

to be the constitution of the said Society, and binding upon all its members. Provided always, that it shall and may be lawful in time to come to add such other Rules and Regulations with the approbation of the Judges as aforesaid as may then and there be necessary.

IV.—*And be it further enacted*, that it shall and may be lawful to and for every person now practising at the Bar of any of His Majesty's Courts of this Island or who shall hereafter be duly authorized to practise as aforesaid, to take and have three articles of Clerks at one time, and no more.

V.—*And be it further enacted*, that from and after the passing of this Act, it shall and may be lawful for any person having been duly called to the Bar of any of His Majesty's superior Courts, not having merely local jurisdiction in England, Scotland or Ireland, or in any of His Majesty's North American Colonies in which the same privilege would be extended to Barristers of this Island, on producing sufficient evidence thereof, and also on producing testimonials of good character and conduct to the satisfaction of the Law Society of this Island, to be called by the said Society, to the degree of a Barrister, upon his entering himself of the said Society, and conforming to all the Rules and Regulations thereof.

VI.—*And be it further enacted*, that no person shall be permitted to practise as an Attorney or Barrister of this Island, who shall not have attained at the time of his admission and being called to the Bar at the full age of twenty-one years.

VII.—*And be it further enacted*, that from and after the passing of this Act no person shall be admitted by the Supreme Court to practise as an Attorney of this Island, or who have been entered upon the Books of the said Society as Students at Law shall have been subsequently called to the Bar in England Scotland or Ireland, or any of His Majesty's Colonies: Provided always that if at any time there shall not, in the opinion of the Supreme Court, be a sufficient number of fit and proper persons practising as Attorneys in Newfoundland to conduct the ordinary business of the Island, in the different Courts of Justice established therein; then, and in such case, it shall and may be lawful for the said Supreme Court to admit any such Barrister or Barristers as aforesaid, who may have been so called to the degree of a Barrister in this Island, to practise also as an Attorney or Attorneys in the several Courts thereof.

VIII.—*And be it further enacted*, that the Treasurers and Benchers of the said Law Society, for the time being, and their successors, to be nominated and appointed according to the Rules and Bye-laws of the said Society, shall be, and they are hereby declared to be one body corporate and politic in Deed and in Law by the name of the "Law Society of Newfoundland," and shall have perpetual succession and a Common Seal, with power to break, alter change or make new the same; and they and their successors by the name aforesaid may sue and be sued, implead and be impleaded, answer and be answered unto in all or any Court or Courts of Record and places of Jurisdiction in this Island: And that they and their successors, by the name aforesaid, shall be able and capable in Law, to have, hold, receive, enjoy possess or retain for the end and purposes of this Act and in trust for the benefit of the said Society, all such sum and sums of money as shall or may be given demised or bequeathed by any person or persons to and for the use of the said Society; and that they and their successors by the name aforesaid shall and may at any time hereafter, without any license of mortmain purchase take, receive have hold possess and enjoy all Lands, Tenements or Hereditaments, for the purposes of the said Society, and for no other purpose whatsoever; and may also in the same manner, sell, grant lease, demise, alien, or dispose of the same, and do and execute all and singular other matters and things, that to them shall or may appertain to do.

(To be continued.)

THE CHURCH.

The wish is father to the thought; and men are ready to believe the most improbable things provided only those things be something they wish and desire. When the reform bill agitated the nation, and the hopes of some and the fears of others were excited almost to frenzy, how ready were the friends of that measure to believe it a panacea for all the ills that the state was heir to! and even when they saw their beloved bill pass into a law, come into full of operation, and exercise its influence upon the state, without producing any of those beneficial effects which were looked for from it, they still clung to some future and mysterious good, which in process of time was to result from its operation.

But the mind seldom dwells intently upon one object for a length of time. It seems its very nature to require change. Hence the hopes for good of yesterday is the forgotten scheme of to-day, and the best and greatest things of to-day will be the toy of tomorrow. The reform bill, with its ten

thousand advantages, is almost forgotten; at least it is not remembered, unless it chance to be mentioned in conversation. The grand remedy for all our distresses, now, is a separation of the Church from the State, and the destruction of the Protestant Church in Ireland.

We have already given our opinion respecting the separation so far as reason is concerned, but the advocates of the measure presume to bring in Revelation as a witness in their favour, and tell us, that a kingdom which is not of this world needs not the support or assistance of secular governments. We will spend a short time in endeavouring to unravel this mass of reasoning.

When our Lord was brought before the Roman Governor, the haughty Italian asked him "Art thou the King of the Jews," that is, "Dost thou mean to set up thyself as the Sovereign of this people?" To this question our Lord replied, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." The total absence of all human defence and of all earthly splendour shows that the kingdom over which I preside is one very different from the earthly kingdoms around me, and one which therefore can never interfere with the right or the power of the Roman Emperor. In this declaration of our Lord there are several things implied: 1st. That he is a King, and consequently that his Government has ways and means whereby it operates upon man. 2d. That the kingdom is spiritual—that is, that it has an especial reference to the spirit of man,—its renewal and regeneration. That as presiding over, and taking cognizance of feelings, thoughts and motives, it differs essentially from earthly kingdoms, the laws of which take cognizance of outward acts alone, without reference to ends and motives, or only so far as they are connected with outward acts. That it is upheld, not by the force of arms, but by the force of truth and the providence of God.

Yet although, in all these senses the kingdom of Christ is a spiritual kingdom, it still depends in a secondary sense, upon human means for its spread and propagation.—When it was first established, men were sent forth to preach the gospel and these men depended for their subsistence upon the contributions of their converts. Hence, even in its commencement, money, if it was not essential to its establishment, was at least one of the means employed by God for that end. We find the converts at Jerusalem, selling their property and bringing the money to the Apostles to assist in propagating the gospel. It is not true therefore, that because the kingdom of Christ is spiritual it has nothing to do with worldly wealth or worldly power, for these were amongst the means employed by God himself to establish and extend it in the first instance.

To support the Church by the contribution of those outward means which God has placed in our power is a bounden duty, from which we cannot shrink without incurring the guilt of disobedience to the divine commandments. The Saviour when he sent forth his ministers, left them dependent for outward things upon those to whom they ministered; and in thus leaving them he left a charge upon the latter to maintain and support them. "The labourer is worthy of his hire."

Supposing however, that all pecuniary resources were taken from the Church a question arises, how far would the people be benefited by it? Suppose that all the Church lands were taken away and devoted to secular purposes, would the condition of the people be bettered? We think not. Those lands would fall into the hands of some great proprietor, who would exact the produce with as much strictness as the Church herself, if he did not happen to turn out also a tyrant.

There is great clamour raised in the present day against the enormous incomes of the clergy, and without even examining the subject or looking upon it in a fair and equal light, the great body of the people set down the clergy as a set of drones—faring sumptuously every day, and neglecting the duties they are bound to perform. Such however, is not the fact. So far from the great body of the clergy being overpaid, by far the greater number of them and that number comprising the most zealous and laborious portion, are pining away on the most miserable pittance. It is notorious that the working clergy are ill paid; and there is scarcely a dissenting minister that does not enjoy a salary far greater than theirs. In many instances the clergyman has some little property of his own, and this serves with his salary to afford him something like decent maintenance; and when this is not the case, the clergyman was forced to commence an academy to assist him with necessities.—There are hundreds of learned pious, and deserving men whose salaries are not equal to that which a common working tradesman sometimes receives. And it must be recollected that a minister of the Church must make an appearance suitable to the dignity of his office and the sacred nature of his calling. His domestic circle, his private habits, his outward manner must be all such as to inspire respect and confidence. Now in this case, how far will £40, £50, or even

£100 per annum go? The working clergy of England though a zealous, learned, and pious body, are so far from receiving exorbitant salaries, that they are worse paid than the ministers of dissenting congregations.

And here an excuse might be offered for that close and particular collection of tithes by which so many clergymen have been rendered odious. In some cases small as the salary of a minister is, it is derived from the tithes of the Church land around. Now when the whole or nearly the whole living of a man (and that not the best) depends upon these and when perhaps he has a family entirely trusting to his exertions, is it at all wonderful that he should press for those tithes upon which his living and that of his family depends? If there be a fault in such case, the fault is not in the man but in the system.

If we now turn to the revenues enjoyed by the dignified clergy, we confess at first sight they seem enormous: but how is it that while an equal revenue enjoyed by a nobleman or a manufacturer is complained of, it should, when in possession of a clergyman become a fertile source of complaint? There answer is, "Because these revenues are not taken out of the pockets of the people; because they arise from estates on which thousands find employment or from manufactories by which hundreds acquire a subsistence."

And are the revenues of the clergy then taken out of the pockets? No such thing. If we take the Bishopric of Durham for instance,—whence does it arise? The answer is easy—from mines and mine rents principally; very little of its revenue arises from any other source. Now by the working of these mines not only are thousands of men provided with employment, but the whole district around is rendered flourishing, and the commerce of the county at large is increased. Would you then shut up those mines to reduce the revenue of the Bishop? Would you throw hundreds out of employ, injure the whole county, and do harm to commerce generally, only that you may thereby reduce the revenues of the bishop? "By no means," says one, "but we would have these revenues applied to the use of the public; we would have these mines worked for the good of the nation at large." And are they not now applied to the use of the public as far as any private property can be so applied? The lands belonging to the bishopric of Durham were given to the see by the owners. They were not public but private property when so given. The public therefore had nothing to do with them, and could neither take them away nor apply them to its use. The private property so given, has been rendered highly useful to the public by its resources having been brought forward, the mines with which it abounded opened, and the wealth arising from it put into public circulation.

In thus speaking of the revenues of Durham we only say what may be repeated of most of the enormous salaries complained of whether in parishes or in bishoprics. In most places the lands whence the income arises, were donations by private individuals to the church; but this is not all. In very many cases, the augmentation of the income has arisen from the vicars or bishops themselves. For instance, a quantity of land was given in a certain parish to the church; this land when first bestowed, was little better than barren rock, but by skill and industry, or by seeking and bringing to light its hidden treasures, it has been rendered highly valuable and productive. What then is there to complain of in this? Parishes but little better than a desert have become populous and wealthy; lands with which a beneficence was endowed, perhaps a thousand years ago, and which were then of no value, or an insignificant one, have lately become the source of amazing wealth; districts in the hundreds of West Derby and Saltord and in the west Riding of Yorkshire, have been covered with mills factories, and works of various kinds, all tending to benefit the people at large by affording them employment, circulating yearly considerable sums of money, and adding to the commerce of the country. In barren mountains invaluable mines of coal, lead, and copper have been discovered; and these causes have made some endowments, originally the poorest, now the very reverse. The same may be said of large tracts of land, redeemed from the sea, as in the Isle of Ely, and the estuary of the Dee. And even when the tithes arising from corn alone, have been disproportionately productive, it may be in a great measure accounted for by recent inclosures of land, its increased value, and many other similar causes. But what is there to complain of here? Are the people any worse off than before! Has any injury been done to the labouring population? No such thing. The public have benefited exactly in proportion to the advance in the church revenues. As they have increased, so have the benefits to the country increased; commerce has flourished, and the poor have been employed.

Who thinks of quarrelling with the merchant or the manufacturer that has been enriched by these incidental sources of wealth? Who even complains of the amount of their incomes? And why then should we quar-

rel with a clergyman for possessing that which we suffer a layman to enjoy in perfect quietness and peace? In these cases the church is the richer, but the people are not the poorer. There is reason in all things, and before we are led away by specious arguments, we should bring them to the test of experience and truth.

PARLIAMENTARY GRANT FOR PUBLIC WORKS.—On Wednesday last a resolution was proposed in the House of Commons, by the Chancellor, of the Exchequer, "That His Majesty be enabled to direct that Exchequer Bills, to an amount not exceeding ONE MILLION, to be issued to commissioners, to be by them advanced towards the completion of works of a public nature, or for the encouragement of the fisheries or the employment of the poor, on due security being given for the repayment of the sum so advanced." It was adopted, and a bill ordered to be prepared accordingly.

CASE OF THE REV. J. STEPHENS.—We mentioned last week, the opening of the Wesleyan Methodist Conference, in London. The charges against, and consequent suspension of the Rev. James Stephens, of Ashton-under-Lyne, in reference to his conduct in advocating a separation of the union between Church and State, and his accepting the office of Secretary to an Association having that separation for its object, were heard and discussed at length, and ultimately resolutions were passed, approving those passed at the Manchester district meeting,—restoring Mr Stephens, without rebuke from the chair, to his station in the body; allowing him to enjoy his own private opinion, but requiring from him a pledge that he will give up his Secretaryship to the society referred to, and that he will not again attend anti-methodist meetings. It was further resolved, that in the case of his refusing to comply with this injunction of Conference, he should be allowed one year to consider the matter fully, and if he were still refractory at the close of that period, he should then be expelled the Society.—*Liverpool Albion, Aug. 11.*

(From the Morning Courier and New-York Enquirer, Sept. 9.)

PROGRESS OF DESPOTISM.—There is no one circumstance which goes further towards demonstrating the character and intentions of the Tory Faction, than their sycophancy and open man-worship of Andrew Jackson. The fact of his having ordered the motto of "E pluribus unum" and the Cap of Liberty, to be stricken from the national coin, is about as high-handed a measure and as rapid a stride towards despotism, as can well be imagined; but the daily sanction of himself and cabinet, of the term "Jackson money," when speaking of the national coin, is a barefaced and disgraceful usurpation of the title of master, for which the people are not yet prepared. Julius Caesar ventured to have his image placed upon the Roman coin, but he did not dare to denominate it "Caesar money." And in modern history we find the crowned heads of Europe placing their heads upon the National Coin, but, with the solitary, isolated exception of the French empire under Napoleon, we find no parallel for the daring impudence of our President in denominating the coin of the country after himself.

Napoleon commenced as a fortunate soldier,—so did Jackson: Napoleon won battles for his country,—so did Jackson; the people were grateful to Napoleon for his services and made him first consul,—they were grateful to Jackson for his victory at New Orleans, and made him President; Napoleon declared himself consul for life, then Emperor, and then changed the national coin and called the Louis d'or a Napoleon,—Jackson recommended that no President should be re-elected, then claimed exemption from the rule; he then claimed to "construe the constitution as he understands it and not as it is understood by others;" and next seized upon the public purse; he then boldly claimed that he alone, should controul the public money, altered the coin of the country, disgraced the cap of Liberty, dropped the national motto, and ordered the national coin to be denominated "JACKSON MONEY!" Look through the history of the past—examine the rise and fall of empires and Republics in Europe—and we can find no parallel for the conduct of the President of a Free People, but in the example of a successful General who availed himself of the gratitude of the People for his military services, to trample upon institutions of his country and gratify his vaulting ambition! Is this a consoling reflection for Freemen?

The progress of despotism is not so rapid as to alarm and frighten the more cautious of the People; but it is insidious and most unerring in its advance step until it reaches that point where the mask which shrouded its designs, is no longer necessary. What would have been the sensation produced from Maine to Louisiana, if in 1829, Gen. Jackson had claimed to construe the Constitution to suit himself, issued his proclamation against a sovereign state claiming all sovereignty for the General Government, and openly disregarded the Constitution and the Senate in his appointments to and removal