

JEANNE OF NAVARRE.*

(Continued from our last.)

An important event took place in the year 1572, which was fraught with much of deep interest to the welfare of France, namely, the proposal of a marriage between Henry, Prince of Bearn, with the Princess Margaret, daughter of Henry the Second, and sister of Charles the Ninth, the reigning monarch. Due preparations were set on foot for its celebration in April. The Princess had felt for Henry Duke of Guise an attachment which was equally strong on his part; but Charles was vehemently opposed to the union, and even threatened to murder the Duke, who therefore decided upon marrying Catharine of Cleves.

Such a union, it was supposed, would tend much to put an end to the disputes which had so long existed, and form a link between contending interests. How far such expectations were realized it were foreign from the purport of this series of papers to state, and would lead us from the subject immediately before us.

The pope (Pius V.) was applied to for a dispensation, both on account of the relationship between the parties, and the protestant principles avowed by Henry. To this he peremptorily gave his negative. Charles, much enraged, declared he would lead his sister herself to a huguenot church to be married; but the pope remained inexorable, declaring, that, sooner than comply with the request, he would lose his head. Nothing can be stronger than the pontiff's language, writing to Charles, and earnestly urging him to break off the treaty of marriage then in progress. "Grieved," said he, "am I that these nuptials are so pressingly advanced, under an empty hope that the Prince may become reconciled to the catholic church through the persuasion of his bride: when it is rather to be feared, on the other hand, that she may be perverted through her unbelieving husband. Her salvation, indeed, is exposed to hazard, for even if she should wish to live as a catholic, what peace, what repose can she expect with a heretic spouse? By conforming to his errors, she may, perhaps, obtain a brief and delusive tranquillity during the present miserable life; but it will be purchased at the price of eternal damnation hereafter, and of interminable torments in hell."

The Queen of Navarre was much opposed to the match, though she felt it might be important for the welfare of her son and people.

The death of Pius removed all opposition on the part of the Romish see, for his successor Gregory XIII. readily granted the dispensation, and Jeanne, by the advice of those whom she deemed suitable judges as to the propriety of the marriage, gave her consent.

The nuptials were intended to be celebrated at no very distant period, and Jeanne, with a very splendid retinue, though not with her son, set out for the French court, to make preparations for the important event, taking up her residence at the palace of Guiliart, ex-bishop of Chartres, who had been degraded at Rome for the strong suspicions that were entertained of his attachment to protestant principles. At the court, then at Blois, she was received with the greatest respect and apparent kindness; but she was too well able to judge of human nature not to suspect that there was some secret mischief on foot. Could she be ignorant that, with all the plausibility testified towards her, she was an object of the most relentless hatred to the Queen mother, the infamous Catharine, whose influence over her son Charles was notoriously very great? Jeanne's letters to Henry clearly exhibit this. She therein distinctly sets forth her feelings with respect to the results likely to arise from the marriage. She felt she had been deceived by promises which were never intended to be realised. Margaret, too, was deeply bigotted to the Romish church, and deeply averse to the cause of the huguenots; what prospects of happiness, therefore, could be rationally entertained? On this point she had been much deceived, for she had been informed that the Princess viewed the protestants with a favourable eye, if she were not herself ready to renounce popery. "My son," she wrote to Henry, "you have rightly judged, from my former letters, that their great endeavour is to separate you and me from God; and this new account will corroborate your opinion, and show you the anxiety which I am enduring for your sake. Pray earnestly to God, whose assistance you need at all times, but especially at the present; and I too will add my fervent prayer, that he will grant you all your just desires."

It would appear, also, that she was not satisfied with many of the huguenots with whom she was surrounded, and whom she regarded as spies rather than as assistants. "I cannot say," was her expression, "I am without counsellors, for every one gives me advice, although no two of them agree together."

It pleased God, however, that she was not to witness the nuptials about to take place. On her return to Paris from Blois, where the court was then held, she was seized with illness, which terminated in her death, in the forty-fourth year of her age, on the sixth day, and in less than three weeks after her arrival.

Her death at such a moment, and under such peculiar circumstances, naturally gave rise to conjecture and suspicion among her friends as well as enemies. By some it was ascribed to real disease, by others to the effects of poison, which they said was given her in a pair of gloves, by a Florentine named René, perfumer to the Queen-mother. De Serres, in his memoirs, gives us to understand, that the physicians who opened her body had orders not to touch her brain, which was supposed to be affected by the poison. But they are all contradicted by Le Grain, and several others, who maintain that she died of a pleurisy, occasioned by her being over-heated in making preparations for the nuptials of her son: to which was added the vexation she conceived at being obliged to kneel before her house on Corpus Christi day. La Popelinière, Perafix, and De Thou endeavour to remove all suspicion of poison. The last-mentioned affirms that Charles ordered the head of this Princess to be opened, as well as the rest of her body; and if the physicians did not do it it was because they found the true cause of her death in an abscess she had in her body. This is also the opinion of Matthieu the historian.

The real facts of the case may probably never be discovered in this world, but there seems too just cause to believe that Jeanne met her death by unfair means. She was unquestionably an object of jealousy to the popish party, who had no hope of inducing her to renounce her religious views; and the influence she rightly possessed over the mind of Henry, they conceived would render him more and more fixed in his principles. Subsequent events soon showed that the protestants were doomed to suffer, and that preparations were at that very time on foot for destroying heretics and eradicating heresy. The French court, too, at this period, was licentiously profligate in the extreme. The King, however, declared his unfeigned sorrow for her decease, and the whole court went into mourning, probably with the design of blinding the eyes of those who were doomed to destruction.

To use the language of Mr. Browning, "An opinion prevailed throughout France that she had been poisoned, and great pains were taken to efface such a notion; at this time, indeed, there had been such a series of crimes,

that the suspicion is not at all surprising; neither can we be astonished at the extreme ferocity of the populace in general, which soon after displayed itself, for the court was an assemblage of all that was vicious and depraved. Perafix, archbishop of Cambray, declares that there was never a more corrupt court: "impiety, atheism, necromancy, most horrible pollutions, black cowardice, perfidy, poisonings, and assassinations, reigned there in a supreme degree."

Viewed as a wise and brave sovereign, there is much to admire in the character and conduct of the Queen of Navarre. She reigned in very perilous times, and under very peculiar circumstances; when it was not easy, amidst court intrigues and when oaths were little regarded, to know who were enemies and who were real friends. She knew that she was peculiarly obnoxious to the Romish see, but she was ignorant when its fury might burst upon her head. She had to contend against forces, to repel which her own were utterly inadequate; and yet she remained firm against flattery on the one hand, and undaunted against threatening on the other. Still she could trust in the Lord Jehovah, with whom she knew there was "everlasting strength."

To Jeanne it must have been a most severe trial, when her husband basely deserted the cause nearest to her heart, and when he at length fell in battle. Few, probably, would have acted as she did, but her religious principles were deeply fixed: she might forsake her husband, be the consequence what it might, but she could not renounce her faith: she might be exposed to countless privations, to torture, imprisonment, and death, but this, she felt assured had been the case with thousands of whom the world was not worthy, "who had now come out of great tribulation, and washed their robes and made them white in the blood of the Lamb." If she was deprived of her earthly crown, she knew that tribulation is often the appointed means of leading to the attainment of a heavenly. In all things lawful she was willing to obey her husband, as was her imperative duty, but not in things unlawful. She would gladly "Render to Cæsar the things which are Cæsar's," but still more imperatively did she feel herself called upon, to "Render unto God the things that are God's."

Nor is the Queen to be blamed for at length consenting to Henry's marriage; though she has been thought, by so doing, to have testified that she was not opposed in reality to popery. It was not until after repeated solicitations that she would listen to such a proposal. When the Mareschal de Biron was sent to Rochelle to invite her and Henry to the French court, and urged the projected nuptials as the surest method of reconciling all differences, she positively declined; and, when at length her consent was given, it was not until after long and serious consultations with, and by the advice of those who were as much duped as herself. How many have been led astray by the fair promises of popery, and its apparently harmless intentions, to submit, nay, even to approve of measures, the adoption of which they now grievously deplore, and the results of which they did not seriously calculate! Jeanne of Navarre and her advisers, are not the only individuals who have been compelled to acknowledge that they have been deceived by the fair promises of the adherents to that false system.

In a literary point of view, as a person herself of no mean acquirements, the Queen held no ordinary position; "She possessed moral and intellectual excellencies," says Mr. Smedley, "which in any age would have entitled her to distinction, but which stand out in singular and most prominent contrast with the habits of those evil times upon which it was her lot to be cast. She was not only a patroness of letters, but was herself also skilled in literature. Latin and Spanish were among the tongues which she spoke fluently, and her pen, whenever she had occasion to employ it, was that of a ready writer. Her court was ever open to men of learning, whose talents she more especially directed into holy channels."

"She was a woman," says Davila, "of invincible courage, very great understanding, and bravery, far beyond her sex. These eminent qualities, accompanied with a remarkable modesty, and unexampled generosity, would have procured for her an eternal commendation, if she had not been imbued with the opinions of Calvin, and obstinately adhered to them, through her desire to penetrate the profound mysteries of theology, unaided by the sciences!"

LANFRANC, ARCHBISHOP OF CANTERBURY.

From Memoirs of the Queens of England, by Hannah Lawrence

It is refreshing, after contemplating those fierce and desolating wars which, in Stephen's administration, were the scourge of England, to direct our attention to the progress of science and literature; and turning aside from the beleaguered castle, and the stern strife of the battle-field, to enter the convent school in the silent and peaceful cloister; where, just awakened to the charms of knowledge, the aspiring student pursued his pleasant task with a persevering energy, to which, excepting in that age which witnessed the revival of classical learning, modern times afford no parallel. And very interesting is it, to find that, amid all that is generally considered most hostile to the advancement of letters, schools and learning increased with unequalled rapidity during the whole of Stephen's disastrous reign.† The original impulse to this improvement, however, originated neither with Saxon nor Norman; but a native of the district beyond the Alps, led by a distaste of the applause of his own more educated countrymen to quit his native city, traversed France, and at length settled in Normandy, unconscious, that while he only sought the peaceful retirement of an obscure cloister, heaven was directing his steps to that abbey, which, under his auspices, should prove the nursing-mother alike of the Norman and the Saxon mind.

Although, by the constitutions of the Benedictine rule, ample provision was made in each convent for the education of youth, yet, during the ninth and tenth centuries, these constitutions became almost a dead letter. In Normandy the warlike character of its dukes, and the infant and unsettled state of the community, alike forbade the progress of letters; while, in England, a feeble and inefficient government, a luxurious and sport-loving nobility, and an indolent and ignorant clergy, by their united influence, seemed to threaten the land with a return to its primitive barbarism. Still, although the most important use of monasteries, the preservation and advancement of learning, was all but forgotten, each generation saw new additions to their number rising on every side, where, more sincere, but most ignorant men, retired from a world for whose cares and duties they were probably well-fitted, into a solitude which, from the total absence of all intellectual cultivation, must have been a solitude indeed. Among many of the well-meaning but mistaken men who then fled from the world, was Herlouin, a noble of the territory of

* See Browning, chap. xxvii.

† The encouragement given to literature in England, from the happy taste of Henry, his queens, his court and clergy, so diffused the desire to attain it, that even the stormy reign of Stephen seems to have been no impediment to its cultivation. Perhaps the military exertions and movements confined the clergy to their homes and monasteries, and made them more studious; but it is certain that this wasteful period of civil war, was the interval in which the Anglo-Norman mind was extensively educating itself.—Turner.

Brionne, who was so determined to fulfil his intention, that, to obtain dismissal from service to his liege lord, he actually counterfeited insanity. At length, after long-continued opposition, he obtained his wish, and retiring to the valley of Bec, in Normandy, surrounded by a company of equal enthusiasts, built a lowly church and convent; while, as from their poverty they could obtain no spiritual father who would be willing to quit his pleasant cloister to take the superintendence of this newly-gathered flock, Herlouin himself, although unable to read, was compelled to become the abbot. But, although the ruling desire of his heart was thus accomplished, sorrow and disappointment pursued the enthusiastic founder, even to his beautiful valley;—twice was the new convent burnt to the ground, and in the latter conflagration his aged mother lost her life.* Each time of rebuilding, the site was changed; and each time, through the gifts of the faithful, did the abbey rise improved; and Herlouin and his humble band sat down in quiet to enjoy their long-deferred repose.

In the mean time a young native of Pavia, who, having lost his parents in early life, had traversed the Italian cities in search of knowledge, and again returned to his native city with a mind so nobly endowed by nature, and so richly freighted with learning, that his lectures, and pleadings, and decisions, awakened the admiration of all; from some secret disgust or strong devotional feeling, quitted the land of his birth and the city of his fame, and crossing the Alps never stopped on his journey, until he reached the town of Avranches, in Normandy. This young man was the celebrated Lanfranc—his fame soon followed him even to this distant region; and, in the year 1036, the same year in which he quitted his country, he saw himself surrounded by a numerous band of scholars, all eager to imbibe the lessons of wisdom from the lips of the learned Pavian. But a cloister was at this period the general asylum of learning as well as piety; and influenced probably by his desire for complete seclusion, Lanfranc bent his footsteps, not to any of the more ancient or wealthy convents of Normandy, but to the lowly Abbey of Bec. It is pleasing to learn that the unlettered superior, and his illustrious inmate, dwelt together in perfect unity, and that the admiring abbot actually set about attempting to learn to read;—but, although a Lanfranc was the tutor, the task was too great for the aged Herlouin, and he eventually gave it up.

Vain had been the attempts of the illustrious scholar to stifle the fame of his talents by flight from his native city, and equally vain was this his second attempt. His retreat was soon discovered; unnumbered scholars besieged the gates of the obscure and almost unknown convent; and the Abbey of Bec, with its unlettered abbot, became the rallying point of all the scholarship of Normandy. On the death of Herlouin, Lanfranc assumed, by unanimous call, the cross; and, during the years in which he wielded it, no private school ever sent forth so many celebrated scholars. Among these the monks proudly boasted Ives of Chartres, the restorer of the *jus canonicum* in France; Anselm, both in the abbey, and in the primacy of England, his successor; and Pope Alexander the Third.

But seclusion, after which the anxious spirit of Lanfranc ever thirsted, was never to be his lot; and when William placed himself on the throne of England, he sent an urgent request to the abbot of Bec to resign the cross of that beloved abbey, that he might assume the patriarchal cross of the see of Canterbury. To this request Lanfranc is reported to have returned an unhesitating denial;—by some writers it is stated that, appalled at the absolute barbarism of the people, he refused, feeling the utter impossibility of effecting any good among them. By others (and from what we know of the conscientious, though often mistaken, opinions of Lanfranc, it seems the more probable), he assigned as a reason the unwillingness he felt to take office under a sovereign whose conduct had been marked by so much cruelty towards his English subjects. Whatever were the motives, and whatever was the excuse, they were at length overruled; and in the year 1070 Lanfranc quitted the peaceful shades and pleasant cloisters of Bec, to enter upon the difficult and stormy task of reforming the Anglo-Saxon Church.

According to the usual custom, the new primate, ere he entered on the duties of his office, proceeded to Rome, to receive that important badge of spiritual investiture, (which still maintains its place on the shield of Canterbury), the pall. Most gratifying to the feelings of the illustrious teacher must the recollection have been, that he, to whose tribunal every cause was brought, and before whose footstool every king had bowed—he, the supreme Pontiff, had been his pupil at Bec; and most gratifying to him also must have been the marked and respectful homage paid by his grateful scholar; for, at his entrance, the haughty Pontiff rose up, and greeted him with reverent courtesy. "Holy Father," exclaimed the astonished attendants, "do you rise up before the Archbishop of Canterbury?" "Not because he is Archbishop do I rise up before him," was the grateful answer, "but because I was once his pupil at Bec, and there sat at his feet imbibing all wisdom."

CHARACTERS AND ACTIONS OF REMARKABLE MEN.

It will be hereafter with a wicked man, when he is punished for his sins, as it was with Apollodorus, when he dreamed that he was flayed and boiled by the Scythians, and his heart spoke to him out of the cauldron, "Εγώ σοι τούτων αἰτία"—"I am the cause of these thy sufferings."

Cyrus had taken the wife of Tigranes, and asked him what he would give to save her from servitude? He replied, all he had in the world, and his own life into the bargain. Cyrus, upon this, very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commending the accomplishments of his mind, others those of his person. Tigranes asked his wife whether she did not greatly admire him? "I never looked at him," said she. "Not look at him!" returned he; "upon whom then did you look?" "Upon him," replied she, "who offered his own life to redeem me from slavery."—This charming example should be copied into our behaviour in the house of God; where we should behold and contemplate the beauties and perfections of that blessed Person alone, who actually did give his life a ransom for us.

When Constantine was instigated by his courtiers to make examples of the Arians, who had insulted his statues, he silenced them by raising his hand to his face, and saying, "For mine own part I do not feel myself hurt."

Would you see human vanity and misery at the highest? Behold the globe of the world carried in procession before the corpse of the Emperor Charles VII., who, during the short course of his wretched reign, could not keep possession of one small unfortunate province.

Bishop Andrews, when a lad at the university, used every year to visit his friends in London and stay a month with them. During that month, he constantly made it

a rule to learn, by the help of a master, some language or art, to which he was before a stranger. No time was lost.

When the same eminent person first became bishop of Winton, a distant relation, a blacksmith, applied to him to be made a gentleman, i. e., to be ordained, and provided with a good benefice. "No," said the bishop, "you shall have the best forge in the county; but—every man in his own order and station."

Sir Matthew Hale used to say, "Those of the separation were good men, but they had narrow souls, or they would not break the peace of the church about such inconsiderable matters as the points in difference were."

Lord Astley, before he charged, at the battle of Edgehill, made this short prayer,—"O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me!" There were certainly, says Hume, much longer prayers said in the parliamentary army; but I doubt if there was so good a one.

The famous oriental philosopher Lockman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said the master, "for you to eat so nauseous a fruit?" Lockman replied, "I have received so many favours from you, that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty.—With such sentiments should man receive his portion of sufferings at the hand of God.

Dean Lynch was a constant preacher through life, either at the Cathedral, one of his livings, or Grove, his family estate; in short, wherever he happened to be. Of his charities a judgment may be formed from the following circumstance. His son was sent for by the citizens of Canterbury, and chosen Burgess, without a shilling expence. "Sir," said the poorer freemen, sitting in their houses when he went round to thank them, "you had a right to command our votes; your father fed us, and your mother clothed us."

Melancthon, when he went to the conference at Spire, in 1529, made a little journey to Bretton, to see his mother. The good woman asked him, what she must believe, amidst so many disputes; and repeated to him her prayers which contained nothing superstitious. "Go on, mother," said he, "to believe and pray as you have done, and never trouble yourself about controversies!"—the advice of a wise and good man.—Bishop Horne.

The Garner.

THE CRAFT AND SUBTLETY OF THE DEVIL.

This is our unhappiness, that the devil is so near us and we see him not; he is conversant with us, and yet we are not aware of him. Those are the most desperate designs and likeliest to take effect, that are carried on by an unseen and unapparent enemy; and if we will provide ourselves against the devil, who never misseth any opportunity that lies in his way to tempt us, nor is ever failing in any plot, we must then have our senses exercised to discern both good and evil, we must get our minds awakened with clear and evident principles of light; we must get our judgments and consciences well informed with sober and practical truths such as tends to make us most like to God, and to reconcile our nature more perfectly to divine goodness. Then shall we know and discover that apostate spirit in all his stratagems whereby he seeks to bereave us of our happiness: we shall know him as well when he clothes himself like an angel of light, as when he appears in his own nakedness and deformity. It is observed by some, that God never suffered the devil to assume any human shape, but with some character [mark] whereby his body might be distinguished from the true body of a man; and surely the devil cannot so exactly counterfeit an angel of light, but that by a discerning mind he may be distinguished from him; as they say a beggar can never eat a prince so cunningly, but that his behaviour sometime sliding into the coarse way and principles of his education, will betray the meanness of his pedigree to one of a true noble extraction. A bare imitation will always fall short of the copy from whence it is taken; and though sin and error may take up the mantle of truth, and clothe themselves with it, yet he that is inwardly acquainted with truth, and is an ingenuous lover and pursuer of it, will be able to find out the imposture; he will be able to see through the veil into the naked deformity of them.—Rev. John Smith [b. 1618. d. 1652.]

THE WICKED TO BE FITTED, NOT HATED.

For those in whom we can discern nothing of God's image, we ought not to conceive any spite or hatred, but to be possessed with pity and commiseration: and I shall desire all those hot zealots, who think they have a true zeal for God, when they are enlarged with fury against those who are in any error, how gross soever, to retire their minds to an inward serious contemplating of God, and attending to his voice; and then let them see if they can reconcile those hotter thoughts with the other serious ones: they will find that the more they are filled with the fulness of God, the more meek, tender-hearted, and gentle they are; and from this more may be convinced, that such hearts are not of God, nor of that wisdom, which is first pure, then peaceable, gentle, and easy to be entreated. Therefore if we see any defiling themselves with all the abominations which this age wallows in, we ought indeed to express a deep and just horror at their debauching maxims and practices, but we must pity them, as we would do madmen: and for those who are innocent in their course of life, but entangled with errors, we ought to have all possible tenderness for them, studying their conviction by methods suitable to the gospel of peace, and the God of love; and not by courses that savour of a carnal, passionate, and unmortified temper, which are equally unpolitic and unchristian.—Rev. H. Scougal.

CHARITY GREATEST OF THE THREE.

That frame of mind which inclines us to do good, and to take delight in doing it, is itself the temper and disposition of happiness; and without this, 'tis no more possible for a rational creature to be made happy, than it is to alter the nature and essences, the necessary and eternal reason and proportion of things. This is the plain and necessary reason, why love and charity and goodness are constantly preferred before all other virtues, as being the ultimate end and design of religion, and themselves a principal and necessary ingredient of the joys of Heaven. Almost all other virtues, or gifts and excellencies whatsoever, are but as means to this end; and to be done away, when that which is perfect is come. Hope is but the present expectation, and faith the firm belief, of those things which shall be made manifest hereafter. And when that comes to pass, then those virtues, and all other gifts which are in order to those, must necessarily and of course cease. Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. (1. Cor. xiii. 8.) But charity and goodness never fail. These are dispositions of mind which are begun in the virtues of this life, and completed in the glory of the next; which will grow up with the improvements of our knowledge and virtue here to a perfect and unspokeable happiness in the world to come.—Dr Samuel Clarke.

THE FINAL RECKONING.

Many a broken reckoning shall we find then; such sad numbers, such fractions we shall meet with, we shall not tell how or when to get through, we shall want counters. They are so infinite and intricate withal, that I fear we shall be found in a mighty arrear, a huge debt of thousands and tens of thousands of talents; we shall not tell which way to turn us, nor which way to satisfy it, though all we have were sold, and we ourselves too. To balance this account Christ is most needful. For, cast both these together, and Job being our auditor, he finds we shall not be able to answer God one for a thousand, that he can charge us with. Gather heaven and earth, and all that is in them, all together, and

leave Him out, they will never be able to make up our discharge.— This is the last and great gathering of all, which shall be of the quick and of the dead. When he shall send his angels, and they shall gather his elect from all the corners of the earth; shall gather the wheat into the barn, and the tares to the fire. And then, and never till then, shall be the fulness indeed, when God shall be, not, as now he is, somewhat in every one, but all in all. And there shall be neither time nor season any more. No fulness then but the fulness of eternity, and in it the fulness of all joy.—Bp. Andrews.

STUDY OF NATURE.

I am sure, if even we would view the paths of Divine wisdom, in the works and in the conduct of nature, we must not only consider how things are, but how they came to be so. "This pleasant to look upon a tree in the summer, covered with its green leaves, decked with blossoms, or laden with fruit, and casting a pleasing shade under its spreading boughs. But to consider how this tree, with all its furniture, sprang from a little seed; how nature shaped it, and fed it, in its infancy and growth added new parts, and still advanced it by little and little, 'till it came to this greatness and perfection:—this, methinks, is another sort of pleasure, more national, less common, and which is properly the contemplation of divine wisdom in the works of nature. So to view this earth, and this sublunary world, as it is now complete, distinguished into the several orders of bodies of which it consists, every one perfect and admirable in its kind,—this is truly delightful, and a very good entertainment of the mind. But to see all these in their first seeds, as I may so say; to take in pieces this frame of nature, and melt it down into its first principles; and then to observe how the divine wisdom wrought all these things out of confusion into order, and out of simplicity into that beautiful composition we now see them in;—this methinks, is another kind of joy, which pierceeth the mind more deep, and is more satisfactory.—Dr. T. Burnet.

Advertisements.

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. THIS School will be re-opened, after the Christmas recess, on Monday the 4th of January, 1841. Mrs. CROMBIE's Seminary will also re-open on the 6th, the Wednesday following. M. C. CROMBIE, Principal. Toronto, Dec. 28, 1840.

BROCK DISTRICT SCHOOL. WANTED, A TEACHER to the Brock District School. References as to Qualification, &c. to be forwarded to H. C. BARWICK. Woodstock, 16th February, 1841.

HAT, CAP, AND FUR MART. CLARKE & BOYD, grateful for past favours, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840. 11-4f

A CARD. J. HEUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened a commodious room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand. Wigs, Scissors, and Fricettes, always on hand, or made to order on short notice. Toronto, September 17, 1840. 12-4f

AXES! AXES! AXES!! THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen. Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street, Toronto, 10th October, 1840. 15-4f

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. By Order of the Court, (Signed) G. DE BOSCO ATTWOOD, Secretary. London, June 3, 1840.

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carllie. Colborne, June 19th, 1840. 51-4f

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. January 1st, 1840. 27-4f

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