

ARRIVAL OF THE "EUROPA."

The "Europa" arrived at 10 o'clock from Liverpool, which she left on the 26th March.

BREADSTUFFS.—Market inanimate; prices without material change; weather continues wintry. Western canal flour quoted by Dennistoun, & Co. at 23s 6d a 24s 3d; Ohio 24s a 25s 6d; white wheat 7s a 7s 6d; red and mixed 6s 6d a 7s; yellow and mixed corn, 30s a 31s 6d; white 33s a 34s 6d. Cotton unchanged.

The "Franklin" sailed yesterday for Southampton and Havre, with 120 passengers and 196,000 dollars in specie.

The "Humboldt" arrived off Cowes on the 25th ult. Almost the only item of interest is the settlement of the dispute between Russia and Turkey. The difficulty appears to have blown over as it arose.

A terrible explosion took place in a coal-pit at Wigan, from 20 to 30 persons were killed.

ITALY.—Lombardy and Piedmont, from Milan the 17th ult. It is announced that three more prisoners had been executed for their share in the insurrection, and five others had been condemned to death. Of those five, three also had been hung.

The refugees sent out of Genoa were about nine in number.

Gravellia had been arrested for distributing Kossuth's address among the men.

From our English Files.

CANADIAN CLERGY RESERVES.

We cannot lay too much stress upon the question of the Clergy Reserves now before Parliament and the vast and vital importance of the subject constrains us to notice it so soon again. The Bill before Parliament, introduced by Mr. F. Peck, must if successful, ensure the alienation of that property from its first and sacred intention, and the surrender to worldly and ungodly uses of what was piously given for the diffusion and maintenance of our national faith.

We have before us a pamphlet upon this subject by the Venerable Archdeacon Bethune, for nearly thirty years, we understand, engaged in Missionary work in the Diocese of Toronto; and the statements he has published upon the Clergy Reserve question are the more valuable, as coming from one who must have so minute and extensive an acquaintance with the progress and prospects of the Church in that Diocese. From this pamphlet we extract the following brief history of the rise and object of this religious endowment:—

"When the Province of Canada was conquered by the British forces about a century ago, its population was exclusively French, and its religion fully established under Roman Catholic form. They possessed ample endowments for the maintenance both of Religion and education; and in accordance with the rules of an Establishment, tithes were enforced, and they are to this day paid by members of that communion in Lower Canada.

"After the conquest, there was gradually an introduction of settlers of British origin; and at the conclusion of the revolutionary war which terminated in the independence of the United States of America, the loyalists who abandoned that country were encouraged to settle in the more westerly portions of the conquered province. In the year 1791, it was considered expedient to divide the province into Lower and Upper Canada, as their respective populations had become so diverse in language, customs and creed. In framing the new Constitution consequent upon this division of the province, it was not forgotten that as an ample provision existed for the maintenance of the Roman Catholic faith in Lower Canada, some corresponding support should be secured for the Protestant religion in Upper Canada. As the adoption of tithes for this purpose was not considered advisable, one-seventh of all the lands of the province, in lieu of that ancient mode of religious endowment, was required to be set apart in the progress of the surveys, for the maintenance of a 'Protestant Clergy.' Why the term Protestant was here employed, is explained by the fact that the tithes and endowments in the sister province existed entirely for the support of a Romish Clergy. The adoption of the term Protestant in this case would render more clear the object and necessity of an appropriation of land for religious purposes. And if the term 'Protestant' was liable to misconstruction, as seeming to comprehend other religious bodies than the national Church, doubt would be removed by the annexation of the word Clergy; which according to all existing legal usage could only be felt to apply to the Ministers of the Established Church of England."

Our readers are pretty generally aware of what followed. Claims were set up, founded upon the vague signification of the word "Protestant"—by the Kirk of Scotland, as early as the year 1816, and subsequently by other religious bodies; and after a vigorous and protracted resistance to these claims on the part of the Church of England, as being unconstitutional and unlawful, a law was passed by the Imperial Parliament in 1840, deciding that the term "Protestant Clergy" might be construed to include other ministers than those of the Church of England. By the provisions of the law, too, there was assigned to the latter about one-half of the provision for religious instruction, which had always been regarded as exclusively her own. This in the preamble of the Act was stated to be a final "settlement," and such it was acquiesced in by all parties.

In 1850, agitation was renewed upon this question; but how the happy tranquillity, which for ten years had existed, came to be interrupted can be better explained in the pamphlet before us:—

"If it be asked to what this extraordinary change of sentiment is to be attributed, the answer is ready,—that in new countries if not in all countries, the Parliamentary aspirant cannot afford to be without some grave or interesting topic, by which to keep up the political excitement that may serve his turn where his abstract merits would not be discerned. The question of the Clergy Reserves,—with which there could be associated threat of a religious despotism on the one hand, and the charm of religious equality on the other,—was just the one for the political adventurer to seize upon with avidity. And it is important here to state, during the period of our temporary quiet from the stir and strife of the Reserve question, that disruption took place in the Church of Scotland which ended in the formation of a separate communion, styled the Free Church; and that however unnecessarily or unaccountably, this controversy in the Established Church of the neighbouring country extended to the Colonies. When the same disruption took place in Canada, and when the large body of seceders came to regard the smaller body of adherents to the Scottish National Church as invested with a share of public endowment from which by their separation, they voluntarily excluded themselves, jealousy, combined with the heat of religious animosity, led the members of the Free Church to seek the overthrow of the settlement of 1840. Where no modification could be entertained by a party who professedly abjured at the outset all State endowments and aid, it was not unnatural that they should attempt the entire destruction of that provision for religion by which their rivals were so much benefited.

"This was a happy opportunity for the political trader, who must have a capital to work upon; and while the members of the Free Church of Scotland were engaged in hearty advocacy of the abolition of the Reserves as a religious endowment, it was easy to enlist other allies from among those who were lately apathetic. The ranks of that party were easily swelled, too, by proposing the catching lure that the appropriation of these Clergy lands to ordinary education, would save the people from a considerable burden of taxation for the support of their common schools. At the same time it was becoming usual to elect the preachers of various denominations as township superintendents of schools, with a respectable salary, likely to be much augmented if the Clergy Reserves could be thrown into the common fund; and so it was not unnatural that the alliance and hearty support of those should be secured in this agitation who could thus transfer the revenues of the religious endowment into stipends, under another name, for themselves.

"These combined circumstances, however unjustifiably and wickedly, accumulated strength and importance to the agitation. Political capital was made to abound on one hand, and the lure of interest acted on the other; and this connected with the alarm which can be thrown into simple minds by re-awakening the ancient cry of danger to religious liberty, easily produced that amount of fierce discussion and turmoil which would warrant the Parliamentary aspirant in bringing it more formally before the public."

In compliance with the demand of the Colonial Legislature in 1850, that the unrestricted control of the Clergy Reserves should be yielded to them, Earl Grey, little more than a year ago, was about introducing a Bill to make this concession to the full extent of the demand. But the Change of Ministry frustrated the intention; and the government of Lord Derby, after mature deliberation, came to the wise, and honest, and Christian determination not to allow the settlement of 1840 to be disturbed.

But the present Ministry, to the intense dissatisfaction of a large majority of Churchmen in this kingdom are actually reviving the unconstitutional action of Earl Grey, whom they dared not take into their Cabinet, and are resolved to concede to the Colonial Legislature a power over the Clergy Reserves which must end in their total sequestration from the Church and all religious uses. The only plea, having a show of force or respectability which can be advanced for this act of contemplated spoliation, is, as we briefly stated last week, that it is simply a Colonial question, and, as such, must be left exclusively to Colonial adjustment and decision. We think the strength of this plea is completely annihilated by what is stated in the Archdeacon's pamphlet:—

"It is contended, that as they [the Colonial Legislature] are invested with power to 'vary or repeal' the provisions of that Act, they are only exercising a constitutional right in dealing absolutely with this property. That there is an evident misapprehension as to the meaning and extent of the powers thus conveyed, is proved from the opinion of Her Majesty's Judges themselves, who, on the 13th April, 1840, expressed themselves upon the words 'vary or repeal' as follows:—

"My Lords,—In answer to the question secondly put to us, we are all of opinion that the effect of the 41st section of the statute is prospective only, and that the powers given to the Legislative Council and Assembly of either of the Provinces cannot be extended to affect lands which have been already allotted and appointed under former grants; for the manifest import of the 41st section appears to us to be limited to this viz., 'the varying or repealing the provisions respecting the allotment and appropriation of lands,' and not to comprehend the 'varying or allotments, or appropriations, which have been already made under provisions of the Act, while such provisions continued unrepealed and in full force.' The provisions of the Statute of Wills might be varied or repealed without affecting the devises of land already made under it."

"In other words, the Provincial Parliament, by the force of that clause, had power to 'vary' the amount of appropriation, from a seventh to a

tenth, or a twentieth, for example; and to 'repeal' the power of making further reservations of lands beyond what were already set apart for that purpose.

"Equally unfounded is the claim that the local Legislature have a right to the disposal of the Colonial Reserves, as being a Colonial property. But that surely cannot be a Colonial property which was acquired originally by conquest, at the expense of the blood and treasure of the British Empire, and which was so acquired before there was a single Protestant inhabitant in that portion of the Colony in which the disputed property lies. Moreover, after conquest of the Colony from the French, the native North American Indians were regarded to a certain extent as proprietors of the soil in Upper Canada; and the lands, considered to be rightfully possessed by those natives were actually purchased from them by the British Government, and they are to this day, in part at least, being paid for by annual presents from the Imperial Treasury. It is most unreasonable, then, to affirm that the Canadian Legislature have any just control over a property acquired by the British Government both by conquest and purchase. If the right of the Colonial Legislature be conceded in this case, it could hardly be resisted if they should demand those other numerous and valuable portions of land throughout the province, which are reserved by the Crown for fortifications and other public purposes. These are of no inconsiderable value; in many cases they are unemployed, and held reserved for any special object which the course of events may render desirable or necessary; and not unfrequently the inconvenience of such reservations to local interests is complained of."

We hear of excitement in the Colony upon this subject, and of the agitation which will be created if the prayer of the Legislative Assembly for absolute control over this property be not granted. Honest legislators and an honest government will never be goaded by excitement or agitation into a palpable wrong, a flagrant injustice, and a ruthless violation of constitutional principle. But we doubt the strength and extent of this agitation. It is limited to the noisy few; and the unreasonable clamour reaches not to the sound-hearted, the right-minded, and the religious of the population. But let the proposed act of spoliation be passed, and we shall have a more deeply-rooted discontent and a more perilous agitation from those who are now the best friends of the Crown and of British connexion; we shall have a convulsion of society in Canada, which must lead, too soon we fear, to the dissolution of the last link which binds that great province to the mother country.

The trial of strength upon this question in the House of Commons, comes on, we understand, tomorrow evening. We hope that our Legislators will weigh well the importance of this question; and not allow this Christian country to have the burden laid upon it of another most causeless, and wanton, and wicked act of Church robbery. Let them, too, duly regard the consequences to ourselves of passing an Act involving so flagrant a violation of principle. In the words of the pamphlet from which we have been quoting,—

"It, in defiance of law and justice, and in contravention of all precedents, the Church of England in Canada is to be deprived of her unquestionable rights, what ecclesiastical property in the empire is anywhere safe? Should her revenues be sacrificed in Canada, because a real or presumed majority demand it, can they, with the same weight of argument and high moral influence, be preserved in Ireland? And if, in one dependency of the empire after another, they be given up to a causeless and unjustifiable clamour, how long shall the same concession be withheld in England? Cut away the power and vitality of the extremities, and will the heart be safe?"

DESTRUCTIVE FIRE AT WINDSOR CASTLE.—A fire, occasioning great alarm to the Sovereign, and involving a lamentable destruction of property, broke out in the private apartments of Windsor Castle, at a quarter before ten o'clock last night, (Saturday 19th March.) The outbreak was discovered within a very few minutes of its occurrence, but unfortunately the fire had already obtained such ascendancy, that its progress was not altogether subdued until six o'clock this morning. The damage to the rooms in the Prince of Wales's Tower and adjoining apartments is very serious; all the apartments in this tower, including the beautiful Gothic Dining-room, are destroyed—indeed, the tower may be said to be completely gutted, as the fire extended to the roof, which is also destroyed. The precise extent of the damage done cannot at this moment be ascertained.

Her Majesty and his Royal Highness Prince Albert having arrived at the Castle from Buckingham Palace in the afternoon, dined in private, as was their usual custom on the days of their arrival, the dinner being served up in the Gothic Dining-room. Her Majesty and the Prince had not left this room scarcely an hour, before Mr. Barker, the head cellarman, whose duty it was to be in attendance in the dining room, observed smoke issuing from the north angle of the apartment; he immediately communicated the occurrence to Mr. Norton, the Deputy Comptroller of the Household, who lost no time in summoning the fireman, and communicating with gentlemen of the Royal suite.

Owing to the exertions of the servants of the household, and others directed by Mr. Turnbull, the clerk of the works, and the military who brought the barrack engines into operation, the damage was ultimately confined to the Tower where the fire began. The ceiling of the Queen's dining-room, in the story above, was completely destroyed.

His Royal Highness Prince Albert was present until the fire was got under. Her majesty remained during the whole time in the adjoining

rooms, and, we are happy to say, has sustained no inconvenience from the alarm which such an event was likely to cause.

As no portion of the property was insured, the loss will fall chiefly on the Lord Chamberlain's department. The origin of the fire has not as yet been satisfactorily ascertained.

Her Majesty on finding that all danger was over, took her departure for Frogmore (the residence of her Royal Highness the Duchess of Kent) accompanied by the Prince Consort.

THE JEW BILL.

That Christians with whom Christianity is nothing more than an abstraction, a "mode of thought," a "form of belief," to which no reality corresponds, should see no inconsistency in this arrangement, is perfectly intelligible. Why should an unsubstantial notion, shut up within a man's brain, and having no existence elsewhere, interfere with the tangible affairs of the world where all men have equal rights, and no rule over them, except what they may agree among themselves to take for their rule?

Again, the Jews with whom Judaism is nothing more than an abstraction,—a hereditary profession to which they feel all the more pride in clinging pertinaciously, because they utterly disbelieve and heartily despise it, and their continued adherence to it is, therefore, a magnanimous act of purely gratuitous patronage towards their own race,—should see no reason why either their Hebrew origin, or the Rabbinical Shibboleth which they adopt, should exclude them from the exercise of rights and privileges which, in the country where they dwell and traffic, are enjoyed by others for whose religious convictions they have no more respect than for their own, is likewise perfectly intelligible.

It is far from being equally intelligible that a Jew who is in earnest about the religion he professes, should be anxious to take a part in the government of a Christian country. He would rather shrink than otherwise from being a party to the maintenance of a system of creature-worship which he is taught by his creed to abhor from his very soul. Besides, he is not, nor can he ever feel himself to be a citizen of this or any other country; he is an alien and an exile, mourning over the desolation of the land of his fathers, and of their holy city, and watching and hoping from day to day for a signal to return to his own country, his only true home on the wide earth.

Still more unintelligible is it, that Christians who are in earnest about their religion, should admit a Jew to frame laws for a Christian country, or have a voice in its government. If they believe what they profess, that Christ is the Head and the Fountain of all power in heaven and on earth, and especially of all Kingly power, that He raiseth up kingdoms and nations for no other purpose than that they should honour Him, and that He requires kingdoms and nations to govern themselves according to His laws,—how can they possibly admit to the councils of their kingdom and nation any man with whom it is, as he professes, a matter of conscientious conviction, that all this is a mere antiquated fable, originating in a vile imposture, and that in fact there is no such Christ; and no such law of Christ, nor any obligation to govern any kingdom or nation according to such pretended law?

To Christians who realize the facts of Christianity, the notion of having a Jew to bear rule in a Christian kingdom, is as intolerable as was to the Jews eighteen centuries ago the notion of having "THAT MAN" to reign over them. Let those who feel this speak out. Let them bear themselves, and pour in upon the House of Commons their protests, by way of petition,—a brief and appropriate form for which, circulated by the National Club, will be found in another part of our columns. Why should those whose Christianity is a reality, be subjected to such an intolerable outrage by a faction of sham Christians leagued with half a dozen overgrown sham Jews? We Christians have no right to demand of the Jew to give up his Judaism to please us, though it were better for him if he did so. No more has the Jew a right to ask a Christian nation to give up their Christianity, to sink and obliterate the national profession of it, simply to please the Jew. No wrong is done to the Jew who persists in remaining a Jew, by the refusal on the part of Christians to consent to what they cannot consent to without virtually renouncing their character as Christians. The injustice, the iniquity, the hardship of the case, lies not in the reasonable, justifiable refusal, but in the unreasonable, the unjustifiable demand.

John Bull.

RIBBONISM IN ARMAGH.—The *Newry Telegraph* says:—"The Ribbon campaign has opened among us, with the ordinary accompaniments. A placard caught our eye, on Saturday, presenting the very tempting offer of a reward of thirty pounds to the informer who might supply a clue to the source whence there had proceeded an information, to a justly-esteemed fellow-townsmen, that he might prepare himself for summary removal from this state of existence. On inquiry, we ascertained that this remarkably munificent proffer on the part of the Executive, had been elicited through the service, by the instrumentality of the Post-office, of the following notification, dated 'Adenappa, 31st January, 1853;—'Now Scott say one word AGAINST HART if you den'this day—remember it is worse than ejecting tenants out, remember Chamberry You will get the same.' J. P."

ATTEMPT AT ASSASSINATION.—The *Tipperary Vindicator* reports that on Monday night, as the two Messrs. O'Keefe, of Rockvale Mills, and Mr. Slavin, of Nenagh, were proceeding towards the town of Borrisoleigh, a gun was discharged at