

of grievances: by the second, those who might be willing to be the instruments of despotism are deterred by the dangers which await the service. Having thus excluded all probability of the event of a systematic abuse of royal power, or a dangerous exorbitance of prerogative, our constitution exempts her kings from the degrading necessity of being accountable to the subject: she invests them with the high attribute of political impeccability; she declares, that wrong, in his public capacity, a king of Great Britain cannot do; and thus unites the most perfect security of the subject's liberty with the most absolute inviolability of the sacred person of the sovereign.

Such is the British Constitution,—its basis, religion; its end, liberty; its principal means and safeguard of liberty, the majesty of the sovereign. In support of it the king is not more interested than the peasant.—Bishop Horsley.

THE CHURCH IN THE ISLE OF MAN.

The deeply rooted attachment of the Manx to the Established Church, which precluded dissent till the arrival of the Methodists, and still binds the adherents of that sect to its ordinances, is attributable to various causes. Among them may be enumerated—the tenacious adherence to ancient rites and customs, and the reverence for authority which distinguishes them—the commanding influence of the Episcopal office, endowed with elevated rank, civil and ecclesiastical power, and ample wealth; and yet, from its peculiar constitution, which assigned to it a throne in every parish church, brought into contact with every portion of the diocese—and, partly, the extraordinary ascendancy which the Episcopal station derived from the character of Bishop Wilson—a prelate tolerant and charitable, yet inflexible in the maintenance of his official authority and the discipline of his church—promoting by his unwearied personal exertions the economical and moral, as well as spiritual, improvement of the people committed to his charge.

"Nothing," says Bishop Wilson, in his history of the Island, "is more commendable than the discipline of this Church. Public baptism is never administered but in the Church, and private baptism as the Rubric directs. Confirmation and receiving the Lord's Supper a necessary preparation for marriage." The Bishopric was founded by St. Patrick, A. D. 447. Bishop Wilson drew up the code of ecclesiastical constitutions, which passed into a law in 1708. The following eulogium was bestowed on it by the Lord Chancellor King. "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man." The Bishop liberally contributed from his private purse to the maintenance of the clergy and of the church. The chapel of St. Matthew, at Douglas, was built chiefly at his own expense, and to the building and repairs of the churches he also subscribed.

By him was published the first book ever printed in the Manx language, entitled, "The principles and duties of Christians." The veneration with which his memory is cherished is unbounded. I conversed with some old people who remembered him, and with one who well recollected his funeral—one of the most impressive scenes which the island ever witnessed. His monument in the churchyard of Kirk Michael is religiously preserved.

It is the excellent practice of the Manxmen employed in the herring fishery, to commence and end the day with prayers and hymns. Each crew is seen when the vessel is on the point of sailing, standing up with their heads uncovered for this purpose. The form of prayer was composed by Bishop Wilson, who also introduced into the Litany a clause for the restoration or preservation of the resources of the sea.

The old Manx statute prohibiting fishing from Saturday Morning till Sunday after sunset, on pain of forfeiting boats and nets is observed; and the take of Monday is generally superior to that of other days, in consequence of the less previous disturbance of the fish.

One of the leading dispositions of the islanders, is loyalty to their sovereign and attachment to their lords.

The quarries of Poolvash, in the neighbourhood of Peel, are celebrated for having furnished the fine black marble, of which the steps of St. Paul's Cathedral are composed, presented by Bishop Wilson.

Bishop Wilson died in 1755, having been 58 years Bishop of Sodor and Man.—Lord Teignmouth's Sketches of the Isle of Man.

THE CHURCH.

COBourg, SATURDAY, AUGUST 10, 1839.

Alien as it is to our habits and feelings, to dwell at large upon the political occurrences of the day, we are yet unable to follow our inclinations, and devote ourselves, as much as we wish, to the inculcation of religious principles, and the discussion of subjects strictly ecclesiastical. When we would, as it were, walk out at eventide to frame a meditation on some holy topic, we are called back to the secular paths of life by some strange and startling rumour, some tale of outrage, some whisper of invasion. When we would wish to draw a draught from the ancient and hallowed fountains of our theological literature, and to cool the lips of thirsting souls with its spiritual waters, the hand of violence dashes the goblet down; and, instead of speaking in the accents of peace, we are compelled to nerve the hearts of our fellow countrymen, with all the force of language we can command, for trials and dangers to which they are exposed by a Ministry as weak for good, as it is powerful for evil.

Our Divine Master, in a lament of solemn and melancholy beauty, sorrowed for the desolation which he saw impending over his beloved Jerusalem; and we, who profess to be his followers, however unworthy we may be, not only do not deem it inconsistent with our sacred calling to feel and to speak for the glory of our country, but hold ourselves, on occasions like the present, pre-eminently called upon to proclaim "the words of soberness and truth,"—to assert our rights civil, as well as religious—and to protest against a policy which we believe to be subversive of all that we value as Britons, or hold dear as Christians. "If," says our impassioned contemporary of the Church of England Quarterly Review, when alluding to a condition of affairs, less alarming than our own,—"If, when the sword was raised to strike Cressus to the earth, the danger of the father could unloose the dumb boy's tongue, shall we be silent—shall we permit our tongues to cleave to the roof of our mouth when it is more than a father,—when it is our country and our altars that are threatened? Perish the thought! Silence, under such circumstances, would be treachery to our country—it would be treason to our Queen—it would be dishonour to our God."

Upper Canada may be viewed, at this present moment, in two positions—the one being, her relation to the United States,—the other, her connexion with the mother country. On this latter head, we do not just now intend to bestow any minute consideration. Convinced that that faithful Conservative, the Montreal Gazette, that the instant a Responsible Government, such as is contended for by Lord Durham, is conferred upon the Colonies, they must inevitably cease to exist as dependencies of the British Empire,—we, nevertheless, do not apprehend our greatest danger from that quarter of the political horizon. True it is, that an epidemic mania seems to have got hold of a considerable portion of our loyal population! True it is that designing men are endeavouring to use their accidental influence over credulous masses of her Majesty's most devoted subjects to swell their own importance, and to lift them to the highest step on the state-ladder! True it is that the war of opinion is raging among us with unexampled violence and a personal acrimony hitherto unparalleled in this Province, and that the State sees as if it would expire under its own internal malices, without any blow

being inflicted by a foreign hand! We grant all this,—but we think that these evils are not the worst which we have to combat,—or, that those which we have to combat, may not be successfully grappled with, and overcome.

OUR GREAT DANGER IS, A CONTINUANCE OF THE WEAK, TIMID AND HUMILIATING CONDUCT OF THE IMPERIAL GOVERNMENT. Since December 1837, we have been subject to a course of treatment from the citizens of the American Republic, which equally disgraces those who inflicted it, and those who have tamely submitted to it. Had this Province, scanty and scattered as is its population, and weak as it must be confessed it is, when single-handed,—had this Province we say, been an independent nation, during the period and under the provocation we have mentioned, we know enough of its inhabitants to say, that in spite of all the odds against them, in spite of the overwhelming disproportion of strength, they would not have crouched, as they have been compelled to do, under the hand that was lashing them, like so many negroes of the Southern States. They would have returned invasion with invasion—they would not have waited for, but have advanced to meet, the brigand foe—they might have been annihilated by irresistible numbers,—they might have been driven to the recesses of the farthest forest, but they would not have disgraced the Anglo-Saxon blood that courses through their veins. But it has been otherwise. An appanage of that once majestic Empire, to which, with all its neglect to avenge our wrongs, we still glory to belong, we have been compelled, by the policy of the Melbourne Cabinet, to suffer worse than the horrors of an open war from a country with which we are nominally at peace,—a country which lets loose upon us organized hordes of miscreants, and when we have driven them back, shelters them, though smeared with blood, and hugs them to its bosom,—a country, which, as a country, has never lifted up the voice of national execration at deeds which have for ever branded with infamy the no longer questionable character of Republicanism. We deliberately say Republicanism, and we charge these crimes upon Republican Institutions, as their natural and inevitable consequence. We may be told that similar excesses are incident to a Monarchy, and that if Republican America has her sympathisers, Royalist England has her Birmingham Chartists. The fact, we admit,—the inference, we deny. The Chartists are striving to erect a Republic on the ruins of the Monarchy, and it is because they take pattern from the Americans, and because, (which is not a vague surmise,) they partially act in concert with them, and borrow experience from them, that they are a disgrace and a terror to the land. The Chartists, however, with all the enormities justly chargeable to them, are angels of light compared to the American Brigands. The English desperadoes declare their purpose in open day, and, as yet, have committed no atrocity that can class with the murder of Captain Usher, the mutilation of the lamented Johnson and Hume, and the frustrated carnage of the Cobourg plot. Moreover, the genuine English character is not yet quite effaced even in the misguided Chartists—we believe that they would blush to be accused of the crimes, in which many of our American assailants seem to glory and exult, and to be countenanced by the majority of their fellow-citizens.

But we must revert to our main argument. Looking at the acts of the American government,—scrupulously weighing the deliberate opinions of American statesmen, the Websters, and Clays, expressed alike in the Senate, in the House of Representatives, and in the public meeting, we find no practical proof of any abhorrence being entertained by the directing portion of the American Republic at the atrocities which their fellow-countrymen have perpetrated upon the inhabitants of the Canadas. No fugitive felon, no brigand is surrendered to British justice,—the imprisonment of two or three violators of international law, for a few months, is deemed adequate atonement to Great Britain, for the millions she has already expended in our defence, and the British blood that has been shed by American bandits.

Though the Constitutionals of Upper Canada be divided on questions of domestic and internal interest, there is but very little variance of opinion among them, with reference to the conduct of the American nation. And therefore it is, we feel assured, that when the whole truth shall be known to them, and when they are put in full possession of the disclosures that time will speedily bring to light, they will discard many of those opinions to which they now give a temporary support, and, from a further acquaintance with the workings of Republicanism, and their experimental knowledge of it, will reject with dismay those uncerule theories of Lord Durham and Mr. Buller,—which have nothing original in them, but are borrowed from the blood-stained annals of the French Revolution, and are, at this very hour, put in daily practice by the Hunters' Lodges in the United States.—Then, disabused of the delusion under which they now labour, will they, still more resolutely than before, summon all their energies to meet the invaders, who, we verily believe, will bear the Durham flag before them, when they come, as they will pretend, to liberate the oppressed Canadians, and bestow on them Responsible Institutions.

We can contemplate the result of any fresh manifestation of sympathy on a large scale, without any apprehensions as to how it may terminate. But with regard to the effect it may produce upon the Imperial Ministry, we do feel the greatest solicitude. We can scarcely bear to think of what will be the consequence to the Empire at large, if the American Government is not held responsible for the acts of its subjects. Upper Canada, deserted by those of its inhabitants who have the means of flying from it—those who are compelled to remain, filled with consternation,—swarms of American bandits rushing in, eager for pillage and bloodshed,—loyalty trampled on and weltering in its own gore, and rebellion triumphant,—these are the least distressing visions that float before our eyes. England, robbed of her colonies, and crippled in her marine—her commerce drooping—her Malta, and Gibraltar surrendering to American or Russian squadrons—the Genius of the Empire, sitting desolate and wounded on the island rock, once the Pharos of the nations,—our Mother Church mourning in sackcloth and ashes,—the whole world, a solar system, with England its sun, blotted out—these are the vast and overwhelming evils, which the dulllest imagination must perceive, as likely to flow from the loss of Colonial Empire to Britain, and the consequent disruption of the relations of the world.

God, in his infinite mercy, grant, that these terrific fears may never be realized, and that the hour is fast approaching, when England, freed from degradation, and rising in might and justice, may cleanse the banner of St. George from the foul stains which a Melbourne and a Durham have cast upon its honoured folds, so that it may float over that Empire on which the sun never sets, again spotless and bright,—so that under its shadow we, in Upper Canada, may behold the blessing of God descending upon all our institutions,—"all things ordered and settled upon the best and surest foundations,—and peace and happiness, truth and justice, religion and piety, established among us for all generations."

We have devoted a large space, in this number, to portions of the speeches delivered by the Archbishop of Canterbury, and the Bishops of London and Exeter, during the late debate in the House of Lords on the subject of National Education. It would have been inconve-

nient for us to give the admirable addresses of these faithful prelates at full length, and we have therefore selected from each the most striking passages, and such as embody general principles, applicable not only to England, but to every dependency of the British Empire. Lord Melbourne was compelled to own that the Archbishop's speech was an "able" one, but "totally denied that the Government was in the hands of a party hostile to the Church, the monarchy, and the institutions of the country, or that the Government entertained any design hostile to the Established Church,—or that they wished in any respect to diminish its respectability or undermine its authority." These hollow words, so glaringly contradicted by facts, will be but of little avail in disarming the opposition of the daily strengthening Conservatives. The sound and Protestant portion of the community, maugre Lord Melbourne's disclaimer, will still believe, with the Bishop of London, that "Her Majesty's Ministers are in the hands of a party who make them their instrument in this as in every other measure,—a party who make up in subtlety and activity what they want in strength and respectability, and who know that the best mode of accomplishing their real object,—the destruction of the Constitution,—is to attack the Church; for that, they are well aware, the Church could never fail in this kingdom without involving the Throne. He spoke advisedly when he said that there was a never-tiring party who were working unceasingly and assiduously for that object." Such were some of the remarks of the Bishop of London, and Lord Brougham in rising to combat them, "commenced by eulogizing the ability, eloquence, and temper of the speech of the right reverend prelate who had just sat down."

On the masterly argumentation of the Bishop of Exeter, who wields the weapons of polemics or debate with all the giant strength of a Horsley, and whose talents are as great in minor matters as his active piety is conspicuous in his diocese, it is unnecessary for us to pronounce the language of eulogium. We cannot, however, refrain from rejoicing at the spirit which prompted him to embalm the memory of the heavenly-minded Spencer Perceval in a strain of Christian commendation, worthy of the name on which it was bestowed. Mr. Perceval is the only Statesman of modern days, of whom we can say with perfect truth, that in his anxiety for the welfare of the State he never forgot the Church. As we are passing by his tomb, we will borrow a garland or two to place upon its marble entablature, in token of our veneration for his character. He was, says a departed saint, the late Bishop Ryder,—"pre-eminently distinguished as the guardian of the Church by his public acts, and her ornament by his private conduct; his memory will ever live, will ever be exalted, will ever be precious, in the estimate and recollections of her most sanguine friends; and our yet encouraging prospects of better days for our Zion, with our now brightening hopes, that she will become what she deserves to be, the glory and excellency of the whole earth, we shall ever associate the name of Perceval." "Perceval,"—bears witness a contemporary statesman and kindred spirit, the truth-telling Wilberforce,—"Perceval had the sweetest of all possible tempers, and was one of the most conscientious men I ever knew; the most instinctively obedient to the dictates of conscience, the least disposed to give pain to others, the most charitable and truly kind and generous creature I ever knew. He offered me at once a thousand pounds for paying Pitt's debts, though not originally brought forward by Pitt, and going out of office with a great facility."

To turn from dwelling on the qualities of such a man, to glance at the Fine Minister who now occupies his seat, is to plunge from a scene of pure country beauty into some dark and fetid alley of an overgrown metropolis. It must, however, be done.

Lord Melbourne, on the division, with the results of which the public are already familiar, was left in a minority of 111 out of 347 votes. Out of 26 Spiritual Peers who voted on the occasion, only three supported the Government, and those three (the Bishops of Durham, Norwich, and Chichester) owe their sees to the present Ministry. We observe that Dr. Davys, the new Bishop of Peterborough, and Dr. Denison, the Bishop of Salisbury, did not vote, although we believe their opinions on the subject in question, coincide with those of the majority of their brethren. Nearly two-thirds of those Peers who supported the Ministry, are either indebted for their title, or some elevation in rank, to the present Cabinet. It is observed also by a London print, as somewhat curious, that out of 120 now alive out of the 158 who voted in the minority on the second reading of the Reform Bill in the House of Lords, [i. e. in favour of it] in October 1831, 18 voted in the majority the other night, and the heirs of nine more followed their example.

The Duke of Wellington, we need hardly add, supported the Church on this momentous question, and expressed his belief that the system of education proposed by Ministers was one which had entirely failed in Ireland, and which he was sure would not answer in England. The Minute in Council, for the regulation of the proposed schools, authorised the use of the Douay version, the Unitarian and the Anabaptist version of the Scriptures. The people of England, observed his Grace, had a right to know distinctly from authority, whether a tax was to be laid on them for the purpose of educating them in Popery and Unitarianism.

It is but justice to remark, that although the Church of her own strength, was able to defeat this heathen attempt to un-Christianize the nation by a latitudinarian education, the Wesleyan Methodists in particular, under the express direction of their Conference, and the religious (not the political) dissenters, in a minor degree, lent their aid to the overthrow of the Government system, by presenting petitions to Parliament against it.

Our leading editorial article of this impression was in print before we received the Patriot of Tuesday last, containing the conclusion of a supplementary chapter which SIR FRANCIS HEAD has appended to the third edition of his celebrated Narrative. The following passage so strongly corroborates the remarks we have made, and which must be obvious to every loyal man, that we gladly give insertion to it here. SIR FRANCIS, it should be observed, is speaking of the indignation with which the Colonists regard the policy of the Melbourne Cabinet:—

"After rebellion had actually broken out, and after British institutions had been desperately attacked, they have seen the Ministers of their Sovereign deaf to recommendations in favour of Colonists who had risked their lives, and shed their blood, in defence of the empire; while, on the other hand, they have seen the government, by ingenious sophistry, screen from the vengeance of the law the pirates and traitors who had been brought to justice.—They have seen the British flag most grossly insulted—they have seen the British territory repeatedly invaded—the Queen's subjects robbed, murdered, mutilated, without adequate reparation being obtained or even demanded from the American Government; and lastly, they have seen a Governor-General of the British North American Colonies not only impugn to her Majesty the conduct of her predecessor, of the Legislative and Executive Councils, of the House of Assembly, of the public authorities, but before the whole world they have seen him appeal from the Castle of Quebec to the people of British North America, against Her Majesty's delegated authority, against the conduct of the Queen's Ministers, against the measures of the Imperial Parliament; and, after all this, and after having without permission abandoned his post, they have seen this servant of the public assume his seat in the House of Lords, which he had reviled, and sit there night after night for two months without a single minister of the Crown venturing to stand up to arraign his Lordship before the country,

or to offer one word in defence of the Queen's Ministers—Imperial Parliament—Provincial Legislatures—Governors—Lieutenant Governors, and other constituted authorities, whom his Lordship had either openly assailed or contemptuously reviled!

With these alarming facts before their minds, the loyal British population of our most valuable North American Provinces, having lost all confidence in the Ministers who surround their Sovereign, believe (and I humbly join them in believing) that, unless the British nation will awaken from its slumber, unless the British people will arouse themselves from their deathlike trance, to rally round the constitution and the throne, our noble colonies will very shortly be subjected to a scene of plunder, devastation and bloodshed, which, as soon as it has paralysed the extremities, must almost simultaneously affect the heart of the empire."

These sentiments, so eloquently and faithfully expressed, are, we have little doubt, responded to by the Duke of Wellington, Sir Robert Peel, and Lord Stanley. If we be correct then, what a happy hour would it be for the Colonies, that should witness the ejection from office of her Majesty's present incapable advisers, and the formation of a strong Conservative Administration!

ECCLIASTICAL INTELLIGENCE.

THE CHURCH AND DISSENT.

WHICH EDUCATES THE POOR?

There is usually not a little talk and boasting among the Dissenters of the present day respecting their great anxiety and efforts for educating the poorer classes; with the accompanying assertion, of course, that, as to the National Church and the Clergy of that Church, they would impede the course of education as much as they are able. Now, it is always well to bring dissenting statements to the test of actual facts, when it can be done, not only for the truth's sake, but with the view, if possible, of shaming the Dissenters themselves into more reputable conduct towards the Church. Accordingly we beg to submit to the impartial notice of the public a summary of the Returns for all the English counties taken from the Parliamentary Documents printed by order of the House of Commons, in 1835. It is as follows:—

Table with 3 columns: County, Total of Children under Daily Instruction, and Portion of the preceding in Schools established by Dissenters. Rows include Bedford, Berks, Buckingham, Cambridge, Chester, Cornwall, Cumberland, Derby, Devon, Dorset, Durham, Essex, Gloucester, Hereford, Hertford, Huntingdon, Kent, Lancaster, Leicester, Lincoln, Middlesex, Monmouth, Norfolk, Northampton, Northumberland, Nottingham, Oxford, Rutland, Salop, Somerset, Southampton, Stafford, Suffolk, Surrey, Sussex, Warwick, Westmoreland, Wills, Worcester, York—East Riding, City and Ainsty, North Riding, West Riding, and a Total of 1,222,137 children under instruction, with 48,470 in schools established by Dissenters.

Out of nearly one million and a quarter of children receiving daily instruction, less than fifty thousand are supplied with Schools by the Dissenters! Not a twenty-fifth part of the whole owes anything to them! These are the stubborn facts; let the Dissenters say what they will!—Conservative Journal.

PIETY OF THE QUEEN DOWAGER.—The Duchess Dowager of Beaufort has been the means of much spiritual good among the higher ranks of society. I happen to know that she carries on an extensive correspondence with persons in her own station in life, on the subject of evangelical and experimental religion. Among her Grace's correspondents on purely religious topics, is the Queen Dowager Adelaide. I can state with certainty, that since the Queen Dowager left this country twelve months ago, for Malta, for the benefit of her health, she has written her Grace a series of letters which indicate a remarkable spirituality of feeling, a most intimate acquaintance with the Scriptures, and the clearest view of evangelical truth.—Metropolitan Pulpit; by the Author of "Random Recollections."

THE BRISTOL CHANNEL MISSION SOCIETY.—We beg to call the attention of the religious public to this most meritorious Association, in behalf of which a Sermon will be preached at Henbury Church, by the Rev. Dr. Ashley. Its object at present is to purchase a vessel, to be moored in Penarth Roads, wherein divine service may be celebrated, and the word of God diffused among the seamen of the numerous vessels which frequent that roadstead.

We understand that the Direction of the Bank of England has voted a sum of £500 towards the building a new church in the eastern division of the metropolis.

Maynooth College has received of the public money, for the year 1796 to 1838 inclusive, £382,638 12s. 1½d.

ROMANIST TOLERANCE.—In Austria it is unlawful to build Protestant churches with towers, bells, or an entrance from the street; in fact, with any appearance of a church. Protestants are obliged to pay the Roman priests not only the tithes but the dues for baptism, marriage, and burial, and it is the Roman priest who keeps the official register of births, deaths, and marriages. The Roman clergy have the right of intruding into the chamber of the sick Protestant, but Protestants are not allowed to converse with their Popish fellow subjects upon religious subjects. Unless there be 100 Protestant families, or 500 souls, the erection of a congregation is unlawful. Such is the Austrian law, but even this niggardly measure of religious liberty was most unjustly withdrawn from the Protestants of Zillertal. The known and written public law of Austria was basely violated, not by a tumultuous mob or a fanatic priesthood only, but by the hereditary and official guardians of the law.—Quarterly Review.

CONVERT FROM POPEY.—The Bishop of London has lately ordained, as a minister of the Church of England, a gentleman who has been born and educated in the Church of Rome, and had been studying at Rome eight years to qualify himself as a minister of that church. His residence at Rome has led to his conviction of the errors of Popery, which he has in consequence renounced, and is now a zealous defender of the faith once delivered to the saints.—Windsor and Eton Journal.

A letter from Carlbad, June 20, says "The season has commenced very early at this place. Divine service is now performed for the first time in the English language by the Rev. Mr. Mackie, of Oxford. Several American, Swiss, and Prussian Protestants attended the opening of the rooms for that purpose on Sunday last."

CHURCH-RATES, WEST HACKNEY.—The poll, which commenced the previous day, closed on Friday afternoon, when the Rector declared the votes; for the rate, 225; against it, 194.

At a very numerous meeting of the parishioners of the Holy Trinity, in this town, on Thursday last, a church-rate of two-

pence in the pound was, after some discussion, unanimously agreed to. Considerable opposition was raised to a church-rate last year in the parish, but its adoption was carried by a large majority after some hours polling.—Cambridge Chronicle.

RUNCTON HOLME CHURCH, IN THE COUNTY OF NORFOLK.—This church was re-opened on Thursday, the 27th inst., after having been suffered to lie in ruins for many generations. The architecture is Norman, and the re-edification has been effected with great taste and judgment. The restoration of this ancient and interesting edifice has been accomplished by means of local subscriptions, aided by grants from the Incorporated and Diocesan Societies for Building and Enlarging Churches, without any charge to the parish. It is a splendid monument of the zeal and disinterestedness of the Rector, the Rev. J. F. Edwards, with whom the undertaking originated, and at whose expense the chancel has been restored. This is the second place of worship added to the Establishment in this neighbourhood during the present year—a small unpretending chapel of early Gothic architecture having been built at Setch, in the parish of North Runcton, chiefly at the expense of Daniel Gurney, Esq., and opened in January last. These are hopeful signs of the times. The Rev. E. Edwards, Rector of North Lynn, St. Edmunds, the father of the Incumbent, preached a very appropriate sermon on the occasion from Psalm lxxxiv. 1—4. There was a large number of the neighbouring clergy present; and a liberal collection was made.

HINDOO FANATIC.—A wretched fanatic, now in Bombay, took a slip of the Tulsi tree, planted it in a pot, placed it in the palm of his hand, and held it above his head, in which position it has remained for the space of five years. The Tulsi has grown a fine shrub. The muscles of the arm which support it have become rigid and shrunken; the nails of the fingers have grown out, and they curl spirally downwards to a great length; yet the wretched devotee sleeps, eats, and drinks, and seems quite indifferent to his strange position, having lost his remembrance of pain in public applause.—Mrs. Postan's Cutch.

Eccl Intelligence.

IMPERIAL PARLIAMENT.

From the St. James's Chronicle.

HOUSE OF LORDS, Thursday, July 4.

The Bishop of Exeter addressed several inquiries to the Marquis of Normandy on the subject of the Clergy Reserves in Canada, but the answers were vague, and afforded no information.

Lord Melbourne, in answer to Lord Haddington, said there was no intention to place any Dissenting minister in the commission for superintending the printing of the Bible in Scotland.

GOVERNMENT EDUCATION.

July 5.

The Archbishop of Canterbury rose to move the resolutions of which he had given notice respecting the government plan of education. Standing in the situation he did, entrusted with the care of the Church, and in a great measure with the guardianship of the religious and moral interests of the country, he felt that he could not, consistently with the obligations of duty, decline coming forward on the present occasion; and even if there had been any hesitation on his own part to do so, he certainly could not have resisted the call made on him by—he would not say the Clergy merely—but all the friends of the Church, as well as by a very numerous body of Dissenters. The clergy were liable to attacks on every occasion; and they might possibly be now represented as acting from interested motives; but was it possible that the great body of those who dissented from the Church, a body of persons highly respectable for their number, piety, and freedom from political bias—was it possible to conceive that a regard for the church had occasioned the expression of their opinions and feelings? No. But it was a regard for the true interests of religion. (Hear, hear.) They disliked this latitudinarian principle—this principle called liberal, which would sacrifice the real interests of the people to political considerations. (Hear, hear.) The question he was about to submit to their lordships' consideration affected the very foundations, not only of the Church, but of religion. It was a question as to the manner in which the people should be educated,—as to whether the people were to be instructed in sound principles, or whether the state was to go so far as to instruct them in the principles of every sect, however wild and extravagant. It was said that the clergy wished to keep the people in ignorance, and that they put forth pretensions to the exclusive education of the people. There was no foundation for these attacks. They were not adverse to the diffusion of general knowledge, but they were anxious to add religious instruction to secular education. (Hear, hear.) The clergy were also accused of bigotry. The charge meant nothing more than that they were decidedly attached to that religion which they felt to be the best. As for their wishing for the exclusive education of the poor, all their desire was that the education of the children of parents of their own flock, who attended their own church, might not be taken out of their hands. He trusted that their lordships would allow him to say a few words on the history of the education of the poor in this country. It might seem surprising to those who were not acquainted with the state of things in those ages, that very little was done at the time of the Reformation for the education of the poor. The great ignorance which pervaded the country at that time, and the evils resulting from it, had made a great impression on the minds of all thinking persons; but it was the ignorance of the higher classes alone which they were particularly anxious to remedy; and, therefore, in the numerous schools which immediately followed the Reformation, there were only means provided for instruction in the learned languages, in order that the higher classes might be rescued from that ignorance in which they had been involved for so many ages. It was not until the close of the 17th century, about the year 1685, that the first charity school was established in this great town for the education of the poor. That school was erected by the friends of the Church, and about the beginning of the last century the want of education for the poor began to press so heavily upon the minds of the Church that a society was formed, which society, consisting exclusively of Churchmen, came forward and established in the course of a few years those schools in the metropolis which had since continued to flourish, to the great benefit of this large town. Those schools had considerably increased in number, and had been the exclusive work of the Church and of the Society for Promoting Christian Knowledge. At first there were only 4000 or 5000 children educated, but the number gradually had increased, and now it was so great that at the annual celebration of the establishment of these schools a selection was made from the children, as St. Paul's was not large enough to hold them all. Under the auspices of that society about 1500 schools were established in England and Wales, and the children were instructed in the principles of the Established Church, not in the principles of dissent. What was done then, however, was very inadequate, and as time advanced, and population increased, this was felt to a great degree, and in the beginning of the present century the want of education was so great as almost to make the friends of religion despair. It seemed impossible to find a remedy, for, notwithstanding all that had been done by the friends of the Church at that time, there appeared to be such a want of education, such a mass of uneducated persons, that the most sanguine could hardly have expected to have found a remedy. But about that time a new system was invented by Dr. Bell, of Madras, and a similar one was adopted by Mr. Lancaster in this country, which were now used indiscriminately, as far as the mechanism was concerned, because, in fact, they were both the same, by which an opportunity was opened to the society for extending their labours to the education of the poor. That was the state of the country at that time. For an account of what had taken place in the course of the last thirty years, he would refer to a document, by which it would be seen how much the statements of great deficiency of education were exaggerated, and how much had been done by the labours of that society.—"The society accordingly proceeded to the institution of such committees; and before the close of the first year found itself in connection and correspondence with al-