

Presbyterian Witness

S. Nov. 24, 1855.

Our Readers.

Presbyterian Witness can now boast of a stable age of eight years; and during that we have felt ourselves that the excellence of its selections, and the manner in which it has narrated, and the events, have rendered its weekly visits profitable as well as agreeable to its numerous readers.

Most of our readers no doubt are aware that the Witness was started originally in exclusive connexion with the Free Church. But it early became apparent that that body alone was unequal to the task of supporting a Weekly Religious Newspaper. We then solicited and obtained the generous support of other Presbyterian bodies, and aimed at making the Witness a Presbyterian paper—giving the intelligence of all the Presbyterian churches of these provinces. We expected thus to win the confidence, and gain the cordial support, of all. In this we have been but partially successful—an impression still prevailing that the paper was virtually a Free Church organ.

Arrangements have now been made which, at the beginning of another year will release us of all further editorial responsibility; and we are most happy to announce that the Rev. William Murray, of the Free Church, and Charles Robson Esq., Elder of the Presbyterian Church of Nova Scotia, will thenceforward conduct the paper. From the well known talents and experience of these gentlemen we feel sanguine that the Witness will become a truly valuable organ for the diffusion of interesting intelligence as well as for instilling sound views religious and secular. We feel assured that their names are a sufficient guarantee for what the character of the paper will be under their management.

Having made the above announcement it now becomes us to tender our thanks to all who have in any way aided us in our labours. To those who have so generously given us gratuitous assistance (without which our paper must long since have ceased to exist), and to our numerous Agents and Patrons (especially those whose promptitude in collecting and forwarding subscriptions has enabled us to meet our weekly demands)—we shall ever feel deeply grateful.

The new series of the Witness will be considerably enlarged, and in effecting the contemplated changes our expenditure must be heavy. We have now forwarded to all our subscribers, through the Agents in the different townships, the Bills of the amounts due by them till the 31st Dec. of the present year.—The total amount of the Bills thus sent to the country district in Nova Scotia, New Brunswick, P. E. Island, Cape Breton, and New Foundland, is upwards of Seven Hundred Pounds. The sums of which the above is the aggregate are small and comparatively trifling, and we earnestly trust that each individual will make an effort to pay at once either to the Agent nearest to him, or direct to our Office. By so doing we will be placed in a position to make our alterations and arrangements much more thorough and satisfactory than they otherwise can be; and thus our subscribers will be by and by rewarded for formerly performing their duty.

JAMES BARNES.

We are happy to learn that the Lectures of the Young Men's Christian Association are to commence on Tuesday evening next. The first lecture is to be delivered by Rev Robert Sedgwick, of Musquodoboit. His well known ability will, no doubt, secure a large audience.

Rev Mr Stirling from the Free Church of Scotland, and Rev W. Murray from the Established Church, came out by the Canada for New Brunswick. Mr Murray is destined for the Bend of Petricodiac.

The Rev. ALEXANDER ROSS, left in the steamer for Newfoundland on Friday morning; and the Rev. ALEXANDER MACKAY, in the steamer for Bermuda, at the same time.

Mr. HUGO REID arrived here from Edinburgh in the Canada. He is to be head master in Dalhousie college—which we believe is to be resuscitated about the beginning of the year as a High School. Mr. Reid is to be assisted by two other gentlemen from Edinburgh, who are to come out shortly. Mr. Reid is the author of some small school books pretty widely known.

A Magazine is to be published in this city at the beginning of the year, to be called—*The Christian Instructor and Missionary Register of the Presbyterian Church of Nova Scotia*. It will be published about the 1st of every month, and will contain 48 octavo pages. Sixteen of those pages are to be "The Register," the remaining thirty-two will be occupied with articles of general or passing interest to the Church—with a selection of devotional and family reading, and a summary of religious intelligence. The price is to be 5 shillings per annum, payable in advance. This Magazine is to be modelled in a measure on the "United Presbyterian Magazine," and will be of the same size precisely. We deem this a very wise movement from which we will expect much benefit to the interests of Presbyterianism and sound doctrine in this province.

The Rev. Dr. Duff—Dr. Duff left Edinburgh on his return to the East on Sunday, the 13th ultimo, but does not design to proceed immediately to Calcutta. He is to land at Bombay, and spend a short time with the brethren there, to cheer and encourage them after their recent loss in the death of Mr. Nesbitt. He will then visit Puna, Sattara, and Surat—stations all connected with Bombay as their centre;—and after that proceed to Central India—visiting Mr. Hisslop, now standing alone in the field at Nagpore, owing to the illness of his colleague, Mr. Hunter. Dr. Duff will thence find his way to Bengal; and, according to this plan, some time will elapse before he reaches his final destination.

Presbytery of Halifax.

The Free Presbytery of Halifax met on the 21st November; sederunt—Professor Lyall, Moderator *pro temp.*, Professor King, Rev. George Sutherland, Mr. E. Taylor and Mr. G. McLeod.

The Presbytery proceeded to deliberate on Mr. Sutherland's resignation, which he had tendered at their last meeting, and respecting which the Moderator had served an edict in the congregation at Lawrencetown. Parties being called, Mr Sutherland appeared for himself, and Mr Charles Taylor, Elder, Lawrence town, on behalf of the congregation. The resolutions which had been passed at congregational meetings in Lawrencetown and Musquodoboit Harbor were laid before the Presbytery. In these resolutions the people express their sympathy with Mr Sutherland in his impaired state of health, the satisfaction they have had in his labors among them, and their acquiescence in the resignation which he tenders, under the conviction that it is necessary in order to hold out any prospect of his recovery; the people of Lawrence town, however, expressing a hope that he may be restored to them in about six months. Mr Sutherland was then heard. He read a medical certificate, and requested the Presbytery to loose him unconditionally from his charge. After reasoning, the Presbytery felt constrained to accept of his resignation, though they could not but express their regret that he should thus be separated,—and without any provision, so far as they can see, for his future support,—from a flock among whom he has labored with great zeal, and as they have reason to believe, not only with much acceptance but with much of God's blessing. After engaging in prayer the Presbytery loosed him from his pastoral charge—this deliverance to take effect on the 1st December next,—and granted him a Presbyterial certificate.

The Rev. Alexander Ross underwent his trials for ordination, with which the Presbytery were highly satisfied. After some other business the Presbytery adjourned to meet again in the evening for the purpose of ordaining Mr. Ross to the office of the holy ministry and to the pastoral charge of the congregation at Harbour Grace, Newfoundland;—Professor King to preach and conduct the

According to adjournment the Presbytery met in the evening at Chalmers' Church. Professor King preached a very appropriate discourse on the difficulties and solemn responsibilities connected with the work of the ministry, from 1st Cor. ii. 3, 'I was with you in weakness and in fear and in much trembling.' After the questions of the ordination Formula had been put and answered, Mr Ross was by solemn prayer and the laying on of the hands of the Presbytery set apart to the office of the holy ministry, and admitted to the pastoral charge of the congregation of Harbour Grace. Professor King then addressed Mr Ross, and also the congregation assembled to witness the proceedings.

After appointing supplies, the Presbytery adjourned to Thursday, 6th December next.

MECHANICS' INSTITUTE.—The winter session of the Mechanics' Institute was inaugurated on last Wednesday evening by an address from the HON. ATTORNEY GENERAL. A. Mackinlay Esq. who was in the chair, made some preliminary remarks, in which he announced the gratifying fact that several of the most talented gentlemen of the community had willingly engaged to deliver lectures during the present course.

The Hon. Attorney General delivered a very able and instructive address, in which he took a brief and practical survey of the claims and uses of literature, astronomy, geology, and popular education. He also recommended the study of Political Economy—particularly as enunciated by Adam Smith. In the course of his address the Attorney General let drop rather a significant hint as to the prospect of the immediate restriction of the odious monopoly of mines and minerals "which has so long gnawed at the vitals of young Nova Scotia."

The HON. JOSEPH HOWE followed with some severe but well-merited strictures on the apathy shown by the mechanics of this city towards the Mechanics' Institute—not more than a dozen of that class being present on this occasion. He also indulged in witty and pungent remarks, which elicited much mirth from the audience. We are gratified to announce that Mr. Howe will lecture next Wednesday evening.

Opening of the Provincial Normal School.

This institution was opened in due form on the 14th inst. It is to be regretted that there was no newspaper reporter present to catch the "winged words" of the many eloquent and interesting addresses delivered on the occasion, and to give them publicity and permanence. It would also have required the artist's pencil to enable those absent to form any adequate idea of the occurrences of that day. To us, to whom occurrences of a similar kind have not been unusual, it was interesting in the extreme, and a journey of 160 miles over roads rough and miry, with a thorough drenching toward the termination of the journey, did not excite a single regret that it had been undertaken.

We arrived at the Normal School about half an hour before the time appointed, and on entering the building we were surprised at the appearance of the interior. The modest and unpretending appearance of the outside of the building did not prepare us for the elegant internal arrangements of accommodation, furniture, and apparatus; and our utmost expectations did not equal the interesting sight of 60 pupils, seated two by two at the elegant desks—the females occupying the front desks, and the males those in the rear. At about half-past 12 o'clock the proceedings of the day commenced. The audience of ladies and gentlemen was large and respectable. On the platform and in front of it, were—the Rev Alex. Forrester, the Principal, in the chair; his colleagues, Messrs. Mulholland and Randall; the Hon. the Attorney-General, the Provincial Secretary, the Financial Secretary, and the Hon. Hugh Bell; Adams G. Archibald, M. P. P.; G. W. McLellan, M. P. P.; the Rev Messrs. Leaver, McCulloch, Dymock, Roy, Honeyman, Waddell, and Wylie; A. Mackinlay, J. Carmichael, Robert Romans, Esquires, &c.

The band in attendance opened with a prelude. The Rev Alex. Forrester engaged in prayer. An apology was read from his Excellency the Lieut. Governor, expressing his deep interest in the institution, and his extreme regret that he was prevented from being present on account of indisposition. Apologies were also read from Bishop Doane, Dean of Acadia College, Dr. Evans of Sackville, and others. A. G. Archibald, Esq. then read the Report of the Directors of the institution, giving an account of its origin and progress till its completion, in which honorable mention was made of the efforts of J. W. Dawson Esq. in its establishment, and of his counsels in the matters of design and arrangement.

The Principal then read an admirable paper, explaining the nature and objects of the institution. Addresses were then delivered by the Attorney General, Provincial Secretary, Financial Secretary, Hon. H. Bell, A. Mackinlay, Esq., the Rev. Messrs. Roy, Honeyman, Waddell, Leaver, and Dymock, and G. W. McLellan, Esq.

Many of the addresses were exceedingly eloquent. All were varied and interesting, and although the meeting was protracted till half-past 5 o'clock, the audience exhibited no symptoms of impatience, but, on the contrary, of the deepest interest. The band then played the National Anthem. The Principal pronounced the Apostolical Benediction, and all parties separated highly gratified with the day's proceedings.

It must have been very gratifying to Mr Forrester to receive the oft-repeated expressions of confidence and esteem made by the various speakers on the occasion, and it is matter of congratulation to the Province that there is a man of Mr Forrester's known energy and ability at the head of the institution, and that he has associated with him Messrs. Mulholland and Randall, who are well known as able and successful instructors. The institution was hailed as the morning star of a better day about to rise on Nova Scotia. —Communicated.

Instances of priestly intolerance are coming to light in France—and in protestant England! A Church of England curate persuades a peasant and his sick wife that they are not lawfully married because married by a dissenting minister; and that the ill health of the wife is a sign of the Divine disapprobation; and he actually persuades them to be married over again! This reminds us of a doctrine preached by a friend of ours while on a tour through the Province last summer: it was to the effect that the people should not expect the blessing of God on the ministrations of Presbyterian or Methodist or Baptist ministers, or any others who cannot claim apostolical succession!

Modern Monachism.

It is the fashion in some "independent" and "liberal" quarters to speak of immoralities and dark deeds of the middle ages. When we charge the papal system as essentially demoralizing we are charged with calumny, and we are "bigoted Presbyterians." We do not care much for hard names; but we are always careful to speak that which we do know; or at least what we receive from sources whose authenticity cannot reasonably be disputed.

Nunneries and "monkeries" are still on the face of the earth—and as long as nunneries and "monkeries" are on the face of the earth there will be deeds of pollution and crime. Sentimental young protestant ladies who are "weary of this awful rough world," and good unsuspecting Romanists who have put both reason and conscience into the priest's safe custody, may be greatly shocked at what we have uttered. But we do not speak at random. We are prepared to give a sad illustration of the truth of our statement:—In a late number of the *Christian Times* there is at length, translated from the German, the PETITION OF UBALDUS BORZINSKY, of the Order of the Brothers of Mercy, in Austria, to POPE PIUS IX. The Petition came into the hands of, and was translated by, Dr. Marriott—a man well and favourably known in England, and to several persons in this city. It may be well to premise that John Evangelist Borzinsky, brother to the petitioner, had fled from the Austrian dominions and joined the Protestant Church of Prussia. On his return he was imprisoned for conscience' sake. Lord Clarendon applied on Borzinsky's behalf to the Austrian government, but with no good result. But he has been just released through the mediation of Prussia. This probably had some influence in making public the Petition which we have before us. The Petition is so lengthy that we cannot give it place in our columns; but its spirit, and the facts in which it deals, may be imagined from the following abstract:

The Prior of Presburg abused his priestly influence to destroy the virtue of the innocent, and his medical knowledge to slay the offspring, and yet was afterwards elected to be the Provincial of his Order. Vice is expected to be the order of the day, and every office under his control to the highest bidder, and thus replenished the perpetual consumption of his purse.

Another Provincial, ODILIO RAYTH, was so abandoned to drunkenness that it was found necessary to remove him from the public table, and hide his shame in his own apartments.—The money for his revellings was abstracted from the funds belonging to the hospital of the sick poor, and supplemented by the bribes of priors who wished to follow the example of their superior.

The Prior of SCALITZ embezzled the property of his monastery, and when called to account, fled to Vienna, and was rewarded with the situation of head physician by the Provincial, whose itching palm had touched the stolen gold.

During the priorship of AMANTIUS NEKANOWITSH, this monastery was converted into a brothel, and horrible crimes committed there which we cannot name. The members of a monastery of Franciscans in the same town, outvie the Brothers of Mercy, and find their dearest associates amongst the votaries of the Cyprian, and their antagonists amongst the lowest sons of Babelus.

At the priest's house belonging to the Order at Prague, PASCHALIS VON HOCHBERG proved that he ought to have a ringleader of the rioters against LOT, whose crimes brought down the fiery tempest on the cities of the plain; and SABIAN HUNEK, the Prior of Linz, might have been his worthy companion.

A prior at Prossnitz, in Moravia, contrived in six years to spend 16,000 florins. He had a large family to maintain, and the children he called him father by a natural right, were dearer to his heart than those to whom his fatherhood was merely official.

Prior ANTONY FIEDLER, however, surpassed him of Prossnitz, for he actually spent 18,000 florins of sacred money on a house for his *imamoras*. At Gratz, a country house and vineyard was added to a town residence, for the favoured female friends of STANISLAUS LOEBMULLER. Another prior of the same house, never found his way home to bed till the morning chimes rung two, and never visited a watering-place without his harem. The cost of a single dinner given by BLASUS GROSSINGER, at Prague, was nearly six times as much as was required to feed the 150 sick in the hospital for a whole day; and these dinners BLASUS gave on every Thursday throughout the year, and in Carnival time, on every Tuesday as well. The poor were starved, that BLASUS might revel.

The vices of some of the Vienna brethren brought them under the hands of the police, but the spiritual powers wheedled the secular; the criminals escaped, and in a short time afterwards two of them were installed as Priors of their Order.

A monastery at Temeswar, Hungary, was fitted up at the cost of 15,000 florins for the accommodation of country clergymen, who found the charms of their mistresses so much greater than the charms of their churches, that public worship was neglected, and the scandal became so public, that the Prior of this house of sin was translated to another monastery, while the clergy were intimidated from visiting the convent either by day or night for several years.

Vice and wretchedness are inseparable. "I have known," says UBALDUS, "thirty cases of suicide and unnatural deaths since I have been connected with the Order." But in these convents misery is the reward of virtue. BORZINSKY himself is amongst the sufferers. A

few pages of his record were discovered, and he was imprisoned for seventeen months! The petition has brought upon him severe imputation. He is now imprisoned at Gortz, and what his end may be who can tell? His petitioning appeal to the POPE is most touching. He cries in vain to one who can neither help, nor help. Popery is more powerful than the POPE. However disposed Pius Nono might be to cleanse the Augean stable of Austrian monkery, the task is beyond his strength."

Tell us no more of the purity and peace of Convent life—it never was, it never can be pure or peaceable!

"In middle ages, the splendid monasteries whose ruins now adorn our landscape, were scenes of the basest revelling. The description of Wordsworth is unapplicable as true in fact as it is poetic in diction:—

Yet more—round many a convent's blazing fire Unhallowed threads of revelry are spun. There Venus sits disguised like a nun,— While Bacchus, clothed in semblance of a friar, Pours out his choicest beverage.

So debased had these professors of an immaculate purity become, that a Commission of Cardinals declared to PAUL III, that their example was a noxious scandal to the laity, and they recommended that all conventual Orders should be abolished, by prohibiting the reception of any novices. Well had it been for the peace of families, for the virtue of the pure, for the morals of society, and for the stability of nations, had the advice been carried into effect. Instead of this, every attempt at reformation proved fruitless; and the countries whose ascetics have been most numerous, have been most exposed to the scourges of Divine Providence. Human nature is the same to-day as it ever has been, and therefore, we cannot be surprised, however much we may be pained, at the revelations of BORZINSKY. General society has advanced, and it is necessary to conceal the guilt of these degraded Orders from the public eye with greater care than was needed in past days; but however skillfully covered the guilt lies there.

Naturam expellit furca tamen usque recurret. Men may take vows of poverty, chastity, and obedience; but where no true regeneration has spiritualised the nature so as to make vows unnecessary, poverty will grasp at wealth, celibacy will not be unconfined, and obedience will learn to bribe or to deceive.

The petition of BORZINSKY has introduced us to the secret life of the Brothers of Mercy. Some time ago it was fashionable to laud the Sisters of Mercy as paragons of excellence.—We would not for a moment insinuate that their morals are equally as bad; because neither the opportunities, nor the nature of woman, permit in general an equality with the male sex in vice. But what even these may become we tremble to reflect, and we enter our most solemn protest against the insult to our MAKER, and to the blessedness of Paradise, involved in the supposition that these dark-liveried and closely-watched victims of a falsehood attain any excellence to be compared with that of the Christian mother who is training up her children in the fear of the LORD. The holiness of the Bible and the holiness of Popery have nothing in common. The one is in accordance with the dictates of nature and of truth, and advances the whole being to perfection. The other denies that every creature is created in the image and likeness of God, and the material in man, and ends in utter uselessness, if it do not revivify to the contrary excess. If no other result follows than the exhibition of monkery in its true colours for the warning of the unwary, the publication of the petition of BORZINSKY will not have been in vain."

Boston Correspondence.

To the Editor of the Presbyterian Witness.

In my last communication I attempted to correct a prevalent, but erroneous, opinion concerning the religion of Boston. In some future correspondence I intend to give an account of the different religious sects in this city. At present I will make a remark or two about the social customs.

Here, again, a gross caricature is often given for a correct statement. I have seen assertions again and again put forth by writers of the Dickens and Trollope class, describing the Americans to be everything that is unpollished and every thing that is disagreeable—to be a gormandizing, inquisitive, impertinent, bragging, overbearing, selfish race of savages. Now this I am convinced, is a most shameless exaggeration. The better class in Boston have as much refinement and true politeness as you will meet with in other places. Maybe I could go further. As far as my experience extends, and my circle of acquaintances has increased rapidly, I have found the Bostonians all that can be desired. I have not seen the shadow of a shade of those very disagreeable traits of character so generally attributed to Americans. I know that I am running contrary to many eminent writers; but I cannot help it. What I say is what I have experienced, and what I believe to be the truth. I have neither been disgusted with wholesale bolting, nor deluged by tobacco-spittle, nor bored with impudent questions, nor annoyed with loud bragadocios. I can imagine where those annoyances will be found by those who seek them; but, if they search, they may find similar, and even more intolerable annoyances, nearer home. No country is faultless; and it is most dishonest and unfair to attribute the faults of a certain class to the whole community. With the full conviction of its truth, I make the broad statement that the better classes in Boston will favorably compare with the better classes in any other place.

This is emphatically an age of improvement and advancement! The last evidence of the Yankee axiom that has come under our observation is an Archbishop commanding those under his charge to pray to Noah to turn away the blight from the vine trees. The Archbishop of Florence is the happy genius on this occasion. The vintage of Tuscany has been almost entirely destroyed for two or three years past by a blight. To remedy this, prayers are directed not to God but to the patriarch Noah!

LITERATURE.

THE EXCLUSIVE CLAIMS OF DAVID'S PSALMS. By William Somerville, A. M., Rector of the Presbyterian Minister, Cornwallis, N. S. Halifax: Sold by A. & W. McKinlay.

PRaise is a most important part of worship, and anything therefore that concerns the matter or the manner of it should command attention. Mr. Somerville deserves the gratitude of the Christian community for the fervent and conscientious spirit with which he has studied and dealt with this subject. His views will be new and startling to many—still it so happens that they are good old views—views which once were predominant throughout the Christian Church. For our own part we have ever looked with sorrow and unmingled pain at the too prevalent fashion of treating David's Psalms with total or partial neglect, and substituting in their stead the very indifferently rhymed, and the intolerable platitudes, of popular hymnists. We earnestly bespeak the attention of all our readers to Mr. Somerville's work.

TALES FROM ENGLISH HISTORY. New York: Robert Carter & Brothers. Halifax: A. & W. McKinlay.

The author of this book displays skill in selecting the most interesting passages of English History, and great taste, talent and cleverness, in illustrating them. It is a very handsome volume; and is particularly adapted to be put into the hands of young people who may have neither time nor inclination to peruse a minute and elaborate history. The author treats the following "subjects" in a most entertaining and instructive manner:—The Hero of Trafalgar, Rebellion of 1745, The Upright Chancellor, The King and the Cakes, The Robbers in Sherwood Forest, &c. One great use of such works as this is to create a taste for reading History of a graver stamp.

PHILIP COLVILLE: A Covenanters' Story. By Grace Kennedy, Author of "Father Clement," &c. New York: Robert Carter & Brothers. Halifax: A. & W. McKinlay.

This little story illustrates a deeply tragic epoch of Scottish history. The sudden death of the gifted authoress prevented its being finished; but such as it is it can be read with profit and interest.

THE ACTS AND MONUMENTS OF THE CHURCH: containing the History and Sufferings of the Martyrs: wherein is set forth at large the whole race and course of the Church, from the primitive age to these later times, with a preliminary dissertation on the difference between the Church of Rome that now is, and the ancient Church of Rome that then was. By J. Foxe.

With a memoir of the Author, and containing accounts of the Massacre of St. Bartholomew, the destruction of the Spanish Armada; the Irish Rebellion in the year 1711; the Gunpowder Treason; and a full showing that the execution of Papias, and the reign of Heresy. The whole carefully revised, corrected, and condensed, by Rev. M. Hobart Seymour, M. A., Author of a Pilgrimage to Rome. New York: Robert Carter & Brothers. Halifax: A. & W. McKinlay.

This book ought to be found in all Protestant Libraries. It is the complete edition of Fox we have ever seen. We reviewed it at length a few weeks ago.

ILLUSTRATIONS OF SCRIPTURE: suggested by a Tour through the Holy Land. By H. B. Hackett, Professor in Newton Theological Institution. Boston: Heath & Graves, 1855.

This book will be of great service to general readers of the Bible—to ministers, and to Sabbath School teachers. Of course it is not intended to supersede a commentary, or any elaborate work on the topography of the Holy Land. It would be highly serviceable along with such. The author gathered the information which he conveys, while on a journey through Egypt and Palestine three years ago. He displays great ability in illustrating the Scriptures, throwing light upon obscure passages, bringing vividly before the mind the scenes of sacred story, tracing out the proofs of the accuracy of the Bible in its allusions, customs, narratives, geographical notices, and in general putting us more exactly in the situation of the Sacred writers, and thus enabling us the better to understand and appreciate their spirit and meaning.

HARPER'S MAGAZINE. Halifax: E. G. Fuller, Agent.

This Magazine is a phenomenon in literature. No periodical of the class has ever attained a tenth of the circulation. During the last six months over eight hundred and fifty thousand numbers were issued! It is to be regretted that such a periodical lies under the charge of literary theft; but such is the case. Many of its most attractive articles are taken without any acknowledgment from *Household Words* and other British publications. The present number is like its predecessors—rich and varied.

KATE KILBURN; or Sowing and Reaping. By the Author of *Jeanie Morrison*. New York: Robert Carter & Brothers. Halifax: A. & W. McKinlay.

This story is intended to inculcate an important lesson, namely, that whatsoever a man soweth the same will he also reap. It is well written, very readable, and by all means to be commended to young ladies. It is written for their special benefit—but the lessons it teaches extend to all.

Two clergymen of the Church of England were lately ordained by Cardinal Wiseman to the priesthood of the Church of Rome. These were Rev W. J. Roberts of Merton College, Oxford, and Rev J. H. Dale of Christ Church, Oxford. Dale was lately a missionary of the Church of England in the Diocese of New Zealand.