

The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the days and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Poetry.

For the Church.

THOUGHTS ON SEBASTOPOL.

By G. B. VINEY.

When, at Creation's birth, the Godhead viewed
His works, replete with love and harmony,
He blessed, pronounced them to be very good:
God said, "Be fruitful, grow and multiply."
How changed the scene a few short years afford
Of sin and sorrow, suffering and crime!
Man, 'gainst his brother man takes up the sword,
Through bygone ages to the present time.

Even now, upon Sebastopol's bleak plain,
The rushing squadrons feel the shock of war;
Mid shouts of victors, groans and cries of pain,
How many fall, in time to rise no more!
Before those walls, which the besieging camp
Girdles as with a flame of fire by night,
Weighed with watching, wounds, chill frost and damp,
How many valiant souls disdain the flight!

Beneath those tattered vestments brave hearts beat
With warm affections and stern courage high;
They fight, nor ever think on base retreat
While yet unconquered foes before them lie!
There the fond parent dreams of distant home;
Pale fancy calls his wife (unheeding space)
With eager looks, and fond his children come,
And now he locks them in his warm embrace.

The generous youth, whose love of country fires,
Is onward urged to brief deeds of glory:
He to the envied epithet aspires,
"Ducis, dulcis est pro patria mori."
Another pants the laureled wreath to wear!
(His courage no one dares then to impeach);
Before his eyes, of death he has no fear!
And now he feels it high in his reach.

To what bright dreams delusive hopes impel!
To-morrow numbered with the noble dead!
The graven stone alone remains to tell
How valiantly 'twas done and fought and bled!
We too, though far removed from war's alarms,
Yet in a struggle with our watchful foes,
As Christian soldiers, must gird on our arms
While time is spared us, while life's stream
Still flows.

Not 'gainst an arm of flesh, embattled towers,
Death's iron messenger 's against us hurled;
"But against principalities and powers,
And rulers of the darkness of this world."
Oh! pray we then for Zion's lasting peace,
To him who God and sinners reconciled;
Henceforth that wars in all the world may cease,
And Love supernal reign with Mercy mild.

Toronto, Feb. 12, 1855.

From the Church Review.

American Ecclesiastical History.

MARYLAND TOLERATION,
OR SKETCHES OF THE EARLY HISTORY OF MARY-
LAND, TO THE YEAR 1650.
BY THE REV. ETHEL ALLEN, PRESBYTER OF THE P. E. CHURCH,
BALTIMORE CO.,
1853.

Virginia Petitions against the Charter.

No sooner did the Virginia colony—which, as we have seen, was a Church of England colony—hear of the grant to Lord Baltimore, than they sent a petition to the king remonstrating against it. The petition itself is not known to be extant, nor is its precise date known. But from the decision of the Star Chamber upon that petition,* we learn they stated, "that some grants have lately been obtained [by Lord B.] of a great portion of lands and territories of the colony, [of Va.] being the places of their traffic and so near to their habitations as will give a general disheartening to the planters if they be divided into several governments, and a bar put to that trade which they have long since exercised towards their supportation and relief, under the confidence of his Majesties royal and gracious intentions towards them." We see, however, was more largely stated in the petition itself.

On the 12th of May, 1633, the king referred the petition to the Star Chamber. And their lordships ordered that the parties, the Virginia planters and Lord Baltimore, should be heard on the 26th of June, and accordingly on that day they were heard. It was then ordered that the parties should meet together, and accommodate their controversy in a friendly manner, if it might be, and likewise set down in writing the propositions made by either party, with their several answers and reasons to be presented to the board. This was complied with, and in July, "their lordships having heard, and maturely considered the said propositions, answers and reasons, and whatsoever else was alleged on either side, did think fit to leave Lord Baltimore to his patent, and the other parties, to the course of law according to their desire." But for the preventing of further questions and differences, their lordships did also think fit and order, that things stand as they do—the planters on either side, shall have free traffic and commerce with each other, and that neither party shall receive any fugitive persons belonging to the other, nor do any act, which may draw on a war from the natives, upon either of them. And lastly, that they shall entertain all good correspondence, and assist each other, on all occasions, in such manner as becometh subjects and members of the same state."

So reads the decision in Hazard's edition, and so Bozman has it, in his first edition. But in his second, he follows Chalmers' reading of it; which, instead of being "that things stand as they do," reads, "that things stand as they do." The authority of Hazard is, however, to be preferred before that of Chalmers. And as the former has it, things were to stand as they then did, till the matter should be settled by course of law. In the latter, it is made

the ground of deciding about assisting each other, and was decided.

And how did things stand? Why, the Virginia planters were not by that decision to be dispossessed of Kent Island; nor was Lord Baltimore's patent to be invalidated. The question of the prior claim of the Virginians, was left at their desire, to a course of law. That question, the Star Chamber did not decide upon. They did not decide any more against the Virginians, than they did against Lord Baltimore. So, at least, it is clear, that the Virginians themselves understood it, as shown both by their after course, and by Burk in his history of Virginia,* where he says, that the board "acknowledged the justice of the claim of the Virginia planters." They certainly granted the request of these planters, that the matter should be left to take the course of law which they desired.

In November 22nd, 1633, Lord Baltimore's colony left England for America. Cecil, the second Lord Baltimore, was then twenty-eight years of age. He does not seem to have been so dissatisfied with the disabilities under which he was placed in England, but that he remained there instead of crossing the Atlantic, to his retreat from Protestant persecution. He therefore, sent out his brother Leonard Calvert, then at the age of twenty-six, as governor of his colony, appointing two of the colonists for his assistants. A younger brother, George, also came out, but it seems that he was so little of a Romanist, that he could do what his father declined to do in Virginia—that is, to take the oaths required; for, as it is said, he lived and died there. Indeed, it must not be overlooked, that the first and second Lord Baltimores were two different men. For while the elder, as it may be conceded, sought in the Virginia territory to build up an asylum for the oppressed and persecuted Romanists, the son, as proof in abundance may be found to show, had his eye upon the pecuniary advantages to be derived from his large grant of land, in no small degree.

It was now eighteen months from the date of his charter, that his colonists set sail. The number of colonists, is stated by Oldmixon, at about two hundred.† He mentions Leonard Calvert, Esq., Governor Jeremy Hawley and Thomas Cornwallis, Esqs., assistants or counsellors. The other chief and principal characters, were Richard Gerard, Edward Winter, Frederick Winter, Henry Wiseman, Esquires. Mr. John Saunders, Mr. Edward Canfield, Mr. Thomas Greene, Mr. Nicholas Fairfax, Mr. John Baxter, Mr. Thomas Dorrell, Capt. John Hunt, Mr. John Bledsoe and Mr. William Sayre. Most of these are said to have been gentlemen of fortune, and also Roman Catholics. And among others, were two Jesuit priests, Fathers Andrew White, and John Altham, and two lay-brothers, or temporal coadjutors, John Knowles and Thomas Gervase.‡ They were sent out by the superior of their order, on the application of Lord Baltimore. The colonists came over in the *Ark*, a vessel of four hundred tons burthen, and the *Dona*, a pinnace of forty tons. How large a proportion of the emigrants were Roman Catholics, is not now known. All, however, certainly were not such. Father White, in his narrative of their voyage, written about a month after the landing at St. Mary's, speaks repeatedly of the Roman Catholics, in such a way, as to show that they did not constitute the whole number of the emigrants—that there were others besides them.¶ One instance in particular, would show the number, not Romanists, to have been a very large proportion. They were now in the West Indies. And "no one," says Father White, "was attacked with any disease, till the festival of the Nativity of our Lord. That the day might be more joyfully celebrated, the wine flowed freely, and some who drank immoderately, about thirty in number, were seized with a fever the next day, and twelve of them not long after died, and among them, two Catholics, Nicholas Fairfax and James Barefoot, caused great regret with us all."|| If the number not Romanists, that died, indicates anything like a true proportion, the proportion of protestants among the colonists must have been large. The fact thus stated, speaks however for itself. But though care was taken to have four Romanist priests and assistants, as before stated, yet the Protestants were not favored with even one minister to look after them and break to them the Bread of Life. They were in this thing, uncared and unprovided for.

In the month of February, the 27th, Lord Baltimore's colony on their way to Maryland, stopped for a few days at Jamestown, in Virginia. While there, as stated by Captain Claiborne, (that title he had borne since 1631, and was still a member of the council and secretary of state,) to the governor and council of Virginia, March the 14th, Governor Calvert had "signed to him, that he, Claiborne, was now a member of that [Maryland] plantation, and therefore, he should relinquish all relation and dependence on this [the Virginia] colony." And yet Claiborne himself was now, not only a resident in Jamestown, but was still a member of the council and secretary of state there, and had been for the ten years past. Still, he was the proprietor of Kent Island, and the colony there were Virginians, and had been and were now under the jurisdiction of the Virginia government. The claim of Governor Calvert was not only, that the Kent Island settlers, with the proprietor, should submit to his government, but it involved their title to the right of soil also. Admit Governor Calvert's claim, which, as we have seen, the Star Chamber did not decide on, but referred to the courts of law, and it

involved the necessity of abandoning their plantation, and thus losing the fruits of past years of labor, or a repurchase of the soil from Lord Baltimore, upon his own terms of plantation, as they were then called, so that instead of holding under Captain Claiborne, upon the annual payment of two capons, Lord Baltimore would become entitled to his quit rents from them, of which more will be said presently.

"On making the statement thus of the demand of Governor Calvert upon him, which Captain Claiborne did to the governor and council of Virginia, he requested the opinion of the board, as to 'how he should demean himself, in respect to Lord Baltimore's patent, and his deputies in the bay.'" "It was answered by the board, that they wondered why any such question was made; that they knew of no reason why they should render up the rights of the place of the Isle of Kent, more than any other formerly given to this [the Virginia] colony, by his Majesty's patent, and that the right of his Majesty's [Baltimore's] grant, being yet undetermined in England, we are bound in duty, and by our oaths, to maintain the rights and privileges of this colony." &c. "They thus clearly understood the decision of the privy council of July previous, not to have been against their claim, and also that the matter was yet undetermined. And they therefore determined, not to relinquish their jurisdiction, nor Claiborne his proprietorship. Captain Claiborne and his colonists were thus sustained in Virginia, as well as in England, in not surrendering to Lord Baltimore's governor, either the government of the settlement at Kent Island, or their right of soil.

Eleven days after this action of the governor and council of Virginia, March 25th, 1634, Governor Calvert landed with his colonists at the island which they named St. Clements. It was the day of the Annunciation of the Virgin Mary. After celebrating Mass, the Romanists formed a procession, and proceeding to a spot selected, they erected a great cross, while the Litany of the Holy Cross was chanted—"the governor, commissioners, and other Catholics, participating in the ceremony." It does not appear thus, that the Protestants did participate in it.

After having explored the Potomac as far up as Piscataway, the governor and men returned, and under the direction of Captain Fleet, a resident of Virginia, who had accompanied them on the 27th of March, they sailed up St. George's River, which they so named—a tributary of the Potomac—and landed on the right bank, and "having proceeded about a thousand paces from the shore, we gave the name of St. Mary's to the intended city. And that we might avoid all appearances of injury and hatchets, having paid in exchange, axes, hatchets, hoes and some yards of cloth, we bought from the [Indian] king, thirty miles of his territory, which part now [1634] goes by the name of Augusta Carolina"—containing upwards of 150,000 acres.

St. Mary's is twenty miles from the mouth of the Potomac, one hundred miles from Jamestown, and forty-three miles from Kent Island, in a direct line, and about eighty by water, as measured upon the map. Here a town grew up, with the progress of population called a city. It was the seat of government and continued so to be, till 1694, when the government was removed to the city of Annapolis. In 1720 the State House was given to the parish of William and Mary for a church. In 1830, the building was very much decayed and a new edifice was erected in its place, the only building now on the spot, where the city of St. Mary's once was. Now then, there were at this time within the territory of Maryland two settlements; one of which, consisting of more than one hundred, had been settled on Kent Island, for five or six years. This was a Church of England settlement and had a resident Church of England clergyman. Its proprietor was a Protestant, and it was under the Protestant government of Virginia. A settlement as before mentioned had been made at Christina on the Delaware—which was also Protestant, but was not at this time, it is believed, replaced.

The other of the two mentioned was the settlement of St. Mary's, consisting of about two hundred. Its proprietor was a Roman Catholic and so was its government. Its priests were of the Order of the Jesuits. The settlers were partly Romanists and partly protestants. So that putting the settlers of both the settlements together, it is by no means unlikely, that the majority was Protestant even then.

The claim of Virginia on Kent Island, as understood by Virginians, had been sustained at least for the time being, by the privy council in England, and also by the governor and council of Virginia. And now, four months after the arrival of Lord Baltimore's colonists in St. Mary's, on the 22nd of July, the committee of the privy council for the colonies, known as the commissioners for plantations, wrote to the governor and council of Virginia thus: "His Majesty doth let you know, that 'tis not intended that interests which have been settled, when you were a corporation, should be impeached: that for the present, they may enjoy their estates with the same freedom and privilege, as they did, before the recalling of their patents:—to which purpose also, we do hereby authorize you, to dispose of such portions of lands to all those planters being free-men, as you had power to do before the year 1625." This shows, "that no invasion of any individual right of Virginia was intended by Lord Baltimore's grant." Captain Claiborne, and his islanders, as well as others were thus informed by these commis-

sioners, that they might still enjoy their estates, and that there was no intention that Lord Baltimore's patent should impeach their interests. They could not therefore but feel safe in their possessions. Backed then, as we have seen, by the governor and council of Virginia, by the king's privy council, and his commissioners also, can we wonder, that Captain Claiborne declined compliance with the intimation and claim of Lord Baltimore's governor, Leonard Calvert?

Besides, not long after this, the date is not given, but circumstances show that it could not have been far from this time—as stated in Claiborne's petition, "his Majesty was pleased to signify his royal pleasure, by letter, intimating, that it was contrary to justice, and to the true intent of his Majesty's grant to Lord Baltimore, to dispossess them of Kent Island;"—that notwithstanding the patent, the petitioners should have freedom of trade, requiring the governor and all others in Virginia to be aiding and assisting them,—prohibiting the Lord Baltimore, and all other pretenders (under) him, to offer them any violence, or to disturb or molest them in their [Kent Island] plantation." Bozman says "it is not to be doubted, but that a letter of that import, was signed by his Majesty."

And yet, notwithstanding all this, in September of this year, Lord Baltimore in England, issues orders to his governor in Maryland, "that if Claiborne would not submit to his government, he should be seized and punished."† He was, seized and punished, if he should not submit to his, Lord B's government!

But with this the king's own declaration before him, that Lord Baltimore's claim was contrary to justice, and to the true intent of his, Lord B's patent; and the decisions of the privy council, and the commissioners, and the governor and council of Virginia just mentioned, is it surprising, that Captain Claiborne should not submit? Besides, what was this order but a declaration of war? And it was, as we shall presently see, not only against Capt. Claiborne, but included also his Protestant settlement. It was not merely personal, and government of Kent Island. Or is it surprising that such a declaration of hostility—showing Lord Baltimore to be his enemy—that Claiborne should be the enemy of Lord Baltimore?

"A historian of the colony," says Dr. Hawks,§ "has not scrupled to call him—Claiborne—the bane of Maryland," desiring, in 1634, the authority of the infant settlement, because its power was less than his right." The historian mentioned was not other than Lord Baltimore himself, in a pamphlet of a few pages—and as to Lord Baltimore's power being less than his right, the reader can judge for himself.

In the carrying on of this contest, a circumstance is mentioned, which has called forth much condemnation of Claiborne. Bozman says, "that he made an ungenerous and cruel attempt, to set the savages at war upon this infant colony." at St. Mary's, and placet after the failure, "to seize and punish him," and as it would seem to be the end of the year, on the authority of the writers to whom he refers. Mr. B. U. Campbell, on the same authorities, places it in the early part of the following year. But Father White, in his narrative,† written before the expiration of one month from the landing at St. Mary's, speaks of it as having occurred before he wrote, and as the work of Capt. Fleet under Claiborne's influence. "At the first, he, Captain Fleet, was very friendly to us. Afterwards, seduced by the evil counsels of a certain Claiborne, who entertained the most hostile disposition, he stirred up the minds of the natives against us, with all the art of which he was master." "We have been here only one month."** Thus Father White, writing on the spot, and at the time, ascribes it to Captain Fleet, bringing in only Claiborne's influence. Captain Fleet was indeed in the colony. But Claiborne was a hundred miles off. This Captain Fleet was an Indian trader from the Jamestown colony,†† induced by Governor Calvert when there, to serve the Maryland colony, by having a portion of the beaver-trade, and was a Protestant. But clearly, in the estimation of Governor Calvert himself and the St. Maryans, it was no great fault he had committed, if even true, and was easily fully forgiven, for he continued to reside in the colony for some years. In the second year of the colony, the governor and council had four thousand acres of land conveyed to them.††† Four years after, 1638, he was a member of the assembly,§ and licensed to trade with the Indians,§§ and in 1644, was appointed to go against the Indians with twenty men §§.

We have said that the contest was not merely personal, between Lord Baltimore and Captain Claiborne. In a report of the committee of the navy to parliament, dated Dec. 31st, 1652, it is stated, "that upon the arrival of Lord Baltimore's agent in Maryland, 1634, the Virginians were prohibited from trading with the Indians, in any part of Maryland, to which formerly they had been accustomed."||| This prohibition was unquestionably leveled against the Kent Island settlers themselves, here called, by high authority, Virginians.

1653.

From the narrative of Father White†† and others, we learn, that with the emigrants who came out this year, there was the addition of another priest to the number already in the colony. The narrative remarks, that "from this mission, which was but lately commenced, there has been as yet but small fruit, on account of the very many difficulties which occur on it, especially among the barbarians whose language is slowly acquired by our countrymen. Nothing in a manner can be written. There are five members in it, three priests and two lay coadjutors, who, with much alacrity, sustain their present labors in hope of future success." Thus in a colony, not all Roman Catholics, consisting of but little upward of three hundred, if so many, there was full provision for the religious oversight of the Romanists and a mission to the natives also. While, so far as the ministry was concerned, the Protestant portion of the colony were unprovided for. And we cannot but wonder somewhat, if Maryland was intended for an asylum for the oppressed Roman Catholics of England, why so many Protestant emigrants were brought into the colony; and, not less, why so many being brought in, no Protestant Ministry was provided to care for them.

—But they had, notwithstanding, their guides and helps, which their Romanist brethren had not. They had the Bible and the Book of Common Prayer, and that, too, in their own language; and were themselves a part of that spiritual priesthood of which St. Peter speaks,* to offer up spiritual sacrifices, acceptable to God by Jesus Christ. As has been well remarked,† "all the faithful, baptized into One Body and having drank of one Spirit, constitute that single Vine, that Spouse, that single Church, which altogether each member discharging its own separate duty and ministry, is sent into the world by Christ, even as He was sent by the Father."

The Romanists had indeed their priests there, but their bible and their mass book, in which their prayers were, were in an unknown tongue, the Latin, or otherwise quite beyond their reach; while the Protestants had their bible and prayer book in their own language, and could thereby search the Scriptures daily, as the noble Berens§ of old, whether the things taught them, by those around them, were in truth taught there. It is a matter to be much regretted, that we have no more account of what was the condition of the Protestants, furnished us, as that of the Romanists was, by a contemporary writer of their own. As it is, we learn little about them except from incidental facts. The commercial spirit of individual Protestants of that day, seems to have been as absorbing as it still is, so that the things of the kingdom of God were not sought first. Lord Baltimore could avail himself of them to swell the number of his colonists and increase his revenue from their occupation of his lands, but he could make no provision for their religious wants. He could care for his own—the Romanists, and for the poor Indian—but not for Protestants.

For the Protestants of Kent Island, as we have seen, Captain Claiborne did make provision. A Protestant Minister was there, and indeed more than one; for among the depositions taken in Virginia, 1640, "allowances for ministers," are testified to, among the expenses incurred by Captain Claiborne between the years 1631—1636 inclusive, on Kent Island. For this and other interesting facts, I am indebted to the kindness and personal examination of the Virginia Colonial Records, to S. F. Streeter, Esq., Baltimore.

In the narrative of Father White,§ one fact is mentioned, perhaps deserving of notice. It is this, that "four servants we bought for necessary use in Virginia." One of these was Francisco, a mulatto. For, in a memorandum recorded, p. 37, of the oldest land record book of the province of Maryland, * * * mention is made, that "Francisco, a mulatto, was brought in by Andrew White, in the year 1635," and right to land was therefore claimed.¶ This is the first notice on record, of the introduction of this race into the Province. This fact is mentioned in connection with the record, because the owner was entitled to one hundred acres of land, for bringing in a servant. Father White, therefore, must have the credit of introducing colored servants by purchase, into Maryland.

But our attention is called here to the progress of the war between the government of St. Mary's and the Kent Islanders. It is stated,† that early this year, Captain Claiborne granted a special warrant to Lieutenant Warren, to seize and capture any of the vessels belonging to the government or colonists of St. Mary's; and in pursuance thereof, an armed boat, belonging to Claiborne, was fitted out for this purpose and manned with about fourteen men. The authority for this statement is not given us by our author. Bearing in mind, however, that Claiborne's seizure and punishment had been ordered—and in his seizure, &c., that of his islanders—it will not appear astonishing that he should prepare to act on the defensive, or to make reprisals even, if found needful. Our author also states that the government of St. Mary's, probably apprized of Captain Claiborne's measures, equipped and armed two boats under the command of Captain Cornwallis, one of the governor's assistants. In April, or May, these boats met Captain Claiborne's boat, in the Potomack River—where Captain Cornwallis had gone in pursuit—and the result was, a battle ensued, in which one of Lord Baltimore's men was killed; and Lieutenant Warren, and two others of Captain Claiborne's men, were also killed, and the rest of his men and his boat were taken. Thus it will be seen that the order to seize and punish Captain Claiborne, was understood to include his colonists, for Captain Claiborne himself was not there.

Captain Claiborne, however, in his petition to the king, gives quite another version of the affair. And it is but right that he should have a hearing. He states there, and the statement he well knew would be denied and disproved too, if not

true, that "his boats had gone with goods to purchase corn of the Indians, being utterly destitute of themselves." It was in pursuance of this design, he says, that his boats went out. And it is notorious, that his boats and men were found by the enemy, not at Kent Island, nor near even to the St. Mary's colony, but lower down, and on the opposite side of the bay there, from some seventy miles distant, near the Pokomoke Indians, on the Pokomoke River, from whom corn was to be obtained in trade. And here it is admitted that Captain Claiborne's boat was found, on the 23rd of April, when the capture took place. There was also another rencontre, in the same river, on the 10th of May, the particulars of which are not stated.

Each party indeed, claim, that the other fired first. But it certainly matters little, which fires the first gun when a state of war exists. Either side may have fired first, and still have been acting only in defense. Captain Claiborne was at this time in Virginia, where it is claimed he had fled for refuge. But it seems unfortunate for this charge, that he was not a resident of Kent Island, but of Jamestown, where his duties as a member of the council and secretary of state, required him to be. He was no more a resident in his colony, than Lord Baltimore was in his.

Governor Calvert, however, sends commissioners to the governor of Virginia to reclaim him, as a criminal against the laws of Maryland; and yet, singularly enough, not a single law had as yet been enacted in Maryland. The only law was the order given by Lord Baltimore for Claiborne's seizure and punishment." This was unquestionably presuming on Governor Harvey's friendship for Lord Baltimore and his opposition to Captain Claiborne. But the governor had just then been deposed by the people of Virginia, and sent to England. It is sufficient, therefore, to say, that they did not comply with Governor Calvert's demand. The demand, indeed showed an unauthorized assumption of power. It had not yet been decided in England that Captain Claiborne or his colony, were at all amenable to Lord Baltimore's jurisdiction. The courts of law there, had not yet decided upon the validity, or invalidity, of their claim, while, as we have seen, the king, the privy council, the commissioners of plantations, together with the governor and council of Virginia, had, for the time being at least, sustained their claim. And it was in the face of all this, that war was made on the Kent Islanders—three men killed—eleven captured—their goods and boat taken, and the proprietor himself claimed as a criminal! Such was the war waged by the Roman Catholic government of St. Mary's, against the Protestants of Kent Island.

1638.

We have very little bearing on the main point before us, the religious condition of Maryland, relating to this year. The narrative of Father White and others, shows us only, that another priest had been added to the number on the ground, that there was one temporal coadjutor less—but no letters are published as having been sent to the superiors.† There were now thus four priests and one lay assistant.

* Stroeter. (To be continued.)

From the Clerical Journal.

MEMOIR OF JOHN KITTO, D.D., F.S.A.

The eminent services rendered by Dr. Kitto to Biblical Literature demand from us more than a mere obituary notice, especially when we remember that he was, in private life, an ornament and devoted friend of the Church of England. From some cause, to us incomprehensible, he has generally been placed on the side of the Dissenters, and more often than not, treated as a Dissenting minister. He was a layman incapacitated by natural infirmity for any public duty, and throughout his whole life, as far as we are aware, belonged, with his family, to the communion of our Church.

In early life Dr. Kitto fell from the roof of a house, while assisting his father as a mason. When recovering from this nearly fatal accident, it was discovered that he had entirely lost the sense of hearing, and being then, if we remember rightly, under twelve years old, his remembrance of the intonations of human speech gradually faded, and left him, except to intimate friends, practically dumb. The death of his father soon after rendered it necessary for him to become an inmate in Plymouth workhouse, and there he first attracted notice by the publication, in a local paper, of some essays, which were afterwards printed in a separate volume, and sold for his benefit. He afterwards travelled in the East, especially in Persia, with Sir John McNeil, and there acquired familiarity with Oriental life which proved eminently useful to himself and others. On his return to England he devoted himself to literary occupations, and succeeded, for the remainder of his life, in attracting the public eye by publications generally directed to the illustration of the Scriptures. His work on "The Lost Senses," as far as deafness is concerned, is autobiographical, and contains some most curious information, conveyed in a very engaging style. He wrote the notes of the "Pictorial Bible," edited the "Biblical Cyclopaedia," and originated and edited for some years the *Journal of Sacred Literature*. His works are very numerous; and we can only glance at the principal of them. His usefulness, and perhaps his fame, will permanently rest on his "Daily Bible Readings," completed just before his death, in eight small 8vo. volumes. They contain an immense body of information on Biblical subjects, historical, archaeological and physical, and are particularly serviceable to the clergy, as containing illustrations which may be appropriately introduced into their

discourses. To young persons they have been found of extraordinary attraction; while persons of all ages rise from their perusal refreshed and charmed with the light they throw upon the Scriptures.

With the completion of this extensive work, the labours of Dr. Kitto ended. At the early age of fifty, protracted and undue mental occupation, rendered necessary by the claims of a very large family, brought on an attack of paralysis, or apoplexy, we are not certain which. He left home, by the advice of medical men, and retired with his family to Cannstatt, near Stuttgart; but there the fatal disease again attacked him, and proved fatal, shortly after his exile had been embittered by the deaths of two of his children, the oldest and the youngest. He has left his family unprovided for, except so far as £50. per annum, half his pension, has been continued to his widow by her Majesty; and a subscription, which is still going on, has been raised by private benevolence, as a testimonial deserved by his services in the cause of religion and virtue. It is proposed shortly to publish a memoir, for which there are ample materials; and it is hoped that, from these different sources, the loss of their head may in some measure be supplied to those left behind. To accomplish this object, however, very strenuous exertions will be necessary on the part of all who value his writings.

Dr. Kitto exerted a powerful literary influence on the treatment of the Holy Scriptures, for nearly a quarter of a century. From the idea of the "Pictorial Bible" many works originated, not only from the mode of illustration by suitable engravings, but from the character of the notes. He showed the possibility of throwing great light on the substance of Holy Writ, by the means of existing materials, without the discussion of its doctrinal portions. By the "Biblical Cyclopaedia," and the *Journal of Sacred Literature*, he did much to raise the character of hermeneutical science in this country. His entire seclusion from public religious life, and consequent ignorance of the state of parties among us, made him perhaps more careless of doctrine in the writers he engaged as his coadjutors than we could wish him to have been. Hence these works have in many quarters been undervalued, and the *Journal of Sacred Literature* has received far less encouragement than its character, as the only organ of Biblical science in this country, claims for it.

In private life Dr. Kitto was exceedingly amiable, and he was much loved by the few who had the privilege of his acquaintance. He was devotedly fond of flowers and gardening, and has been heard to say that the sight of trees was necessary to his happiness. Hence his study was always chosen where the majestic waving and stately beauty of those natural objects could meet his eye.

CHARACTER OF ST. ATHANASIUS.

The following notice of one who, after the Apostles, has been a principal instrument through whom the sacred truths of Christianity have been secured to the world, are extracted from the writings of his contemporaries, which may show us their opinion of him. The first is a letter written by St. Basil of Caesarea:

"To Athanasius, Bishop of Alexandria."

"The more the sicknesses of the Church increase, so much the more earnestly do we all turn toward thy fulness of grace, persuaded that thy guardianship is our sole remaining comfort in our difficulties. By the power of thy prayers, by the wisdom of thy counsels, thou art able to carry us through this fearful storm, as all are sure, who have made trial of thy gifts ever so little. Wherefore cease not, both to pray for our souls, and to stir us up by thy letters; didst thou know the profit of these to us, thou wouldst never let pass an opportunity of writing to us. For me, were it vouchsafed to me, by the help of thy prayers, once to see thee, and to profit by the gifts lodged in thee, and to add to the history of my life a meeting with so great and apostolical a soul, surely I should consider myself to have received from the loving mercy of God a compensation for all the ills with which my life has ever been afflicted."

Our second quotation is from St. Gregory Nazianzen, who thus writes of him:

"He was as humble in his mind as he was sublime in his life; a man of an inimitable virtue, and yet withal so courteous that any might freely address him; meek, gentle, compassionate, amiable in his discourse, but much more so in his life, of an angelic temper and disposition. . . . He was one that so governed himself that his life supplied the place of sermons, and his sermons prevented his corrections, much less need he to cut or lance where he did, but once shake his rod. In him all ranks and orders might find something to admire, something particular for imitation; one might commend his unwearied constancy in fastings and prayers; another his vigorous and incessant perseverance in watchings and praises; a third, his admirable care and protection of the poor; a fourth, his resolute opposition to the proud, or his condescension to the humble. He was a patron to the poor, a harbour to strangers, a brother to the brethren, a physician to the sick, a keeper to the heartful, one who became all things to all men, that if not all he might at least gain the more. With respect to his predecessors in his see, of some he imitated their discourses, of others their actions, the meekness of some, the zeal of others, the patience and constancy of the rest, borrowing their perfections, and so making up a complete representation of virtue, like skillful limners, who to make the piece absolute, do from sundry persons draw the several perfections within the idea

* 2 Buz. 505. † Hazard. ‡ 1 Botman, 381.

* 2 Burk, 39. ‡ 2 Bozman, 29, from 1 Oldmixon, 164.

* 2 Bozman, 671. † Father White, p. 19. ‡ 2 Bozman 20. † 1 Ibid, p. 21. † Hazard, 546; 2 Bozman, 42, note. C. Brock's Translation, pp. 11, 13, 19.

* Bozman, 582. † 1 Bozman, 60, note. ‡ 2 Bozman, 33. † Ibid. Contributions, M.D., 25. ‡ 2 Bozman, 33. † p. 20.

* 1 Ep. II, 5, 9. † Morley's forty days, p. 79. ‡ Acts xvii, 11. † p. 25. ‡ 2 Bozman, 571. † 2 Bozman, 51.

* Stroeter.

(To be continued.)

of their own mind; so he, inasmuch that in practice he outdid the eloquent, and in his discourses outwitted those who were most versed in practice. He was a man of real and unfeigned piety, of an impenetrable courage, which no dangers or troubles could daunt; of a most active and unconquerable zeal for the Catholic faith, in the defence whereof he held up the buckler when the united strength of almost the whole world pressed upon him, and which never flagged under so many years' potent opposition, so many hardships heaped upon him. He overcame everything by a mighty patience, and recommended his cause by the meekness of his sufferings. He was an adamant to his persecutors, and a loadstone to dissenters—the one found him incapable of impressions, no more apt to yield than a rock of marble; the other, by a singular meekness and generous patience, he drew over to himself, or where not that, he drew them at least to a secret reverence and veneration of him."—The Churchman.

Eclesiastical Intelligence.

ENGLAND.
The Rev. Dr. O'Meara, a missionary to the Ottawa and Ottawa tribes of Red Indians, has lately visited Dublin after many years absence, to raise funds for the purpose of sending out more missionaries to the Ottawa and Lake Superior and Huron. He has not only translated the Prayer Book of our Church, but the entire of the New Testament into the language understood by the different tribes in North America speaking the Algonquin language. Our University, in order to mark its sense of the merits of the translator, conferred on him, some time ago, the degree of LL.D., *honoris causa*; while we all feel proud of our countryman, who has been enabled to bring such an important work to a successful issue, fixing and perpetuating a dialect which might otherwise pass away with the race that spoke it, and empowering the red man to read in his own tongue the wonderful works of God.

An old institution has been revived under a new name, entitled "The Irish Clergy Sons' Education Society." The president is the Lord Primate and the Lord Archbishop of Dublin; and it is understood that Miss Burdett Coutts takes the liveliest interest in its success. The object briefly is to assist in the education of the orphans of the Irish clergy, and of the sons of those who, in the course of their lives, have enabled them to attain that important object. The committee appear to be admirably constituted, and the plan excellent of sending the young persons approved of to such schools as the committee may select, the whole or a part of the sum agreed upon with the master being paid from the funds of the society according to the circumstances of each case. We are glad to see that the Rev. D. H. Elrington has become the secretary of the institution; no better man can be given of his country, such as efficiently attended to. Mr. Elrington has advanced in a very remarkable manner the interests of every society with which he has been in any way connected, and has proved himself an excellent man of business—*sans peur et sans reproche*.

The Additional Curate's Fund Society is steadily making way to more general acceptance, and has gained new friends and subscribers in every part of Ireland. It is remarkable that this society and that for the "discontinuing of vice," which mainly depend on Irish patronage and support, are more prosperous than those depending on help from England, such as the Irish Church Mission Society and other societies. The Irish Church Mission Society is still in need of assistance, and we trust will receive large accessions to its funds.

REMOVAL OF CITY CHURCHES.—On Tuesday, 16th inst., a meeting of the city clergy was held at St. John's College, to consider the possible proceedings of the coming session on this subject. On the motion of the Rev. Michael Gibbs, seconded by the Rev. Mr. Jackson, of St. Sepulchre's, it was, after some opposition from Dr. Croft and others, resolved, that a memorial be presented to the Bishop of London, to appoint a commission to inquire into the wants and circumstances of the churches in the city. A committee was appointed to draw up the memorial.

CHURCH MISSIONARY SOCIETY.—Dulcepe Singh, the young Christian Indian Prince now sojourning in this country, has just made a donation of £100 to this Society.—*Record*.

A proposal is under the consideration of the Protestant Alliance for erecting in Smithfield-market a memorial to the Protestant martyrs, the first of whom, John Rogers, was burned in that place just three hundred years ago.—*Record*.

There being a want in Sentari hospital of religious books easy to hold in the hand, and with large clear type, the Morning Post, at the suggestion of a correspondent, is about to organise the binding of the New Testament in separate parts, in limp covers. The proprietors ask subscribers to have creditably undertaken the trouble of managing the matter.—*Clerical Journal*.

MUNICIPAL BEQUESTS.—The late Hon. Octavius Roe, of Weston, near Baldock, Hertfordshire, has left the suburban bequests: £500 each to the Society for Promoting Christian Knowledge; £200 to the Society for the Propagation of the Gospel; £200 to the Sons of the Clergy; £500 to the Poor Widows and Children of Clergymen; £200 to the Society for Clothing, Maintaining, and Educating Poor Orphans of Clergymen; £500 to the Society for the Employment, Building, and Repairing of Churches; £200 to the National Society for the Education of the Poor; £200 to the Church Missionary Society; £200 to the Church Pastoral Aid Society; £100 to the British and Foreign Bible Society; £200 to the Bedford Infirmary; £500 to the Hitchin Infirmary; £500 to the Brompton Hospital; £400 to the Ardenbrook Hospital, Cambridge; £200 to the Balok Protestant Society; £200 to Queen Anne's Bounty; £400 to the Baldock Almshouses; £200 to the National Society Clothing and Extending the National School at Weston; £15 in aid of any grant given by the Church-building Society for the parish of Weston aforesaid; £500 to King's College Hospital; £1500 to the Church Almshouses at Stotford; £500 to the Infant Orphan Asylum, Weststead.—*Ibid.*

The following is given by a cotemporary as a correct list of the stations of the army chaplains now employed in the East:

The Revs. R. Hamilton, Varra; R. Lawless, Scutari; H. Egan, Light Division; J. Hayward, Balaclava; J. Sabin, Scutari; Hugh Hollest, Fourth Division; J. Gilburne, Third Division; E. Owen, Second Division; Dr. Eric R. Tennant, Department and Siege Train, Left Attack; R. Freeman, Cavalry; E. Taylor (assistant), Balaclava; J. Lewis, Scutari; Parsons, (Ambulance Corps); J. Parker, First Division; H. W. Way (assistant), Light Division; Hobson, Scutari; Eade, Engineers, Right Attack, and Siege Train; Dr. Blackwood, Scutari; E. H. (assistant), Fourth Division; Wenham (assistant), Second Division; Hadow, Scutari; P. Butler, unappointed; H. P. Wright, Principal Chaplain.—*Clerical Journal*.

The new church at Salsney was consecrated yesterday week by the Bishop of Chester. The usual Consecration Service then proceeded. The Morning Prayer was read by the Rev. R. Temple, the officiating minister of the new church; the first lesson by the Rev. H. Glyne, Rector of Hawarden; and the second by the Rev. Ed. Austin, Curate of St. Mary's, Broughton, in the parish of Hawarden, a portion of which was a portion of St. Mary's parish, will comprise the consecration of St. Mary's to be annexed to the new

church at Salsney. An eloquent and appropriate sermon was preached by the Bishop.

THE CHAPLAINS.—The Morning Post correspondent writes:—"What a change has come over the chaplain department, thanks to the exertions of the chaplain-general, Mr. Gleig, whose name is known in all the churches, and the faithful liberality of the Venerable Society for the Propagation of the Gospel in Foreign Parts. And here let me not forget the Secretary at war, who has always stood forth so nobly, both privately and publicly, as an upholder of sound Churchmanship; to him this army owes most grateful thanks for the attention he has given to its spiritual wants, by so large but so necessary an increase to the staff of clergy. Four of the chaplains connected with the society have arrived namely, Rev. J. Hadow, Rev. E. Owen, Rev. Dr. Frooth, and the Rev. H. A. Taylor. Dr. Frooth is attached to the Royal Engineers, and Mr. Taylor will assist the Rev. Mr. Hayward, at Balaclava. It is impossible to describe the satisfaction experienced by the officers and many of the men at the increase of the chaplains, for now, instead of being for weeks without public worship, they are to be carefully watched over by faithful ministers of God. Of this I am quite certain, the venerable society from which has emanated such important aid will have only lent out its funds at good interest. One of the new arrivals, not apparently a very strong man, and during the voyage from England he asked a rough Irish doctor the following question:—"Do you think, Dr. —, that my constitution will bear the trials of campaigning?" The upmouth son of Esculapius struck the worthy doctor, instead of goodly thumps upon the chest as a substitute for pills, he gave him a good prophetic thump—"Sir, you will leave your bones in the Crimea." A nice companion that for a long voyage."—The Church Witness.

COLONIAL.
Address of the Congregations of Trinity and Christ Church, County of Magallow, to the Reverend Henry Roe, presented on the 29th of January, 1855.

REV. AND DEAR SIR,—As the period has arrived when the connection which has for a time subsisted between you and us, of pastor and people, is about to terminate, we cannot assist you to depart from this mission—the first field of your ministerial labors, without acknowledging most gratefully that the faithful and affectionate manner in which you have performed the duties of your sacred office has been profitable to both old and young.

We regret to have to bid you adieu; it is painful for us to do so. Though no longer personally present, you will still be so in the warmest affections of our hearts. May your ministry in the charge to which you are about to be appointed be crowned with abundant success. Hoping to be remembered by you, especially in your prayers,

We are, Rev. and dear Sir,
Your sincere friends,
R. G. WARD, Catechist.

THOMAS WOOD,
MICHAEL ANNESLEY,
GABRIEL KERR,
WILLIAM HENDERSON,
and 160 others.

ANSWER.
To Messrs. Ward, Wood, Annesley, Kerr, Henderson, &c., &c.

MY DEAR FRIENDS,—I thank you very sincerely for your affectionate address. I cannot help being deeply touched by the kind and cordial feelings you express towards me. To leave you possessing your affection and esteem, would be an adequate reward for labors far more arduous, zealous, and self-denying than anything I have been called to.

My labors, such as they were, have been made light and very pleasant by the manner in which I have been everywhere received among you. I came among you as an inexperienced youth, and I feel confident that in many things I have fallen short of my duty. I certainly have tried, however, faithfully and fully, as far as circumstances permitted, to carry out the system of our Holy Church—to teach you to cling to her, not from feeling, but from conviction, and understanding, as well as with affection—and to bring those who faithfully use them to Christ; and, according to her directions and ordinances, I have endeavored to teach you, Sunday after Sunday, better how to love, love, and follow the Saviour. If it has pleased God, I have done so in a degree profitable, to His great glory, and to the benefit of His people; and, in the way of her services, is always visibly among us, though her ministers change and remove. She never ceases faithfully to preach Christ, though they may fall in their duty. Follow, then, my dear friends, faithfully and patiently in the way of your appointments, and you will be following on to know the Lord, and in time will know him perfectly.

I thank you heartily for your kind wishes for the future. To part with you is as painful to me as to yourselves. You ask me to remember you: it is impossible for me to forget you, or to cease from feeling the liveliest interest in your welfare. Be assured you shall always have a place in my prayers, and my constant petition for you will be, that you may so walk upon the Word of the Lord unto all pleasing, that he may be at last "present you faultless before the presence of His glory with exceeding joy."

Believe me to be,
Ever most affectionately yours,
HENRY ROE.

UNITED STATES.
MISSOURI.—DR. MASSOCK.—The Protestant Churchman contains the following letter in relation to Dr. Massock, whose ordination was lately mentioned:

"Messrs. Editors.—The articles which have lately appeared in several of our Church papers, and among them the Protestant Churchman, respecting this gentleman's admission into our Church, are calculated in one respect to make an erroneous impression, and another to be corrected. Readers of those accounts would naturally infer that Dr. Massock is a recent convert from the Roman Church. The fact is not so. He left that communion more than twenty years ago, and joined the Lutheran Church, where he occupied in Europe several very important positions. He is a married man, and has a family. His son is at least nineteen years old, and speaks four languages. The doctor himself is a superior linguist, and has been a professor of languages in Hungary, and is a profound Latin scholar, who speaks both English and Latin with facility and correctness. He is the author of an able pamphlet on the war of races, which shows a thorough acquaintance with the civil and political state of Hungary. He appears to be a conscientious and good man, and promises to be exceedingly useful in the sphere which Providence seems to have allotted him. It is to be hoped that our Church will at last open its arms to receive such talents, and place them in positions where their character may be applied to practical usefulness. As some of our members have received directly from Dr. Massock himself, and the rest from one of his most intimate friends in this country, I presume that we may venture to adopt the *nom de plume* of *Qui Scit*.

PENNSYLVANIA.
During his recent visitations the Bishop of the diocese has performed the following services:
Ordinations.—Dec. 30th, at the Church of the Ascension, Philadelphia, admitted Mr. Geo. J. Crooke to Deacon's orders. Dec. 3rd, at St. James's Church, Philadelphia, admitted Rev. J. T. Huntington and the Rev. H. A. Coit (Deacons) to the Priesthood.

Consecrations, &c.—Dec. 7th, consecrated St. James's Church, Kingsessing, (Philadelphia co.) Dec. 10th, laid the corner stone of St. Peter's Church, Trevorton, (Northumberland co.) Consecrations.—Philadelphia, at Christ Church

confirmed eighteen; Church of the Redemption, thirteen; St. Andrew's, West Philadelphia, one; at Church of the Ascension, ten; at St. Mark's, one; at Church of the Advent, nineteen; at the Church of the Epiphany, thirty-two; at Chapel of St. Mathews, two; at Northumberland, three; Sunbury, two; Trevorton, six; Danville, five; Muncy, nine; Williamsport, four; Scranton (Lucerne co.), four; Springville (Susquehanna co.), one; Montrose, three; New Milford, one; Erie, four.

He also visited and officiated by preaching and otherwise at Coudersport (Potter co.), Great Bend (Susquehanna co.), Milton (Northumberland co.), Bloomsburg (Columbia co.), Jerseytown and Derry (Montour co.), at the Church Hospital, St. Philip's Church, &c. &c. (Philadelphia co.)

CONNECTICUT.
Correspondence of The Banner.
The church in Stamford having been recently enlarged, was re-opened on St. Paul's Day, the 25th ult., by the Rt. Rev. the Assistant Bishop. The increasing size of the village caused a demand for pews greater than could be supplied, and has led to the enlargement of the church. The building being of wood, the Vestry decided to move the chancel back, and to add some forty feet to the former nave. As the building now stands, there is a nave of 90 by 40, and a chancel of ten feet. The addition has been finished in the same style as the old church, outside wood, inside imitation of blocks of stone, and the interior wood-work grained to resemble black walnut. The general effect, however, is solemn and impressive.

The day was clear and bright, and a large number of the clergy were present.

NEW ADVERTISEMENTS.
Bruce's New York Type Foundry. Establishment for Young Ladies—Misses McCartney.

LETTERS RECEIVED TO FEB. 21.
D. K. P., Centreville, rem. (omitted Jan. 24); Rev. H. P., Cornwall, rem.; H. P. T., Lifford, rem.; to August 1, 1855; G.E.S., Lifford (much obliged); Rev. G. J. R. S., Moore.

PUBLISHER'S NOTICE.
Subscribers who have not yet paid their subscription to the current Volume of "THE CHURCH" are respectfully reminded that more than the first six months have expired, and that, in accordance with the published TERMS, the price now will be 16s. Until the 15th March, however, 12s. 6d. will be received as payment.

The Church.

TORONTO, THURSDAY, FEBRUARY 23, 1855.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.
The Annual Parochial Meetings of this District Branch of the Church Society are appointed to be held as follows, viz.:—
Cobourg Annual Meeting, Thursday, March 1st, 7 P.M.
By order of the Managing Committee,
T. WILSON, Secretary,
Grafton, Dec. 11, 1854.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.
APPOINTMENTS FOR PAROCHIAL MEETINGS.
York Mills..... Tues. Feb. 27, 5 P.M.
Thornhill..... Wed. " 28, 7 P.M.
St. Alban's..... Thurs. Mar. 1, 2 P.M.
Newmarket..... " " 7 P.M.
Unionville, Markham " Frid. " 2, 2 P.M.
St. Paul's, Uxbridge " " 6 P.M.
Christ Church, Scarborough, Tues. " 6, 11 A.M.
Whitby..... " " 7 P.M.
Arranged at a meeting held at the Church Society's house on the 13th December.
J. G. D. M'KENZIE, Secretary.

GORE AND WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY.
The following arrangement was adopted for holding the Parochial Meetings in those Districts at the Managing Committee Meeting in Hamilton, on Tuesday, 12th December:—
Bramford..... Tues. Feb. 27, 7 P.M.
Mount Pleasant..... Wed. " 28, 11 P.M.
Upper Cayuga..... " " 7 P.M.
Hamilton Annual } Thurs. March 8, 7 P.M.
Meeting,
T. GAMBLE GADDES, Secretary.

NIAGARA DISTRICT BRANCH OF THE DIOCESAN CHURCH SOCIETY.
The members of this District Branch are hereby notified that the Annual Meeting will be held in St. Mark's Church, Niagara, on Thursday, the 1st of March, at half-past six o'clock, P.M. The managing committee are requested to meet in the same place on that day, at twelve o'clock, noon; and chairmen of Parochial Branches are requested to send in their reports at least one week previous to the day of the Annual Meeting.
T. B. FULLER, Secretary,
Thorold, 10th Feb., 1855.

ON THE UNPOPULARITY OF RELIGIOUS TRUTH.
NO. IV.
PURITANISM.

It is impossible to read history with anything like attention without observing what may almost be termed "the law of oscillation" which marks the popular mind in matters of religious opinion.
The tendency of this law is ever towards extremes, and hence it comes to pass that those who act under its influence perpetually miss the truth that is ever to be found in the *via media*.
At the period which last engaged our attention we found the great mass of the people violently upholding all those errors and defects which in England had degraded the Catholic into the *Romish* faith. A hundred years elapsed, and the great pendulum of popular feeling had swung to the opposite extreme, and the ancient doctrine and discipline of the Church, which in the one age had been denounced as *new*, the succeeding age opposed and endeavored to destroy because it was *old*. What the men of one generation had stigmatized as "Protestant," the men of the generation succeeding denounced as "Popish"—that which in 1540 was scoffed at as being cold and held in worship, in 1640 excited indignation as being superstitious in ceremonial. Those who (as a class) had during the former period invested their spiritual

pastors with almost the attributes of the Deity, enjoyed nothing during the latter period, so much as the sport of "parson-baiting." Those who scarcely dreamed of any power as lawful either in Church or State beyond the king's prerogative, at a later day practised rebellion as a duty, and well might worshipped "the blessed Parliament" as the one infallible authority in matters ecclesiastical as well as civil.

From the day of the return of the Marian exiles the unholy leaven of Puritanism began its work of corruption within the Church. They had learned to sympathize so deeply with the founders of the reformed chief ambition to conform the Church at home to the model which they had established. Those men whose proceedings were the object of their admiration had unhappily been led to destroy, as far as their influence extended, the divinely appointed organization of the Church, and in its room they erected a human platform, which, being destitute of any promise of God's presence, has like every work of man, fallen in its due time into hopeless and irretrievable decay. Blind to this unfortunate, but (perhaps) the chief reason, the exiles on their return actually endeavored to discard that divine system which the leaders of the religious movement on the continent had themselves been unwilling to lose.

The ultra license of private judgment in which, as a party, they indulged, rendered them proud, self-sufficient, and inconsistent as it may seem—intolerant in the highest degree. The profound conviction they generally entertained of their own "godliness" and of their individual infallibility made them impatient of all constituted authority, and led them resolutely to do that which was right in their own eyes, however contrary it might be to the legitimate requirements of the Church or State. Every ecclesiastical vestment, however seemly and scriptural, was denounced as popish. Every sacred rite, however solemn and consecrated by the use of ages, was scoffed at as superstitious; the Word of God itself was held by no profit unless explained and applied by a "godly minister," which always meant one of themselves. Every insignificant trifles was made a cause of controversy and disobedience—to the great dishonor of God, the rending of His Church, and the injury and loss of the souls of men.

The mode of conducting Divine service in 1559 was pointed out in the Book of Common Prayer, which was then substantially the same as it is at present, and the observation of that mode was enforced by the authority of the Act of Uniformity.

It would seem to most men that the course of all clergymen was thus made exceedingly clear—honest principles would have induced them either to obey the law or to leave the Church; but Puritan principles were the reverse of honest, and consequently we find that those who entertained them, while clinging to their preferences, systematically broke the law, obedience to which was the condition on which they held their office. For a proof of all this we have only to refer to the account of this great practical evil which was submitted by Cecil to Queen Elizabeth in 1564—five years after the return of the exiles, the revision of the Prayer Book, and the passing of the Act of Uniformity.

"Some perform Divine service and prayers in the chancel, others in the body of the church; some in a seat made in the body of the church; some in the pulpit with their faces to the people; some keep incense to the order of the book, others intermix psalms in metre; some officiate with a surplice, others without it. In some places the table stands in the body of the church, in others it stands in the chancel. In some places it stands altarwise, distant from the wall a yard, in others it stands in the middle of the chancel north and south; in some places the table is joined, in others it stands upon tressels; in some places the table has a carpet, in others none. Some administer the communion with surplice and cap, some with surplice alone, some with neither; some with a chalice, others with a communion cup; some with unleavened bread, some with leavened; some receive kneeling, some standing; some baptize in a font, others in a basin; some sign with a sign of a cross, others make no sign; some administer in a surplice, others without; some with a square cap, some with a round cap, some with a button cap, some with a hat; some in scholar's clothes, some in others."

Such was the miserable spectacle of diversity caused by the bitter strife of these men about trifles such as those enumerated above. But whatever measure of allowance we might be disposed to make for the "tenderness" of those consciences which were grievously wounded by the shape of a cap or the colour of a vestment, yet permitted their owners to violate the laws of the Church whose preferences they nevertheless retained, that allowance must be withdrawn when we find that these scruples, contemptible as they were, had hardly the solitary recommendation of being honest—that the secret cause of their endless and factious opposition was less a conscientious objection to the ceremonies of the Church than a deeply rooted though unacknowledged aversion to the whole institution of episcopacy.

This of course became abundantly evident as the real principles of Puritanism in the following century; but even as early as 1566 some of the deprived nonconformists formed themselves into a separate service book, and manifested their real opinions by the formal objections which they brought against the Church, the very first of which was "that bishops effected to be a superior order to presbyters, claiming the sole right of ordaining;" while four years later we find Cartwright at Cambridge declaring from the chair of the Margaret Professorship that "the names and functions of archbishops and bishops ought to be suppressed as having no foundation in Scripture."

In order to check the progress of Puritanism various penal statutes were enacted, of which we are neither the admirers nor the apologists. It may be observed, however, that they were in strict accordance with the convictions of an age in which neither party understood the principles of religious toleration. Through the influence of the enactments alluded to the Puritans were excluded from all offices of public instruction, but they were still received into the houses of the upper classes as chaplains and tutors. The important duty of instructing the young thus to a great extent fell into their hands, and they took advantage of the opportunity to sow widely and diligently that seed which in another generation brought forth so fearful a crop of false doctrine, heresy and schism in the Church, and rebellion, desolation and regicide in the State.

This natural tendency of Puritanic principles had long been foreseen, and when, in the days of Charles the First, that tendency received its full development, there wanted not a band of faithful men, both clerical and lay, who bore fearless testimony for God's truth in the midst of a rebellious generation. The whole body of the loyal clergy, headed by the Laudian divines, threw themselves devotedly into the wild torrent of popular frenzy, and nobly sought to stem it in its course; and though it is true they were themselves swept away, and in many cases lost life, or all that renders life desirable, yet the principles they advocated had in them the greatness of eternal truth, and consequently they eventually prevailed. They were the reformers of the age, and they met with the universal fate of all religious reformers, viz., calumny, hatred and persecution. The prevailing faith was essentially defective and erroneous, and it brought forth necessarily a most defective and erroneous practice, as a reference to the intolerable wickedness of those times would abundantly prove; but yet this defective and erroneous faith was popular beyond expression—religion was the universal subject of profession, controversy and discussion, and any views contrary to the popular opinion were denounced as popish, superstitious, or malignant.

"The oyster women took their fish up, And trudged away to cry'd N. Bishop."
Apprentice boys sat in judgment upon the teaching of the most learned doctors of divinity, and if displeased therewith complained of them forthwith to "the blessed Parliament," who joyfully received the accusation, and at once proceeded to pronounce them unfit for the ministry and to sequester and seize upon their preferments—"godly soldiers" in bull and bandolier dragged orthodox divines from their pulpits, and then taking their place, preached the wildest dogmas of fanaticism and rebellion, to the great comfort and edification of "the saints."

Under these circumstances, whoever was bold enough to endeavor to stay "the madness of the people" by the declaration of the unimpaired truth, necessarily partook in no slight measure of that bitter enemy which Divine truth has always excited in man's fallen heart. Accordingly we find that between 7,000 and 8,000 of the clergy, beside a large number of the laity, were subject to the bitterest persecution; long-continued imprisonment in noisome jails and in the holds of ships, loss of all worldly goods, and death from hardship and starvation, was the bitter lot of multitudes who were content to forego all things but the truth. We had proposed, in proof of these statements, to bring forward some of the many grievous cases mentioned in Walker's *Sufferings of the Clergy*, but being precluded from doing so by want of space, we must content ourselves by referring to the work itself, as well for abundant proof of the point in question as for the triumphant establishment of the fact, that those who were called to suffer as "scandalous ministers" were, in the vast majority of cases, men of deep learning, steadfast principle and exemplary life.

In this great struggle between truth and error, nothing (as it seems to us) can stand forth more clearly than the principles which were originally laid down as the criteria between the two. The great mass of the laity, led by a portion of the clergy, adopted, as usual, a defective and erroneous faith, which necessarily brought forth a most defective and erroneous practice, was nevertheless so highly popular that when the unimpaired and unadulterated truth was proclaimed, it excited, as it ever does in the fallen heart, an enmity so bitter that its advocates met with the certain fate of religious reformers, viz., persecution and calumny, which even to this day continues in certain quarters to lead their walker's *Sufferings of the Clergy*, *passim*.

ST. PAUL'S CHURCH, KINGSTON.
This sacred edifice, as many of the readers of the *Church* know, was erected to the honor and glory of God for the accommodation of the poorer brethren, and as a memorial of John and Robert Cartwright, men known for their sterling worth not only in and about Kingston, but throughout the whole Province. On Easter Monday, 1844, the Vestry of St. George's Church resolved, if possible, to procure the erection of two additional Churches—one in some part of Lot No. 24, in the western part of the parish; the other in the old burying-ground on Queen-street, in the eastern part. This spot, long hallowed to many of the members of St. George's Church as containing the mortal remains of those near and dear to them, had recently become hallowed to them all as containing the tomb of their beloved pastor, Robert Cartwright. Mr. Cartwright had intended to procure the erection of an additional Church on this spot, and his mourning parishioners thought the best monument they could erect to his memory would be the carrying out of his design in this respect. The erection of the Church in Lot No. 24 was prosecuted with greater energy than that of the other, owing to the fact, perhaps, that a separate congregation had already been formed there through the zealous labors of the Rev. R. V. Rogers. St. James's Church was, consequently, opened for Divine service in the autumn of 1845. In the early part of this year the mortal remains of John Cartwright had

been laid beside those of his twin-brother, Robert, with whom he was naturally associated in the monumental Church about to be erected. They were lovely in their lives; in their deaths they were not divided, except by a very small interval, even as regards time—not divided at all as respects the faith in which they died. The wishes of the kind-hearted friends of John and Robert Cartwright exceeded their means: they began a Church in a style in which they were unable to complete it. The Church opened in 1847 was not the Church contemplated in 1844 and begun in 1845. Still it was a pleasing tribute to departed worth, and an offering, doubtless, acceptable to the great Head of the Church. Up to the time of its destruction about £2,500 had been expended on St. Paul's Church; of this sum £2,000, more or less, was raised by voluntary subscriptions in England and Ireland, as well as in Kingston and other parts of Canada; of the remainder, £300 was assumed as a debt by the Vestry of St. George's Church, and the rest had been raised in the congregation and among the members of the Church in Kingston generally, for the purposes of painting and heating, &c. When the Church had been so far completed as to enable the congregation to look forward with confidence to its consecration during the ensuing summer, it was suddenly reduced to ashes about midnight on the 10th of November last. The walls are the only portion of it remaining, except the font, books, and some furniture of minor value. Fortunately the building was insured for £1,000 and the organ for £50, both of which sums are available. Immediately after the fire the Churchwardens procured from Mr. Hay, of Toronto, a design for the restoration of the Church, which they submitted to the congregation for inspection. The design was approved of, and the only difficulty which presented itself was the raising of funds necessary to carry it out. To overcome this difficulty it was resolved to resort to active means for obtaining subscriptions—first in the congregation, then from members of the Church in the cities, towns, villages, and populous districts throughout Canada. To carry out Mr. Hay's design in its full extent, £1,090 will be required—a sum which, it is presumed, may be raised without complaint on the part of those who collect, or inconvenience to those who contribute.

We are informed that several farmers, members of St. John's Church, Gore of Toronto, recently made a present to their clergyman, the Rev. J. Gilbert Armstrong, of about a dozen cords of prime cordwood. This was no doubt a very reasonable and agreeable present to Mr. Armstrong, this severe weather. We hope other congregations throughout the Province will profit by so good and generous an example.

DIOCESE OF TORONTO.
THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS, AND MISSIONARY STATIONS IN THE DIOCESE, TOWARDS THE AUGMENTATION OF THE GENERAL PURPOSES FUND OF THE CHURCH SOCIETY, APPOINTED TO BE TAKEN UP IN JANUARY, 1855.

Previously announced	£24 13 9
Trinity Church, Thornhill	£1 0 0
Oakridge	" 0 0 7
St. Stephen's, Vaughan	" 0 12 7
Per Rev. D. E. Blake	" 2 2 2
St. Mary's, Durham	" 0 11 5
Brooke	" 0 6 1
Per Rev. J. Smyth	" 0 17 6
St. George's, Kingston, per Rev. Wm. David	" 5 0 0
St. George's, Toronto, per Churchwarden	" 7 12 6
Trinity Church, Chippawa, per Rev. W. Loaming	" 4 10 8
St. Mark's, Niagara, per Churchwarden	" 3 17 6
York Mills, per Churchwarden	" 2 2 0
Jordan	" 0 16 10
Port Dalhousie	" 0 15 8
Per Rev. A. Dixon	" 1 12 6
Trinity Church, Moore	" 1 5 0
St. Mary's	" 0 12 0
Sarnia	" 1 10 0
Butler's	" 0 5 6
Per Rev. G. J. R. Salter	" 8 18 0
St. James's, Toronto, per Churchwarden	" 17 17 6
St. Paul's Church, Cayan	" 1 5 0
St. John's	" 1 0 0
Per Rev. T. W. Allen	" 2 5 0
40 collections, amounting to	£76 8 8
WIDOWS AND ORPHANS' FUND.	
*Stobbeke, additional	" 0 7
Mimico	" 0 2 6
Per Rev. H. C. Cooper	" 0 3 1
St. Paul's Ch., London, per W. W. Street, Esq.	" 14 0 0
	£14 3 1
MISSION FUND.	
St. Paul's Church, London, per W. W. Street, Esq.	" £8 0 0

*ERRATA IN LAST "CHURCH"—Stobbeke and Mimico placed in General Purposes Fund, instead of Widows and Orphans' Fund.

Correspondence.
To the Editor of "The Church."
SIR,—At a period when we hear so much of the immaculate conception, it may not be uninteresting to your readers were you to insert in your columns an account of the tragedy acted by the Dominican at Bern, in the year 1509, and which I subjoin.

S. L.
This most infamous fraud is recorded at length by Ruchat, at the end of the 6th volume of his *Histoire de la Reformation*, and also by Hottinger, in his *Histoire Eccles. Helvet.* tom. i. p. 334. There is also a compendious but distinct narration of this infernal stratagem in *Burnet's Travels through France, Italy, Germany, and Switzerland*, p. 31. The stratagem in question was the consequence of a revival among the franciscans and Dominicans, and more especially of their controversy concerning the immaculate conception of the Virgin Mary. The former maintained that she was born without the blemish of original sin; the latter asserted the contrary. The doctrine of the franciscans, in an age of darkness and superstition, could not be popular; and hence the Dominicans lost ground from day to day. To support the credit of their order, they resolved, as a chapter held at Vimpfen, in the year 1504, to have recourse to fictitious visions and dreams, in which the people at that time had an easy faith; and they determined to make Bern the scene of their operations. A person named Jeter, who was extremely simple and much inclined to superstitions, and who had taken the habit as a lay brother, was chosen as the instrument of the delusions they were contriving. One of the four Dominicans, who had been himself secretly into Jeter's cell, and about midnight appeared to him in a horrid figure, surrounded with howling dogs, and seemed to blow fire from his nostrils by the means of a box of combustibles which he held near his mouth. This frightful form he approached Jeter's bed, told him the secrets of his confessor, and heaven for killing beside his monastic habit; that he was condemned to purgatory for his crime; adding at the same time, that by means, he might be rescued from his misery, which was beyond expression. This story, accompanied with horrid cries and howlings, frightened poor Jeter out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this the impostor made him the most extraordinary promises, and told him the secrets of his confessor, which was beyond expression. This story, accompanied with horrid cries and howlings, frightened poor Jeter out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this the impostor made him the most extraordinary promises, and told him the secrets of his confessor, which was beyond expression. This story, accompanied with horrid cries and howlings, frightened poor Jeter out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this the impostor made him the most extraordinary promises, and told him the secrets of his confessor, which was beyond expression.

Colonial.
We take the following from the *Globe's* report of the proceedings of the City Council on Monday evening last:
£250 DONATION TO THE CITY CHARITIES. The following communications, addressed to the Mayor, were read, and

