ing of himself and the religion he reveres. Shall we put up with friends for disturbing the boon of fancied peace and qui- suade the respectable emigrant to endure some self-Let it be returned to their own lips. Let all free, good, and wise to point out as a mere theoretical grievance! In the and disorder abroad. But such emigrants intermingling men unite in opposing this monstrous tyranny. Let them not hasten its diminution, and bring about its final extinction. It is God is too good to let his truth perish from the earth. in favour of British habits and monarchical institutions; contrary to justice and to common sense that there should be a State Church in a mixed population. It ought not, it cannot be; it must not, it shall not be; but, above all iniquity is the Established Church of England. Founded on fraud-cemented with blood-prolonged by ignarance-existing throughout by more than Carthaginian perfidy and cruelty !- Delenda est

Yes, "the Established Church is to be destroyed" root and branch. It is not to be tolerated in any shape, and hear, ye men the great body of Christians in the stirring words of Mr. of England, that is the declaration of the professors of a creed, Dalton:who little more than 10 short years past, told you that all they sought for, that all they wanted, was that toleration for their faith and Church which they now declare they will not afford to yours nay, that it must be uprooted—that it must not exist.

Men of England, are you prepared to submit to this-are you willing to yield tamely up that faith, for the maintenance of which your forefathers endured the faggot and the stake? We hope

THUR OHUROH.

TORONTO, SATURDAY, AUGUST 22, 1840.

There is nothing in the conduct of Christians which is liable to greater misconstruction than the zeal which they manifest for the truth, and the corresponding earnestness with which they are constrained to contend against error. This vigour of opposition to all that would adulterate and destroy the truth, is frequently ascribed to the native ebullitions of a sanguine or heated temper, or to principles which are illiberal and exclusive. And it is not always the mere advocates and upholders of error that make these accusations; but persons who, from their professions, should be contending in the ranks of the faithful, frequently unite in the condemnation of that uncompromising maintenance of what is is a strange and most injurious course of procedure which such persons pursue; as if there could be any concord between truth and error-any agreement between the light of revelation and the darkness of idolatry; or as if any intermediate path could be struck out in which the followers of each might consistently pur-

It is possible that this feeling of disapprobation towards the upholders of the truth by those who should be their friends and allies, may have its origin in a belief that hostility to the individuals who maintain an error is necessarily implied in a hostility to the error itself; that Protestants for example, who are zealously and heartily so, are haters of Roman Catholics,-Episcopalians of Presbyterians, -and Christians at large of the vast mass of idolaters and pagans who still pertain to the human family. There never was a greater fallacy than this, -never one, we are happy to observe, which is more easily disproved by the occurrences of every day life. The most fervent Protestant, deeply as he deplores, and vigorously as he contends against the errors and the whole system of Popery, has not only no animosity, but no other feeling than Christian love, towards its individual supporters. To his Romanist brethren he can be courteous and kind, while he laments and denounces their spiritual delusion. The Episcopalian looks with concern upon the divided state of Christ's Church, and regards with sorrow the wide aberration from the rules of primitive order: he views with pain what he cannot, in his conscience, but regard as an usurpation of the priestly office, as having been conferred by those who had no authority to impart the solemn trust; but these convictions impede not the flow of fraternal affection, and the earnest advocate of an apostolical ministry can reciprocate offices of personal esteem and love towards those who "walk not with him to the house of God in company." We need but add that it is love alone—the highest, indeed, that can be manifested—a concern for the welfare of the never-dying soul, which prompts the Christian missionary to go forth to the heathen and the idolater; to raise his voice against the destroying superstition by which they

We are led into these observations from some remarks

"The great purpose of Protestant Associations is a simple sit still and see the enemies of our God and of our country and a truly Christian one; one that you can all understand, and which can be explained in a few words. It is to inspire you and the people of England generally with an implacable hatred to Popery—and with an equally intense and fervent love to the Papist. Our Roman Catholic neighbours pretend not to understand this. They tell us that we bours pretend not to understand this. They tell us that we bours pretend not to understand this.

to attack a system and to attack those who hold to that system. Now we Protestants deny this, and tell our poor deluded Roman Catholic brethren that, in this as well as in the pulse of the British people; and if my voice could be heard other matters, they err because they know not the Scriptures. The Scriptures throughout, from Genesis to Revelation, are full of this great and infinitely glorious doctrine,—that God intensely hates sin, but as intensely loves the sinner. God is the Being we are to imitate. We are to be followers of God; and we find God so full of vehement abfollowers of God; and horrence and hatred of sin, that he spared not his only begotten Son, but poured out the vials of his wrath upon Him as the substitute of sinners. And yet did God feel such boundless compassion towards the sinner. 'He so loved the boundless compassion towards the sinner. He so loved the world that He gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Here we see infinite hatred of sin, and infinite love to sinners combined. This ought to be the case with us; and I humbly trust it is—we love the sinner, but we hate the sin. It is because we love the slave, that we hate his fetters because we love the captive or the exile, that we hate his cruel and remorseless tyrant. It is because we love the poor deluded Papist, that we hate that detestable system which is blinding him, deceiving him, cramping his energies, crippling his understanding, destroying his right of judgment, stealing from him the testimony of his senses, telling him to trust his immortal soul in a base refuge of lies, and threatening to plunge his soul in eternal perdition. Yes, it is because we love the Papist, that we hate his worst enemy, Popery. That we say with all the ardour of Christian affection, and compassionate solicitude for his present and eternal welfare—love, mercy, peace, salvation, in all their rich and exhaustless fulness, to the Roman Catholic; and, therefore, no peace with Rome. Yes, my Christian friends, we say—and we trust that, whilst one drop of blood flows in our veins, or we have a heart to feel or tongue to speak, we shall never cease to say—no peace with Rome. It is not because we love the war of words—because we are fond of religious discussion or controversial debate, that we say, no peace with Rome; but it is because we love the honour of Christ, which Rome would sully—the Word of God which Rome would shut—the Gospel of Christ which Rome would pervert—the souls of men which Rome would

The objection that is sometimes made to the earnestness of Protestant Christians in combating spiritual an indolence of spirit, -one which would rather endure personal quiet disturbed or their personal comfort in-

etness in possession by assailing what experience seems words of the author already quoted, they are prone to exclaim, "Nay, nay, let us be at ease; all will be well; Lower Canada, will effect in time a noiseless revolution You are idle alarmists; you suffer yourselves to be too easily excited; these things are in reality of little or no importance." How opposed this selfish style of reasoning is to every pure Gospel principle, -how contradictory to many express commands in Scripture to be earnest in contending for the faith,—we need not take time to prove; but we shall show how far it is likely to affect the practical comforts and personal tranquillity of "Nothing would be more delightful, nothing so much in

rothing would be more designated, nothing so fitted in accordance with our best feelings and all our wishes, as to be able to sit down quietly, to enjoy our domestic comforts, our social intercourse, the pure and holy joys of our religion, without interruption. But it is impossible: to sit still, gion, without interruption. But it is impossible: to sit still, is to abandon all that we wish to enjoy, to sacrifice all that we prize dearer than life. The enemy of souls will not permit us to sit still; he will not, he cannot suffer us to enjoy the sweets of our religion unmolested; he looks upon us with an envious eye, as he did upon our first parents in Eden, longs to destroy our happiness, and, if he could, would snatch away every fragment of our Christianity, and dash every cup of solace and consolation, from our line. dash every cup of solace and consolation from our lips And if he cannot do this—if he cannot succeed in depriving and the control of th happy—he cannot endure the sight of a single soul enjoying the favour of his reconciled God and FATHER. Still less can he bear the sight of a whole nation worshipping Gor in spirit and in truth. He accordingly stirs up en every side: he urges on the bold infidel to attack the truth; the senseless socialist to deny the truth; the Papist and the Socinian to obscure and neutralize the truth. With all these enemies around us, we cannot be quiet; the Christian Church in this world always has been, and always must be, a Church militant—that is, a Church in a continual warfare. If we were to consult our own natural inclination—if we were selfish enough to think only of our own comfort, we should be quiet, we should sit by our fire-sides at home. and care nothing for our fellow-creatures, or for Christ, or for God. But we cannot do this. We should not be the soldiers of Christ, if we did this—we should be unworthy the name of Christians if we could do this,—if we could b hase enough to act in this cold hearted, ernel, dishonourable way. No, my friends, these are times in which all must rise above all selfish considerations. We must not look merely on our own little sphere of comforts and delights, but enlarge our views to the general and awful dangers which threaten our religion, and convulse the British empire to its centre. We must look abroad, beyond our own puny interests. We must measure the real extent and na-ture of the struggle before us—or we shall fall short of our duty,—of our duty as parents, our duty as brothers, our duty as Englishmen, our duty as loyal subjects of our Queen, our as Englishmen, our duty as loyal subjects of our Queen, our high and sacred duty as followers of Christ. The struggle now going on is not for any paltry object, but for the safety of the State and of the Ark of God. Let us not shut our eyes to the real thing at stake. The object of attack is the Protestantism of England,—that Protestantism which has been England's shield in the day of struggle; England's defence in the hour of battle; England's bulwark in the moment of her greatest peril."

These are the views which, in the present perilous times, Protestant Christians are, upon every principle of religious duty, bound to entertain; and, for our own part, we can have no agreement, no association with that meagre and diluted Christianity which can look with displeasure upon the honest and hearty advocates of the cause of truth. These must not be deterred from their course of sacred obligation, though virulent foes may oppose them, or timid and selfish friends may raise the languid but chilling voice of discouragement. We must press on in our Christian warfare against false principles and false systems, because the very spirit of our religion enjoins it, and because these, if unresisted and unchecked, would soon overturn the moral fabric of society, and give us in exchange for momentary tranquillity the stagnant peace of solitude and desolation. We conclude in the words of Mr. Dalton, intending to return to his admirable speech soon again :-

"The Protestant faith is the great object of attack; all the assaults of our enemies bear upon this common centre.— Those assaults are numerous and diversified, but they aim at one point, they all tend to one end: that aim is to the destruction of our Protestantism—that end is the subversion of the truth. Now the great institutions of the country are voice against the destroying superstition by which they destroy our civil and religious liberties, our peace, our secu- - Do you live to God, and at God always before you fruit. The man who lays his axe to the root of Protestantreap down the harvest of our glorious constitution and our from the centre to the circumference of the land, the four corners of the empire would ring with the indignant shout of 'No Surrender.'"

> We alluded briefly last week to the principal items of intelligence brought by the Great Western. Of these the most important to these Provinces is the decision upon the Union question, and the probable settlement of the long dispute regarding the Clergy Reserves.

Upon this last subject, -as its final adjustment had not taken place at the latest accounts, -we shall say no more at present: upon the former, -the Union of the Canadas, -the sentiments we have so often expressed remain unchanged. Our impression still is,-what appears to be the impression of more experienced politicians than ourselves, and need we adduce more satisfactory authority than the Duke of Wellington in England and Chief Justice Robinson in Upper Canada, -that its natural influence must be, to undermine the strength of British principles, and thus gradually to subvert the British dominion on this continent.

We agree with our esteemed contemporary of the Kingston Chronicle, that the surest way to avert this apprehended calamity is to return loyal men to Parlianent; but it is, unhappily, the very working of the jority to the United Legislature all but impossible. Upper Canada may furnish its wonted quota of soundhearted representatives; but theirs will be a feeble force amongst the mass of French republican and British revolutionary members who, -until at least the composition | tion their merited importance and dignity. of society in Lower Canada shall have become essentially changed, -will be inevitably returned.

to submit, -not, indeed, in the sullen silence of disap- called St. Stephen's Church, was laid on Thursday, the falsehood, has often, we have reason to fear, its origin in pointment, but with a Christian determination and a 25th June; a large concourse of people attending at steady effort to make the most of a bad measure. Emi- the gratifying ceremony. The religious services suitawhat is deemed a slightly pressing evil, than have their grants of capital and of character must be allured to ble for the occasion were performed at an adjacent our shores; and the most effectual enticement to this school-house, which, though a spacious one, was much truded upon. The existence of error, they imagine,—
how vainly, it would not be hard to demonstrate,—affeets not their individual interest or their personal re
description of settlers will be our own improving trantoo small for the multitude that assembled. A procession was then formed, which moved with great order
and feuds in the Colonies,—the offspring generally of a

description of settlers will be our own improving trantoo small for the multitude that assembled. A procession was then formed, which moved with great order
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letting the Act of the 13th and 14th of Charles the Second,

United Kingdom. truded upon. The existence of error, they imagine,— description of settlers will be our own improving tran-

dissemination of doctrines which he abhors, and for the calumniat- pose; and therefore they chide the rashuess of their native insubordination and a selfish ambition, -will perin Upper Canada, they will continually improve the healthfulness of its political atmosphere.

Above all, the blessing of Heaven is to be invoked upon a measure, which, blindly as it has been adopted, may by God's merciful interposition be overruled for our country's good. 'The success of this great-and what we must still call, rash-experiment, should be made the subject of private prayer and of united supplication to the Throne of Grace. We should be glad, indeed, when the Union is officially proclaimed, to see the announcement by authority of a Day of Public Thanksgiving to Almighty God for his past mercies, and of Public Prayer that the important measure lately adopted in reference to these Provinces may redound to His glory and to the good of His people. Commenced thus religiously, it will be commenced auspiciously: an union in the temple of prayer and in the voice of supplication may, with the blessing of Him who invites the fervent petitions of his people, produce an union in their hearts and efforts which would be the harbinger of established peace and lasting prosperity.

We have to acknowledge the receipt of a Sermon on the "Parable of the Sower," by the Rev. W. H. Norris, officiating Minister in the township of Scarboro', and a missionary of the Society for the Propagation of the Gospel in Foreign Parts. Although it is not customary to publish Sermons except when delivered on some special occasions, -having reference to some public or private event of peculiar interest, or elucidating points which do not regularly come within the range of parochial ministration, -we are nevertheless of opinion that plain, practical sermons on various heads of Christian duty and doctrine, may, by occasional publication, do more real and permanent good than the more particular and more striking discourses to which we have referred.

The Sermon before us is of the practical class we have recommended; and it is a highly respectable specimen of what an address to a plain country congregation ought to be. The illustrations are lucid, and the practical deductions impressive. We subjoin a few extracts in support of our opinion :-

"By the 'wayside' is meant, such as hear the Word, but do not regard it, any more than seed sown on a hard pathway; they hear it in their ears but their thoughts are far away; one is thinking of his goods, another of his lands, another of his friends, another of something he is to do to-morrow, and so on. I grieve to say, there are too many such hearers. May God grant there be not many here at this time; but to all such the Word of God is like seed sown in the wayside, ready to be trodden down, or devoured by the fowls of the air, which is meant the wicked one or Satan, who is called the

'prince of the power of the air"

"There be many such hearers of Go's word, especially amongst the rich and powerful, who ar such lovers of pomp and pleasure, that the thoughts of this world take from them all regard for the next, although they are not so ignorant as not to know what is necessary for their salvation, to believe and to do; indeed some hear the Vord so as to obey it, and endeavour, in some measure, to live according to it; and some do this almost to the very time of harvest, or all their lives, so that in these there seem freat hopes of fruit; but in-dolence and security come ove them, and then the cares, the riches, or the pleasures of this life destroy all; and the hopes of perfection and fruitare lost. Others had taken some care to serve God, but nore to serve the world; they had some desire of heavenly, but more of earthly riches; they had taken some delight in doing good, but more in other things: and so all the good inclinations, which the preaching and reading of the Word of God had wrought on their hearts, were over come and stifled, either with he cares, or with the riches, or else with the pleasures of this life. Many had almost gained heaven, when, trusting in their imagined security, carelessness overtook them, and the thorns prevailed. Miserable thorns! Base things of a perishing life, drawing away the strength of the affection, sucking the sap of the soul, and destroying the fruits of the spirit. Our other seed and harvest,—our tradings and bargains,—our suits and pretensions,—our husbands, our wives, our children,—our astings, and entertainments, and other pleasures of sense, -and our civilities and compliments,-these are the thorns

destroy our civil and rengious modules, our peace, darseed, and to proclaim for their acceptance the religion of the cross.

We are led into these observations from some remarks

destroy our civil and rengious modules, our peace, darseed, and set too always defice you, by a sking his blessing on every thing you do or undertake? Do rity, and our happiness; they stand or they fall together.

They are inseparably connected; they are the cause and the you live under a constant sense of the superintendance and providence of Gop, by praying and striving for grace to be in an admirable Speech delivered by the Rev. Mr. Dalton before the Finsbury Protestant Operative Associations. The eloquent gentleman thus expresses himself in relation to the point we have been discussing:

"The great purpose of Protestant Associations is a simple "The great purpose of Protestant Associations are not provided in the sample of the finite of the fi able to see and feel, to trace and own God's hand in every other words do you go into any company where your tongue Protestant institutions? Are we prepared to yield up our pure religion, to sacrifice our country, to scatter our civil and religious liberties to the winds? Are we, I say, prepared to give up our Protestantism? Are we content to be Sabbaths are profined, His Gospel is slighted, or His people are despised and persecuted? Do you, by reading and meditation, by self examination and prayer, endeavour every light, by the sins of the day, and to obtain a sense of their pardor through JESUS CHRIST, just is if it were your last act and your last night, as indeed it may be? If you do any of those things which you ought not to do, or have undone any of those things which you ought to do, amend whilst you have yet time; let not your life give the lie to your profession; remember there is no middle course; if you are not for Gop you are against Him. Ask yourselves these questions in your own chambers; then if your conscience answer favourably, and is in the conscience answer favourably, and is in the conscience answer favourably, and is in the conscience answer favourably. bly, well is it with you; if not, seek by every means to do so, especially by frequent, fervent, and earnest prayer: bear in mind what a Christian Bishop has said, that a course of in mind what a Christian Bishop has said, that a course of prayer and a course of siming together are impossible; for either praying will compel you to leave siming, or sinning will compel you to leave Praying. Prayer takes us away from the pomp and vanity of this wicked world, the sinful desires of the flesh, and the suggestions of the devil. It raises us above the perishable things of this life. It draws up our minds to high coal help things. up our minds to high and holy things. It holds us in communion with Gop. Unbecoming thoughts may steal into the heart of a devout worshiper, even in the very act of prayer; but nothing is more calculated than prayer to exclude them.

And as you value your Christian purity, go into no place, be left with no person, and engage in no matter, in which you cannot satisfactorily answer the question, 'What hast thou to do with these?' Be nowhere in which you would not like to have it said of you, He died in such a place, in company with such a person, engaged in such a thing.

We solicit the attention of our numerous readers to the communication of our correspondent INFRA DIG, Union itself which will render the return of a loyal ma- relative to the apathetic-not to say unbecoming-reception of the Lord Bishop of Toronto at Niagara, and containing some remarks suggested by the reluctancewhich unfortunately is becoming too general in some parts of our Province-to yield to talent and high sta-

We learn from the Colonial Churchman that the But it is now the law of the land, and it is our duty corner-stone of a new church at Chester, N. S., to be

deposited in the cavity beneath the stone, and in it were placed several coins, No. 11, vol. 4, of the Colonial Churchman, and a paper with the following inscription: In the name of the FATHER and of the Son and of the

HOLY GHOST-Amen. This corner stone of ST. STEPHEN'S CHURCH was laid on the 25th of June, A. D. 1840, and in the 4th year of the reign of Her Most Excellent Majesty VICTORIA,

Queen of Great Britain and Ireland: By the Rev. JAMES SHREVE, D. D. Rector. The Right Rev. and Hon. John Inglis, D. D. being the Lord Bishop of the Diocese. James S. Wells, Esq. and William Marvin, being Wardens when the resolution passed to erect the Church, January 6th, 1836; and Joseph Lordly and Thomas Whitford, Wardens at the

present time. Francis C. Millitt, Franklin Feader, Edward Zwicker, James Thomson, jun. John Anderson, George
Morash, Peter McQuin, John Hawbolt,
George Duncan, Leonard Hawbolt,
Henry Jones, Vestrymen.
The plan was suggested and drawn by Wm. Greaves, Esq.,

James Zwicker, master carpenter.

The Venerable Societies for the propagation of the Gospel, and Promoting Christian Knowledge, granted each £100 sterling, to assist in erecting the Building. "Except the Lord build the house, their labour is but lost that build it,"—Ps. 127, v. i.

The following was engraved upon the cover of the box, as the Rev. gentlemen arrived but a few minutes before the "Assisted by the Rev. J. C. Cochran, Rector of Lunenburg,

and the Rev. Mr. Disbrow. The corner-stone was then laid by the Rector, Rev. James Shreve, accompanied with prayer, and the singing of appropriate Psalms. The assemblage then separated, and repaired to their respective homes, much gratified with the pleasing event.

From the same Journal we also perceive that a new tower has been added to St. John's Church, Lunenburg.

We are glad to hear that Mr. Dalton, the Editor of the Patriot, of whose services the public have been for a long time deprived, is perfectly restored to health. Mr. Barber who, during the Editor's illness, conducted that Journal with credit to himself and advantage to Conservatism, has resigned his situation.

A meeting was convened in this city, last Saturday, at 3 o'clock P. M., for the purpose of making preparations for the reception of the Governor General, who is daily expected. Nothing definite, however, was performed, as great confusion was raised by the introduction, by H. J. Boulton Esq., of a congratulatory address to his Excellency, a proceeding which was generally considered irrelevant, and foreign to the intention with which the meeting had been called. The address, though disapproved of by the majority, was signed by those who were favourable to his Excellency's politics. Another meeting was summoned on Tuesday last, with a view to condemn the conduct of those who procured signatures for Mr. Boulton's address, as their behaviour might lead to the impression that it emanated from all the inhabitants, whereas it was adopted by a very small portion of them. Another address was proposed and unanimously adopted.

On Saturday last the body of a young woman named Anne Roche, formerly the servant of Mr. Hagerman, was found in the water, near the foot of Graves street in this city. Efforts were made to restore animation, but they were entirely fruitless. An inquest has been sitting for some days, but the verdict of the jury has not yet been promulgated. There is but little doubt that the unfortunate young woman has committed suicide, but no light has been thrown on the causes that stimulated her to the commission of the fearful deed.

COMMUNICATION.

Niagara, August 12th, 1840. Mr. Editor,—As a citizen of the world, and an observer of passing events, I accidentally heard the other day that the Right Rev. the Lord Bishop of Toronto was expected to arrive in the steam boat at Niagara; and accordingly strolled down to the wharf to witness the ceremony on his

As the vessel approached the shore I thought I had been misinformed, for I saw no signs amongst the by-standers to warrant my expectations of his Lordship's arrival: I was, however, in a few moments undeceived, when I beheld that venerable Prelate step ashore almost unattended, and make his way through a rude and jostling crowd, not one of whom (excepting I believe the worthy Rector) appeared to pay him the slightest respect. This seemed to me the more strange from having been accustomed to witness (in other parts of the world), far different receptions not only of our dignitaries of the Church, but even of those of the Roman Catholic persuasion.

I have also been much struck with the contrast between the respect shown to the Judges in this country, and that exhibited in old England; where, on their arrival at the Assize towns, they are escorted by the High Sheriff in State, with halberdiers, trumpeters, &c. forming a grand and solemn procession, which in my poor opinion does not deteriorate from the dignity and respect due to our law tribunals.

Civil Intelligence.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS.

THE REGENCY BILL. On Monday, July 13, the following message was read by the Lord Chancellor in the House of Lords:-VICTORIA REGINA.

"The uncertainty of human life, and a deep sense of my duty to my people, render it incumbent upon me to recommend to your consideration the contingencies which may hereafter take place, and to make such provision as shall, in any event, secure the exercise of the royal authority.

"I shall be prepared to concur with you in such steps as shall appear best calculated to maintain, unimpaired, the powers and dignity of the Crown, and thereby strengthen those securities

which protect the rights and liberties of my people."

Lord Melbourne announced that it would be taken into consideration on Tuesday. The Lord Chancellor introduced the Regency Bill on Thursday,

July 16.—After a preamble of some length, his lordship said:—
The present bill was to provide for the event of the Crown descending upon a minor; and their lordships would, he believed, agree with him in thinking that the surviving parent was the person that they ought naturally to look to, who should have the government of the vernment of the person of the infant. It was so considered and ovided for in the Act of 1830, and he trusted that their lordships would maintain the same opinion now. There was another point for their lordships' consideration, that was, whether the Regent should be fettered by any, except certain obvious restrictions, from the exercise of the prerogatives of the Crown. When their lordships were considering the object of providing for a govern-ment which might exist for a series of year, he thought that they would agree with him in believing, that it would not be right or expedient that the Regent should be fettered; but that he should have the powers given to the Crown, according to the Constitu-tion of the country. If it were necessary that those powers should be exercised unfettered by the Sovereign sitting upon the should be exercised unfettered by the Sovereign sitting upon the Throne, how much more necessary must it be that the person not acting upon his own right, but as a substitute, should have those powers unfettered. In this respect, therefore, the provisions of the bill of 1830 had been introduced into the present measure, as well as in another. The Regent, acting on behalf of the Sovereign, would not have the power given him of assenting to any bill where the succession to the Throne was concerned; the Act of Parliament of 1820 coexisted a similar provision; nor would

of the new structure. A box, hermetically sealed, was intituled, "An Act for the uniformity of public prayers and administration of sacraments and other rites and ceremonies of the Church of England;" or of an Act passed in the fifth year of Queen Anne, "For securing the Protestant Religion and Presbyterian Church Government." With these exceptions the Regent had unfettered powers; and he trusted that their lord-Regent and unfettered powers; and he trusted that their lordships would be of opinion that the Regent ought not to be called upon to exercise the Royal functions with fettered powers. He (the Lord Chancellor) trusted that it would please Providence to prolong the life of Her Majesty, and that the contingency provided against would not happen. (Cheers.) I have now, my lords, (concluded the noble and learned lord), briefly stated what are the objects and provisions of this hill, and it will be a great satisface. objects and provisions of this bill, and it will be a great satisfac-tion to me to find, that in adopting the provisions of the Act of Parliament which I have mentioned, so far as the two cases admit of it, the arrangement meets with your lordships' approbation.—

(Cheering.)
The bill was then read a first time, and ordered to be printed;

The Lord Chancellor gave notice that on Tuesday next he

should move the second reading.

TUESDAY, July 21.—The Regency Bill was read a second time the House of Lords. The Duke of Sussex made a very long speech about it, the point of which seems to be, that, in his opinion, provision ought to be made for the possible contingency of Prince Albert's death, pending the minority of the infant

FRIDAY, July 24 .- In the House of Lords, the Regency Bill was read a third time and passed, a clause having been added, imposing the same restrictions upon the Regent, in regard to marriage, as are imposed on the Sovereign by the Bill of Rights.

CANADA GOVERNMENT BILL. PROTEST OF THE DUKE OF WELLINGTON AGAINST THE THIRD READING

Dissentient. 1st. Because the union of the two provinces of Upper and

Lower Canada into one province, to be governed by one administration and legislature, is inconsistent with sound policy.

2d. Because the territory contained in the two provinces is too extensive to be so governed with convenience.

3d. Because the communications from one part of the country

3d. Because the communications from one part of the country to others are very long and difficult; the difficulties whereof vary not only in different localities and parts of the country, but in the same locality at different seasons of the year.

4th. Because the expense which might be incurred to remedy the inconveniences and to overcome the difficulties of the communications at one season would not only be useless, but might be prejudicial, and render the communications impracticable at other seasons.

5th. Because, even on the hypothesis that a central place is fixed upon as the metropolis and seat of government of the united province, and for the assembly of the legislature, still the communication with the distant parts of the united province would require a journey of from 500 to 1000 miles by land or by water, and in most cases by both.

6th. Recommend the inhabitants of these provinces having originates.

6th. Because the inhabitants of these provinces, having originally emigrated from different parts of the world, talk different languages, and have been governed and have held their lands and possessions under laws and usages various in their principle and regulations as are the countries from which they originally emi-

grated, and as are their respective languages.

7th. Because portions of this mixed population profess to believe in not less than 15 different systems or sections of Christian interior. belief or opinion; the clergy of some of these being maintained by establishments, those of others not, the Roman Catholic clergy of French origin being maintained by an establishment, while the Roman Catholic clergy attached to the Roman Catholic population of British origin have no established maintenance; and the system of provision for the clergy of the characteristic Roman dark system of provision for the clergy of the churches of England and

Scotland is still under discussion in parliament.

8th. Because these inhabitants of the two provinces, divided as they are in religious opinions, have no common interest, excepting the navigation of the river St. Lawrence, in the exclusive enjoyment of which they cannot protect themselves, whether internally within their own territory. within their own territory, or externally; but they must look for protection in the enjoyment of the same to the political influence and payal and williams over the same to the political influence.

and naval and military power of the British empire.

9th. Because the legislative union of these two provinces is not necessary in order to render them the source of great influence

and power to the mother country.

10th. Because the operations of the late war, terminated in the year 1815, by the treaty of Ghent, which were carried on with but little assistance from the mother country in regular troops, have demonstrated that these provinces are capable of defending themselves against all the efforts of their powerful neighbours the

11th. Because the military operations in the recent insurrec-tion and rebellion have tended to show that the military resources and qualities of the inhabitants of Upper Canada have not deter riorated since the late war in North America.

12th. Because the late Lieutenant Governor of Upper Canada.

12th. Because the late Lieutenant Governor of Upper Canada, Sir Francis Head, having, upon the breaking out of the rebellion in Lower Canada, in the year 1837, detached from Upper Canada all the regular forces therein stationed, relied upon the loyalty, gallantry, and exertions of the local troops, militia, and volunteers of the province of Upper Canada.

13th. Because, with the aid of those, under the command of the Speaker of the Legislative Assembly of Upper Canada, Colornel Sir Allan M'Nab, he first defeated the rebels in Upper Canada, and then aided in putting down the rebellion in Lower Canada, at

and then aided in putting down the rebellion in Lower Canada, at the same time that he was carrying on operations in resistance to the invasion of the province under his government by plunderers, marauders, and robbers from the United States, under the name of sympathisers in the supposed grievances of the inhabitants the provinces of Upper and Lower Cauada.

the provinces of Upper and Lower Canada.

14th. Because the legislative union of the two provinces, although the subject of much literary and other discussion, had never been considered by the legislature of Upper Canada, excepting on target with the control of ing on terms which could not be proposed, or by any con authority in the lower province, excepting in the report of a late

Governor General.

15th. Because the bill introduced into parliament in the year 1839, having in view a legislative union of the two provinces of Upper and Lower Canada, was withdrawn before it was completed.

upper and Lower Canada, was withdrawn before it was completed.

16th. Because the legislature of the province of Upper Canada, which had co-operated with the government under Sir Francis Head, and had enabled him, after getting the better of the insurfection in Upper Canada, to assist the Commander in Chief of her Majesty's Forces in 1837 and 1838 to put down the rebellion in the province of Lower Canada, we see that converted upon in the province of Lower Canada, was not fairly consulted upon the proposed measures for the legislative union of the two pro-

vinces.

17th. Because a dispatch, dated the 16th of Catalogy 1939, having for its object the introduction into Upper Canada of new rules for the future administration of the patronage of the government, and for the tenure of office, was made public at Toronto on some days previous to the assembly of the legislature of Upper Canada, for the purpose of taking into consideration the proposed law for the legislative uping of the two provided and an experiment. law for the legislative union of the two provinces, and the members of the two chambers of the provinces, and the most canada must have had reason to believe that her Majesty's go vernment were anxious to carry through that particular measure; and that they would be exposed to all the consequences of opposition to the views of her Majesty's government, as communicated in the said dispatch, if they should object to the bill proposed to them.

18th. Because it is well known that there is in Upper Canads a large body of persons eager to obtain the establishment in her Majesty's Colonies in North America of local responsible government, to which they had been encouraged to look by the report of the late Governor Canada the France Canada the Paris Colonies in North Public Colonies in No the late Governor General, the Earl of Durham, recently pub-

19th. Because these persons considered that the dispatch of the 16th of October, 1839, then published, held out a prospect of the establishment of a local responsible government under the government of the united provides. ment of the united provinces.

20th. Because another despatch, dated 14th October, 1839, appears to have been sent to the Governor General at the same time with that of the 16th October, 1839; in which despatch of the 14th October, 1839, her Majesty's Secretary of State clearly explains the views of her Majesty's government upon the subject of, and against the concession of her despatch of the subject in the subject of th of, and against the concession of, local responsible government in

21st. Because this despatch was not published, nor its contents made known, in Upper Canada, during the session of the legisla-ture, for the consideration of the measure of the legislative union-although called for by the provincial parliament, upon which call the Governor General answered by the expression of "his regret that it was not in his regret

that it was not in his power to communicate to the House of Assembly any despatches upon the subject referred to."

22d. Because the legislature of Upper Canada must have voted in favour of the measure proposed to them while under the influence of a sense of the intention. ence of a sense of the intentions of government, declared to be erroneous in relation to the despatch of the 16th October; and in total ignorance of the intentions of her Majesty's government in respect to local responsible concernment in the advance of the sense o respect to local responsible government in the colonies, as declared in the despatch from the Secretary of State to the Governor General, dated the 14th of October and the first his teral, dated the 14th of October, which it appears that his Excellency had in his possession, during the discussion in the Provincial Parliament of Upper Canada, on the measure of the

legislative union of the two provinces.

23d. Because it appears the French population of Lower
Canada have generally declared against the legislative union of the

24th. Because the bill cannot be considered by any as giving facility to the administration of the government of the province