

Thursday, 30th September.—and after of course, the usual visit to the Cathedral,—his first business was to receive the several deputations, civil, judicial, ecclesiastical and military.

Among others were representatives of the Protestant churches of the department of the Gard, of which Nîmes is the chief town. This deputation consisted of no less than eighty-three Ministers, all in full canonical, and having as their spokesman M. P. Tachard, the Pastor President of the Consistory of Nîmes. Of course an address had been prepared for the occasion, and you may well imagine that the opportunity had been embraced of making a favourable impression on the mind of the *chef de l'état*, in favour of the Protestant cause, and of openly expressing natural fears on the general aspect and tendency of religious matters.

Of this the Jesuit party were well aware, and by all means the address must not be read. Just then, as the Pastors were drawing near the Prince, it was whispered, by order of the Prefect to the Pastor-President:—"There is no time for an address: there must be no speaking; move on." Of course this was neither the time nor the place for discussion, and after a few hurried words of congratulation, pronounced by the spokesman, the deputation of pastors moved on. The Jesuit party was in high glee: the scheme had succeeded; the Protestants had not been heard; and no impression had been made unfavourable to their schemes. But their triumph was of short duration, as the sequel will show.

The Prince, seeing this long file of Protestant Ministers looked at first astonished, and then, as if by a sudden impulse, addressing one of the Ministers who was passing at that moment, he said:—"Sir, are you not from Montauban?" The question seemed to imply that the Prince had before him a gathering of all the Protestant forces of the South, rather than those of one single centre. So, doubtless, he had been untruthfully informed. The procession of course stood still, while the Pastor addressed replied, with admirable presence of mind:—"No, Prince, you see before you eighty-three Pastors of the department of the Gard, representing 400,000 Protestants. They would fain have assured your highness that their most fervent prayers and their best wishes were tendered to you, had they been favoured with an opportunity of so doing."—And what has prevented?" inquired the Prince.—"It has been intimated, Monseigneur, that you were desirous of not being detained, and our President has not had an opportunity of expressing our sentiments of christian loyalty."

"I never intimated any such thing. We shall meet again, gentlemen," said the Prince, addressing the deputation.

In the evening of the same day, a banquet was prepared at the Hotel de Ville, or Mansion-house, to which, all principal functionaries were of course invited. It so happened that the Pastor-President of Nîmes was seated on the opposite side of the table, but nearly opposite the Prince. Louis Napoleon was observed scanning over the guests with his piercing eye, till it met, at length, the Pastor. He was evidently the person whom the Prince was in search of.

After dinner, Louis Napoleon came to the Pastor, and drawing him towards a distant part of the room, there expressed his regret at the misunderstanding through which the Protestant Ministers had been prevented from expressing their sentiments and wishes.—The Pastor replied:—"Fortunately, Monseigneur, the remedy is at hand: I have the address with me, and if your highness feel so disposed, it would soon be perused." Suiting the action to the word, he handed the address. The Prince accepted it and drawing nearer the window,—for the shades of evening had already appeared, he read it over attentively. "Not one word did he omit," related the Pastor, who stood watching the passage of his eye from one line to another. On returning to the Prince remarked:—"To such sentiments I cordially respond. I love religious liberty, and I shall maintain it."—"Since you have, Monseigneur, so condescendingly allowed me to speak thus much, might I further make bold to say that I would some confidential matters to communicate, and would esteem it a great favour to be honoured with an hour's interview in the morning?"—"Ah! that is difficult," replied Louis Napoleon:—"could you not state at present what you have to say?"—"Not easily, Monseigneur, we might be overheard; and besides, a prolonged conversation here might be misinterpreted."—"Well," said the Prince, "call to-morrow at eight."

Meanwhile, according to the official programme, the morning was to be fully taken up. Among other matters there was the laying of the foundation-stone of

a new Catholic Church. The Prefect was sent for.—"The programme must be altered, *Monsieur le Prefect*, said the Prince, as this functionary approached, I cannot spare time to be at the laying of the foundation stone of the Church. "The fact is," he immediately added, "at that hour I expect here the Pastor-President of the Protestant Consistory of Nîmes."

Judge of the consternation of the priest-ridden functionary. He remonstrated, besought, and finally, finding all to be in vain, retired to change the order of the day's proceedings, and appointing another hour for the laying of the foundation-stone.

At eight, the Pastor arrived at Louis Napoleon's apartment, and was received by the *aides-de-camp*, who gaily said:—"Monsieur le President, the Prince expects you." On the Pastor's entrance Louis Napoleon advanced to meet him, and handing him a chair sat down near him.

For nearly one hour the Prince and the Pastor were in close conversation. The details of all that passed between them will, probably, never transpire. The Pastor says:—"none but ourselves and our Maker will ever fully know it."

It must have been a solemn interview; and it is to be hoped that the Minister of Christ faithfully expressed his fears and his hopes, and acted the part of a faithful witness for the truth. Who knows what influence such an interview, brought about by a series of such providential circumstances, may have on the heart, the life, and the political career of our chief ruler!

Only a few particulars, relating to the general questions spoken upon, have been told:—"The Protestants of the South," said the Pastor, "have always been the friends of the Emperor, your uncle, for he was the friend of religious liberty, and they will be your friends likewise, *Monsieur le Prince*, if you also befriend their religious rights and liberties. They care for little beside; but to deprive them of that is to rob them of what they esteem as their birth-right."

"Assure your friends, *Monsieur le President*," replied the Prince, "that from me they have nothing to fear in that respect. And if ever you are disturbed or aggrieved in the exercise of your religious and just rights, let me know it. You need not write to my Ministers, but address yourself to me directly."

"Now, is this mere policy, or the expression of real good will?" enquires your readers. I make no reply; but this much is evident that the barrier erected by Popish intrigue is broken down; that party has been made to feel that in him who under God, holds the destinies of France, it has a master and not a slave.

Your correspondent has other interesting particulars on this subject, which must be left for future communications.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

NO. II.

In my first letter to you, which you kindly inserted in your paper of the last week, I endeavoured to show that we need a more general and varied system of Education in our University at Windsor. The deficiencies and faults of that Institution were as kindly and lightly as possible exposed. More, much more, might have been said; and, perhaps, it would have been the most friendly act one could have performed, to have laid bare the whole system as it now is, and its workings. Had this been done, however, many would have exclaimed, that an enemy was seeking the destruction of the College. It may be that even now, some may think, that what has been already written was the suggestion of some mind warped by prejudice or ill feelings, or, perhaps, the very injudicious, though well-meant production of a professing friend. Never was there a greater mistake: the unknown writer is only influenced by the purest wish to raise still higher, an Institution that for years has ranked high and now needs elevation, not be as it has sunk, but because the tide is in the flow, and he longs to see the ship maintain her buoyancy and rise with it.

Having thus attempted to disarm my readers of anything like suspicion, let me say a word or two with respect to what the College might be. If it were possible, for its sake, to establish a Professor of Modern Science, or rather of Science as adapted to the Arts, and I open his classes to all who might wish to attend them, how instantly it would make the College an object of attraction. A young man has a taste for engineering, he is the son of a respectable farmer—a man who would delight in gratifying the wishes and natural bent of his child's mind. But what can he do? It is true, he has a good farm, he works hard, he lives comfortably, and with honour to our yeomanry he it said, he lives hospitably, and entertains by night and by day many a friend; but here the catalogue of his temporalities comes to a close: of money, he has, at the best, very little; of money to spare, he literally has none. He turns over the subject, but at last decides that all notion of educating his son to be an engineer must be given up, because it is too expensive to

send him abroad, and within the Province there is no place where he could obtain merest elementary knowledge of his desired profession. Suppose, however, lectures, sound practical lectures, on this, amongst other subjects, were delivered in the halls of King's College, and these lectures were open, upon the payment of a certain fee, to all who desired to attend them, without its being compulsory to attend all the other lectures, and thus the student at liberty to devote his whole time to the engrossing subject of his thoughts, how gladly would the opportunity be seized by both father and son. Not that the would-be engineer was to complete at College his education for that profession, but that he would not be obliged to spend so long a time in Great Britain or the United States in acquiring a thorough knowledge of that branch of Scientific art—may I that with a little previous idea of what he was learning he might be slightly useful, and obtain from his employers some remuneration. In like manner, a lad wishes to be a chemist; what an encouragement to an honest countryman, that he could send his son to a place where he might learn enough to entitle him to sufficient wages from his master when he came to town, to pay his board, to say nothing of the public being freed from the unpleasant danger of being poisoned through the ignorance of a tyro in a drug store.

It surely would not be impracticable to have such a professorial chair as that alluded to, and I would most respectfully suggest that efforts, strong and vigorous efforts should be made at once to establish it. Let the lectures be open to, not only the student's passing through a regular course, but to all who might wish to attend them alone, provided these latter paid some specified fee—let men have the privilege of residing with their friends and in the cheapest way they could during the winter season, in the country around, that they might be in attendance on one series of lectures. Let the modern languages be open in the same way, and instead of some dozen or fifteen young gentlemen pursuing the even tenor of their way, you would have crowded halls, ambitious students, working officers. Why is it that there are not more under graduates? Because every man who would wish to send his son cannot afford to pay the Steward, and the fees, and the expense of furnishing a room and fuel and candles, and constant going to and fro. Many a merchant would like his son to learn the modern languages, that he might send him Supercargo, and feel sure from his knowledge of Spanish, French and German that his business would be conducted aright—he is told that there is a Professor at Windsor and advised to send his son—but he very naturally and wisely replies, that as his son cannot learn there without regularly "going to College" and being adorned with a cap and gown, and spending most of his time at Latin and Greek, he will wait a further opportunity. In a new Country like this, surely it would be wise to adapt ourselves to its circumstances and wants, and not make ourselves ridiculous by trying to graft Old Oxford upon Young Windsor.

A BACHELOR OF ARTS.

Halifax, December 1, 1852.

FOR THE CHURCH TIMES.

MR. EDITOR.—In the columns of your paper of the 16th October, there is a communication signed *Metsaphel*, which reflects rather too severely, on a statement made by the Bishop of Melbourne, which had been copied into a previous No. of your paper.

Too severely, because severity of criticism ought only to be applied, where there appears to be obliquity of the heart as well as the head, in the person whose productions are criticised; or else when those productions however proceeding from a good intention, appear likely to result in disastrous consequences.

But in neither of these particulars does the Bishop's statement seem at all to deserve any severity of remark.

That the heart is in the right place in that estimable Prelate, seems very manifest from the account of his labours and exertions, in his sphere of duty; and that the aim and the results of his communications, are likely to be beneficial, rather than otherwise, to the Church, seems not incapable of sufficient proof.

For, upon a careful perusal of your correspondent *Metsaphel's* communication, the assertion may be hazarded, that he has not exactly hit the real point of the Bishop's statement, and therefore much which he says, though very well said, is not precisely appropos.

The Bishop of Melbourne's communication, as your correspondent has quoted it, is thus:—"My own growing conviction has long been that unless we can adopt some means for establishing some closer bond of union among our people, and enabling them to recognize and associate with one another, we shall never obtain any hold as a Church upon the mass of the population of the Colonies."

At least, this is the principal part of the communication, the point to which it tends; the rest is merely incidental, as conducing to that point; all which your correspondent's query why the Bishop did not send clergymen before to the place to which he alludes, is perhaps susceptible of perhaps too ready an answer, when the difficulty, of obtaining, in many cases, the men and the means, is remembered. The Bishop states his "growing conviction," that there is a decided want of "some means, by which a closer union" and more real fellowship may be produced among the members of the Church, otherwise he fears that the church may not obtain the hold which it should have, upon the mass of the population.

Now this is a point which your correspondent does not appear fully to meet.—From any thing which the Bishop has said, he would probably quite agree with