at 1 o'clock, P. M.

The Clergy who may attend are requested to  
appear in their robes.

The Lord Bishop of Toronto will, with the Divine  
permission, hold his next General Ordination in the  
Cathedral Church at Toronto, on Sunday, the twenty-  
ninth of June. Candidates for Holy Orders, whether  
of Deacon or Priest, are requested to intimate, with-  
out delay, their intention to offer themselves, and to  
be present for Examination on the Wednesday pre-  
ceding the day of Ordination, at 9 o'clock A. M., fur-  
nished with the usual Testimonials, and the *Si Quis*  
attested in the ordinary manner.

We are requested to state that it is the intention  
of the Lord Bishop of Toronto to hold Confirmations,  
during the coming summer, throughout the  
District of Gore and the several Districts above it,  
with the exception of the few places visited for that  
purpose during the preceding year. His Lordship  
requests that such of the Clergy in the Districts about  
to be visited,—whether resident or travelling Mis-  
sionaries,—as have established new missions, or sta-  
tions, at which it would be desirable that Confirmations  
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ments.

Religious excitement in England has, within the  
last few weeks, changed its character in a very re-  
markable degree; and although we felt it a public  
duty to protest against the agitation which lately pre-  
vailed as factious, unconstitutional, and sinful, we are  
enabled to concur very generally and very sincerely in  
the grounds of complaint upon which, at the present  
moment, the nation is so warmly expressing itself. We refer to the enlarged grant to the Romish College of  
MAYNOOTH in Ireland; an institution which may  
have the strongest claim upon the members of the  
community whose interests it is intended to subserve,  
but which certainly has no legitimate claim upon the  
Government of a country which recognizes a Protestant  
National Church; which admits as Catholic  
truth the doctrines promulgated by that Church; and  
which, by the sanction of that principle, virtually de-  
clares it to be wrong to foster and encourage, however  
it may tolerate, any aberration from the tenets and  
discipline which the National religion inculcates.

If the concession of the civil privileges which the  
Act of 1829 conferred upon the Roman Catholics of  
Ireland, was unconstitutional and erroneous; how  
much more adverse to the spirit of the Constitution  
is it to give direct encouragement to the religious sys-  
tem, the existence and operation of which was the  
cause of the very restrictions which the Act of 1829  
repealed? And to speak of this particular grant upon  
prudential grounds, we may quote the observation of  
Sir Robert Inglis, that "the folly of regularly educa-  
ting, at the expense of the State, persons who would  
be piously opposed to the Church establishment of  
the country, was paralleled only by the folly of the  
Dutch, who sold gunpowder to their own besiegers."

We have said that much excitement prevails in  
England on this question; and we find that it is  
not by any means confined to the members of the Estab-  
lished Church, but that the Dissenters also are nearly  
unanimous in protesting against the measure. It must  
be understood, however, that the opposition on their  
part arises not so much from an objection to the mere  
fact of encouraging a false system of religion,—though  
that undoubtedly has its weight with many,—but from  
affording pecuniary aid to any system of religion at all.  
Their objection would be just as strong, and their op-  
position as vehement, to the conferring of Governmental  
patronage upon institutions connected with the Na-  
tional Church itself. And it may be observed, that  
there are some even within the Church who appear to  
limit their objection to such Parliamentary grants only  
to the more serious forms of religious error, and who  
seem to conceive that some amount of such indulgence  
may not inconsistently be yielded to those who are  
less astray in unsoundness of religious opinion. The  
principle, however, upon which Churchmen, properly  
so called, feel themselves called upon to oppose such  
grants, is more comprehensive: with them the oppo-  
sition is limited to no particular shade of error; and  
although the patronage of such errors as are most sub-  
versive of sound Christianity is always most to be  
deplored, yet it is to be lamented as a dereliction of  
truth and duty that any form of heresy or schism  
should meet with encouragement from a Government  
which calls itself Christian, and which, in affirming  
the Church, makes the admission that to disturb or  
destroy it, is injurious and sinful.

We have always pleasure, in quoting from the *John Bull*, as one of the most valuable and able of the ex-  
change papers with which we are favoured from the  
Mother Country; and the more so, because in recent  
controversies it has adopted a sober and consistent  
stand,—honouring and upholding those who, from the  
most conscientious motives, are striving to realize the  
moral influence and social improvement which a faith-  
ful carrying out of the principles of the Church is the  
only thing, under God, likely to bring about; and  
looking with merited distrust and disapprobation upon  
those who, in endeavouring to effect a moral and spi-  
ritual renovation in the land, have gone beyond the  
positive teaching or well-understood directions of the  
Church. In the *John Bull* we find the following sen-  
tences expressed upon the subject:—

"If we could forget the year 1829, we should be full  
of hope that the Maynooth scheme will be defeated. We  
are daily presented by hundreds—upwards of three hundred were presented on Thursday evening alone—public meetings have been held, or are in  
progress of being held, all over the country: but nowhere  
do we hear of a single petition, of a single meeting in  
support of it. But we witnessed the same demonstration  
of public feeling against the Catholic Relief Bill, and yet  
a 'tyrant majority' rendered it unavailing. The same  
demonstration do we say? No. It was not so strong, and we  
have just mentioned the remarkable circumstance  
in which the two cases differ. In 1829, numerous peti-  
tions, and numerous signatures, were held, in which the  
claims of the Roman Catholics to have their civil dis-  
abilities removed, were strenuously advocated. They  
were, in truth, outnumbered by hostile petitions and  
counter-meetings; but to a certain extent, the Government  
of that day did find itself supported by a powerful party  
of the country. Not so now. The monstrous proposi-  
tion for endowing Popery, for fostering it, for supplying  
it with the means of more successfully opposing the  
influence of the Protestant Established Church of this  
Protestant realm, has, as yet, found no countenance from  
the House of Commons. Sir Robert Peel, in his political  
opponents, and in the House of Lords (C) and say,  
that I find my own country fortified! In no city, town, or  
village of England or Scotland could a fair open meeting  
of the people be called, and a petition in favour of this  
measure carried. And yet the House of Commons, which  
is held to be the representative voice of England, inter-  
views, it would seem, to carry the measure itself! Nay,  
with such reckless precipitancy is it carried, that even  
the most earnest supplications for delay are rejected. A  
numerous deputation waited upon the Premier on Wed-  
nesday to obtain this boon, and the result is thus stated:—

"Sir C. E. Smith, and Mr. Hindley, M.P., dwelt upon  
the fact of the vast number of petitions which had been  
already presented against the measure, and the fact that  
in justice to the feelings of the country, such an ex-  
isted, to give time for the expression of opinion. Sir C.  
E. Smith stated that he had presented over a most numer-  
ous meeting in Finsbury on the previous evening, and  
he was commissioned by them to inform the Premier on the subject,  
that unless the time asked for was granted, it was intended  
to make an appeal to Her Majesty on the subject. Sir R. Peel, listened to all the arguments of the deputation  
with the most profound attention, but declared his deter-  
mination notwithstanding to move the second reading of  
the Bill on Friday next. Immediately on the deputation  
retiring, they waited on the Lord Mayor, who, upon the  
representations of the deputation, stated his willingness,  
upon the presentation of a requisition, immediately to call  
and preside over a public meeting of the citizens of Lon-  
don, for the purpose of giving the most determined oppo-  
sition to the Government measure. A requisition was  
immediately drawn up, which received a large number  
of signatures of some of the most influential persons in  
the city."

"We have utterly mistaken both the theory and the  
practice of our Constitution, if any Minister can set at  
nought the *expressed will* of the nation. We profess not  
to understand what is meant by a popular representative  
Government, which totally excludes the *voice of the people*.  
We cannot distinguish between a pure despotism  
and such a practical administration of the powers of the  
State, as denies the *legitimate influence* of the people. It  
was the boast of Sir Robert Peel, when he accepted office,  
that in discharging its duties he should act in accordance  
with the Constitution. Is he doing so now? In what page  
of the volume of the Constitution is he pursuing? Is he not, on  
the contrary, establishing a平原 fraud, fraught with peril to  
its fundamental principles—the precedent of arraying  
mere naked power against the feelings, the wishes, and  
the opinions of the country?"

The following paragraph from that excellent paper  
the *Nottingham Journal*, is so much in consonance  
with the sentiments we have ourselves expressed upon  
this question, that we are glad to have the opportunity  
of repeating them:—

"We have anxiously considered the subject of the  
Maynooth grant, now before the House of Commons, and  
have arrived at the conclusion that, as Sir Robert Peel's  
Government has introduced it, and the measure is sup-  
ported by the principal Whigs, opposition to it, in the  
present state of parties, entirely hopeless. Our own  
opinion upon the abstract question of religious endow-  
ment is this—that the State should give up all its  
all sets, but *support only the English, Irish and Scotch  
Episcopal Churches*. This, however, is now, from a con-  
course of circumstances (humanly speaking), absolutely  
impossible, as admitted by the ablest men on all sides  
in Parliament. Although some, like his Grace the Duke of  
Newcastle, cling with admirable consistency and hon-  
esty to the impracticable abstraction: yet, as  
cannot be found, or at least we know not where to  
look for them, to take the reins of government upon this  
principle, the country must submit to the course now  
pursued, contending themselves with protesting, as we do  
most emphatically, against it."

We are not insensible of the difficulty which is  
stated at the conclusion of the paragraph above  
quoted, but there is one solution of it which all can  
understand, and from the obligation of which none  
are exempt,—“never to do evil that good may come.”  
Whatever may be the temptations, from an apparent  
self-interest or public expediency, to violate this rule,  
we can discover no justification for departing from the  
well understood rules of truth and consistency; and it is  
simply because public men have, from time to  
time, made their course of action to depend upon this  
sort of expediency, that the difficulty complained of has  
been so much augmented. In the memorable words  
of the late Lord Eldon, “THEY CREATE THE EXPE-  
DIENCY, AND THEN SACRIFICE ALL PRINCIPLE TO IT.”

We find a few papers in the Dissenting interest,—  
perplexing themselves as they are wont to do, with  
questions in which they have no concern,—evincing a  
good deal of needless warmth upon a recent notification  
from the Rector of Woodstock in this Diocese, to  
the effect that all inscriptions designed to be placed  
upon tombstones about to be erected in the burial-  
ground of the Church of which he is incumbent, should  
first be submitted to him for approval.—As we have  
already intimated, it can be no concern of theirs what  
regulations are adopted by the clergy, or concurred in  
by the congregations, of the Church of England, so long  
as they themselves are not interfered with in any  
civil or religious privilege, right, or interest. And  
turning to the question itself, it must be quite apparent  
to every reasonable and rightly-judging person,  
that a power of supervision should, in such cases, be  
vested somewhere; for it cannot be considered unim-  
portant to guard even the memorials of the dead from  
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ignous to the Post Office, were entirely consumed. The roof of the dwelling house had caught fire, but it was fortunately got under.

With regard to the origin of the fire, we have perused the declarations and affidavits of several parties early on the spot made in presence of magistrates, by which it is made to appear that the fire was first seen by them in an engine room in the rear of Mrs. Musson's, from which it was observed to communicate to the store-house of Messrs. Smith & Macdonell.

We also find, according to the supply of water, on the authority of those connected with the Water Works, that at the time the fire broke out, there were two feet four inches of water in the tank then supplying the pipes; and that, in a few minutes afterwards, a fresh tank was turned on, containing water to the depth of seven feet six inches. During the fire one of the plugs was supplying the carts at the rate of 35 seconds each puncture, and when a puncture was put under the plug, and the pipe removed, the carts were supplied much faster. At the same time, the next plug was supplying the engine in Post Office Lane, which was connected to it by 200 feet of hose, and it is believed there were other plugs.

It is asserted that, at the commencement, the keys of the Captain of Companies will be at hand.

The great want we observed, viz., the want of a protection society. Such a society would have been of the greatest service in protecting property from injury, and preventing it being stolen.

We trust that such a society will be organized, and conducted with proper spirit.

It ought properly to be composed of the young men in mercantile employment, who are the most competent persons to be entrusted with the removal of merchandise, on account of their experience and knowledge of the different descriptions of goods.

We have no doubt, in the event of such a society being formed, they would receive every encouragement from the public and the insurance companies.

We are enabled to state that there has been received, at Government House, a despatch from the Colonial Secretary, in answer to the address from the Legislative Assembly of this Province, deprecating the imposition of duties by any Particular enactment, upon shipping within her Majesty's Colonial dominions.

Lord Stanley said that he has it in command from his Majesty to inform his Excellency the Governor-General that no such measures as those referred to in the address have been contemplated by her Majesty's Government.

We believe that nearly a similar reply was made by the British Government to a memorial from the Colonial Association, but it will be gratifying to our mercantile interests to now have direct and explicit assurance that no real ground of apprehension exists.

We are also enabled to state that, by the same mail, another despatch was received, stating that an application had been made through the Minister of the United States in London, on behalf of Henry Shaw and Hiram Loop, Asst. Compt. of Customs at a bill of lading, for leaving implanted in the Canadas rebellion and insurrection. It appeared on inquiry into their cases that there was no ground for withholding the necessary freedom of prisoners, her Majesty would be advised to grant each of them a free pardon subject to the usual condition, that their conduct in Van Dieman's Land has not been such as to forfeit their claims to that indulgence.

—Montreal Gazette.

**FIRE IN LONDON.**—A public meeting was held on Friday last at the City Hall, and a Resolution passed to the effect that a communication be made to the different Ministers of Religion in this City respecting a collection in the several places of worship. The Lord Bishop was present and assented, as far as St. James' is concerned, we believe.—Toronto Patriot.

**HORTICULTURAL EXHIBITION.**—The Spring Show of flowers took place yesterday at the Government House, and may be safely said to have surpassed everything of the kind heretofore witnessed in Toronto. At this early period of the season the display was principally of Green-house plants and Exotics. We have seldom seen a more beautiful profusion of exquisite flowers—geraniums of every description—a wilderness of roses, red, white, yellow, pink and striped. Some of the cactus tribe were truly beautiful.

Few strangers visiting the City could fancy that her green-houses were sufficiently numerous to sustain such a magnificent display of floral productions as yesterday delighted the eyes of the inhabitants. In the old ball-room of Government House. The display of new potatos, rhubarb, asparagus, &c. &c. &c., and of vegetables generally, was very fine and indicated a rapid improvement in the science of market gardening.—Quebec Gazette, May 9.

**HOW W. B. ROBINSON.**—We were favoured with a visit during the last week, by the Hon. W. B. Robinson, who was cordially greeted on his arrival amongst us. He almost immediately received an invitation from upwards of one hundred of the most influential persons in the city and District, requesting him to attend a public dinner, as a mark of their approbation of the course pursued by him during the late session of Parliament.

The invitation has, in the most courteous manner, been declined by Mr. Robinson, although expressing his full sympathy of the honor intended to be conferred upon him.

The public cannot fail duly to appreciate not merely the public conduct of the Hon. Inspector-General, but also his merits in thus deserving an honour which a few of his many friends were anxious to pay him.

In this question of all but universal tergiversation and expediency, it is refreshing now and again to find a politician pure enough to be ready to sacrifice place to character.—Toronto Patriot.

**TAX GREAT BRITAIN.**—With her, as passengers, the family of Colonel Turner, the distinguished officer so long on Particular Service in this country, and in command of the Eastern District of Upper Canada. The gallant Colonel has returned for the purpose of permanently settling in the colony, and has, we understand, selected the neighbourhood of Toronto as his future place of residence. Settlers of the eminently qualified and high military repute of Colonel Turner, can never be too warmly welcomed to our shores.—Montreal Courier.

**LORD METCALFE HAS APPOINTED FREDERICK FERGUSON, Esq., TO succeed DR. GILCHRIST IN THE POSITION OF CHIEF TREASURER AND AGENT FOR CANADA IN THE COVENT GARDEN DISTRICT.**—We feel satisfied, from what we know of Mr. Ferguson, that these appointments have not been conferred upon him to serve any party political purpose, but what is far better, to serve the best interests of the country. Mr. F. was selected by Mr. ex-Inspector General Hincks to fill the important office of Book-keeper in the Inspector General's Office, not we believe from any political feeling, although that was charged against him, but from a knowledge of Mr. Ferguson's superior abilities for the situation. We may therefore conclude that Mr. Ferguson received promotion as a just reward. Mr. F. is not a stranger in the Cobourg District, he formerly resided at Peterborough.—Kingston Chron.

**SIR GEORGE SIMPSON.**—A paper is published in many of our journals, said to have copied from a Halifax paper, announcing that Sir George Simpson, who came out in the steamer Caledonia, had been appointed Governor of Oregon. This is not at all probable. Sir George has been for many years Governor of the Hudson's Bay Company, and in that capacity frequently made a trip to England, and returns early in the Spring, to avail himself of express canoes which leave Montreal, for breaking up of the rivers. Two of the canoes left Lachine about the first of this month, and we believe the whole have left by this time. Sir George will be accompanied by the Rev. Mr. Barreley, a Wesleyan Missionary, who has been some years in the B. Bay territory, but has recently been in England on a visit to his friends, and on business connected with the mission. We can readily account for the report in reference to the appointment of Sir George Simpson as Governor of Oregon. He is known in this country, in England, and in America, as a man of great energy and talents. We may therefore conclude that Mr. Ferguson received promotion as a just reward. Mr. F. is not a stranger in the Cobourg District, he formerly resided at Peterborough.—Kingston Chron.

**A TRAFFIC ACCIDENT.**—A paper is published in many of our journals, announcing that the steamer Caledonia, which might have been attacked with serious consequences, was given a wide berth, and the steamer, which still remains there, will be the largest in Upper Canada. It is situated in McGill Square, on Church Street. The steamer has been purchased from the Hon. Peter McGill, who owns a large and valuable property there, known as the McGill property. St. Michael's Church will be an ornament to that part of the city, and enhance the value of the property around it.—Colonist.

Mr. Crozier, accompanys the 81st Regt., the left of which was passed through Kingston yesterday on its route to Montreal. We believe we have had in Canada either four or five of these talented musical Brothers, under whose instructions all the bands of their respective Regiments have acquired and justly acquired great eminence in instrumental and vocal music.—Kingston Chronicle.

**MIDLAND DISTRICT ASSIZES.**—The Court of Oyer and Terminer, Assize and nisi prius and general Gaol delivery in and for the Midland District, was opened in this place yesterday forenoon by His Honour Mr. Justice Jones, assisted by the Hon. John Kirby, the Hon. John Macaulay, the Hon. John Hamilton, and Col. Isaac Fraser, Associate Judges. His Honour addressed the Grand Jury at length—congratulated the District upon the extraordinary fact of the Calendar presenting only one criminal case—alluded to the rapid improvement of the Province, in regard to the increase of the population, its buildings, its commerce, agriculture, and the like. The learned Judge also endeavoured to console the people of Kingston for the loss of the seat of Government—explaining that the great and only object in view in taking it to Montreal was the general benefit of the Province—that though the people of Kingston might feel the loss of it for some time, yet that the true sources of wealth to the inhabitants would always arise from their own industry and enterprise—in improving and opening roads to facilitate the navigation of the surrounding country—affording encouragement to agriculture and the commercial interests of the place.—Kingston Chronicle, Saturday, May 10.

We understand that a Boom on the River Goodwood was thrown across the channel with the Water Works, that at the time the fire broke out, there were two feet four inches of water in the tank then supplying the pipes; and that, in a few minutes afterwards, a fresh tank was turned on, containing water to the depth of seven feet six inches. During the fire one of the plugs was supplying the carts at the rate of 35 seconds each puncture, and when a puncture was put under the plug, and the pipe removed, the carts were supplied much faster. At the same time, the next plug was supplying the engine in Post Office Lane, which was connected to it by 200 feet of hose, and it is believed there were other plugs.

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Lord Stanley said that he has it in command from his Majesty to inform his Excellency the Governor-General that no such measures as those referred to in the address have been contemplated by her Majesty's Government.

We believe that nearly a similar reply was made by the British Government to a memorial from the Colonial Association, but it will be gratifying to our mercantile interests to now have direct and explicit assurance that no real ground of apprehension exists.

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brother of Mr. Crozier, accompanys the 81st Regt., the left of which was passed through Kingston yesterday on its route to Montreal. We believe we have had in Canada either four or five of these talented musical Brothers, under whose instructions all the bands of their respective Regiments have acquired and justly acquired great eminence in instrumental and vocal music.—Kingston Chronicle.

**MIDLAND DISTRICT ASSIZES.**—The Court of Oyer and Terminer, Assize and nisi prius and general Gaol delivery in and for the Midland District, was opened in this place yesterday forenoon by His Honour Mr. Justice Jones, assisted by the Hon. John Kirby, the Hon. John Macaulay, the Hon. John Hamilton, and Col. Isaac Fraser, Associate Judges. His Honour addressed the Grand Jury at length—congratulated the District upon the extraordinary fact of the Calendar presenting only one criminal case—alluded to the rapid improvement of the Province, in regard to the increase of the population, its buildings, its commerce, agriculture, and the like. The learned Judge also endeavoured to console the people of Kingston for the loss of the seat of Government—explaining that the great and only object in view in taking it to Montreal was the general benefit of the Province—that though the people of Kingston might feel the loss of it for some time, yet that the true sources of wealth to the inhabitants would always arise from their own industry and enterprise—in improving and opening roads to facilitate the navigation of the surrounding country—affording encouragement to agriculture and the commercial interests of the place.—Kingston Chronicle, Saturday, May 10.

We understand that a Boom on the River Goodwood was thrown across the channel with the Water Works, that at the time the fire broke out, there were two feet four inches of water in the tank then supplying the pipes; and that, in a few minutes afterwards, a fresh tank was turned on, containing water to the depth of seven feet six inches. During the fire one of the plugs was supplying the carts at the rate of 35 seconds each puncture, and when a puncture was put under the plug, and the pipe removed, the carts were supplied much faster. At the same time, the next plug was supplying the engine in Post Office Lane, which was connected to it by 200 feet of hose, and it is believed there were other plugs.

It is asserted that, at the commencement, the keys of the Captain of Companies will be at hand.

The great want we observed, viz., the want of a protection society. Such a society would have been of the greatest service in protecting property from injury, and preventing it being stolen.

We trust that such a society will be organized, and conducted with proper spirit.

It ought properly to be composed of the young men in mercantile employment, who are the most competent persons to be entrusted with the removal of merchandise, on account of their experience and knowledge of the different descriptions of goods.

We have no doubt, in the event of such a society being formed, they would receive every encouragement from the public and the insurance companies.

We are enabled to state that there has been received, at Government House, a despatch from the Colonial Secretary, in answer to the address from the Legislative Assembly of this Province, deprecating the imposition of duties by any Particular enactment.

Lord Stanley said that he has it in command from his Majesty to inform his Excellency the Governor-General that no such measures as those referred to in the address have been contemplated by her Majesty's Government.

We believe that nearly a similar reply was made by the British Government to a memorial from the Colonial Association, but it will be gratifying to our mercantile interests to now have direct and explicit assurance that no real ground of apprehension exists.

We are also enabled to state that, by the same mail, another despatch was received, stating that the negotiations between the Colonies, and the Canadian Government, had been suspended.

A VISIT TO BEMERTON AND BOSCOMBE  
SCENES OF THE FORMER MINISTERIAL LABOURS OF  
GEORGE HERBERT AND RICHARD HOOKER.

"The memory of the just is blessed," says the wisest of men. It was from a deep and long-cherished conviction of this truth that the writers of the following simple narrative undertook a pilgrimage to the two little villages above named—villages indeed, considered in themselves, occupying a very humble place in the map of this mighty empire—neither renowned as the residence of royalty nor as the seat of some rich and anciently-descended noble; but famed through every corner of Christendom as witnesses to the pious and sanctity of two of the most eminent priests of England's Apostolic Church.

It was on a morning of the first month of a new year that we set out upon our happy errand. We quitted the parsonage of one of those secluded parishes which abound in Wiltshire, at as early an hour as we could venture to traverse the extensive downs for which the county is celebrated. The air was cold and raw. The atmosphere foggy and damp. The roads peculiarly adverse, by reason of a late thaw, and recent repairs, to the persevering efforts of our trusty steed. But at length, after a four hours' journey, we came within sight of the village of Fugglesstone.—Fugglesstone, together with the chapelry of Bemerton, form one piece of ecclesiastical preferment, in the patronage of the noble house of Penbrroke, and distant from each other about a mile. The church of the former place immediately abuts upon the high road from Wilton to Salisbury, and is a very neat and picturesque little structure. But without remaining to examine this edifice, we hastened to the spot more immediately hallowed by saintly associations. Here, at the obscure, but peaceful hamlet of Bemerton, lived the pious George Herbert, known to the world as the author of *The Country Parson* and *The Temple*.—We called upon the Rector, apologising for our intrusion, and requesting to be allowed the privilege of inspecting the house and church which are so nearly connected with the holy man's memory. We were received with a hearty welcome, experienced the most polite attention, and were given to understand that pilgrims to the shrine of Herbert were by no means uncommon, especially from America. We entered the parsonage, a plain but comfortable residence, which had evidently undergone many alterations and additions since the days of Herbert. Indeed, little of the original house as he built it, now exists; but enough to connect his age with ours; enough to consecrate it even yet to his memory. We looked for the inscription which "Honest Izak," his biographer, tells us he caused to be engraven upon the mantelpiece of the chimney in the hall, addressed to his successor:

"If thou chancest to find,  
A new house to thy mind,  
And built without thy cost;  
Be good to the poor,  
As God gives thee store,  
And then thy labour's not lost."

But it was gone. "*Tempus edax rerum*"—time the devourer of all things, or the selfish hand of modern improvement had effaced it. One room, however, remains to say that Herbert trod on this spot; and as we stole a look into every nook and cranny, the genius of his ascended spirit seemed yet to hover around.—Here, said we, perhaps, he indulged in the lay of sacred poesy. Here he searched and studied those Divine oracles, the preciousness of which he so much extols in verse, and those volumes of wisdom, which the piety of former ages had dictated! Here, doubtless, he fasted, wept, prayed, and wrestled with the Father of spirits for the eternal salvation of the sheep committed to his charge. Here, he "denit his bread to the hungry, and brought the poor that were cast out to his house; when he saw the naked, he clothed them and did not himself from his own flesh." (Isaiah lviii. 7.) And here after he had served his own generation, by the will of God, he fell asleep. Having glorified his "Master, Jesus," and finished the work given him to do on earth, he glorified him at length by a death such as all good men would wish to die, and which shed a heavenly lustre over the whole of his life. "I shall now," said he to his friends witnessing his departure, suddenly with Job "make my bed also in the dark," and I praise God, I am prepared for it; and I praise him that I am not to learn patience, now I stand in such need of it; and that I have practised mortification and endeavoured to die daily, that I might not die eternally; and my hope is that I shall shortly leave this valley of tears, and be free from all fevers and pain, and which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it; and this being past, I shall dwell in the new Jerusalem; dwell there with men made perfect; dwell where these eyes shall see my Master, Jesus; and with him, see my dear mother, and all my relations and friends.—But I must die, or not come to that happy place.—And this is my content, that I am going daily towards it; and that every day which I have lived hath taken a part of my appointed time from me; and that I shall live the less time for having lived this, and the day past."

By the kindness of the Rector, we were allowed to search the burial-register, and there we found the entry of George Herbert's interment. It ran thus:—"Mr. George Herbert, Esq., Parsons, was buried May 2d, 1632."

But we must not forget to speak of the Church, which stands on the opposite side of the road. It is a very unpretending, and exceedingly diminutive place, consisting of a nave, chancel, and south porch, and surmounted at the west end by a small low wooden turret, containing a single bell. Our minds at once recurred to the affecting circumstances related of Herbert's first induction to this living, in his life before referred to. "When at his induction he was shut into Bemerton church, being left there alone to toll the bell (as the law requires) he staid so much longer than as ordinary time, before he returned to those friends who staid expecting him at the church door, that his friend Mr. Woodnot looked in at the church window, and saw him lie prostrate on the ground before the altar; at which time and place (as he after told Mr. Woodnot) he set some rules to himself, for the future manage of his life; and then and there made a vow to labour to keep them." The interior of the church is very neatly and uniformly fitted up, but evidently much modernised by the carpenter and painter. On the walls are to be seen several tablets to the memory of former rectors—some of them renowned for their learning and writings: among the rest, John Norris, an eminent philosopher and politician, and William Coxe, the historian and traveller, also a canon residentary of Salisbury. But no marble records the name of Herbert. No graphic elegy on brass perpetuates the all but divine life of the saint of Bemerton. He lies beneath a plain stone, in front of the communion-table, without any inscription, and this is now concealed from view by a modern wood flooring. But though no costly monument celebrates his life, or marks his last resting-place, "his name liveth forevermore" in the hearts of the good; "he being dead yet speaketh" in his devout composition. The thought forced itself upon us, that it was in this lowly house of prayer that he assembled his family, and the pious few that might join them, twice every day to prayers; and while thus occupied, "some of the meanest sort of his parish did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Herbert's saint's bell rang to prayers, that they might also offer their devotions to God with him. Happy, thought we, such an one that was born so affectionately on the hearts of his people! And happy the people that possessed so loving and diligent a pastor! Happy the priest that thus, as it were, lives his whole life before the altar of his God! And happy the church and country whose altars are thus served, and honourably adorned! Never did the

words of the Psalmist thrill through the very fibres of our souls with so much rapture as on this interesting moment, that we trod the house of God wherein Herbert so faithfully and so reverently ministered in the priest's office." "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.....Blessed are they that dwell in Thy house, they will be still praising Thee. For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

Let every lay member of our Zion, especially in these days of strife and confusion, and self-will, "seriously lay to heart the great danger we are in by our unhappy divisions;" and instead of opposing their lawful pastors, and betraying the ark of God into the hands of her enemies that so busily plot her destruction, rather strengthen the things that remain, "and remember those that are over them in the Lord, and submit themselves knowing that they watch for their souls as they that must give account." Let them strengthen their hands, and encourage their hearts in the work which has been given them to do. And "let the priests the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not thine heritage to reproach!" Let them "be instant in season, and out of season," preach the word," and after Herbert's blessed example, endeavour both to save themselves and those that hear them. And let all that have read this brief notice of Herbert's life, or Herbert's death, follow him as he followed Christ and exclaims in the comprehensive petition of the prophet, "Let me die the death of the righteous, and let my last end be like his!" Amen.

W.M. Dyer, Clerks in the Diocese of Sarum.

Deferred Extracts from our English Files.

PROGRESS OF THE NEW REFORMATION IN GERMANY.  
(From a Correspondent of the Continental Echo and Protestant Witness for April, just published.)

Hanover, March 8, 1845.

The progress of the Reformation in Germany, and more especially in the Prussian provinces, has been strikingly equal. Not only have the Apostolic Catholic Churches in Breslau and Schleidenhau increased in numbers, the former counting already 600 members, but they have been joined by many whose personal character and position in society secure them against any suspicion of other than conscientious motives. Czernski, at last, notwithstanding all possible chicanery was put in requisition to delay or prevent it, married, and constantly watched over by numerous friends, to prevent the threatened, and, as is believed, already attempted assassination. And although, as a last resource to intimidate his followers, if not himself, the bar of excommunication has been pronounced solemnly from the pulpits of Prussia, Czernski, "but against all and every one who shall adopt his sentiments, and who are the most dangerous instrument of ecclesiastical tyranny seem to have lost all its power to alarm; and this attempt to excommunicate a man eight months after he had publicly withdrawn from their communion, and declared his reasons for doing so, seems to excite more ridicule than reverence, even among Roman Catholics."

Meanwhile the electric spark seems to be running along a connected though unseen and unsuspected chain, producing corresponding scintillations, vibrations, or alarms, according as those with whom it comes in contact rejoice in, or deprecate the new light and warmth which it elicits; and thus not only have the Catholic Churches in Berlin, Dresden, Leipzig, Brunswick, Bremen, and other small places in Saxony caught the flame, and formed congregations of Dissidents from Rome on the basis of those in Breslau and Schleidenhau, but even from the south of Germany, in Frankfort, Offenbach, Wiesbaden, Stockstadt in Baden, &c., demonstrations of sympathetic feeling and conviction have been made. Nor is the power of the truth, and the newly-awakened brotherly interest for those whom in former days they would have thought it a duty to hate, confined to kind words, but manifests itself even in the bazaar-box, there is only one opportunity of two for this previous consideration, and that, in most cases, the weaker motive, viz. his own conscience. He finds himself relieved from the judgment of society. All the reasons which make us opposed to the principle of the vote by ballot in elections, apply equally to its use in the Legislature. Every rogue may say of it what SANCTU PANZA says of sleep—"Blessings on the man who first invented it, for it covers all over like a cloak." The Chamber of Deputies, however have not had courage to fling the cloak entirely off. Upon the demand of twenty Members it may be worn upon any particular occasion. The demand, we should think, will rarely be made, for it would be too palpable an infringement of the object that was contemplated. Some of the Poor Officers will consider the carrying of this motion a Ministerial triumph.

A man who knows that his vote has to be given publickly, cannot help himself from it; but if he can afterwards justify both to himself and others, but if he is believed, already attempted assassination.

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