

good in their place—yea necessary—but they cannot save me. Where then is hope to be found? In the Lord Jesus Christ. Where do I learn this? In the Holy Scriptures, which declare the truth—the whole truth—and nothing but the truth. Have I profited, in my heart, by that of which, by their means, my understanding has been convinced? Do I possess this “good hope through grace”? (2 Thess. ii. 16)—this hope which “maketh not ashamed”? (Rom. v. 5.) Is the “Lord Jesus Christ”? my hope? (1 Tim. i. 1.) If I profess that he is—do I prove it by walking with God—by loving holiness—by avoiding what God forbids—and by delighting in what God commands?

[The above is a copy of a hand-bill distributed by the late Rev. Peter Roe, of Kilkenny, whose initials will be recognised at the foot of it.—Ed.]

The Berean.

QUEBEC, THURSDAY, NOV. 19, 1846.

The letter from the Archbishop of Canterbury which we promised, in our last, to insert in this number, was occasioned by an invitation, the nature of which is described in the document itself, as follows:

“To the Very Reverend the Moderator of the Company of Pastors of Geneva.

“Lambeth, May 20, 1835.
“Very Rev. Sir,—I have to acknowledge the receipt of the circular letter addressed by the Venerable Company of the Pastors of Geneva to the Prelates and other Clergy of the United Church of England and Ireland, on the subject of the approaching Jubilee, together with an enclosure to me from yourself, expressed in terms of respect, of which I am deeply sensible. My brother bishops, as well as myself, are much gratified by this proof of your confidence in our rooted attachment to the holy cause of the Reformation, and in our high respect for the Protestant Churches on the continent, and sincere concern for their welfare.

“We duly appreciate the feeling of religious joy, with which you look forward to the commemoration of that noble achievement, which brought light out of darkness, and rescued your Church from the shackles of Papal domination, and the tyrannical imposition of a corrupt faith and a superstitious ritual. It is not without reason that you are anxious to testify your veneration for the memory of those illustrious men, who, under the direction of the Almighty God, were the instruments of this happy deliverance, and at the same time to offer up your songs of thanksgiving to the great Head of the Church, as well for the blessing bestowed on you at that memorable epoch, as for the continued preservation of this sacred deposit from the malice of powerful enemies, encompassing you on every side, and often seeking your destruction.

“Although we are exceedingly gratified by the desire expressed by your Venerable Company for the appointment of deputies to assist at the Festival as representatives of the Clergy of England, we cannot consistently with the practice of our Church avail ourselves of this obliging invitation. But you may be assured of our cordial sympathy: and I cannot refrain from expressing a hope that this solemn celebration of an event not less glorious to the city of Geneva, than conducive to the success of the Reformation, may be attested with an abundant effusion of religious blessings; that the Spirit of Christ may unite your Community in zeal for the truth, in the profession of pure evangelical faith, in charity one with another; and that you may be ever preserved from that anti-Christian despotism, which is equally hostile to intellectual improvement, to civil and religious liberty, and to the fundamental principles of the Gospel.

“I remain with great respect,
“Your faithful and obedient servant,
“W. CANTUAR.”

Now according to the mind of some who profess to be particularly acquainted with Church principles, His Grace must have done very wrong in recognising any such thing as “Protestant Churches on the continent”? it ought to have been, at best, only the “irregularly constituted religious societies” in those parts; and as to testifying “high respect” for them, and designating as “illustrious men” the reformers who constituted, at Geneva, a Church without Bishops, who would have expected that from the Primate of all England, writing on behalf of himself and the whole bench over whom he presides with so much dignity!

This character of the letter is explained by the simple circumstance that the Most Reverend Prelate is none of those “fantastic persons” (we are quoting Lord Ashley once more) who are eager to embrace Rome, and repudiate the Reformation. Perhaps it may be of use to consider for one moment, how His Grace would have acted if a section of the Church of Rome (supposing such a case at all possible) had transmitted to him a similar invitation to the celebration of one of their religious festivals. Could he have addressed the spokesman of such a body in any thing like the terms here applied to the Protestant Church at Geneva? The impossibility is plain; and so we see in a clear light the difference of attitude held by our Church towards Protestant reformers, though not episcopally ordered, bodies, and towards unreformed Rome. Such, then, is the difference which the Church of England makes between what is of the essence of the Church (apostolical doctrine) and what is merely of the order of the same (episcopal government).

We are reluctant to let this article go forth without making mention of an un-deputed representative whom the Church of England had at the Geneva reformation Jubilee. The late Rev. John Hartley (formerly in the employ of the Church Missionary Society in the Mediterranean, but then officiating as English Chaplain at Geneva), appeared before the body, which had invited his presence, with a declaration in favour of the pure doctrine of the reformers whose worth they were then assembled to commemorate; expressive of his deep regret, however, at the defection of the national Clergy of Geneva, from the principles which moved the reformers to their work. After this open testimony, he withdrew from the celebration. The discriminating observer will readily perceive how this protest came well from the individual Presby-

ter, who was on the spot, ready to maintain the charge which he brought against the Geneva Pastors; and how the transmission of a similar protest might not have come well from the Archbishop who had arrived at the conclusion that it was not in accordance with the practice of the Church to send any delegate.

It may be as well also to remark, in this connection, that this defection has led to the formation of various dissenting congregations at Geneva, which maintain the doctrines of the Reformation, and of the Theological School under the presidency of the sound-minded Merle D'Aubigné. We have seen that author's name mentioned in connexion with condemnatory remarks upon “Genevan Theology,” as indicating a departure from the faith of the reformers. Such a mis-statement may proceed from ignorance, and then right information can correct it: it may arise from malevolence; in that case it is beyond the power of man to apply a remedy.

The increasing intercourse of the inhabitants of this Province with Boston, occasioned by the present expeditious mode of travelling to Europe via that city, is likely to bring to the ears of a much greater number, than was usual in former days, the strange story which is often repeated there, that “the first Episcopal Church in Boston has become the first Unitarian Church.” One of our Subscribers, who has been made to hear the assertion, mentioned it recently in conversation with us, which has brought us to the conclusion that it was desirable to give to our readers the detailed account of the circumstances which are taken advantage of, to found the story upon. Our able exchange, the Boston Episcopal Observer, furnishes the means; we request attention to the article headed “KING'S CHAPEL, BOSTON” on our first page, and travellers to New England will do well to have the particulars so impressed upon their minds as to be able to give an answer, if occasion should require it of them. Advertising to the practice which we have adopted, of commencing the word “Church” with a capital when it means the congregation of professing Christians, but with a small letter when it is used to designate only the building in which they worship, the whole story may be summed up in the short saying that it was not the Church, but the church that became Unitarian.

The Utica Gospel Messenger of the 6th instant contains the following reference to the Berean.

“We have before us the following publications of the Gen. S. S. Union. We suppose that this is an institution of the Protestant Episcopal Church in the United States, though our contemporary, ‘the Berean’ of Quebec, seems to intimate that he knows better; and if so, we should be ready to be instructed by him, while we confess that if we were to find ourselves meddling with other men's matters in this way, we should think ourselves liable to reproach. The Berean may think it of importance that he should take sundry matters in charge for the preservation of the Church in the United States, but while we may be much obliged to him for his desire to do us good, we think he had better leave us to manage our own matters in our own way, being of the opinion that every family should see to its own concerns.”

The article which has called forth these remarks is not inserted by the Messenger; his readers, therefore, are not informed by him that we inserted Bishop Meade's letter, and offered our observations upon the so-called PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, on the ground that “it is scarcely to be doubted” that its publications “have found their way into the British North American Dioceses, and that they are on the shelves of many a Sunday School” &c. We beg to inform the Gospel Messenger more positively, now, that we are acquainted with more than one Sunday School in this Diocese which has those publications in its Library; and with one, which has now funds at its disposal to add to its supply, and which will not devote them to the purchase of any more books from the New York P. E. Union.

The other remarks which we have been led to offer to our readers, respecting the assumption of Episcopal sanction to proceedings which Bishops cannot possibly take cognizance of, have all their direct bearing upon the interests of those among whom our paper circulates. We must be permitted to be the judge of that, and it is rash for the Editor at Utica to think that he knows better.

Two columns of that very number of the Gospel Messenger which bears this witness against the Berean, are filled up with the biographical sketch of JEREMY TAYLOR, furnished by a friend for our number of October 22nd. Our friend's initials are omitted, and no acknowledgment is made by the Gospel Messenger that the article is taken from the Berean. The Editor of the Messenger holds up the Berean as a publication which he must take under his tuition for meddling with other men's matters; a good article which he finds in the Berean, he announces, without acknowledging the source from which it is taken. We must confess ourselves reluctant to be taught by one who has so much to learn.

INCREASE OF THE CHURCH.—[From the Western Episcopalian.] We take the following summary from the columns of the Christian Witness.

In no diocese has the church increased more rapidly than in Rhode Island. In 1823, if we mistake not, there were but five parishes in that diocese; there are now, we are informed, twenty-five. Thus the church in about seventeen years has increased five-fold. In the year 1830, St. Mark's Church, Warren, was erected; previous to this time, only one Episcopal Church had been built in Rhode Island since the Revolutionary war, and that was St. Paul's, Pawtucket. Such an increase of the Episcopal Church in a State, which was first settled by the friends and followers of Roger Williams, is truly remarkable.

The progress of the Church in other portions of New England has been scarcely less encouraging. At the consecration of the late Bishop Griswold, as Bishop of the eastern diocese, in 1811, there were

but seventeen clergymen in the diocese, comprising the states of Massachusetts, Rhode Island, Maine, New Hampshire, and Vermont; at the time of his death, in 1813, there were one hundred and twelve. When Bishop Griswold was ordained priest in 1795, there were five Bishops and forty-nine clergymen in the whole country: there are now 28 Bishops, and one thousand two hundred and forty clergymen.

In no part of the country have there been greater obstacles placed in the way of the successful and rapid spread of the Church, than in New England; yet these obstacles have been surmounted,—truth has triumphed,—and the Apostolic institutions have finally gained that prominent and permanent standing, which promises much for the future increase of number and influence of the Protestant Episcopal Church.

In other parts of the country, we find abundant and gratifying evidence of the increase of our communion. A late number of the Episcopal Recorder, contains the following interesting account of the growth of the church in the diocese of Pennsylvania.

Twenty-five years ago there were in the city and county of Philadelphia only 10 churches, with about 900 communicants.—This year, including those just admitted into union with the Convention, (and excluding the African Church of St. Thomas, which has not reported its communicants for the last four years,) there are in the same district thirty churches, and more than 6000 communicants. Twenty-five years ago there were in the rest of the diocese, as nearly as can be ascertained, about 25 parishes, with not more than 600 or 700 communicants. Now there appear to be 94 parishes out of Philadelphia, having more than 4000 communicants. While the population of the state has about doubled itself, the number of our communicants has increased six-fold. We ought surely to be encouraged by this fact, to the utmost diligence; believing that He who hath prospered us hitherto, will still be with us if faithful to Him, and holding fast the truth as it has been delivered to us.

THE ARCHBISHOP OF DUBLIN AND THE PRAYER ON ACCOUNT OF FAMINE.—An article is going the round of the papers which states that Archbishop Whately has refused making use of the Prayer drawn up by the Archbishop of Canterbury on the occasion of the existing dearth, as required by Her Majesty in Council, also that His Grace assigns as reason that he considers the command for the use of that Prayer “unconstitutional,” and that the attempt at propitiating the Divine wrath appears to him “in the nature of a blasphemy.” We have not met with any thing on the subject, of so authentic a character as to justify our making any remarks upon the statement; and surely every one should be reluctant to believe that one Archbishop of the Church sees blasphemy in that which another Archbishop has set forth as a suitable form of supplication to be addressed to the Deity by all the Clergy and their congregations. As to the aspect of the question on constitutional grounds, we can conceive objections of great weight to exist, and we anticipate an instructive and, in the end, profitable discussion to arise from this somewhat unexpected event, feeling assured that the Archbishop of Dublin will publish his sentiments on the question, and that they will excite much remark in periodicals.

VICARAGE OF BRADFORD, YORKSHIRE.—We have been favoured with a copy of the Bradford and Wakefield Observer of October 15th, from which we learn that arrangements are completed for relieving the Rev. Dr. SCORESBY of the charge of this important parish, which he has for some time been anxious to resign. The Rev. JOHN BURNETT, of Macclesfield, is appointed his successor by the patrons, Trustees of the late Rev. Charles Simeon. On Sunday the 11th of October, the Vicar made an affectionate announcement of the approaching severance of the tie between him as pastor and the flock which had been endeared to him in the course of his connection with them. “Various,” he says, “have been the considerations which have availed towards the production of the decision thus announced. It will be sufficient for the present occasion, and, indeed, for all necessary purposes, to refer to two of these—first, the anxious state of health of one claiming, and in all respects entitled, to my chief earthly regards and consideration; and secondly, the painful experience (in effects which I will not specify) of the too great burden of this very large parish, and its various concerns, devolving on myself.” The highest testimony is borne to the reverend Doctor's efficiency in advancing the religious, moral, and social condition of the vast population comprised within the limits of the parish.

CONDITION OF FEMALE FACTORY OPERATIVES.—The Rev. Dr. SCORESBY presided at a meeting held at Bradford on the 7th of October last, for the purpose of taking into consideration “what means could be adopted to improve the moral and social and religious condition of the females employed in the factories of the town and its vicinity.”

The Chairman, in a luminous speech of some length, adverted to the Factory girls at LOWELL, into whose condition he had inquired on the spot, during the visit to this continent, some years ago which, it may be recollected by our readers, included a short stay in this city: “Amongst the 6,320 female operatives in Lowell, more than three-fourths are connected with some Sunday school, either as teachers or pupils, 3,276 were church members, and 527 had been teachers in common schools.”

To raise the Bradford factory girls to the condition now occupied by those of Lowell, was an object worthy to be aimed at.—Lord Morpeth and several Clergymen and gentlemen followed up the Chairman's address by interesting speeches, and a series of resolutions was passed, recommending measures for the establishment and regulation of boarding and lodging-houses, evening-schools, libraries, lectures, and a sick-society, together with additional encouragement and facilities to the depositing of money in the Savings' Bank.

LORD'S DAY OBSERVANCE.—Here is the answer of a respectable-looking old man, the keeper of Melrose Abbey, to my query the other day, if he showed the Abbey on Sunday? “No,” he said, “I have orders from the Duke of Buccleuch's own lips, when he was here a few weeks ago, to open the door to no person on Sundays. When I told his Grace that ladies and gentlemen are often very urgent upon me for admission, his Grace replied, ‘Send them all to me who won't go away with a single no, and I'll tell them that there are six days in the week in which they can see the abbey.’”
Edinburgh Witness.

SERMONS, BY THE REV. WILLIAM COGSWELL, of St. Paul's Church, Halifax.—We learn, from an Advertisement in the Halifax Times, that the Rev. Wm. Cogswell “intends if the Lord per-

mit, to prepare for publication another VOLUME OF SERMONS.—Withdrawn, by the good providence of God, from the active duties of his ministry, he hopes in this way to contribute something to the edification of the body of Christ. The volume will be published in England, and correspond as nearly as may be, in paper, type, and binding, with that already published. It will contain about 500 pages, and will be furnished to subscribers at 10s. each copy.”

We should be happy to forward the names of Subscribers.

We beg to acknowledge the receipt of a SERMON, just come to hand, under the title “FITNESS TO BE REMEMBERED,” by the Rev. W. Agar Adamson, A. B., Chaplain to the Legislative Council of Canada, and Assistant Minister of Christ Church, Montreal. Published by Messrs. Armour & Ramsay, to whom we express our obligation.

BISHOP'S COLLEGE, LENOXVILLE.—We have much pleasure in being enabled to state, from authority, that EDWARD CHAPMAN, Esq., A. B. of the University of Cambridge, has been engaged for the present as Professor of Classics at this rising institution. The Rev. ISAAC HELLMUTH, Professor of Hebrew and Rabbinical Literature, has also been appointed Vice Principal for the current academic year.

ECCLIASTICAL.

DIocese of Quebec.
INCORPORATED CHURCH SOCIETY.
We are requested to announce, that the office of ASSISTANT SECRETARY of the Church Society of this Diocese, has been accepted by W. LLOYD, Esq., R. N., late of Sherbrooke. The temporary office of the Society, is at the residence of the Rev. D. B. Pamther, Champ de Mars Street, MONTREAL; where attendance is daily given; and to which address, letters for Mr. Lloyd, and parcels for the Society, are to be forwarded.

Communications to the SECRETARY, are to be addressed, as heretofore—St. JOHN'S, C. E.

PARISH OF QUEBEC.
THE LORD BISHOP OF MONTREAL preached a Sermon on Sunday morning last at the Chapel of the Holy Trinity, according to Advertisement, on behalf of the Fund for the support of Clergymen's WIDOWS AND ORPHANS, after which a collection was made amounting to £7. 2s. 10d.

DIocese of Toronto.
INCORPORATED CHURCH SOCIETY.
An adjourned meeting of the Society was held on the 14th of last month, the Lord Bishop in the Chair. The Treasurer's statement of accounts showed a balance of \$275. 9. 4.—Receipts since the 1st of August, \$156. 18. 5; which includes £125. 10. 11. for sales in Depository. Payments £117. 6. 9. Sundry payments were recommended by the Standing Committee, and agreed to: grants made of £12. 10. for the purpose of repairing Woodstock Parsonage; and £10. towards paying a Catechist or Schoolmaster at the Prot. settlement, near Sandwich.

On recommendation of the LAND COMMITTEE, the Society's thanks were presented to the Rev. F. L. Osler, for part lot in Tecumseh, as an addition to the parsonage-grounds—to Mr. James Humphreys for site of a church in concession D of Scarborough—to Col. Dugan for site of a church and burying-ground in the township of Innisfil—Mr. Thomas Askell and others, for site and endowment of a church in Puslinch—Wm. Nelles, Esq., for part lot towards endowment of the Rectory of Grimsby—Mrs. Col. Sarah Elliott, for part lot, towards maintenance of Clergymen officiating in Mersea—Mrs. Harriet Cartwright, widow of the late Rev. R. D. Cartwright, Esq., for 200 acres in Marlborough, in trust for the support of a Travelling Missionary in the Midland District—Executors of the late John S. Cartwright, Esq., for 800 acres in Verulam, gift of the deceased in trust for the support of a Travelling Missionary in the Midland District.

Condensed from the Church.

DIocese of Nova Scotia.—Through the kindness of a friend, we are favoured with the perusal of the seventh Report of the Diocesan Church Society of Nova Scotia, referring to the proceedings of the year 1844-45. We learn from it that, at the period of reporting, the Committee were able to say that “there now remains scarcely an exception to the existence of Local Committees throughout the Province; and that the whole body of the Church in the Diocese may now be regarded as engaged in the same work, and doing what they can to promote, by united operation, the great cause which is committed to the Church's care.” The aggregate of contributions and subscriptions to the Society for the year then closed, is £431. 18. 14. Total disbursements £307. 8. 4. This expenditure has consisted of £62. 5. allowances to Lay Readers, £51. grants of books, £77. 10. for repairs or finishing churches, £45. stipends to Students at Windsor, besides a small sum for incidental expenses.—In looking over the list of Subscribers, which is given with minute detail, a striking feature presents itself in the family-like aspect which it bears. In the first page we count nineteen individual subscribers who bear the name of Almon; or on the last page no less than three-and-thirty called Tooker. We conclude, from the descending scale of the contributions, and the long string of children's names, that it is the practice to set down the names, not only of both the heads of the family, but of every one of the younger members with some annual contribution, though small. Thus we find the sums, after noticing the larger subscriptions, such as Five Pounds from the Lieutenant Governor, and Two Pounds from the Lord Bishop of the Diocese, to descend into shillings and pence, down to the solitary penny, in one instance, for a child, which, however, with all the sums set down against the members of that family, brings the total of their annual contributions to 11s. 5d.—It does not appear that the Society had any ordained Missionary in its employ. The question, whether any further grants should be made for the service of Lay-Readers, had been decided, at one time, so as to require the same to cease with the year 1845; but “that decision did not seem quite satisfactory to some members of the Committee,” and the grants were continued until the Clergy, to whom the question was referred, should have decided upon it. The Rev. J. C. Cochran and Rev. R. Jamison had testified in warm terms to the value of the Lay Readers employed in their respective missions.

NEWFOUNDLAND CHURCH SOCIETY.—The Anniversary meeting of the Newfoundland Church Society, was held at St. John's, in the St. John's School Room, on the 14th ulto. There was a most respectable attendance, including several clergymen and the principal lay members of the church in St. John's. The chair was taken by his Honour Lieut. Col. Law, K. H., who opened the business of the meeting by an appropriate address. The Secretary read the Report. The Treasurer's Account showed

a balance in favour of the Society of £370 18s. 6d. Several Resolutions bearing upon the objects of the Society were passed, and a Committee of Management appointed for the ensuing year. Finally a liberal collection was made, and some new members enrolled.—Halifax Times.

DIocese of Fredericton.—CONFIRMATION.—The Lord Bishop of the Diocese held a confirmation, in the Church, at St. Stephen's, Parish of Hampstead, on Tuesday morning the 4th inst., and on the following day in the Church of St. Peter's, Petersburg, when thirty-five young persons ratified their baptismal vows. His Lordship delivered addresses to the candidates, besides general remarks to the congregation, which at the last named Church was very large.

At the close of the service at St. Peter's, the Communion was administered to several of the young people who had recently sealed their baptismal vows. The Bishop was assisted by the Rev. Joseph Bartholomew, who is in charge of both Parishes. His Lordship took his departure from Oak Point, for Fredericton, by steamer on the Thursday following.

COLLECTION FOR THE MISSION SCHOOLS AT ATHILL. Sum previously acknowledged, £2 12 2 1/2

Since received from,
Novr. 13th. An anonymous donor, 4 3/4
“ 16th. The Rev. Geo. Mackie, 5 0
“ 17th. A friend, 2 6
“ 18th. Lady Caldwell, 10 0

£3 14 0
C. H. GATES.

NOV. 19th 1846.
TO CORRESPONDENTS.—Received G. J.;—C. B. all sent, but we had not the Brockville names before;—I. H.;—J. H. N.;—H. J. S.; W. D. nor.

PAYMENTS RECEIVED.—Capt. Bayfield, R. N., 2nd copy, No. 134 to 185; Mrs. Col. French, No. 135 to 160; Messrs. Jos. H. Daly, No. 137 to 188; John Birks, No. 137 to 188; E. E. Shelton, No. 137 to 188; P. Moir Crane, No. 131 to 182; C. McCallum, No. 137 to 188.

Local and Political Intelligence.

IMPORTANT ARRANGEMENT OF THE EXPENSES OF WORKING SHIPS OVERTIME.—The commissioners of customs have issued an order, allowing all ships of every country importing goods in bulk, as brimstone, bark, bones, dividi, linseed, dyewoods, guano, hemp, iron, valonia, hides, &c., to work before and after legal hours without the attendance of a landing-surveyor, thereby curtailing the expense to the mere payment of the landing-waiter and weigher for their extra attendance.

COAST DEFENCES.—Orders have been received to prepare thirty-three towers between Hastings and Seaford to receive guns. When the towers were abandoned, or considered no longer necessary as means of defence, they were inhabited by men in the coastguard service and their families. The tops of the towers were cemented over in a dome form, up to the top of the spindle on which the swivel-gun was fixed. The whole of that covering is ordered to be forthwith taken off, and a new traversing course of stone to be laid down.

THE FORTIFICATIONS AT SHEERNESS.—Extensive alterations and improvements, it is well known, are at the present moment in progress at the old works at this place; while a new and formidable battery, capable of mounting from 50 to 60 guns of the largest calibre, is in completion opposite the dock-yard gate, protected seaward by a deep moat, and flanked on each extremity by huge musketry walls, on the one hand connecting it to the fortifications at Garrison point, and on the other to the land defences, which extend continuously from the Thames to the Medway; and which are now being heightened and strengthened, and having a ravelin formed on the Mile Town side of the drawbridge. The alterations on the works at Garrison Point are now nearly complete, and 63 of the guns have arrived, and the beds and pivots for most of them are ready.—Times.

IMPORTATION OF FISH FROM LABRADOR.—A ship, just arrived from Labrador, British North America, at London, has brought one of the most extensive cargoes of fish from so great a distance that has for some time come under our notice, if, indeed, it has ever before taken place, viz., 111 hogheads, 184 tierces, and 10 barrels of salted salmon, and 100 boxes of the same esteemed description of fish in a preserved state; and, in addition to a variety of other articles, the production of that part of the world, the large number of 832 quintals of cod fish; altogether a very large quantity, and forming an importation worthy of particular notice, among the numerous and extensive arrivals of every description of provisions from all parts taking place at the present time.

MR. BASSETT.—The newly appointed Minister from the United States, Mr. Bassett, in the room of Mr. McLane, accompanied by his lady, has arrived in London from New York.

CORN FROM VAN DIEMEN'S LAND.—A vessel arrived in the St. Katharine's docks from Launceston, Van Dieman's Land, has brought, consigned to different hands, the large quantity of 5349 packages of wheat.

THE FRENCH TRANSATLANTIC STEAMERS.—The Havre Courier of a recent date has a paragraph which is thus translated:—“We have announced that the Government has decided to establish a train of communication between France and the United States, and that it has chosen Cherbourg for the place of departure and New York for the place of arrival. To the two frigates, the Darien and Ulla, of the port of Cherbourg, destined for this service, will be added the Christopher Columbus and the Canada, of the port of Brest.

CAPTURE OF A BRAZILIAN SCHOONER.—On the 17th a new capture arrived at Brest—the Brazilian schooner the Trovohada, under the charge of a Lieutenant. She was captured on the 18th of June last, near the mouth of the Congo, accused of piracy. The Courier du Havre asserts that the Brazilian minister at Paris, in compliance with orders from his government, had sent in an energetic note to the French Minister for Foreign Affairs, and that a reply was sent that, as the Council of State was occupied with it, the government could not interfere.

GENEVA.—A revolution has taken place in this part of Switzerland which at one time threatened much bloodshed, but has fortunately been terminated with less calamity than was to be feared, through the timely submission of one of the contending parties. It must be recollected that the Roman Catholic Cantons of Switzerland have for some time been engaged in endeavouring to strengthen themselves against the Reformed by a league. This has been viewed with jealousy by the other Cantons, as threatening the stability of the Confederation. The people of Geneva were looking for some action on the part of their Grand Council, that should unconditionally pledge the influence of the Canton against the R. Catholic league; &c.