of letters confined to very few, it would have been easy for an unanimous priesthood to mutilate the inspired volume; but even suspicion itself can have no place in reference to a record of faith kept with equal veneration and care by men, whose national and religious antipathies have separated them in every other respect, but who, in their agreement as to that, afford incontestable evidence to its genuineness. Like the mountains of Ebal and Gerizim, as to which alone their manuscripts differ, they present a front of irreconcileable opposition—but their very hostility enhances the value of their testimony, and renders them unconscious guardians of the truth of that Mosaic dispensation, a full belief in which neither party admits to be possessed by the other. —*Elliott's Three Great Empires.*

THE CHURCH.

TORONTO, SATURDAY, JULY 25, 1840.

We some time ago gave an extract from a very eloquent sermon preached at Halifax on the 1st May last, before the "Nova Scotia Philanthropic Society," by the Rev. Wm. Cogswell, Curate of St. Paul's in that town. For this extract we were indebted to some of the Nova Scotia papers; but we have now the pleasure of acknowledging the receipt of the Sermon itself, kindly transmitted to us by its estimable writer. The extract with which we furnished our readers drew, in very beautiful terms, a comparison betwixt the native land of the reverend writer and those older and more favoured climes where, from the lapse of time, the refinements of civilization have made greater advances, and where from richer soil or milder climate rarer productions of nature are to be found. But the privations thus sustained by any land are, in the way of Providence, usually compensated by advantages peculiarly its own; and if in these cis-atlantic colonies, we are doomed to a long and stern winter, and are gladdened not by the sight of many beauteous plants and delicious fruits which are almost the spontaneous products of more southern lands, we are, as Mr. Cogswell eloquently observes, free from the blast of the simoom and the shaking of the earthquake, the pestilential fever and the desolations of the plague.

[illegible] land of our birth, whatever be its privations or disadvantages, is a kind dispensation of a Providence ever merciful and wise; so much so that the traveller in other lands, whatever be the witchery of scenery which is spread about him, or the charm of refinement which might be supposed to chain him to the spot, feels these to be irksome restraints,—rosy fetters which are dashed freely aside,—when the summons comes to his native glen or mountain, to the banks of the stream where in youth he was wont to stray, or to the rude habitation which sheltered his infancy and childhood. This implanted feeling is thus beautifully and correctly described in the sermon before us:—

"The intensity of this affection we can but refer, for the most part, to the benevolence of the Great Author of our being, who hath, for the wisest purposes, and in truest kindness to our race, made it an instinct of our nature. Perhaps, indeed, it may be generally found to exist with liveliest energy in the hearts of those whose lot is cast in lands that present the least attraction to a stranger's eye. The fire of true devotion to his country and his home burns frequently with an intenser flame in the bosom of the Laplander, that spends the greater portion of his life beneath the darkness of a sunless sky, than in the breast of the luxurious Italian, who would seem to have every charm, which the fertility of nature, or the refinement of art could spread around his path, to bind him to his native clime. Is it not of the Lord's mercy that thus it is? Hath he not thus arranged the disbursement of his benefits with a more equal hand than a superficial glance at the relative blessings of his creatures could lead us to suppose? Hath he not thus dispensed the materials of human happiness, or at least the grounds of human contentment with a compensating tenderness, which cuts from every one, but the determined murmurer, every position from which an assault could be directed at his wisdom, or his love?"

Many excellent passages follow on the civil and religious advantages which our Nova Scotia colony enjoys: the following, which inculcates, on principles so sound and in terms so glowing, the duty of loyalty, must close our extracts:—

"The natural advantages of our country would be the same, under whatever form of government or of religion its inhabitants might dwell; but the blessings of political freedom to which I endeavoured to direct your eyes, belong to us as subjects of the British sceptre, and suggest to me the call upon you, dearly beloved, never to be ashamed to confess the many ties of grateful obligation, which bind you to the expression of a devoted loyalty to the monarch of these realms. May not our assembling in this house to day be permitted to give rise to some pleasing loyal associations? This sacred edifice, within which we are assembled, was the gift of a royal ancestor of our gracious Queen. Anxious that, wherever his sway was recognized, his people should be taught their duty to their heavenly King, he planted these sacred walls amid the forest stumps, as a fold in which the few sheep, in this then wilderness, might, sabbath after sabbath, be enclosed.—Within this enclosure, in after years, was numbered among the worshippers of God, the honoured and lamented parent of our Sovereign. And here have we, this day, been joining in the prayer that He, by whom kings reign and princes decree justice, may guide our Sovereign Lady in the paths of godliness and peace; and here hath many an aspiration, doubtless, risen to the Giver of all spiritual grace for blessings upon that nuptial union which we this day would celebrate. Long, O! long may VICTORIA, in the fear of God, and in the love of her people, sway the sceptre of these realms. Rich, O! rich be the outpouring of the blessings of the God of Abraham upon the auspicious union of her chosen choice. Cultivate, dear brethren, remember how many are your obligations to cultivate,—a spirit of heartfelt loyalty like this. Long may it flourish in your breasts. Long, yea long, may it lead you to pour forth your heart-felt supplications to the God of Mercies on our Sovereign's behalf. Long may it preserve you in firm attachment to her throne and government, and in cheerful obedience to the laws she ministers. Loyalty has ever been your leading character: O! cherish in full luxuriance,—a loyalty which, though, like our own sweet flower, it may be humble in pretensions and unknown to fame, yet, blooming amid the snows, will scarce yield, in the sweetness of its fragrance or the delicacy of its tints, even to dear England's rose."

Our contemporary of the *British Colonist* has been pleased to notice us at considerable length in his pages of the 15th instant, and although we are but little concerned to remark upon the views he expresses of our public principles, we may bestow a word or two of observation upon what he may term his facts. If argument should consist in mere assertion and in dogmas ill but arrogantly expressed, then would the *Colonist* have a fair claim to the notice of his contemporaries; but as neither the public nor ourselves are quite prepared as yet to concede the justice of what he is wont to style an argument, we must leave him to enjoy alone the honour and the benefit of his lucubrations. His manner of leaping to conclusions without the customary though often inconvenient process of reasoning, reminds us of the style of argument which the following well-known syllogism contains:—"A man is an animal; an ass is an animal; therefore a man is an ass."

We need enter into no logical disquisition to prove the fallacy of this manner of reasoning, which is pretty much the style usually adopted by our contemporary; we admit, however, the existence of exceptions to most general rules; and in the case in question none ought to be a better judge of the propriety of such an exception to the erroneousness of the conclusion which is drawn in the syllogism above quoted, than the editor of the *Colonist* himself.

We have no desire to renew discussion upon the various pretensions which have been set up to the Clergy Reserves: the matter is now in the hands of the Imperial Parliament; and whatever may be their decision,—whether favourable to those levelling and republican principles of which, with various others, the *Colonist* is so industrious an advocate, or manifesting some lingering respect to the most glorious feature in the happy Constitution of our mother country,—we shall bow to it with all that deference and submission which is due to the laws of the land.

The *Colonist* has thought proper to ascribe the present existence of spiritual destitution within our bounds to a mismanagement of the Clergy Reserve fund by the ecclesiastical authorities of the Province. Has our contemporary the means of stating the annual amount of revenue from that source during the period in which the Clergy Corporation acted, and of stating how far the whole and undiminished appropriation of that revenue would have relieved the spiritual wants which we deplore? If not, we would remind him that up to the very period when the functions of the Corporation were suspended, the revenue from the Clergy Reserves was but a very few hundred pounds per annum; and we must take occasion, at the same time, to inform him that the whole expences of the attendance of the Directors of the Corporation at Toronto could scarcely have averaged £50 per annum. They were called upon to attend quarterly in the exercise of that duty, inasmuch as the Corporation, at that time, constituted the only Board for the recommendation of Leases of the Clergy Reserves, and the Charter specially provided that the necessary expences incidental to such meetings should be defrayed from the Reserve funds. If any undue extravagance is attempted to be charged upon the Corporation in these expences, we are quite ready to reply to it.

In regard to expences of the Bishop of Toronto to England and other extraordinary items which may have been defrayed from the Clergy Reserve fund, we beg to inform our contemporary, for the benefit of such of his readers as may chance to rely upon his undisguised narration of the truth, that such grants were merely *recommended* by the Corporation, and were never paid without a special order from the Imperial Government. In one instance, certainly, that order was conveyed to the local authorities without any intervention at all of the Corporation Board.

As to the sneering insinuation of the *Colonist*, that the funds arising from the share of the Clergy Reserves about to be [illegible] in the Church of England, are proposed to be vested in trust in the Society for the Propagation of the Gospel in London, from a suspicion that they would not be faithfully administered by the ecclesiastical authorities here, he can hardly have forgotten that one main ground of opposition to the Provincial Clergy Reserve Bill on the part of the Bishop of Toronto, was the insecurity of their proposed investment in Provincial funds. The suggestion, therefore, that the proceeds thus arising should be vested in England for the benefit of the Colonial Church, has not only been sanctioned by, but we may even say that it originated with, the Bishop of Toronto.

Our contemporary of the *Colonist* turns from the Clergy Reserves to his favourite topic of grievance, the School funds, and suggests our inquiring into the best means of advancing their spirit. We are aware that this would be a philanthropic work towards our contemporary himself and many of his associates in the wild attempt to overturn what they profess to reform; for, unless Cicero be much mistaken, those persons can hardly be expected to debate very soundly upon the principles of Constitutional law, who do not possess the preliminary of a respectable education. Should the Union project become a law,—as there is reason to fear it will,—the philanthropy of such an undertaking would be greater in proportion as the absurdity is increased of delegating the establishment of a system of education to a legislature, the majority of whom, it is to be apprehended, will be found ignorant of its first rudiments. Yet from the sullen apathy with which the enlightened views of our correspondent "Scotus" have been received upon this subject, we have little hope that any favourable impression will be made upon the *Colonist* by the advocacy, however earnest and convincing, of any broad and philosophic view of the great question of Education.

The anxiously-expected arrival of the *British Queen* has put us in possession of London dates to the evening of the 30th June. Our files, however, only reach as far back as the 20th of that month, and consequently do not embrace the intelligence most interesting to the inhabitants of these Provinces. Of this last we are furnished with a very meagre outline in our New York exchange papers.

On the 10th June, an attempt—which, providentially, was not successful—was made to assassinate the Queen and Prince Albert, by a lad named Oxford. He fired twice at the carriage in which they were conveyed; but through the mercy of a protecting Providence, no injury was done to our beloved Queen or her illustrious consort. Great excitement was created throughout the country in consequence of this diabolical attempt: a form of thanksgiving was used in the Churches in England, by command of the ecclesiastical authorities, on account of Her Majesty's deliverance; and addresses of congratulation from all parts of the kingdom were pouring in, to which Her Majesty replied with great feeling and piety.

Various speculations were afloat as to the motives which prompted this atrocious attempt,—many imputing it, of course, to the rivalry and hate of political parties. That a man so beggared in principle as Mr. O'Connell should insinuate that it was undertaken at the instigation of "the Duke of Cumberland and the Tories," does not surprise us, after the rumours so industriously circulated about twelve months ago, of their purpose then to poison our most gracious Sovereign. From the papers, however, found in possession of this young man, it would appear that he belonged to some treasonable association,—some ramification of the Chartist conspiracy, originally warmed into life by the agitations of O'Connell and the fostering countenance of the ministers of the Crown.

The Irish Registration Bill introduced by Lord Stanley was working its way through Committee in the House of Commons, notwithstanding the strenuous opposition of Ministers. The latter claim an important victory in the success of an amendment to a particular clause by Lord Morpeth; but they appear uniformly to have failed in defeating those portions of the Bill which have for their object the correction of the more glaring abuses of the elective franchise in that unhappy country. There seems at least a certainty, from the progress already made, that some improvement will be effected in the mode of conducting elections in Ireland,—one which may be rendered the foundation of some further removal of acknowledged abuses hereafter.

The Bill for the Union of the Canadas appears to have finally passed the Commons on the 12th June. We are not, as yet, furnished with particulars; nor is it certain that it will, without important modifications, pass the House of Lords. The Duke of Wellington is stated to have expressed himself in earnest opposition to the measure; and the very fact of its being resisted by a statesman so distinguished and sagacious as the Duke is almost one of the strongest arguments which, prima facie, appears against it.

On the question of the Clergy Reserves we are also as yet without decisive information. The Bill for their disposal was to have gone into Committee on the 30th June, when, it is stated, Lord John Russell intended to propose an important alteration; but no action appears to have been taken upon it at the latest accounts.

For further particulars of Civil Intelligence we refer our readers to the proper head.

It is with extreme regret that we announce the melancholy intelligence contained in the following paragraph from the *Niagara Chronicle*. Our venerable and beloved brother, so suddenly removed from the scene of his earthly and valued labours, was most amiable in all the relations of life,—a tender husband and parent, a kind father, and an obliging friend. It was scarcely a fortnight since he attended a meeting of the Niagara Clerical Association, in the fulness of health and spirits; and none more deeply than those who knew him best and enjoyed with him the closest and freest intercourse, lament his sad and unexpected loss. Mr. Clark came to this country from Ireland about ten years ago, and was in his 63d year.

"DEATH OF THE REV. JAMES CLARKE.—On Sunday last, after performing Divine Service at the new Church at St. Catharines, the Rev James Clarke was proceeding to the harbour, to officiate as usual in that place in the afternoon, in company with Mr. J. Merritt, who was driving a horse of his father's. In descending the hill near Mr. Wood's residence, towards the canal, the horse became unmanageable, and upset the waggon near to the bridge. The Rev. gentleman was found in a state of insensibility, apparently dead, and bleeding profusely. He was taken up by Mr. Wood and Mr. Tinline, and soon recovered consciousness. He suffered extreme pain in being removed, in consequence of the severe injuries he received.

"The side of the head was stripped bare, the left eye destroyed, and much blood issued from the ear; the scapula was torn off, the bone of the left arm broken in two places, and four ribs broken; and the whole left side from head to foot was greatly bruised. This lamented gentleman lingered in the greatest agony, surrounded by his weeping family and many anxious and sympathising friends, until Tuesday morning, when he expired about 10 minutes before 7 o'clock.

"This mournful event has cast a gloom over this whole community. Mr. Merritt was hurt, but not dangerously. The surplice, gown, and bands, with a prayer book, were thrown into the canal, and had not been found on Tuesday morning."

We have before us a Journal of the Convention of the Protestant Episcopal Church in the Diocese of Virginia, which assembled on the 20th May last. The venerable Bishop Moore presided over their deliberations; and every indication was conveyed to the assembled body of the growth in outward and inward prosperity of the Virginian Church. Among these were an increase of faithful ministers in the prime and vigour of life—the establishment of new parishes—the erection of churches and parsonages,—and additions to her communion under circumstances of the most encouraging hope.

Bishop Moore has, for some years, been assisted in his episcopal duties by the Right Reverend Bishop Meade,—the whole number of clergy in the Diocese being 83. The Baptisms for the previous year were, Infants 544, Adults 53, Coloured 152; Confirmed 189; Burials 319; Communicants 3345: total sum raised for missionary purposes 9197 dollars.

Since our notice last week of the proposed new Church in Toronto, we have been informed that a very eligible site for this sacred edifice has been bestowed, in the most handsome manner, by Andrew Mercer, Esq. long a highly respected inhabitant of this City. The spot selected, we understand, is a corner lot a little beyond the Government House, and, nearly opposite the General Hospital.

We beg to remind the subscribers to the DIOCESAN PRESS that the Dividend some time since advertised upon the amount paid in upon their respective shares, will be payable on and after the first of August next, at the office of Mr. Rowsell in Toronto. When not applied for in person, these can be paid only upon a written order; and where desired, the parties entitled to dividends will be credited their amount respectively by the Publisher of *The Church* on account.

We beg also to remind the subscribers to the Diocesan Press, that the names of all persons who, on the first of August next, shall not have paid in the amount of their first and second instalments at least, will, by order of the Committee, be erased from the Subscription-Book.

We are thankful to such of our brethren and agents as have hitherto transmitted us remittances towards the liquidation of arrears on the past volumes of this journal; and in order to enable us to close up all accounts, without serious personal inconvenience, we particularly request a continuance of these obliging services.

We beg to apprize our readers that an Index to Volume III. is in preparation; and that this, with a title-page as usual, will be transmitted to them in a few weeks.

☞ We request attention to the following well written and seasonable communication:—

"BROCK'S MONUMENT."

MR. EDITOR,—I observed, in a late number of the Toronto Patriot, a suggestion with regard to the re-construction of the monument in memory of the illustrious Brock, which, I think, is deserving of consideration. At the same time, it appears to me that the idea of [illegible] with the ornamental might be still further improved upon, and a structure reared which would serve to hand down the name of Sir Isaac Brock to succeeding generations, not only as a victorious general, but also as a benefactor to his profession, and as the paternal guardian of those valuable men who spend their lives in the service of their country, —I mean the veterans of the army.

The plan which I should propose is simply this, that a handsome building (perhaps in the shape of a Grecian Temple) be erected on Queenston Heights, as an asylum for a few decayed veterans, or destitute veterans' widows. A more effectual safeguard could scarcely be devised against the recurrence of any attempt to demolish the monument, and the inmates might be rationed at a trifling expense.

The idea is by no means a novel one, (I mean that of perpetuating the memory of great men by means of charitable institutions) but has been acted upon in several memorable instances, in modern times. Among others, in the case of the philanthropic Wilberforce, to whose memory an hospital for the blind has been erected at Hull, called "The Wilberforce Memorial."

The enthusiasm with which the memory of Sir Isaac Brock is cherished by the inhabitants of this Province, requires no artificial stimulus, but if any thing could render his name more revered, or call forth contributions more cheerfully, to perpetuate it, I conceive it would be such a design as that which is now recommended; which, from all I have heard of the illustrious individual, I think would be quite in character with his kind and humane disposition, and which (had it been possible to consult *his* wishes) would have received his grateful approbation.

I merely submit these hasty thoughts for the consideration of wiser men, and remain,

Your humble servant,
MILES.

Drummondville, 20th July, 1840.

From the Newcastle (England) Journal.

SEMINARY OF ST. SULPICE AT MONTREAL.

REMARKS ON THE PROPOSED ORDINANCE TO ERECT AND ENDOW AN ECCLESIASTICAL CORPORATION IN THE PROVINCE OF LOWER CANADA.

The Ecclesiastics of the Seminary of St. Sulpice of Montreal are in possession of certain Estates, their title to which is disputed, and the intent of the proposed Ordinance is to confirm their title to those Estates, and to constitute and declare them to be a Body Corporate and Ecclesiastical.—The points first to be considered, are the respective claims of the Seminary and of other parties, to understand how far it may be equitable and expedient to use the power and authority of Parliament to set aside the ordinary course of law, and to extinguish the rights of those who deny and contest the Seminary's title. It is known to several persons in the Province, that the question as to the Seminary's title was submitted to the Crown Lawyers, and in consequence of their opinion being adverse to the Seminary, instructions were sent by the Administration of that day to Lord Aylmer, to require the surrender of the property to the Government, and, in the event of a refusal, to institute legal proceedings for its recovery. The public are yet in ignorance why Lord Aylmer neglected to act upon those instructions. The subject again underwent examination before the Royal Commissioners, and after a long and patient investigation, the Earl of Gosford, Sir Charles Grey, and Sir George Gipps, were unanimously of opinion (although differing on most other subjects) that the Seminary had no legal claim to the Estates held by it, and their report to the Government was framed accordingly. These circumstances afford as strong proof as can well be obtained, short of a decision in the Courts of Law, against the Seminary's title; and it is not the fault of the *Censitaires* that a legal decision was not obtained long ago. The question was brought before the Courts of Law in this Province, with the intention of carrying it by a final appeal to England; but, upon its being argued before the Courts of Appeal at Quebec, the Judges in Appeal professed themselves to be divided in opinion, and no judgment could be obtained; the effect of which was to stay the proceedings. It is not meant to attribute any improper bias to the Members of that Court, but it is, nevertheless, certain, that the most ingenious advocate of the Seminary's cause could have devised no more effectual plan for defeating the ends of justice. It was well understood, that the Provincial Court of Appeals was only resorted to in this case as an intermediate tribunal, before which it was necessary to appear, in order to give the parties a right to carry the case before the King in Council, the Court of last resort. The decision of the Court at Quebec was, therefore, comparatively unimportant, whether for or against the *Censitaires*, but by refusing to render a judgment, the *Censitaires* were prevented appealing to England, which can only be done after a judgment has been rendered in the Provincial Court of Appeals. The Court of Appeals, at Quebec, is composed in part of the judges, but the majority sit there in their capacity of Executive Councillors, and it is by no means disrespectful to the Honourable Gentlemen who constitute that majority, to affirm, that their opinion on any intricate point of law is not held in great respect, when opposed to the learning and research of those whose talents and acquirements have raised them to the highest judicial station in the Province. The legal merits of the case, as heard in the Court of Appeals, must be estimated, not by the comparative numbers on one side or the other, but by contrasting the professional knowledge and experience of the Members of the Court who were present and voted. The Presiding Judge, the late Chief Justice Sewell, maintained the right of the *Censitaires* in the case, which is, in itself, a strong presumptive proof that the Seminary's title is defective. The Imperial Government being in possession of these facts, cannot defend the improvident grant to the St. Sulpicians, which is contemplated, by admitting rights as belonging to that community, which, after a full and impartial investigation, have been formally challenged by the Law Officers of the Crown, and by the Commissioners of Inquiry. The case is as yet, however, but partially disclosed, and in order to comprehend the full measure of injustice which the proposed Government arrangement would impose on the *Censitaires*, it is necessary to examine the stipulations entered into by a Royal Proclamation, favourable to the English inhabitants, and the power of the Crown to carry those stipulations into effect. When Montreal surrendered to the British arms, there were three Ecclesiastical Communities established in the city, viz: the Jesuits, Recollets, and the St. Sulpicians, all of whom were, by the articles of capitulation, admitted to equal terms.—The St. Sulpicians are not mentioned, except in conjunction with the other communities, nor is there any stipulation favourable to one of those bodies, which does not equally apply to all of them. The French demanded that these Ecclesiastical Communities should be preserved in their constitution and privileges, which was refused. In the treaty of cession, the Religious Communities are not named, and the only guarantees are, the liberty of the Roman Catholic Religion, as far as the laws of Great Britain permit, and leave to the French inhabitants to sell their estates, and retire from the Colony. "The liberty of the Roman Catholic Religion, as far as the laws of Great Britain permit," may be enjoyed to its fullest extent, without the establishment or endowment of these Ecclesiastical Corporations, and the refusal to continue them in their constitution and privileges, by the articles of capitulation, was a positive and distinct refusal to allow those Corporations to remain in the Colony, and was so considered, and so acted upon, in regard to the Jesuits and Recollets. In neither of those cases were the Communities violently dispossessed of their estates, but by refusing them permission to add to their numbers, the Communities gradually became extinct, and on the death of the last survivor, the property was taken by the Crown. It is difficult to imagine why the same course was not taken with the St. Sulpicians, who had, in no respect, superior rights to the other Communities, and the extinction of whose feudal privileges was more desirable, inasmuch as they extended over a more valuable territory, and interfered materially with the growth and advancement of the chief commercial town of the Province. Such, however, was not the case, and while the terms of the capitulation were adhered to, in respect to the Jesuits and Recollets, the Ministers of the Crown, from time to time, connived at the introduction of new members into the order of St. Sulpice, and permitted them to enjoy undisturbed a large and rapidly accumulating revenue. This proceeding on the part of the Government, is directly opposed, not only to the terms of the capitulation, but to the spirit, if not the very words, of a Royal Proclamation, and an Act of the Imperial Parliament. The Royal Proclamation, bearing date at St. James's, the 7th October, 1763, among other assurances of favour and protection, and with a view to the speedy settling of the Colony, declares it to be the Royal intention, "to settle and agree with the inhabitants of our said new Colonies, or any other person who shall resort thereto, for such lands, *tenements* and *hereditaments*, as are now, *or hereafter shall be, in our power to dispose of*, and them to grant to any such person or persons, upon such terms, and under such moderate quit-rents, services, and acknowledgments, as have been appointed and settled in other Colonies." This interpretation of the Proclamation is further supported by the large and favourable construction, which, by custom, is always affixed to every Royal promise of grace and favour: and the rents and profits arising from the estates were not, at the period of which we are speaking, of such value as to render the boon, which it was proposed to bestow on the *Censitaires*, an object of much importance to the Government in a pecuniary point of view. The large sums of money which have been collected by the St. Sulpicians, and the immense revenues which it is in contemplation to confer on them, have been chiefly created by, and are proposed to be drawn from, the industry, enterprize, and capital of the inhabitants of the Colony of British and Irish descent, who were invited to settle in the Colony by the Royal Proclamation, and to whom the promises in that document, it is reasonable to suppose, were intended more especially to apply; as without those assurances it could hardly have been expected, that any considerable number of His Majesty's native born subjects would settle in a Colony where the laws and feudal exactions of a despotic Government would continue to be enforced. The intention and policy of the Government in regard to these estates, was again distinctly announced in an Act of the Imperial Parliament, 14th Geo. III. cap. 83, wherein it is provided, "That all His Majesty's Canadian subjects within the Province of Quebec, *the religious orders and communities only excepted*, may hold and enjoy their property and possessions." Notwithstanding these public and authentic acts, in opposition to the articles of capitulation, in violation of the Royal promise, and against the spirit and intent of an Act of the Imperial Parliament, the St. Sulpicians have been permitted, until the present day, to enjoy the rents, profits, and feudal rights of their property and possessions, and that, too, not in virtue of a Royal or Parliamentary grant, but simply, as has already been shown, by the connivances of the Crown; who have thus, by indirect means, counteracted the effect of a Royal promise and an Act of the Imperial Parliament, maintained the St. Sulpicians in the exercise of their constitution and privileges, which had been denied to them at the capitulation, and virtually erected an ecclesiastical corporation within the Colony, with powers, and for purposes, such as it is believed no authority, except the Imperial Parliament, can rightfully bestow. It should also be borne in mind, that the opinions and Report, officially communicated to the Government, were to the effect that the St. Sulpicians wrongfully possessed the estates, and could be dispossessed by the ordinary forms of law, without having recourse to the Royal authority for their gradual suppression, as had been exercised towards the Jesuits and Recollets. In this situation of affairs, an Ordinance has been submitted to the Special Council of Lower Canada, by the authority of the Government, "*to Incorporate the Ecclesiastics of the Seminary of St. Sulpice of Montreal, to confirm their title to the Fief and Seigniory of the Island of Montreal, the Fief and Seigniory of the Lake of Two Mountains, and the Fief and Seigniory of St. Sulpice, for the gradual extinction of Seigniorial rights and dues, and for other purposes.*" By this Ordinance, it is among other matters, ordained and enacted, that the said Ecclesiastics shall hold and enjoy "the said several Fiefs and Seigniories, with all and every the rights, privileges, and appurtenances thereunto respectively belonging, or in anywise appertaining," and "they are hereby conferred and declared good, valid, and effectual in the law, *as fully, in the same manner, to the same extent, and for the same objects, intents, and purposes, as the Ecclesiastics of the Seminary of the Fauxbourg St. Germain Lez Paris, or the Seminary of St. Sulpice of Montreal, according to its constitution before the 18th day of September, in the year 1759, or either or both of the said Seminaries, might or could have done, or had a right to do, or might or could have held, enjoyed, or applied, the same, or any part thereof, previously to the last mentioned period.*"

(To be concluded next week.)

ECCLESIASTICAL INTELLIGENCE.

IMPORTANT CHURCH TRIUMPH AT DUDLEY.—A noble triumph for the Church has just been achieved here on the question of church-rate, against the united bands of Socinians, Quakers, Independents, Baptists, and Infidels. After a spirited contest of three days, the following numbers were declared at the final close of the poll:—For the rate, 728; against the rate, 309; majority in favour of the rate, 419.

At a vestry meeting in the parish of St. Peter, Worcester, on Thursday last, the political Dissenters got up an opposition to a church rate, which, after a contest of two days, was carried by a majority of 185 to 119.

We have very great pleasure in stating that the Rev. R. Allwood, the late Curate of Clifton, who left this city with his family some time since for Sydney, New South Wales, has been presented by the Bishop to the Church of St. James, at Sydney, being one of the most valuable livings the Bishop has in his gift. Those who are acquainted with the Rev. Mr. Allwood will be much gratified at this intelligence. He was much beloved and respected during his residence at Clifton, was a most worthy divine, and is well entitled to the confidence reposed in him by his diocesan.—*Bristol Mirror.*

From the Christian Witness.

CHRIST CHURCH, BOSTON.—On Sunday last, July 5th, the Rev. Wm. Croswell, Rector of Christ Church in this city, having resigned the charge of that parish, and accepted an invitation to the Rectorship of St. Peter's Church, in Auburn, N. Y., preached a farewell discourse to his congregation, and administered the holy communion. The Rev. Dr. Boyle preached in the afternoon, and concluded his sermon, in reference to the transactions of the morning, as follows.—

"I cannot persuade myself, my brethren, to close this discourse without saying a very few words in relation to him who, having been for many years your pastor, bade you farewell this morning, and is now about to go forth to sow the seeds of divine truth in another part of the Lord's vineyard. It is not designed to speak of the causes which have eventually led to a separation, that can hardly fail to be mutually regretted. But I feel assured that you will agree with me in highly estimating the talents and acquirements of your respected rector, and his useful and indefatigable labors for your temporal and spiritual welfare, while in charge of this ancient parish; and that you will join me in the belief that in simplicity and godly sincerity, and with a generous, affectionate, and disinterested spirit, he has had his conversation among you; and in cordially wishing him success in his future course. Of this, had I no other evidence, I should be sufficiently convinced, from the manner in which you received his parting address, the concern depicted on your countenances, and the tears which some of you could scarcely restrain. May that gracious Being, whose providence controls all events, whose power is unlimited, and whose mercy is everlasting, watch for good over you and him; and may you finally meet and rejoice together in that unchangeable world, whose harmony will never be impaired by any of those accidents to which we are subject on earth, but where love, and peace, and joy, will prevail forever."

REV. DR. POTTER.—We are sorry that we are obliged to state that a letter has recently been received from the Rev. Dr. Potter, declining the invitation to become the rector of Trinity Church, Boston. We understand that this decision was made chiefly with regard to considerations relative to his health.

Civil Intelligence.

LATER FROM EUROPE.

Since the announcement of the arrival of the *British Queen* at New York, we have received intelligence, via Rochester, by the steamer *Gore*, of the arrival of the steamship *Britannia*, at Halifax and Boston, bringing London dates to the 3d of July. We are indebted for the following extracts to the *New York Commercial Advertiser*, of the 20th instant:—

The Britannia left Liverpool on the afternoon of the 4th of July, and was only *twelve* days in reaching Halifax. She was telegraphed at Boston on Saturday evening, at half-past 7 o'clock, and was at her berth at East Boston at half-past 9 o'clock, being the fourteenth day from her leaving Liverpool. She had eighty-five passengers, sixty of whom were for the United States.—Among them is the Hon. Samuel Cunard, the enterprising proprietor of this new line.

We learn that the next steamship of this line will leave Liverpool on the 4th of August.

In Parliament nothing of importance was done. On the 1st of July the House of Lords did not sit, and in the Commons there was no quorum. On the 2d, in the House of Lords, the Earl of Hardwicke gave notice that on the 7th, upon the motion for going into committee on the Canada government bill, he should move, as an amendment, *that the bill be committed that day six months.* On this motion the fate of the bill will probably be decided.

In the Commons, Lord John Russell again postponed the Canada clergy reserve bill.

The election for sheriffs of the city of London, terminated on the 1st of July, in the choice of the conservative candidates, Alderman Gibbs and Mr. Farncomb.

A great dispute was raging in the London papers on the question whether there were or were not balls in the pistols which Oxford fired at the Queen. No bullets had been found.—Oxford's great-grand-father was a black, and served in the royal navy. His grand-father was a mulatto, and his father of course a quadroon.

The Paris journals positively announce the recall of Marshal Vallee from Algiers, and the appointment of Marshal Molitor to succeed him. The success of the French in the capture of Medeah, Miliana, and Cherchell, appears to have been more than counterbalanced in the absolute impunity with which the Arabs overrun and ravage the plains, and destroy the crops of the colonists.

On the night of February 28th, the Chinese attempted to burn the English ships at Tong Koo, by sending among them two junks filled with combustibles, and burning, but the wind drove them clear of the shipping, and very little damage was done.—They tried it again the next night, but with no more success.