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THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

VOLUME V.

LUNENBURG, N. S. THURSDAY, AUGUST 6, 1840.

NUMBER 15.

WORSHIP OF THE LORD.

In every place, at every hour,
Though poor my worship be,
In weal or woe, in shine or shower,
O God I worship Thee.
I worship Thee, in fear by night,
And thoughts of death employ;
But soon as beams the glorious light,
I worship Thee in joy.

In wonder, Lord, I worship Thee,
When on Thy works I gaze:
So various, lovely, vast they be,
I pause in deep amaze.
I worship Thee in hope, when low,
Each daily care I prove;
And when rich fields with fulness flow,
I worship Thee in love.

When thunders roll and whirlwinds fly,
I worship Thee in awe,
And praise, as clears the glorious sky,
Thy mercy, love, and law.
Thus every hour, in every place,
Though poor my worship be,
In fear, love, wonder, joy and praise,
O Lord, I worship Thee.

For the Colonial Churchman.

Messrs. Editors,

Having read with much pleasure in your papers lately some expositions of Roman Catholic errors, those errors have occasionally become subjects of conversation between myself and my fellow ship-builders of that persuasion.—Those conversations having come to the knowledge of the Rev. Mr. Byrne the priest at Windsor, when he visited Parrsborough he held more than one conversation on those points, perhaps in hopes to make a convert or overwhelm me with his reasoning. Perceiving I suppose that he had not said quite enough to shake my faith, the Rev. gentleman has sent me a letter covering three closely written foolscap sheets in defence of his doctrine of Transubstantiation. I need scarcely say that the attention I have given to his document, as well as what he personally said to me, has only served to strengthen and confirm my faith in the doctrine of the Church of England; and if the Rev. gentleman had confined himself to argument, I should not have felt the least inclined to censure him; for discussion is a privilege I claim and use myself and therefore gladly grant to others. But this letter has been sent to his own people in this place as well as myself, and contains such violent and unjust charges against the clergy of the Church of England in this province, and such unfounded slanders against all protestants indiscriminately, that very prejudicial impressions are likely to be made unless some notice be taken of his assertions. The letter contains references in defence of transubstantiation to the Cyprians—the Dennises—Hilary—St. Andrews—Berengarius, and many other ancients, that I, being a working man, cannot be supposed to have much acquaintance with; and it closes with the following uncalled for abuse of your paper—your clergy, and your protestant faith. I shall copy it, word for word, and letter for letter, giving capital letters where they occur in the manuscript, and making dashes where it has dashes, and notes of admiration and stops in like manner; for I do not pretend always to understand

his meaning, nor see the connection of the different parts of the production; and let me beg of you as much accuracy in the printing of it as you can well attain to.

"Now look to the TALES of your VERACIOUS Journal.—From what I have said you can easily see the universal belief and practice of the Church, for some of the Fathers I have quoted, the two Cyrils to wit, lived in the 3d & 4th centuries—therefore there was no protestantism in these centuries, during which the protestants allow the church was pure—they were popish times, but it was your interest from the commencement of the Reformation to misrepresent us and to LIE—for this, consult Vossius, who was a learned protestant, consult Erasmus, who was favourable to them, consult Ward and Cobbet—consult Hornihold, you can borrow it from Thomas Morrisey—and lastly consult your own evidence—are there not some parishes in Nova Scotia which do not contain, each, more than three dozen church of England men at most—And now, on a late occasion, you cannot but know it, did not your ministers, by the force of PALPABLE LIES induce persons of every denomination to sign petitions to Government under pretence of wanting Curates for three dozen persons,—but the real object being to enhance their labours, and increase their salary, to swell their numbers thro' falsehood—Now Sir, if you don't know of this, I know it well—and can produce ample proofs of the FALSEHOODS of these MEEK MINISTERS OF THE GOSPEL, now, I have upwards of two thousand persons under my spiritual care, and I receive nothing from Government, or private societies—No, nothing but what God sends me, and yet I know I have more than many of them—why so, because the one is a divine establishment—the other a Government establishment—the one would evidently fall but for the hand of God—'tis equally evident that the other would fall but for the Government,—but for the hard earnings of the people wrung from them by taxation, the Catholic contributes his share for misrepresenting him. From what I have said above, there is no protestant doctrine in the Gospels or Epistles on this subject, as is quite evident to any man who will not allow himself to be deceived—from the testimonies of St. Paul, St. Andrew and the liturgies of the Apostles, it is manifest that there was no protestantism in their time—the testimonies of the Cyrils prove there was none for the first five centuries, and the testimonies of the Councils, and those of the Holy Fathers, of later date, evidently prove there was no protestant, unless Berengarius was one, down to the year 1517—it was only then that a drunken Monk, who violated his solemn vows to God, and caused others to do the same,—who walked, ate and slept for many years in the society of Devils—I say it was he, who, after the lapse of more than fifteen hundred years, that began to know the true meaning of the Scriptures ! ! !—Why, Sir, you cannot be ignorant of it that the best historians, protestant as well as Catholic, say, and not only say but prove to a demonstration, that the very religion called the Reformation is the offspring of Blasphemy, Murder, Plunder, Hypocrisy, Perjury and every species of Cruelty, Injustice, Lies, and Misrepresentation, &c. &c. &c.—Now, Sir, to conclude, I not only vouch for the true meaning of the Gospels I have quoted, the truth of the quotations from the Fathers and Councils that I have cited, but I pledge my name to the public for the truth of all—I also pledge myself to prove to the public the utter fallacy of the leading quotations in the Churchman, and to explain the others, provided, Mr. Coster writes them to me such as they are, signed by his own hand, pledging himself to the public for the truth of them—this done, I am quite ready to arrange matters on equal terms to take the public opinion on our respective claims—till then—till he comes from behind the Curtain — you will

return this, after a perusal, to Mr. Murphy, and don't trouble him in future with such vague and dangerous tales—your saying that I quoted the Fathers falsely gives occasion to this caution on my part.—Now Sir, you may rest assured that if it were to convert at once all the protestants in Nova Scotia I would not tell one single untruth wilfully—I could have no interest in it—there are many protestants who would tell you the same of me—I say, in the sincerity of my heart, that, even if I had nothing more, on which to ground my faith on this subject than the 52d 63d & 54th verses of the 5th ch. of St. John, and the words of institution, I would be perfectly justified and reasonable in believing "Transubstantiation,"—

signed

L. BYRNE, P.P.

Windsor, 29th June 1840.

It is with reluctance that I ask so large a portion of your paper, but I shall now close with one or two very short remarks on the Rev. Mr. Byrne's scriptural authority for transubstantiation with which his letter closes. From the sixth—a very early chapter in St. John's history of Christ—he draws authority for the Sacrament, which was only instituted a few hours before his death. On this therefore, surely I need say no more. The words of institution "this is my body," he says, are plain words, and must not be understood in any but their plain meaning. This loaf which I hold in my hand is my body. But I find the very same expression in twenty places of the Old and New testament, where it cannot be used in a plain sense but exactly as the church of England understands the words of institution. Pharaoh dreamed that he saw seven fat kine, and afterwards seven lean kine, come up out of the river. Joseph interprets his dream, the seven fat kine are seven years—the seven lean kine are seven years. He could not have meant that a cow was actually and really a year—but that a fat cow represented a fruitful year—a lean cow represented a year of famine. Again, in the 7th Daniel he saw in a vision ten horns, &c. and he interprets it "the ten horns are ten kings that shall arise."—He could not mean plainly that a horn was a king. From the New Testament I shall just mention the parable of the tares, in Matthew 13th, because the very same words are used by our Lord himself; and as his meaning cannot be mistaken here, we shall see clearly in what sense he used the words on the other occasion. A man sowed good seed in his field—while he slept an enemy came and sowed tares. Being called upon to explain the parable, Jesus said "the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy is the devil; the harvest is the end of the world; the reapers are the angels." These scriptures are quite sufficient to make me reject a doctrine so repugnant to reason as that which asserts the bread to be actually changed into the real body of Christ, notwithstanding that every faculty God has given man to guide his judgment, declares it to remain the same as it was before.

C. SCALES.

Parrsborough, July 9th.

SELECT SENTENCES.

Prosperity is not a just scale; adversity is the only balance to weigh friends.
Religion is the best armour; but the worst cloak.
Liberality is, not giving largely, but giving wisely.
He who makes an idol of his interest, will make a martyr of his own integrity.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 6, 1840.

THE BISHOP.—We received the intelligence of his Lordship's arrival at so late an hour, that we had barely time in our last to announce the fact. We now beg leave to congratulate the Church on the safe return of our respected Diocesan, who we are happy to hear, is in good health. Long may he continue able to watch over and protect the interests of the Diocese committed to his care, and to which his labours have been so long, so anxiously, and so successfully devoted. His Lordship's absence, however much it may have been felt as a privation by his Clergy and people, has, we are persuaded, been productive of great and important benefits to the Church, and indeed to the cause of religion in the world at large; inasmuch as he has been highly instrumental in awakening the public attention in England, to the spiritual destitution of the Colonies and dependencies of the Empire, and in arousing churchmen to aid the funds of the Venerable Society for the Propagation of the Gospel in Foreign Parts, whose claims had been marvellously disregarded, or rather, were scarcely known in the United Kingdom. We understand that his Lordship has preached in the churches of the metropolis since his return, and we suppose will soon set out on a visitation of the Diocese, in all parts of which abundant labours and a hearty welcome await him. We are happy to hear (though not officially) that the Clergy are first to be called together.

CLERICAL SOCIETY AT LIVERPOOL, N. S.—This has been a remarkable summer to the little town of Liverpool—a summer which will bear a special place in its calendar, marked, as it has been, by so many meetings extraordinary, of a Religious character. We pray God that all which may have been said and done upon those several occasions, may not soon be forgotten by those who were respectively interested in them.

Early in the season, the "Methodist Conference" occupied a week among us, thus affording the members of their connexion, an opportunity of meeting nearly all the preachers of the Nova Scotia district.—Then in June, came the "Ana-Baptists" from all quarters of the Province, to hold the first general meeting, or "Association," and to stimulate their members to more zealous efforts in advancing the interests of their denomination. And now, in July, we Episcopalians, have held our unassuming but I trust, not uninteresting nor unedifying meeting of the "Clerical Society." It may be called the first this season—as the meeting at Lunenburg in May was rendered abortive by the unavoidable absence of nearly all the members. Liverpool has always been particularly fortunate in that respect;—our clerical meetings have always been full, consequently they have as yet lost none of their interest; but on the contrary—judging from what we see and hear—the absence of novelty has not at all lessened the interest of our beloved charge, in these periodical visits of the neighbouring clergy, and in the duties connected therewith.

On Tuesday the 21st, Messrs. SHREVE, COCHRAN, WEEKS, WHITE, and DISBROW, arrived among us, and became as usual, the guests of several kind friends. This is, of itself, of vast importance;—it brings several families at once into habits of intimacy with the Clerical visitors—affords opportunities for much useful conversation—perhaps it leads to the permanent discharge of the important duty of family prayer, the comfort of which is then ex-

perienced, the duty urged, and the practicability set forth; and certainly, it forms a bond of union between the clergy and laity which, until a few years past, has been very little thought of.

On Wednesday, the several members of the Society assembled at the residence of the Rector, where they passed the forenoon, as is usual upon such occasions. The afternoon service at 3 o'clock, was well attended. Rev. Messrs. Disbrow and Weeks occupied the desk, and the sermon was preached by the Rev. Mr. White, from Heb. i. 14.

The next day, Thursday, was occupied by public duties. Service commenced at 11 o'clock. Morning prayer was read by the Rev. Mr. White, and the lessons by Rev. Mr. Disbrow. The sermon was preached by the Rev. Dr. Shreve, from Romans 8, latter part of 9th verse. The Lord's Supper was administered to a large number of communicants, and a collection of £3 made for the Sunday School. At 4 o'clock, the services of the sanctuary were renewed;—the Rev. Dr. Shreve took the important duty of prayer; at the close of which the Rev. Mr. Cochran delivered a lucid and energetic appeal on behalf of the Diocesan Church Society, from St. Matt. 9. 37, 38.—The day was now fast drawing to a close, and we had scarcely time to accomplish all that we contemplated with respect to the "Queen's County Committee of the Diocesan Church Society"—the business of which was taken up at the close of the regular services. The meeting, however, was duly organized—an explanatory address was delivered by the Rector of the Parish, who also urged upon his hearers the duty of devoting all their energies to the support of the several institutions of their own church—the claims of which are certainly paramount to all others.—Several resolutions were moved and supported by Rev. Dr. Shreve, Messrs. S. P. Fairbanks, Freeman, Van Buskirk, Cowie, Barss. A subscription to the funds of the Society was commenced, which, however, owing to the lateness of the hour, was obliged to be discontinued, although in a few minutes it amounted to £15; and as it is to be renewed throughout the Parish, that sum will, in all probability, be doubled.—This closed the public duties of the Society; and on the following morning, the Brethren returned to their respective parishes, not without many regrets on the part of those to whom they had ministered, that the hour of separation came too soon.—May God in mercy bring us together again in the venerable parish Church at Shelburne, on the 26th day of August, which is the day set apart for the next meeting, subject of course to such alteration as may be rendered necessary by reasons beyond our control.

P. S. In addition to all the above mentioned meetings, the friends of the Bible Society have also been much gratified by the late visit of Mr. Thomson, who made an interesting statement on Monday evening 27th inst. to a large audience, at the Temperance Hall.—Communicated.

MORE STEAM WANTED.—We saw it recently stated in the public papers, that letters are as long in reaching Yarmouth from Halifax, as the *Britannia* steamer was in crossing the Atlantic. And as a further illustration of the want set forth in our caption, we may add, that the news by that vessel did not arrive at Liverpool, N. S. (only 8 or 9 hours sail from Halifax) until Thursday evening, nearly a week after her arrival, by which time it had probably been received at places eight or nine hundred miles south of Boston! How long are the flourishing towns, on this western coast, to be left thus in a more disadvantageous position, than the most distant parts of the United States of America?

THE QUEEN.—The late atrocious attempt on the precious life of her Majesty has had the happy effect of calling forth from all parts of the kingdom the warmest expressions of devoted loyalty to her person and government, and thankfulness to the Almighty, for her wonderful preservation. A form of prayer and thanksgiving on the

occasion has been set forth by authority, in England and in this Province, to be used for thirty days. Heartfelt, we doubt not, it will generally be.

☞ We have given insertion, as requested, to the communication from Parrsborough, exposing a grossness and unfairness of dealing towards the Church, which, we fear, is not a singular case in this Province. At the same time, we beg to add, that it is not our wish to embark this Journal in any controversy on the subject.

A WORD FOR PHYSICIANS.—In a late No. of the Episcopal Recorder, under the heading of *Sunday Labour*, we find the following creditable record concerning a physician of New Hampshire, which we gladly copy, together with the introductory remarks of the Editor.

"The Gospel most manifestly forbids all kind of labour on the Sabbath except works of necessity and mercy. The Saviour himself healed on the Sabbath. Physicians find that they cannot suspend altogether their professional duties on the day of sacred rest. The sick and the dying need their assistance, and they must be at their bedsides; still we are of the opinion, that with a little extra industry, almost every physician may attend to the public worship of Almighty God. We have been often struck with the fact, that after one of the medical profession had become truly pious, how much easier he found it to attend the house of prayer on the Sabbath, than he did before. In this as in most things, 'where there is a will, there is a way.' Still it is undoubtedly necessary for physicians who have a large practice, to be occasionally absent from the house of God, and to spend a portion of each Sabbath in visiting their patients. We believe that physicians in general, are a very benevolent class of men.—We ourselves have seen some most noble proofs of this.

We wish all the physicians in our city would adopt as a rule what we know to be the custom of some physicians, to give the avails of their Sunday practice to some benevolent object. Our attention has been called to this subject by the following communication. If all the physicians in our country would resolve to devote the avails of their Sunday schools—how much would be accomplished for the morals and salvation of our land.

Messrs. Editors.—Recently happening in at Mr. Hooker's book store, he showed me a collection of about 200 volumes of religious books, which he informed me were purchased by Dr. Heber Chase, from the avails of his Sunday practice, and presented to an Episcopal Church in New Hampshire, for a Sunday School Library. The fact is highly creditable, and struck me as a new and most appropriate method of disposing of the fruits of Sunday practice, and worthy of being recorded as an example of well doing. Gentlemen of the profession so disposed can do good in this way, which shall find sufficient reward, if not in the satisfaction which the contemplation affords, yet at the hands of him who lets no good work pass unblest."

JAMAICA.—We take from the Church of England Magazine, the following honourable testimony, that the Legislature of this Island are not unmindful of their duty to provide for the religious instruction of the people; and that they regard the Church as the proper channel for such instruction:—

The annual average expenditure solely defrayed by Jamaica for its church and school establishments, exclusively of parochial grants, amounts to upwards of £53,000. In the last session, the act to provide for the ecclesiastical jurisdiction of the bishop was brought under consideration. The assembly availed themselves of that occasion to increase the number of the clergy of the established church, and they accordingly made provision for twenty-one additional curates; the assembly have also, both with the view of placing the curates already in the island on a more respectable footing, and of facilitating the endeavours of the bishop of Jamaica to enlarge the clerical establishment, increased their stipend from £500 to £650 per annum. The assembly, deeply impressed

with the paramount importance of providing for the religious education of the lower orders, have also granted £500 to each parish to aid them in erecting additional places of worship, independent of three grants to the Church Missionary Society and grants to the members of the Scotch Church, the Roman Catholics, and the Wesleyans. The total amount of the additional expenditure which the assembly has incurred in these particulars exceeds £29,000; thus making the annual expenditure defrayed by the colony for religious instruction, exceed £80,000.

MADRAS.—At the June Meeting of the Society for Promoting Christian Knowledge, the following interesting documents were read from a letter from the Bishop, dated 25th March, Bangalore:—

"I have been anxious, for some time past, to address our venerable society; but continued ill-health, in addition to the daily increasing labour of my office, and perhaps want of matter sufficiently interesting, have hitherto prevented me.

"I will begin by giving a brief account of my stewardship in pecuniary matters.

"Of the £500, so kindly placed by the Society at my disposal, I have expended and promised about £200.

"I subscribed £50, towards the erection of a church at Madras, solely for a native congregation, whom I have placed under the care of the rev. Christian Aroolappen, a native clergyman, ordained by me last June, and one of the most exemplary clergymen that I have ever known, full of zeal and discretion, and rich both in the knowledge of the holy scriptures, and in the rarer gift of faithfully and correctly teaching and explaining them to others. I have the highest confidence in this excellent man, and heartily pray that we had a hundred such among us. I am very desirous that a parsonage-house should be erected for him near his church, which might be done at a trifling expense; but I do not feel justified in applying any of the society's money to such a purpose without especial permission to do so. The church of St. John the Baptist will be a very pretty building, and, as I have already observed, the first church erected at Madras for the sole use of a native congregation.

"The rev. George Trevor, one of the chaplains at Bangalore, having raised a local subscription, and erected with most praiseworthy zeal, and in excellent taste, a beautiful little church for his native congregation, I have given £50, on the part of the society, towards the expense of the building. I hope, in a few days, to consecrate St. Paul's church, at Bangalore.

"One of my schemes for the religious and moral improvement of the native character and condition, is the erection, at Madras, of a school for girls of high-caste. At present the growth of Christianity there is sorely hindered by the total absence of the means of giving a Christian education to the females of rank, the girls who attend our schools being almost exclusively from the lowest orders. Could we succeed in educating even fifteen or twenty girls of high-caste at the presidency, we should provide as many men of similar caste with Christian wives, and thus domesticate Christianity among them. The benefit in a few years would, with God's blessing, be incalculable. I hope to be able to build the school-room at my own expense; and I should be glad to learn if our venerable society would give some small grant (we do not require much) towards the maintenance of some scholars. This little establishment, if I succeed in establishing it, will be under the immediate pastoral care of the rev. Christian Aroolappen, and will be visited by Mrs. Spencer, and other ladies, at Madras.

"I have given away, or promised, about £100 more, for the assistance of the schools in different parts of my large diocese.

"Our society may be desirous to know my present opinion on the prospects of Christianity in Southern India, and whether a year's experience has changed or materially modified my earlier impressions. It has not: my opinion remains the same.

"I am satisfied that Christianity is making progress—slow, but sure progress—in this diocese, notwithstanding the many and great difficulties in its way

and whatever may be the impression to the contrary among those who judge by mere outward appearances. I do not say that the natives manifest a warmer desire to receive the gospel—would that I could say it!—but the ground is evidently being broken up for its reception. The Hindoo of the present day, is in one most essential point, very different from his forefathers: he is becoming daily more indifferent to his own superstitions, because he becomes daily more awake to the priestcraft of the Brahmins. And surely it is a matter of deep interest to the Christian philanthropist, to see the rooted prepossessions—the first encourages him in the blessed assurance, that, at God's good time, his whole heart's desire for them will most certainly be accomplished.

Hitherto one of the chief obstacles to the successful progress of missionary labour in the East has arisen from the fact, that we have not merely to write new ideas upon minds where scarcely any thing has been written already, but to clear away a mighty mass, not only of prejudice, but of organized systems of falsehood, before we can reach the heart, in order to write there a single word of truth. This I think God's gracious providence is now gradually effecting for us, by thus conspicuously weakening the stronghold which the Brahmins formerly possessed over the affections and the fears of the other classes; for I verily believe, that the Hindoo, at present, neither loves his priest nor fears him. A way, then, however narrow and crooked, is thus opened to Christianity, which was not visible to the earlier servants of our blessed Lord in India; and the prudent and watchful missionary will not be slow to profit by it.

"These observations apply with still greater force to Ceylon. The Cingalese is of a more teachable spirit than the native of the continent, because the chains of caste are not so heavy upon him. If then I am cheered by what I see and know in India, my hopes for Ceylon are still more lively: it is far more manageable, on account of its comparatively small extent; and education, if properly conducted upon a sound and practicable plan, must have an effect there which at present you would look for in vain in India, both because it is easier to bring home to the islanders, and because, in my opinion, they are in a better state of mind for receiving it.

"I think, therefore, that in Ceylon every encouragement should be given to the clergy, at all the chaplain-stations, to enable them to bring up the native children in sound church of England principles. The people there are ripe for this, being sufficiently advanced in Christian knowledge to judge for themselves, which is the best way of learning the Gospel.

"Southern India and Ceylon, then, have a strong and, on some accounts, a peculiar claim on our Christian sympathy; and I am satisfied that those claims will never be disregarded by our venerable society, to whose prayers and brotherly assistance I earnestly commend my diocese and myself."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The Society has on its list 273 Missionaries, of which number are stationed,—

In the diocese of Newfoundland,.....	15
" Nova Scotia,.....	65
" Montreal (Lower Canada),.....	38
" Toronto (Upper Canada),.....	43
" Barbados,.....	33
" Jamaica,.....	19
" Calcutta,.....	9
" Madras,.....	18
" Bombay.....	1
" Australia,.....	30
At the Cape of Good Hope,.....	2

The number of catechists and Schoolmasters is 182.

ORDINATION.—Yesterday, in the Cathedral Church, Mr. G. J. Morris, M. A., of King's College, Nova Scotia, was admitted by the Lord Bishop of Montreal to the order of Deacon. The destination of this gentleman is, not definitively fixed; but it is understood that he will be employed in Gaspé Bay.—*Quebec Mercury*, July 21.

On Sunday the 21st June, the following gentlemen

were admitted to Deacon's Orders, in the Cathedral Church of this city, by the Lord Bishop of Montreal:—

David Bernard Parnter, Theological Student, arrived recently from England: to occupy a station, under the auspices of the London Society for the Propagation of the Gospel, in the County of Megantic.

William Bennet Bond, Theological student, arrived recently from St. John, Newfoundland: to occupy an itinerant charge in the neighbourhood of Russelltown Flats, Hemmingford, District of Montreal.

William Beauclerc Robinson, Theological Student, recently from England: to be travelling Missionary in the District of Quebec, in connection with the Missionary Association formed in this City, having the duty attached of serving at the Quarantine Station at Grosse Isle, during the summer months.

On the same day, the Rev. W. W. Wait arrived from England who is appointed to the charge of the Church Congregations at Port Neuf, Bourg-Lewis and Jacques Cartier River, and will reside at Port Neuf.—*Ibid.*

The Church in the Colonies.—The Bishop of London has addressed a letter to the Archbishop of Canterbury, explaining and defending the following plan:—"1. That a fund should be formed by voluntary contribution, for the endowment of bishoprics in the colonies, and distant dependencies of the British crown. 2. That this fund should be held in trust, and administered by the Archbishops and Bishops of the English Church. 3. That, as a general principle, grants should be made for the endowment of bishoprics, to meet a certain proportion of the whole amount required for such endowment, raised in the colonies themselves. 4. That the money set apart from the fund for the endowment of a bishopric, should be laid out at the earliest opportunity in the purchase of land within the colony. 5. That contributions may be made, specifically, for the endowment of particular bishoprics.

Drunkenness.—It is calculated that 50,000 drunkards die yearly in this country, and that one-half of the insanity, two-thirds of the pauperism, and three-fourths of the crimes of the land are the consequences of drunkenness.—*Dissenting Paper.*

SUMMARY.

The Bishop of London has submitted to the Archbishop of Canterbury a plan for the endowment of an additional number of Colonial Bishoprics, at the Cape of Good Hope, Ceylon, Van Diemen's land, New Zealand, and Malta.—Very urgent statements of the necessity of such a measure are published in the Ecclesiastical Gazette. The Society for Promoting Christian Knowledge have voted £10,000 towards the fund. The income of the Church Missionary Society for the last year was £96,250; of the Society for Promoting Christian Knowledge £92,487.

The Pope has addressed a letter to "his beloved Son the Earl of Shrewsbury," in which he expresses the hope, that "the light of Divine faith," i.e. Popery, "will again shine as of old upon the minds of the British people," and that "the long lost sheep may come back into the fold of Christ." With this view, his holiness has paternally divided the kingdom into eight apostolical vicarages, with a Bishop to each.

DOMESTIC.—The *Quadrennial Bill*, having been confirmed by her Majesty, a new Election is to take place in this Province.

The Governor General, after visiting New Brunswick, has returned to Quebec. We trust his visit will have a beneficial effect. He has been received with great respect.

A meeting has been held at Halifax to erect a monument to the memory of the late lamented Dr. Almon, and the Commissioners of the Asylum have passed Resolutions expressive of their respect, and their sorrow for the loss of his valuable and faithful services.

MARRIED.

At Halifax, on the 14th instant, by the Rev. C. Churchill, Mr. ALFRED HANLEY, of Yarmouth, to Miss ELEANORA, second daughter of Mr. Peter Southwick.

NARRATIVE OF THE LOSS OF THE SHIP "ELDON."

The inscrutable dispensations of Providence, by which our lives are chequered with such varieties of fortune, will no doubt have their full and sufficient explanation in another and a better world: the veil is not to be removed here, and we can only submit to whatever befalls us—too happy if able to exercise those virtues which adorn human nature, and mingle with its infirmities some faint traces of its divine origin and its destined immortality.

The destruction of the ship *Eldon* by fire, in the midst of the Indian Ocean, at the tempestuous period of the equinox, and upwards of a thousand miles from the nearest attainable land, was a calamity which no ordinary foresight or care could have prevented. The singular preservation of every individual of the crew and passengers, of whom four were females, and one a child of five months, was almost a miraculous instance of what the human frame is capable of enduring, and also of what it is capable of performing when aided by unbroken spirits, good sense, and firm virtuous determination to hope and work to the last. Under the mercy of God, it was solely accomplished by the exemplary conduct of every individual of the party; and the unshaken nerve, self-possession, and skill, of the worthy captain, an English sailor of the true British class—quiet, conciliatory, and kind to his men, when all was well; and firm, active, keen, intelligent, and not to be dispirited, when the occasion required unusual exertion. What might have occurred, had any single individual forgotten his duty, or had the excellent head been unequal to his, would be frightful to contemplate. Happily these evils were spared to the poor sufferers; and their eventful history conveys the instructive lesson of what may be performed by virtuous energy, struggling against all dangers, and overcoming all difficulties, even in their worst form and most strange combinations. It is indeed a lesson which should not be lost; it forms a bright passage in the delineation of character, and in the history of mind; and is an example and beacon for future sufferers, how to hope, and how to labour, that they may not only survive to recite another like history of energy and success, but may deserve and enjoy the approbation of their own consciences, and the admiration and applause of their friends and countrymen.

The *Eldon*, Captain Edward Theaker, sailed from Bombay on the 24th August, 1834, bound to the Cape of Good Hope and London. Her burden was rated under 600 tons admeasurement; but she was actually laden with nearly 1,000 tons of miscellaneous cargo, consisting of Bombay black-wood, ebony, gums, drugs, rice, and cotton; the heavy goods below, and the cottons above, piled up to touching the main-deck, and crowded to the utmost she could stow. Her crew consisted of the captain, three mates, the surgeon, and twenty-eight men and apprentices—total, thirty-three; with thirteen passengers and servants, making forty-six souls. They had experienced light and variable winds; and on the morning of the 27th September were in latitude nine degrees thirty minutes south, and seventy-six degrees east, with fine weather, having that morning found themselves in the south-east trades, to the steady course of which their eventful preservation is to be attributed.

At four o'clock in the morning of the 27th Sept. the officer of the watch reported to the captain that faint lines of smoke were seen occasionally issuing from the fore-hatches; a discovery which does not appear to have occasioned the least apprehension of what was to be the result. A portion of the cotton had been embarked in a wet state, the *Eldon* having loaded in Bombay in the rains; and Captain Theaker appears to have at once adopted and acted on the impression, that it was merely a chemical process in the injured cotton, of damp-rot and self-combustion, and he had heard of such cases, in which the "affected bales" had been promptly discovered and thrown overboard.

The first tier of cotton bales which could be got up were perfectly clean and untouched, and were piled upon the decks; but during this process the smoke was increasing; and at half-past seven, Capt. Theaker

sent to request Major Hart and the passengers to assemble on the quarter-deck, and made them acquainted with the situation of the cargo. No alarm whatever was expressed or felt; his appearance and manners were in no respects altered. A very laborious examination of the cargo was the worst that he apprehended; and his communication with the passengers was to prevent alarm, not to warn them of their danger. So perfectly cool and collected were all parties, that they went to breakfast as quietly as usual; the men, however, were requested by the captain to make the most of the present opportunity, as they had a hard day's work before them, and many hours might elapse ere they could enjoy another "comfortable meal." He little dreamt of the prophetic truth of the warning, which his natural and usual kindness induced him to deliver as the men were proceeding to their food.

After breakfast the fore-hatches were opened, and the cotton removed with great expedition to the deck; but in about an hour and a half, the smoke, which from the first had continued rapidly increasing, became so dense, that the men could no longer work below, and the after-hatches were opened to permit its escape. At this period the captain crept in as far as was practicable, betwixt the masts and lading, in the direction where the smoke issued, and appears to have then first conjectured the extent of the mischief, and its possible consequences. All the hatches were closed down to prevent the current of air; a hole was cut through the deck near the main-mast, and water poured down; and orders were quietly given to prepare the boats, as a precautionary measure, should the worst befall them.

About twelve o'clock, when the boats were partly prepared, the captain resumed the now dangerous task of subduing the fire; the main hatch was first opened, which, on removing its cover of tarpaulin, was discovered to be lifted up four inches by the force of the steam. On approaching the fire in this direction, the extent to which it had proceeded, and the length of time it must have been in progress, were ascertained. On attempting to remove the burning bales of cotton, it was found that all the lashings were consumed, and any handling of them only increased the evil by shaking them loose; others again were totally burnt through, and were a mass of tinder, into which the men could thrust their arms unopposed. During this hour, the heat and smoke continued increasing, and the urgent duty of procuring provisions, water, and other necessities for the boats, became a painful and hazardous labour. At one o'clock, the female passengers were removed to the boat, again as a precautionary measure, though still encouraged to indulge a hope that the destruction of the vessel might be averted; but though every possible exertion was persisted in, Major Hart exhausted and feeble by long illness, and Captain Hewitt and the other passengers having toiled with the crew throughout, the fire most perceptibly gained a head every moment, burning most intensely near the mainmast, where the main-deck even was now perceived to be on fire; and the heat had become so scorching, that the men were no longer able to work—so that all hope of saving the ship was at last resigned.

The captain in conjunction with Major Hart, now made his arrangements for the boats, apportioning the crews for each; and such was the coolness and precision with which all was provided for, that even arms, as a last resource, should the crew unhappily forget their duty in some future extremity of suffering and privation, and become mutinous and unmanageable, were not forgotten. Major Hart discharged the melancholy duty of ordering the destruction of his favourite horse, which he was taking with him to the Cape; and the live stock, sheep, goats, pigs, turkeys, fowls, geese, and ducks, were humanely thrown overboard, as an easier destruction than by fire. When the boats were adrift from the ship, the sea was covered with these poor creatures, of whom the geese and ducks, by a happy blindness to their fate, were screaming and frantic with joy at being loose on the water, diving, and floating, and flying about in an ecstasy of enjoyment; their appearance formed a strange contrast to the spectacle of human suffering they surrounded.

The risk of explosion, from the fire reaching the

spirits and gunpowder, became now very imminent, and at three o'clock it was impossible to remain in the ship, when all quitted her, the captain himself the last. The first and second mates were appointed to command the two small boats, with a compass, and a crew of nine men to each; the spars and stores for rigging were apportioned, and such arrangements completed as their situation allowed. The captain, third mate, surgeon, and ten men, with the twelve passengers and child, twenty-six souls, were in the long boat, with all the water and provision, except two kegs of water, and about a couple of days consumption of biscuit to each of the small boats, which was all that they could stow with safety: they were light and manageable, and easily sailed around the larger boat; a light was displayed for their guidance by night; they were ordered to keep as close on each quarter as safety would permit, and approached daily for their supply of provisions.

On quitting the ship, her helm was lashed a-lee, and the sails put partially aback to keep her steady; and the poor fugitives on the ocean had a moment of leisure to contemplate the melancholy scene.

The appearance of the burning ship was ably appalling; whilst the mingled feelings of remembered comforts so recently enjoyed, and so unexpectedly and painfully snatched from them, contrasted with bitter forebodings of sufferings and almost certain destruction, must necessarily have filled every heart, and subdued the stoutest spirit into sadness. The captain and passengers, particularly Major Hart, whose loss, by a combination of unfortunate circumstances, was unusually heavy, saw valuable property destroyed, which years of privation and industry would not serve to replace; and even the humblest of the crew lost all they had to lose, and saw, in the future, one common fate for all. The fire soon reached the poop, where its progress, from the airy, open space of the large cabins, was frightfully rapid: the mizen-mast first fell; but the destruction of the sails more particularly presented a singular spectacle, and awful proof of the vast force of fire when in a mass.—The progress of the flame from the heel of the main-sail to the royal head was almost as instantaneous as the flash of gunpowder; it flew upwards with a crackling, whizzing report; the canvass disappeared as if by magic; the ashes and blazing fragments were blown away, and the fires were seen running down the rigging; and in an incredible short space of time, the masts went crashing over the side. All was now a bright blaze, and the vessel finally exploded and disappeared about nine o'clock.

The ship being utterly abandoned, Capt. Theaker's first care was to explain to his fellow-sufferers the plan he proposed to adopt, and his reasons for so doing. The nearest point of land was the island Diego Garcia, which was short of 400 miles; but to have gone back into uncertain winds, was to hazard the risk of calms and squally weather, and, on the whole, the longer voyage; whilst to sail towards Rodriguez, was to use the trade-wind, which, under average circumstances, might be expected to drive them thither in a reasonable time: the distance was calculated to be 1,650 miles.

The moon was in her last quarter; and when night closed upon the sea, the sad feelings of the party defy description. The carpenter, and such as could assist, were busied preparing the rough spars for masts and yards; the sail-maker in shaping sails: all else had to occupy their thoughts with hopes or fears, and to imagine visionary sources of comfort denied by the revolting reality. The mind follows them in their long and dreary pilgrimage over the waters, and sees the glazed eye brighten as the white wing of the distant sea-bird on the skirt of their horizon may have been frequently mistaken for a sail. No false hopes, however, of land deceived them: the cautious foresight of Capt. Theaker had provided every necessary for skilful navigation, and their precise position was regularly and accurately ascertained.

The long boat had appeared sufficiently loaded when quitting the ship; it was only 22 feet long, and 7½ broad, and was in fact, crowded; but on the second day, the jolly-boat, in a pitch against a heavy sea, split open at the bows, and was reported in danger. She was brought alongside; and after a very careful and minute examination by the captain and carpenter, she was found unmanageable: her compass,

* Destroyed by fire in the Indian Ocean, Sept. 27th, 1834. By Dr. R. Hartley Kennedy, Bombay Presidency.

and stores, and crew, were received into the long-boat, and she was abandoned. This unfortunate occurrence cast a shade of gloom over every countenance. Crowded before, they were now literally wedged together in a space which permitted no motion to any one but those employed in working the boat. No one dreamt of lying down, any change of position being hardly possible; and whoever remained for rest had to press upon some accommodating neighbour; whilst the fearful probability which it brought to their apprehension, of the other small boat being found equally incompetent to such a sea, and for such a distance, and the consequent necessity of receiving her crew also, which involved the certain destruction of all, shewed in a still stronger view upon how frail a thread their hopes depended.

Their sufferings surpass description. The intense heat of a tropical sun scorched them through the day, and left them exhausted and uncovered to shiver under the chilling winds of night. Two heavy gales of wind occurred, and added to their perils and sufferings; in one of these Captain Theaker for forty-eight hours never quitted the thwart on which he had posted himself, nor ever relaxed his vigilance; he, as closely packed into the boat and wedged together as the little fishes in a box of sardines. The only two residents in that part of the island, Mons. Endes and Mons. Venterre, came immediately to their relief, and welcomed them to their houses, and gave them all they had to give with the most eager cordiality: they clothed, lodged, and fed the whole party, forty-five persons, for nine days, in a manner and with a cheerful alacrity of kindness and sympathy in their misfortunes, which deserve a grateful and faithful remembrance. Major Hart brought the names of these excellent citizens and good men to the particular notice of the honourable the governor of Port Louis; and it may confidently be hoped that their virtue and charity may not pass without reward.

But the wind, though tempestuous, was favourable, and a blessing; had it fallen a calm in such a temperature, and at such a distance from land, their escape would have been more difficult, and their sufferings more painful.

The wisdom and cool forethought with which all preparations had been made, and the perfect science and good discipline with which their little skiff of six tons' burden was navigated, enabling them to calculate almost to an hour when and where they were to land, preserved the poor sufferers from the last horrors of famine: still, their supply of food was most limited.

The sufferings of three ladies, young women who had been accustomed from infancy to every comfort and indulgence, to whom any sort of privation had been an idea unthought of—one, too, with a child of five months at the breast, and her servant, four delicate females, exceed description; they must be left to imagination, and reference made only to the pious resignation and firm fortitude with which they bore their bitter lot; setting an example which was not without its cheering and supporting effect on their companions: their conduct throughout was honourable to themselves, and an honour to their sex.

From the first alarm, on the morning of the 27th September, to the landing at Roderigues, about noon of October 10th, notwithstanding extreme bodily suffering, from which the strongest were not exempt—swollen legs and scorbutic boils to the most distressing and painful degree from confinement, incessant wet, and bad and deficient food,—with all these accumulated afflictions, thirteen days' and nights' exposure in open boats in tempestuous weather under a vertical sun, and on stinted provisions, was borne with the devotion and heroism of the good old British seamen; and the captain was as respectfully heard and obeyed as under the best circumstances.

There is an eloquent passage in Sir John Herschel's invaluable "Discourse on the Study of Natural Philosophy," part of paragraph 21, which pleasingly illustrates and may adorn this narrative. "That a man, by merely measuring the moon's apparent distance from a star with a little portable instrument held in his hand, and applied to his eye even with so unstable a footing as the deck of a ship, shall positively say, within five miles, where he is, on a boundless ocean, cannot but appear to persons ignorant of physical astronomy, an approach to the miraculous."

So perfectly certain, under all disadvantages, was Captain Theaker of their situation, that on the evening of the 9th October, he shortened sail and lay to during the night; and saw land, the north-east side of the Island of Roderigues, as was expected, with the dawning of the day. Their feelings may be imagined, but cannot be described; they were worn out and exhausted by hunger and thirst; by exposure to heat and wet; by anxiety, confinement, and want of rest and sleep; their skin under their clothes, which were now rotting on their bodies, was stuccoed with encrusted salt, and was breaking out in scorbutic boils and sores, which with every touch of salt water smarted to agony:—but all was forgotten—the haven was before them!

They were first descried by a black fisherman, who kindly put out to sea to assist them, and pilot them through the narrow channels of the coral-reefs; and having guided them to the shore, sent off his comrades to apprise the residents on the island of their appearance when first seen, may serve to convey an idea of their situation: "They were," said he, "as closely packed into the boat and wedged together as the little fishes in a box of sardines."

The only two residents in that part of the island, Mons. Endes and Mons. Venterre, came immediately to their relief, and welcomed them to their houses, and gave them all they had to give with the most eager cordiality: they clothed, lodged, and fed the whole party, forty-five persons, for nine days, in a manner and with a cheerful alacrity of kindness and sympathy in their misfortunes, which deserve a grateful and faithful remembrance. Major Hart brought the names of these excellent citizens and good men to the particular notice of the honourable the governor of Port Louis; and it may confidently be hoped that their virtue and charity may not pass without reward.

The party so miraculously preserved, without the loss of a single individual, proceeded in a schooner to Port Louis, where they landed on the 23d October. They were received with the most consolatory and gratifying attention. The honourable the governor, Sir W. Nicolay, was pleased to offer the hospitality of government-house to Major and Mrs. Hart; and the most respectable inhabitants of the place immediately left cards of inquiry and offers of service of every description, sending them at once, unasked, the most liberal supplies of linen and clothes to relieve their immediate wants. The regimental messes of her majesty's 9th and 29th regiments sent invitations to their military brethren, offering the accommodation of their mess-tables, and whatever else lay in their power, to assist them in their distress. Finally government, most kindly guaranteed the bills they required to draw to supply their wants, that they might not feel any pecuniary embarrassment. In fact, nothing that condescension or goodness could suggest on the part of Sir W. and Lady Nicolay—nothing that sympathy in their sufferings could call forth from the community at large, was omitted; and Captain Theaker, his crew, and passengers, were soon able to proceed in different vessels to England, and Major and Mrs. Hart to the Cape of Good Hope.

THE PROTESTANT.*

"I won't go," said my uncle, as with folded arms he stood at the window of my study, debating within himself a point where I was equally undecided. "The weather seems to forbid it, indeed," I remarked.

"The weather! when did you see me in the character of fair-weather Jack, my good niece?" asked the old sailor, somewhat nettled. "No it is not a shower, or a torrent of rain could withhold the expression of those loyal feelings that must and will cleave to the House of Brunswick. That fact is, I cannot forget that on the last occasion when I saw my sovereign, mine was the only hat in a rather large group of silent by-standers, lifted to greet her with respect that royalty must ever claim from its subjects. I could not bear to witness such another slight put upon my Queen."

* From the Christian Lady's Magazine for March, 1840.

"Neither would you, dear uncle: the circumstances are changed. There! that distant gun even now gave signal that the ring is placed upon her finger; she has plighted the vow that binds her to one in holy bands, appointed of God—Another report! Oh, may the Lord confirm the blessing which that young royal pair are now receiving from the lips of his venerable minister!"

"Amen, Amen!" exclaimed my uncle, on whom the sound of the far-off cannon had operated with magic effect. "Come, order a carriage without delay. We'll go towards Kensington, and have one look at the young couple."

A few minutes saw us on the road: but the transient gleam of fair weather was soon followed by a heavier fall of rain.

"There is brightness in the horizon, nevertheless," remarked my uncle, as he closed the window against the pelting storm; and we will abide patiently the dispersion of those stormy symptoms."

Before we reached our destination in Hyde Park, the weather had sufficiently changed to admit of our carriage being thrown open, which afforded us a wide survey of the animated scene. We were near the Kensington gate of the Park, and as some little uncertainty at first prevailed as to which road the royal pair would take, this, where in either case they must needs pass, became an attractive point. Hand-some carriages were drawn up on each side, equestrian gentlemen grouped themselves to the best advantage, and a dense throng of determined pedestrians pressed even to the wheels and horses, which lining the footway, rather impeded their prospect. My uncle stood erect in the carriage, his dark-blue surcoat conspicuously displaying the white satin rosette on which I had lavished all my skill, the hat somewhat raised from his open forehead, and the glow of healthy old age, heightened by the moment's excitement, mantling on his cheek. Many gazed at the honest veteran; and he, in return, cast a look of speaking benevolence on all around him.

"How many changes," he abruptly said, "have come over this scene since, as the school-boy guest of an old family in Kensington, I bowled my hoop along this road?"

"Changes, indeed! uncle: but the mightiest change is in the living department of the scenery."

"Ay; I doubt whether there be one in many of the hundreds now present who have numbered my years."

Just then an old lady, dressed with as much regard to the fashion of former days as could be retained without extreme singularity, was seen advancing across the Park, and anxiously seeking an interval by which to pass into the front rank. A pretty waiting-maid was apparently bent on dissuading her, but the dame would not be deterred; and after a rapid survey through her spectacles, she boldly advanced into the throng. I remarked, half-laughing, "How strong is the passion of sight-seeing in some people!"

"Say not so," replied my uncle in one of his gentlest tones; "rather call it the passion of loyalty, which, in spite of all discouragement, will throb to the last pulse in the bosoms of those who knew what it was to call George the Third their King, while one of his race wears the British diadem. To me there is something beautiful in the eagerness of that old lady, to catch a glimpse of her young, wedded Queen, at the expense of personal inconvenience, and even peril, to say nothing of the weather. I have noticed several such to-day; and trust me, my dear, the silent prayer that will be sent up from their hearts will do more for their object than all the courtly homage of the glittering circle by whom she is even now surrounded in the palace."

I felt reproved; and had not the old lady already been lost in the crowd, I believe I should have invited her into the carriage.

Meanwhile my uncle's thoughts had taken another turn, glancing at a subject in which he is deeply interested. "Could the eye paternal of our revered old king have beheld the mighty masses this day congregated around his palaces, and known how immense a proportion of them were a sheep not having a shepherd—left to the ravening wolf, for lack of that which church and state are alike bound to provide, he would not have given sleep to his eyes: nor

slumber to his eye-lids, until means were devised for supplying the deficiency.'

'Indeed, uncle, though the numbers drawn out on paper look formidable, and plead forcibly, their effect is as nothing compared with the actual sight of these our neglected fellow-sinners, left as a prey to every spoiler, with the certainty upon us of again meeting them all—awful thought!—before the judgment-seat of Christ.'

'There is a great outcry against dissent, in some quarters,' proceeded my uncle; 'but with this spectacle before us, and the consciousness that the Papist and Infidel, yea, even that loathsome abomination—the Socialist, are prowling all around to ensnare these souls to their eternal ruin, he must be a singular specimen of a Christian Churchman, who is not led to bless God for every orthodox dissenting chapel in the land.'

'What is the proportion among these crowds of the poorer classes, for whom no accommodation is provided in parish churches, or in Episcopal chapels of ease?'

'I cannot exactly say, with regard to those before us, my dear; but I know we have the authority of Her Majesty's Ecclesiastical Commissioners, for stating that if only one church were allowed to a population of 3000 individuals, we should require in London alone 279 churches in addition to all we possess, even including every proprietary chapel now standing. To a population exceeding a million, only 139 ordained clergymen are assigned.'

'One hundred and thirty-nine stewards rightly to divide the word of life among ten hundred thousand starving souls! It is fearful to think on.'

'Ay, but many are fed by our dissenting brethren: yet alas! the multitudes who are left an undisputed prey to Popish idolatry on the one hand, and to all the horrors of atheistical depravity on the other, are sufficient to provoke the wrath of the Most High, to blot out from the face of the earth such a nation as this.'

'And they furnish in themselves ready instruments to wreak his vengeance too. Now, uncle, how can we assist to stem this terrific torrent of desolation, which seems ready to burst, as in some places it has indeed done, over the land?'

'Petition, petition: lay before the throne piles of petitions; let the tables of either house groan under their weight. Cursed as our legislature already is with so many who care not one atom whether the object of the nation's faith be the Lord of Hosts, or the dead virgin, the impostor Mahomet, or the reptile Owen, or Satan himself, in whose existence they do not believe, still we are not arrived at such a pass as to embolden any number of them to stand up and stifle the cry of a whole people for their spiritual rights; or the demands of those who know the truth that it should be imparted to their reckless fellow-countrymen, the most deadly symptom of whose case is that they feel not the privation which destroys their souls.'

My uncle had raised his voice to such a pitch, that I know not what the surrounding crowd might have thought had not their attention and ours been just then arrested by the approach of a gallant array.—Heralded by a few life guards, and unmarked by the slightest display of regal, or indeed of any borrowed splendour, came an elegant travelling carriage: the windows were down; and side by side were seen the royal pair, with looks as radiant, as joyous, as far removed from the slightest semblance of pomp or pride as ever were those of rustic youth and village maiden. The view though transient was perfect: the reception given was most cordial, and its acknowledgment alike frank, graceful and warm.—My uncle's loyalty, as though it had gained strength by being somewhat bottled down, burst forth in a broadside of buzzas, as he raved his hat at the utmost stretch of a long arm, and almost unconsciously pointed with the other hand to his white rosette; I never saw him more excited.

'Now,' said he, as the carriage slowly made its way back through the park, 'now I am content. I have seen my Queen unattended, and, oh, I hope uninfluenced by the serpent coils that have so long been wound about her; I have seen as the bride of one who, if there be any truth in human fables, is a

Saxon of the old stock, honest, manly, and unspoilt. Ay, and we have shewn our Queen what love our bosoms bear to her, individually, and what hope we cherish for the future. Oh, this bright warm sunbeam! it broke forth on us just before she came in view, and may it prove an auspicious type of the shining forth again of England's crown and of England's honour and might in their ancient lustre!—We will not now despond: we will pray, and hope, and trust, that the partner whom God has given her may be in his hand the means of purifying her court, and rendering it the centre of all that is precious in the land, not the refuge of what is vile.'

We passed Apsley house: 'Stand firm, Wellington,' ejaculated my uncle, 'You have taken up lately a noble position, on the ground of our national protestantism, and our national morals. With you also, I trust, at eventide it is beginning to be light; stand firm, for yours may be the lot to build up the breach you helped to make, and to retrieve our heavy loss.'

Since the day of the royal nuptials, England has had a deeper lesson presented to her reluctant study, touching the nature and extent of the Lord's controversy with her. She impiously thought that the surrender of her national Protest might be made, without endangering her civil liberties, or loosening the bonds of social order. What sees she now impending over this vaunted home of freedom? A democratic tyranny, equally irresponsible with that of the most absolute autocracy, and far more dangerous. She sees the individuals, who by that unfaithful act were admitted to her senate, aided and abetted by those who admitted them, invading the fire-side sanctuary of her sons, immuring the officers of her law in a felon's prison-house, and affording practical illustration that the foot which could dare to spurn the Bible from the schools of her children will never scruple to set its heel on the boasted Magna Charta of her hitherto inviolable rights.

To the Editors for the Colonial Churchman. Gentlemen,

I am sure you will agree with me in that it is an object, truly desirable, and truly desired by all good men, that the blessed fruits of the Spirit of God in the Gospel of Christ should be openly and widely exhibited in this dark world, so as to change it from darkness to light as speedily as possible. You will agree with me also, I doubt not, in that all who profess and call themselves christians, are especially bound to make this exhibition of the fruits of Reconciliation and Righteousness. Further, we should agree in that the Ministers and Administrators of this Gospel should be singularly solicitous upon this point, and eminently exemplary in it. Now, I humbly conceive that the differences of opinion between churchmen and dissenters, at the present time, are greatly injurious to the objects here noticed. It is surely desirable that these should be lessened, if it is possible to do so without compromise of principles. This, it appears to me may be done, for I believe, if the evil does not originate in misunderstandings, it is at least in a great degree maintained and strengthened by them. Some months ago I received a letter from a friend in England, possessing I may well say, a superior standing in civil and in religious society. He is thoroughly attached to the church of England from a firm belief of its scriptural authority, but at the same time he looks upon those who dissent from the church in the manner in which, if I mistake not, true christianity teaches and urges. As his sentiments may be useful to others from their correctness and charity, I here copy them, and humbly beg you would give them an insertion in your paper.

'I can assure you, my dear friend, that my prayers such as they are, do frequently ascend with yours for the unity and peace and purity of the church. If so blessed a consummation is ever realized under the present dispensation, it must be produced, I conceive, by an increase of Faith and Love. It is the spirit within, not the ecclesiastical fences without, which perpetuates our schisms. I cannot find fault with those of my own communion for their rigid adherence to that system of church polity, which with them I believe to be much more in conformity with Scripture than any other. But though the more I study the subject, the more I am confirmed in this opinion.—I grieve over the spirit in which so many of us keep aloof from all christian intercourse with our dissenting brethren, and thus render those prejudices, which of course all men more or less possess, more stubborn and inveterate.—The violent political conduct of dissenters has, on the other hand, much tended to widen the breach. Whilst I altogether dissent from the political opinions of the majority of both parties, I must say that one main ground of hostility

on the part of Episcopalians towards Dissenters is untenable. I mean this:—the former charge the latter with deliberate intention of destroying the Episcopal Church, and the violent and lying calumnies of the Press have succeeded in making this the prevalent opinion amongst a numerous and respectable portion of the Church. That may be true in respect of a few enthusiasts, I admit; but from my own observation and acquaintance with many dissenters, I am convinced that such a feeling does not generally prevail in any one denomination. I am aware that great many pious dissenters, both here and in Scotland, are strenuous advocates for what is termed the Voluntary System, and would therefore desire to see abolished the connexion between our civil and ecclesiastical institutions; yet I know many holding these opinions who would no sever from the establishment any of its legalised endowments. I differ with them *totò coelo* as to the wisdom or practicability of their scheme; but I admit that they may, and believe that many of them do hold these opinions, together with the most liberal sentiments of affection towards every section of the Catholic Church. It is absurd, as well as unchristian, to treat such as enemies. Independently of my opinions respecting the scriptural character of Episcopacy I conceive the parochial system to be the essence of the apostolic ministry, and therefore in this country I look merely, if not entirely, to the purification of the established church for any permanent revival of christianity in the land. That this purification is to a certain extent going on, I readily admit, and heartily thank God for it. But the extraordinary increase of influence and popularity which this church has acquired during the last two years, and which in my opinion is under-rated even by its friends, is by no means to be attributed solely, or perhaps mainly, to this cause. Much more I conceive is to be laid to the account of a great reaction in political opinions, occasioned by the unpopularity of government and other similar causes. In the mean time I can also bless God for what is doing in his Kingdom by his faithful servants amongst the dissenters, who in many a district of this dark land are the only salt to preserve us from general corruption.—Amongst the many hindrances to that spirit of union and christian love which I could desire, I fear that the anti-catholic views of the Oxford divines is holding a very conspicuous and influential place. Their writings are attractive to scholars, and the personal piety of the authors, coupled with an extraordinary degree of mortification and self-denial, recommend them to many good men. But their tendency appears to me most mischievous.'

JACOBUS.

MISCELLANEOUS.

MARTIN LUTHER.

Martin Luther's friend, Lucas Kranach, has painted him in his preacher's robe, with large sleeves, open at the breast, and showing a black vest with a little collar of white linen at the throat. This was his usual garb. The Elector, previously to his assuming it, sent him a piece of Prussian cloth, with a note to this effect: 'To make yourself a preacher's robe, a monk's dress, or a Spanish cloak.' His lodgings in his convent consisted of three rooms—a bed room, a room for study, which served him for a room for receiving visitors, and a dining room. In these he received the envoy of King Ferdinand, who came to Wittenburgh to ascertain the truth of the report that Luther had a numerous guard of armed men with him. The walls of his bed chamber were written over with sentences, in charcoal, extracted from the Scriptures, as *Verbum domine manet in aeternum*, which he had even embroidered on the sleeves of his domestics' dresses; or lines from the profane poets, Homer especially; as, 'He who watches over the destinies of a people or a country ought no longer to sleep all night.' His closet for work, plastered with slugs of milky whiteness, was ornamented with portraits in oil of his dearly beloved disciple Melancthon, and of the Elector Frederick, by the hand of Lucas Kranach, and with some caricatures against the pope, the subjects of which he himself furnished in the course of his table talk to some wandering artist who had afterwards carried them to Nuremberg, the great manufactory, whence he issued vast numbers of engravings on wood. From the frames of these caricatures hung pasteboard slips, with ascetic sentences in German. Lastly, the eye was filled with a clumsy shelving of wood, on which stood or lay a few volumes, forming what he called his library.—The Bible, like the Divine word in his mind, occupied the place of honor—the Bible in his

in, Greek, and Hebrew; the Psalms by Melancthon; the New Testament by Erasmus; and side by side with these the writings of Eck; the theses on Indulgence; the bulls of Leo X.; the *Epistola Obscure-Vivorum*; various works of John Huss, Virgil, Claudius, and some acetical books printed at Mayence, of which presents had been made him. Coloured glass, soldered together with lead, let in the light fall shades on his table, which has been carefully reserved, and resembles a sort of desk, in the middle of which a crucifix, the work of some Nuremberg artist, has an admirable expression. His dog usually lay at his feet whilst writing or composing, and of which he used to say, when laughing at the theologians who boasted of having seen many books, "My dog has also seen many books more perhaps than Faber, who is all Fathers, Fathers, Fathers, councils, councils, councils." Near the door of his house was a turning machine which he had got from Nuremberg, in order to gain his livelihood by his hands, ever the word of God failed to support him.

We must not also forget, that in place of those pipes which one sees now-a-day in the room of every German student, there hung a flute and a guitar on the wall of his room, on both of which instruments he played. Luther was devotedly fond of music, the language of angels in heaven, and of the ancient prophets on earth. Next to theology, it held the second place in his estimation. "Who loves not music," said he, "cannot be loved by Luther." He was charitable to excess; and often borrowed from his parishioners when he had nothing of his own to give; and at times was unable to meet his obligations when they fell due; on which occasions his practice led to be to give in pledge some of the silver goblets, the gift of the Elector, which stood on his mantelpiece.—*Monthly Chronicle*.

THE CHURCH'S PRETENSIONS.

"I know that some affect to discover 'lofty and arrogant pretensions in the Church.' If it be a lofty arrogant pretension to claim descent and authority in direct succession from the Apostles of our Lord, or to labour in the exercise of that authority in the spread of Christ's Gospel, or to contend earnestly for the faith once delivered to the Saints, or to maintain the belief in one holy Catholic and Apostolic Church, in opposition to Romish and Protestant dissenters and schismatics, or to banish and drive away all erroneous and strange doctrine from this fold of Christ, or to aim unceasingly at the universal prevalence of Unity according to Christ's prayer and precept, or to train up the people to love God and to honor the Sovereign, or to be subject to the powers that be according to God's ordinance, or to accept the means when proposed by the State, or to require them when withheld in order to enable her to attain these high and holy aims, or to inculcate universal benevolence and charity, if, I say, these may be characterized as 'lofty arrogant pretensions,' then God forbid that the Church should abandon one particle of them, or descend one grade from her present attitude, (no, not to conciliate all the dissenters in Christendom,) but to let her maintain it fearlessly amidst the frowns and opposition of a gainsaying world. No weapon is formed against her or her pretensions shall prosper."—*Rev. William Beltridge, Woodstock, U. C.*

A gentlewoman went one day to hear Dr. ———, and as usual carried a pocket Bible with her, she might turn to any of the passages the preacher might happen to refer to. But she found she had left the Bible there; and coming away, said to herself, "I should have left my Bible at home to-day, and brought my dictionary. The doctor does not deal in Scripture, but such learned words and phrases as require the help of an interpreter to render them intelligible."

Let those who are instrumental in bringing one into the fold of Christ on earth, remember that to add one harp to the chorus of heaven.—*Rev. Marsh.*

From the Church of England Magazine.

The Coronation Oath and Popery.—The present is no unfit occasion to recal the noble reply made by George III. to the whig Lord Grenville, when applied to on the Catholic Question, 1807.—"My Lord I am one of those that respect an Oath. I have firmness enough to quit my throne and retire to a cottage, or to place my head upon a block, or a scaffold, if my people require it; but I have not resolution sufficient to break an oath; an oath, I took in the most solemn manner at my coronation."

A Conscientious Dissenter.—At Melbourne in Leicestershire, a vestry meeting was lately held for the purpose of considering the propriety of levying a church-rate for some necessary repairs. A Mr. Stubbs, a Churchman, opposed the rate, and was carrying the meeting all his own way, when a Mr. Owen got up, and, on announcing himself a dissenter, said he could not oppose the rate, because, first, he had bought his property subject to it, and considered that by such an opposition he should be acting dishonestly; secondly, because he had a respect for the law of the land, and it was a law that a church should be kept up in every parish by an assessment of property; thirdly because he considered that by refusing a rate he should be robbing the poor, who, by law and by long prescription, had a right to be provided with a place of worship by the owners of real property, without exception. The effect of this speech was, that the rate was approved of by a majority of three to one.—*Ibid.*

Large Collection.—No less a sum than 695*l.* 10*s.* 5*d.* was collected at Christ Church, Regent's Park, London, on Sunday, May 10, after two sermons, one by the Bishop of London, the other by Dr. Hook, in aid of the building fund for the additional Churches in Bethnal-green.—*Ibid.*

Society for Promoting Christian Knowledge.—We are rejoiced to hear that at the recent meeting of this venerable Society, for auditing the annual accounts, the gross income of this admirable institution for 1840 was 92,487*l.* 4*s.* 4*d.* being an increase on the last year of 2,123*l.* 12*s.* 6*d.* The increase also in the circulation of books and tracts in 1840 beyond that of 1839 was 686,253. Of this increase, the number of Bibles and Testaments formed 22,123, and Prayer-books 25,976.—*Ibid.*

Pepish Supremacy.—It will be seen that the sermon preached at Bilston, by the Rev. J. C. Barrat, of Birmingham, on the Roman Catholic controversy, is now published. The Rev. Mr. Burnet, of Macclesfield, we are informed, delivered an eloquent and impressive sermon very lately on Supremacy. Nearly thirty thousand copies of these sermons are said to have been already sold.—*Ibid.*

A Profitable Martyrdom.—It appears from an advertisement, that the "martyr" Thorogood has had nearly a thousand pounds subscribed for him! Shades of Ridley and Cranmer! who would not be a "martyr" for such substantial return?—*Ibid.*

The Jews.—A Hamburg paper, the *Dorpzeitung*, says, "the Jews of Constantinople have, with their Rabbi, declared that they will not wait any longer than another year for their Messiah. If within that time he does not appear, they will conclude that he has already come, and then they will try to discover by what religion he is already recognised. The Rabbi is entirely of this opinion, and has even proposed to his congregation to profess Christianity forthwith."—*Ibid.*

New Episcopal Chapel, Alloa, N.B.—On Tuesday, May 19th, a new Episcopal Chapel was consecrated at Alloa, Clackmannanshire, by the Right Rev. Michael Russell, Bishop of Glasgow, in lieu and by commission of the Diocesan the Right Rev. James Walker, *Præsent*, whose painful and lamented infirmity

of body renders him incapable of such duty.—Bishop Russell was assisted by his Chaplain the Rev. Mr. Suther, and by the Rev. Mr. Coventry of Edinburgh. The Rev. Mr. Hunter, pastor of the Alloa congregation, read prayers; after which, a powerfully appropriate discourse was delivered by the Rev. Mr. Terrot, Dean of Edinburgh. The chapel is dedicated to St. John the Evangelist, and is a very neat and commodious structure. Its erection has been mainly promoted by the indefatigable exertions of an excellent and zealous churchman, Thomas Wilson, Esq. of Devon Iron Works, near Alloa.—*Ibid.*

Air.—Atmospheric air is a compound body; its elements are azote, oxygen, and carbonic acid. The two former are simple gases, the last is a mixture of oxygen and carbon. The proportion which these elements bear to one another in pure air is that which is most conducive to health. If the quantity of oxygen is increased, the circulation is quickened, and symptoms of fever appear; if, on the other hand, the proportion of carbonic acid is great, it diminishes the vital energy, produces headaches, languor, and even death. When air is respired, its composition is altered; the quantity of azote remains almost the same, but a large portion of the oxygen disappears, and is replaced by carbonic acid.—*Curtis on Health.*

From American Papers.

At the convention of the Church in Maryland, recently held in the city of Baltimore, the Rev. Dr. Wittingham was elected Bishop of that diocese.—The result is auspicious of good; and the only alloy to the satisfaction thence arising, is the difficulty in finding a successor to the post which the reverend gentleman now so ably fills in the General Theological Seminary. The Rev. Dr. Wyatt was chosen President of the Convention.—*Epis. Rec.*

An Indian Native, Baboo Ram Narayun Mookerjee, has just established an English Seminary at Jonai, a large and respectable village near Calcutta, and engaged an East Indian teacher, solely at his own expense. There is nobleness in a Hindoo mind.—*Ibid.*

Preaching Oneself.—When a Minister languidly reads the Liturgy, or with abridgments and changes, that he may reserve himself for a rambling, uncogitated, extemporaneous effusion of great length and greater tediousness, he reverses the apostolic words, and virtually says, "We preach ourselves, and not Jesus Christ the Lord."—*Ch. of Eng. Review.*

Churches in Calcutta.—There are two Episcopal, and two Roman Catholic Churches, three Dissenting Churches, and one Unitarian Chapel in this city. A Roman Catholic Bishop has been appointed for that city within a few years.—*Chron. of the Church.*

How many people go out of their sphere under good pretences!—*Cecil.*

HYMN FOR THE PRESENT HARVEST.

Another harvest, gracious LORD,
Now greets our ravish'd view;
Again Thou dost with sinful man
Thy covenant renew:
Where'er we turn our eyes around,
"The year is with Thy goodness crowned."

Then to our God, enthroned on high,
Our grateful thanks shall rise;
Who thus, with never ending love,
"Our daily bread" supplies:
With cheerful voice His praise we'll sing—
"Lord of the harvest"—"Heavenly King."

Ch. of Eng. Mag.

* Alumnus of King's College, Windsor.

POETRY.

COMMUNION WITH GOD IN SOLITUDE.*

'Tis not amid the noise and din
Of this vain world, or aught within,
The Christian seeks for peace:
'Tis in the tranquil hour of prayer,
When, 'rest of every earthly care,
He finds a short release.

Shut out from this world's galling power,
He goes to pass one peaceful hour
In solitude with God:
Then what a land of bliss appears,
Beyond this gloomy vale of tears,
In Zion's blest abode.

No mourning souls in Zion weep;
All shall a joyful harvest reap,
And live in endless love:
The sad farewell is heard no more,
When pilgrims gain the welcom'd shore,
And join the saints above.

Sweet solitude! I'll taste thy charms,
Thy soothing powers, thy healing balms,
And seek repose in thee;
Reclining at thy peaceful shrine,
Teach me all earthly joys resign,
And live in purity.

O solitude, my choicest hour,
I claim thee as my richest dower,
Foretaste of heavenly bliss!
Teach me in thee to live to God,
To die, relying on his word,
And rise to righteousness.

GOD'S PROVIDENCE.

By Charles Bayly.

Oh, think not God is only here,
To guard and bless thee on thy way;
His gracious eye is every where,
Alike intent by night and day.

Experience bids thee firmer trust,
Dear friend, wherever thou may'st be,
In Him who, merciful and just,
Has ever lov'd and car'd for thee.

Then go content where duty calls,
Firm on his love and word rely;
Remember, "not a sparrow falls,"
But God Almighty sees it die.

Think, then, if with such tender care
The Lord regards the feather'd race,
How dear to him his people are,
Who humbly seek his pardoning grace.

Nor God alone shall watch thy way;
Angels with trembling hope look down,
And will thy devious course survey,
Till thou hast won the promis'd crown.

CHURCH PASTORAL AID SOCIETY.

The anniversary meeting of this society was held on Tuesday, May 12th, in the large room in Exeter Hall, when there was a numerous and most respectable assemblage of ladies and gentlemen. Among other supporters of the institution on the platform were the Marquis of Cholmondeley, Lord Ashley, M. P., the Right Revs. the Lord Bishops of Chester, Ripon, Norwich, and Lichfield, the Venerable Archdeacon Wilberforce, Mr. Chancellor Raikes, &c. Lord Ashton took the chair, and, in an appropriate speech, expressed his gratification at the progress the society had made, and the amount of benefit of which, although only five years in existence, it had already been productive. The secretary then read the report of the committee, from which it appeared that the receipts during the past year were

* From the Church of England Magazine.

£16,176, being an increase of £5753 upon the year preceding. To the list of clergy subscribing, 200 names had been added, and 37 auxiliary associations had been formed, to which 22 clergymen had given their services as corresponding members. Grants had been made to 71 incumbents, having the charge of 534,800 souls, besides which a grant of £470 had been made towards the building of churches and chapels. The aggregate amount of population benefited was estimated at as many as 2,000,000. The Bishop of Chester moved the adoption of the report, which, being seconded by the Bishop of Lichfield, was carried unanimously. The Rev. Hugh Stowell and the Rev. Mr. Sinclair next addressed the meeting, after which a vote of thanks was given to the noble chairman, and the meeting separated.—*St. James's Chron.*

DRESS.

Religion takes root in the heart; and when it has once got deeply rooted, it will be sure to regulate every thing without. It will so occupy the mind, that every thing else will begin to lose its importance. Religion puts every thing in its proper place; and makes present things lighter than vanity. Even business, or literature, or science, if any one of these takes full possession of the mind, it makes dress a very insignificant thing, and often neglected, even to slovenliness. How much more indifferent will religion make us about it! Nevertheless, it is good to avoid singularity of habit. No real Christian can give in to the butterfly-fooleries and extravagances of dress, any more than he can run into the dissipation of worldly company. Religion does not bid you turn hermit, but rather to ornament your station. Be careful, in your commerce with the world, to accustom to the character you profess. Do not put on a Pharisaical manner of "Stand by, I am holier than thou." Yet let it appear, that while you are under the necessity of hearing their vain conversation, you have no taste for it, no delight or interest in it. A humble, kind silence often utter much.—*Rev. R. Cecil, from Remains of Mrs. Hawkes.*

A Deist.—A correspondent of the Christian Observer says, "Some years ago, I occasionally met with a disciple of the late Dr. Darwin, he had drank so deeply into the system and spirit of his master, as to consider him the very first philosopher of the age. I have heard him expatiate with enthusiasm on his writings and character, and revile the holy Scriptures with all the rant of vulgar blasphemy. A few months after my last interview with Mr. — I was informed that he was no more. Struck with the event, I was solicitous to know how he died. The account I received was, that as death approached the confidence he had before expressed in his deistical opinions forsook him, and deep horror seized his mind. A short time before his departure, supposing himself alone, he was overheard by an unobserved attendant giving vent to the agonies of a tortured conscience. With furious despair he expostulated with Dr. Darwin, whom he now reproached as his deceiver; and after loading his name with execrations, which I dare not put to paper, he closed the horrid remonstrance in some such terms as the following: 'Monster! wretch! Is this the end of your boasted philosophy? Have you brought me to this?'"—*Ibid.*

In many of the towns in New Hampshire, the traffic in alcoholic drinks has altogether ceased, greatly to the improvement of the inhabitants in every point of view. The Portsmouth Journal says, that the present proprietors of the Inn in Stratham, so generally known as Kenston's Tavern and where spirits has been sold for forty-seven years, have voluntarily abandoned the sale of distilled liquors. They will, however, have their bar furnished with such refreshments as will administer to the comfort of the Temperance traveller. This noble decision of two females redeems the town from the blighting effects of a detestable traffic, not a place being now left there where ardent spirits are sold. Will not some of the taverners in the adjoining towns imitate this noble example?—*Epis. Rec.*

BOOKS.

For Sale by the Subscriber.

Chambers' Edinburgh Journal
----- Historical Newspaper
----- Information for the People
The Saturday Magazine
The Penny Magazine
Wilson's Border Talus
The Penny Cyclopædia
Dublin Penny Journal
Library of Useful Knowledge
----- ditto Farmer's Series
----- of Entertaining Knowledge
Edinburgh Cabinet Library
Lardner's Cabinet Cyclopædia
The Family Library
Molesworth's Domestic Chaplain: or Sermons on Family Duties for every Sunday in the year, 2 vols.
The Church of England Magazine
The Scottish Christian Herald
The Christian Lady's Magazine
The Magazine of Domestic Economy
Fessenden's New American Gardener
----- Complete Farmer
Kenrick's New American Orchardist
THE CULTIVATOR, Vols. 1, 2, 3, 4, 5, & 6.
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----- Phenomena and Order of the Solar System
Dick's Celestial Scenery
Wilson's Greek Exercises
Cruden's Concordance
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American Almanac and Repository of Useful Knowledge for 1840
Travels in Egypt and Arabia Petrea, by Alexander Dru
Medhurst's China, 1 vol.
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The Captivity in Babylon
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Memory
The Play Ground Revisited
By Gone Days
Niagara---Athens---Spring
To a Cloud---Rizpah---Letha
The Passage of the Jordan
Kennebec.

C. H. BELCHER

Halifax, May 5th, 1840.

ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

PART 1 contains I. Vignette, Rotunda at the Priory Lodge, near Halifax
II. Halifax, from the Red Mill, 1 mouth.
III. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth
IV. View on Bedford Basin.
PART 2 contains I. View of Halifax from McNicoll Island.
II. View on the North West
III. Ruins of the Duke of Kent Lodge, Windsor Road.
PART 3 contains I. Windsor, N. S. from Retreat Farm.
II. View from Retreat Farm, Windsor, N. S.
III. View from the Horton Mountains.

For sale by

Halifax, May 5, 1840.

C. H. BELCHER

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