

JEANNE D'ALBRET, QUEEN OF NAVARRE.\*

The truth of the declaration that in all ages of the church God has ever pleased to reserve to himself a people to bear witness to the glory of his name, and to worship him "in spirit and in truth," amidst the darkness of the idolatry which overspread the world, was seldom more powerfully illustrated than by those who early embraced the doctrines of the reformation in France. In defence of these doctrines they were willing to undergo exile, confiscation, tortures, and death. They have left a name and a memorial which shall cause them to be held in everlasting remembrance, and the Huguenots, loathsome as it must be to the popish ear, cannot but call forth feelings of gratitude to God for having enabled so many eminent individuals to bear witness to the truth, who, doubtless, shall join in the vast multitude of those who shall have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb.

"This epithet 'Huguenots' (says Mr. Browning) has been the subject of much discussion; to this day it is considered by many a term of reproach; and several persons of erudition have objected to its figuring in the title of this work. But with due deference to their opinions, I am not convinced that it is improperly adopted. The terms puritan, methodist, and quaker, were originally given in a reproachful sense, but custom has sanctioned their currency, and they are now used unhesitatingly by those who would cautiously avoid all tendency to abuse. The French Protestants are mentioned under a variety of names, heretics, pretenders, reformers, calvinists, huguenots, and sometimes, though seldom, protestants; for the fact of protesting against the infallible church is galling to orthodox Romanists. Each of these designations carries with it a sufficient explanation of its meaning, with the exception of huguenots, which is in downright obscurity with respect to its etymology, no less than to the period when it was first applied."

The first individual among these who claims attention is Jeanne d'Albret, Queen of Navarre, mother of Henry the Great! (alas! alas! how little he deserves the name). She was the daughter of Henry II. of Navarre, and Margaret of Orleans, sister of Francis I., King of France; and was born at the Chateau de Pau, January 7, 1528. Through the jealousy of her uncle Francis, she was, when only twelve years of age, married to the duke of Cleves, for he dreaded her being espoused to Philip of Spain by her father, or drawn from the Romish Church by the influence of her mother, who was a warm supporter of what was termed heresy. At first Margaret secretly embraced the doctrines of the reformation, sheltering the eminent men of that party; by degrees, however, her conduct became more decided as she was led to clearer views of divine truth, and it began to excite the notice and suspicion of the French court. On the death of her brother she retired to Tussou, in Angouleme, where she presided over a religious community of females, and afterwards to the Chateau d'Osos, near Tarbes, where she died December 21, 1549. Her husband survived her about six years, during which, though the reformed were by law subject to the severest penalties, they appear to have been suffered to remain unmolested. The marriage of Jeanne with the Duke of Cleves was dissolved by papal authority, and she married Antoine de Bourbon, Duc de Vendome.

Jeanne ascended the throne of Navarre in 1555, and with her husband took the usual oaths as members of the popish church. "Two days after this solemn ceremony" says Mr. Jameson, "the estates of Béarn (consisting of the nobility, clergy, and deputies of the towns) presented an address to their new sovereigns, stating that 'a sect had lately sprung up, infected with heresy, which offended the faithful by their contempt and transgression of the divine precepts; that, as it was the duty of the sovereign to protect the church against all injustice and persecution, they prayed their majesties to exhort the bishops to seek diligently after these new sectaries, and to direct that, in case of negligence on the part of the prelates, the delinquents should be prosecuted by the judges of the ordinary court, who should report, every two months, their proceedings thereon; and that proclamation should be made by sound of trumpet in all towns and markets, commanding all people to abstain from disputing on, or in any manner questioning, the constitutions of the church.'" It is evident from this address, that the reformed doctrines were, as yet, chiefly confined to the lower classes of the Béarnoise people, although some, at least of the prelates, were disposed to favour them. That the "sect" had become considerable in number, is also evinced by "classes of people in all towns and markets," requiring a legislative admonition.

The King and Queen of Navarre averred, in their answer to this address, that "they desired to extirpate heresy in their dominions, and would direct the bishops to proceed against heretics in conformity with the edict of the late King Henry, issued 1546."

An order was immediately issued. The mind of the Queen, however, began to feel the vast difference between those doctrines in which she had been educated, and those which her mother had so strenuously supported, and which it had been her dying wish that she should be brought to profess. She accordingly sheltered the friends of her mother.

"So great" adds Mr. Jameson "was the encouragement given by the sovereigns of Navarre to the remnant of the reformers who remained in that kingdom, after the death of Marguerite de Valois, that many others shortly joined them. Amongst these was a Genevese minister, Francis Guy de Boisnormand, a man of considerable talent, who, with Henri Barran, formerly a monk of Béarn, obtained so great an influence over the Queen, that she became a decided patroness of their doctrines. The Navarre court again became the place of refuge for the oppressed protestants of France and Germany, and, on every side, the welcomed strangers repaid the hospitality they received, by their missionary efforts."

Ever on the alert to prevent the slightest departure from its errors, the lynx-eye of popery soon discovered that in the kingdom of Navarre there was not the required submission to the infallibility of the Romish see. Every effort was made to bring the King and Queen into spiritual bondage. With the former these efforts had the desired effect, and he placed his son Henry under tutors bigotedly adhering to the papacy. The Queen, however, had grace given her boldly to protest against this proceeding, affirming, that nothing should induce her to consent to a step so utterly repugnant to her own feelings, and to the true interests of her son. "The education of that son," says Mr. Browning "was unlike that of princes, for he was exercised like a young Spartan, and nourished with food of the coarsest kind. His first years were passed amidst the rocks of Béarn, and the children of the peasants were his companions. His mother, in the mean time, provided him with an excellent tutor, named La Gaucherie, one of the most learned men of the day; and his death occurring soon after, a protestant, named Florent Chretien, was charged with his tuition."

When he was presented to the court of France, the blunt frankness of the little mountaineer prince caused some amusement to the courtiers.

"Passionately," says Smedley, "embracing her child, at that time in his ninth year, she entreated him to abide in the faith in which he had been originally trained, and, mingling threats with caresses, she menaced him with disinheritorship if he became a renegade.—When recommended patience, and a seeming conformity to her husband's will, she indignantly replied, that rather than attend mass, if she had her kingdom in one hand, and her son in the other, she would throw both into the bottom of the sea."

On all sides dangers threatened the Queen. The subtle trickery of the "man of sin" she knew to be devising plans for her destruction; she felt she was never a moment safe, and she consequently fled to Béarn.

Her husband fell an easy prey to the wiles of popery. He had been appointed guardian to Charles IX., then in his minority, and the Queen-mother, and the members of the house of Guise, did every thing in their power to induce him to forsake the protestant cause. The island of Sardinia was offered to him by the King of Spain, in the event of his so doing; and the pope was not an idle witness of the attempt to lead him back to popery. On the ground of heresy, he was told that he might lawfully divorce Jeanne; that Mary, Queen of Scots, might be his wife, and that the pope would settle upon him the kingdom of England. Antoine, though a very weak man, would not for a moment listen to such a proposal. He was led, however, to renounce his protestant principles; and he subsequently died from wounds received when warring against the Huguenots, at the siege of Rouen.

Jeanne now assumed the reins of government. The protestant worship was supported, its pastors provided for, and the mumery of processions forbidden. A remonstrance now reached her from the court of Rome (perhaps a stronger term should be used) which ran as follows:—

"As it is the duty of the holy office to proceed against all persons suspected of heresy, so more especially should it take notice of any error in those who, deriving sovereign power from God, ought therefore to serve and obey him from whom that power flows, and to acknowledge a loving mother in the church. We have learned by common and notorious report, and to the sorrow of our spirit, that Jeanne, Queen of Navarre, and princess of Béarn, has deviated, and every day more and more increases in deviation, from the faith held, believed, taught, and preached by the catholic church; and we doubt not that this open and public error conduces no less to the destruction of her subjects, than it does to her own eternal perdition. In order, therefore, to avert those ills and this grievous scandal, we cite the above-named Queen to appear—not by proxy, but personally—in our court at Rome, within six months from this summons, that she may clear herself from the above charges. And, if she should fail in obedience, and contumaciously refuses to appear, we pronounce that she is herself excommunicated, that her children are bastardized, and that she has forfeited all her kingdoms, principalities, dominions, fiefs, estates, and other property of every kind or condition; which, accordingly may be seized and occupied by any one whom his holiness or his successor shall please to confirm in their possession."

Against such an iniquitous document, though in full union with those emanating from the same quarter, Jeanne boldly and nobly protested; but that protestation might have been of little avail. The holy see, however, had gone a step too far; the anger and jealousy of the King of France were aroused, and he used such language as alarmed the pope, and caused him to desist. A conspiracy was, however, got up among her disaffected subjects, to carry her and her children to the dungeons of the Inquisition, where, probably, she would have had bitter experience of the tender mercies of that execrable tribunal. But this was mercifully discovered. "One Dominick, a captain, born in the territories of Béarn, was singled out to go to the court of Spain, to communicate these counsels to the king, and to receive further instructions from him. But it pleased God that this Dominick, falling sick by the way, Annas Hespins, an honest man that attended him, smelt out the occasion of his journey, and, by giving timely notice, prevented the effecting of it; by which deliverance God showed his watchful providence over his handmaid, this religious Queen of Navarre." Her son was now removed to the court of France, and once more placed under protestant governors.

It were foreign to the objects of this series of papers to enter fully into the historical details of the reign of this excellent woman, of the many dangers to which she was exposed from Romish plotting, and of the cruelties inflicted upon her subjects; suffice it to say, that, after many severe struggles, she was ultimately restored to the peaceful possession of her throne, and, with her son, with Coligny, Admiral of France, and the chief leaders of the protestant party, she settled at Rochelle, where she kept her court. She had received considerable aid from Queen Elizabeth, of England. Her own conduct had been uniformly brave. She sought, by her addresses, to encourage her troops, reminding them that they were engaged in a holy cause, the support of God's truth. She gained the complete affections of her subjects in general, as well as of her soldiers. The idolatry of the mass was now prohibited; but Romish priests were suffered to remain in the country on condition of their paying due obedience to the laws.

[To be concluded in our next.]

MY WIFE'S GOLD RING, OR JOHN GASPARD LAVATER AND THE POOR WIDOW. (Translated from the German.)

It was a practice with Lavater to read, every morning, several chapters in the Bible, and to select from them one particular passage for frequent and special meditation during the day. One morning after reading the fifth and sixth chapters of the Gospel of St. Matthew, he exclaimed "What a treasure of morality! how difficult to make choice of any particular portion of it!" After a few moments' consideration he threw himself upon his knees, and prayed for divine guidance. When he joined his wife at dinner, she asked him what passage of Scripture he had chosen for the day; "Give to him that asketh thee; and from him that would borrow of thee turn not thou away,"—was the reply. "And how is this to be understood?" said his wife. "Give to him that asketh thee; and from him that would borrow of thee turn not thou away,"—are the words of Him, rejoined Lavater, to whom all and every thing belongs that I possess. I am the steward, not the proprietor. The proprietor desires me to give to him who asks of me, and not to refuse him who would borrow of me; or, in other words, if I have two coats, I must give one to him who has none, and if I have food, I must share with him who is an hungered and in want; this I must do without being asked; how much more then, when asked! This, continues Lavater in his diary, appeared to me so evidently and incontrovertibly to be the meaning of the verses in question, that I spoke with more than usual warmth; my wife made no further reply than that she would take these things to heart. I had scarcely left the dining room a few minutes, when an aged widow desired to speak with me, and she was shown into my study. "Forgive me, dear Sir," she said, "excuse the

liberty I am about to take, I am truly ashamed, but my rent is due to-morrow, and I am short six dollars; I have been confined to bed with sickness, and my poor child is nearly starving; every penny that I could save I have laid aside to meet this demand, but six dollars yet are wanting, and to-morrow is term-day." Here she opened a parcel, which she held in her hand, and said, "This is a book with a silver clasp, which my late husband gave me the day we were married; it is all I can spare, of the few articles I possess, and sore it is to part with it. I am aware that it is not enough, nor do I see how I could ever repay,—but, dear Sir, if you can, do assist me." "I am very sorry, my good woman, that I cannot help you," I said; and putting my hand into my pocket I accidentally felt my purse, which contained about two dollars; these, I said to myself, cannot extricate her from her difficulty, she requires six; besides, if even they could, I have need of this money for some other purpose; turning to the widow, I said, "Have you no friend, no relation, who could give you this trifle?" "No, not a soul!—I am ashamed to go from house to house, I would rather work day and night;—my excuse for being here is, that people speak so much of your goodness; if, however, you cannot assist me, you will, at least, forgive my intrusion; and God, who has never yet forsaken me, will not surely, turn away from me in my sixty-sixth year!"—At this moment the door of my apartment opened and my wife entered. I was ashamed and vexed; gladly would I have sent her away, for conscience whispered—"Give to him that asketh thee; and from him that would borrow of thee turn not thou away." She came up to me and said, with much sweetness, "This is a good old woman, she has certainly been ill of late, assist her if you can." Shame and compassion struggled in my darkened soul; "I have but two dollars," I said in a whisper, "and she requires six; I'll give her a trifle in the hand and let her go." Laying her hand on my arm and smiling up in my face, my wife said aloud what consciences had whispered before—"Give to him that asketh thee; and from him that would borrow of thee turn not thou away." I blushed, and replied with some little vexation, "Would you give your ring for the purpose?" "With pleasure," answered my wife, pulling off her ring. The good old widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife called to her to wait in the lobby. When we were left alone, I asked my wife, "Are you in earnest about the ring?" "Certainly; how can you doubt it?" she said; "do you think I would trifle with charity? remember what you said to me but half a year ago;—oh, my dear friend, let us not make a show of the Gospel! you are, in general, so kind, so sympathizing, now is it that you now find it so difficult to assist this poor woman? why did you not, without hesitation, give her what you had in your pocket? and did you not know that there were yet six dollars in your desk, and that the quarter will be paid to us in less than eight days?" She then added, with much feeling, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body; what ye shall put on. Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: I kissed my wife, while tears ran down my cheek:— "Thanks, a thousand thanks, for this humiliation!" I turned to the desk, took from it the six dollars, and opened the door to call in the poor widow; all darkened around me at the thought, that I had been so forgetful of the omniscience of God as to say to her, "I cannot help you." Oh, thou false tongue!—thou false heart! If the Lord should mark iniquities, oh Lord, who shall stand! "Here is what you need," I said, addressing the widow. At first she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me, and pressed my hand; but when she perceived that I had given her the whole sum, she could scarcely find words to express her feelings. She cried, "Dear Sir, I cannot repay; all I possess is this poor book, and it is old." "Keep your book," I said, "and the money too, and thank God, and not me, for verily I deserve no thanks, after having so long resisted your entreaties; go in peace, and forgive an erring brother." I returned to my wife with downcast looks, but she smiled, and said, "Do not take it so much to heart, my friend, you yielded at my first suggestion; but promise me, that so long as I wear a golden ring on my finger, and you know that I possess several besides, you will never allow yourself to say to any poor person, 'I cannot help you.'" She kissed me, and left the apartment. When I found myself alone, I sat down and wrote this account in my diary, in order to humble my deceitful heart,—this heart which, no longer ago than yesterday, dictated the words, "Of all characters in the world, there is none I would more anxiously avoid being than a hypocrite;" yet to preach the whole moral law, and to fulfil only the easy part of it, is hypocrisy. Merciful Father, how long must I wait, and reflect, and struggle, ere I shall be able to rely on the perfect sincerity of my profession! I read over once more the chapter which I had read this morning with so little benefit, and felt more and more ashamed, and convinced that there is no peace, except where principle and practice are in perfect accordance. How peacefully and happily I might have ended this day, had I acted up conscientiously to the blessed doctrines I profess! Dear Saviour, send thy Holy Spirit into this benighted heart! cleanse it from secret sin! and teach me to employ that which thou hast committed to my charge, to thy glory, a brother's welfare, and my own salvation!

THE DEATH OF THE FRENCH CHAMPIONS OF INFIDELITY.

None of all the victims of the reign of terror felt its disabling influence so completely as the despot Robespierre, who had so long directed its sway. The Hotel de Ville (where he and his companions had assembled) was surrounded by about 1500 men, and cannon turned upon the doors. The deserted group of terrorists within conducted themselves like scorpions, which, when surrounded by fire, are said to turn their stings on each other. Mutual and ferocious upbraidings took place among these miserable men. "Wretch, were these the means you promised to furnish?" said Payne to Henriot, whom he found intoxicated and incapable of resolution or exertion; and seizing on him as he spoke, he precipitated the revolutionary general from a window. Henriot survived the fall only to drag himself into a drain, in which he was afterwards discovered, and brought out to execution. The younger Robespierre threw himself from the window, but did not perish on the spot. Las Basas dispatched himself with a pistol shot. St. Just, after imploring his comrades to kill him, attempted his own life with an irresolute hand, and failed. Couthon lay beneath the table brandishing a knife, with which he repeatedly wounded his bosom, without daring to add force enough to reach his heart. Robespierre, in an unsuccessful attempt to shoot himself, had only inflicted a horrible fracture on his under-jaw.

In this situation they were found like wolves in their lair, foul with blood, mutilated, despairing, and yet not able to die. Robespierre lay on a table in an ante-room, his head supported by a deal box, and his hideous countenance half hidden by a bloody and dirty cloth bound round the shattered chin.

THE CAPTIVES.

The captives were carried in triumph to the Convention, who, without admitting them to the bar, ordered them, as outlaws, for instant execution. As the fatal cars passed to the guillotine, those who filled them, but especially Robespierre, were overwhelmed with execrations from the friends and relatives of victims whom he had sent on the same melancholy road. The nature of his previous wound, from which the cloth had never been removed, till the executioner tore it off, added to the torture of the sufferer. The shattered jaw dropped, and the wretch yelled aloud, to the horror of the spectators. A masque, taken from that dreadful head, was long exhibited in different nations of Europe, and appalled the spectators by its ugliness, and the mixture of fiendish expression with that of bodily agony.—Sir Walter Scott's Life of Napoleon.

THE GARNER.

TO KNOW GOD. To know God, is something more than to confess the Scriptures to be his word, or to pay him ceremonial worship. Nay, it is something more than to be acquainted with his attributes, and to acknowledge his power, his justice, his mercy, his wisdom. It is so to bring these attributes of God before the mind, as to act upon them; to let them operate upon our affections, and influence our ways and doings. To know God in a scriptural sense, is to have that acquaintance with him which makes him the object of our reverence, and love, and obedience. It was knowledge of God in the patriarchs, Abraham, Isaac, and Jacob, that they made all their undertakings, all their journeys, all their enterprises begin with God; invoking his aid and depending upon his blessing. It was knowledge of God in Joseph, when the thoughts of what he owed to God repressed the motions of sin, and restrained him from entering into temptation. It was knowledge of God in Eli, when he acquiesced in the Divine will, though exercised against himself, and submitted to the hand of the Lord. The Psalms are full of the knowledge of God. There we find David, sometimes declaring his majesty and the excellence of his power; sometimes magnifying his goodness and mercy; sometimes bending before him in contrition, sometimes breaking forth in strains of joy and thanksgiving, and always depending upon him for increase of grace, and strength, and spiritual good. It was knowledge of God to say, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him?" (Psalm viii. 3, 4.) It was knowledge of God to say, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is pure, making wise the simple. The statutes of the Lord are right, rejoicing the eyes;" (Psalm xix. 7, 8).—Dr. J. B. Sumner, Bishop of Chester.

EVIL SPEAKING.

It is an argument of a candid, ingenuous mind, to delight in the good name and commendation of others; to pass by their defects, and take notice of their virtues; and to speak and hear of those willingly, and not endure either to speak or hear of the other; for in this indeed you may be little less guilty than the evil speaker, in taking pleasure in it, though you speak it not. And this is a piece of men's natural perverseness, to drink in tales and calumnies; and he that doth this, will readily, from the delight he hath in hearing, slide insensibly into the humour of evil speaking. It is strange how most persons dispense with themselves in this point, and that in scarcely any societies shall we find a hatred of this ill, but rather some tokens of taking pleasure in it; and until a Christian sets himself to an inward watchfulness over his heart, not suffering in it any thought that is uncharitable, or vain self-esteem, upon the sight of others' frailties, he will still be subject to somewhat of this, in the tongue or ear at least. So, then, as for the evil of guile in the tongue, a sincere heart, truth in the inward parts, powerfully represses it; therefore it is expressed, Ps. xv. 2, That speaketh the truth from his heart; thence it flows. Seek much after this, to speak nothing with God, nor men, but what is the sense of a single, unfeigned heart. O sweet truth! excellent but rare precious! it is that loves that truth within, alone can work it here; see it of him.—Archbishop Leighton.

IDLENESS AND INDUSTRY.

In this spiritual warfare let us take heed, that our vigilant, active enemy find us not idle and unemployed. The soul's play-day is always the devil's working day, and the idler the man, still the busier the temptation. The truth is, idleness offers up the soul as a blank to the devil, for him to write what he will upon it. Idleness is the emptiness, and business the fullness of the soul; and we all know that we may infuse what we will into an empty vessel, but a full one has no room for a farther infusion. In a word, idleness is that which sets all the capacities of the soul wide open, to let in the evil spirit, and to give both him, and all the villanies he can bring along with him, a free reception and a full possession; whereas, on the contrary, labouriousness shuts the doors and stops all the avenues of the mind, whereby a temptation would enter, and (which is yet more) leaves no void room for it to dwell there, if by any accident it should chance to creep in; so that let but the course a man takes be just and lawful, and then the more active still the more innocent, for action both perfects nature and ministers to grace; whereas idleness, like the rust of the soul, by its long lying still, still soils the beauty, and then cuts out the strength of it. In like manner, the industry of the person tempted ever supercedes that of the tempter; so that as long as the former is employed (as we hinted before) the other can have but little to do, and consequently will be hardly brought to address himself to one, whose head and heart, whose eyes and ears, and all the faculties of the soul are actually taken up, and nothing at leisure to receive him; for few make visits, where they are sure neither to be entertained nor let in.—South.

THE AWE OF LAWFUL AUTHORITY.

It is observable, that as other inferior creatures rever the very countenance of a man, and those few strictures [marks] of the defaced image of God which are still remaining there, and that although they far exceed in strength, yet dare not (unless enraged) make use of it against their natural, though weaker, lords; so also, that God hath spread such an awe upon the face of authority that a look or a word from a lawful magistrate shall more daunt and terrify than the armed force of an enemy. There is some secret character that God hath imprinted on them, which makes them venerable; and although their subjects do as far exceed them in strength, as they do in number, yet strength alone was never made to command, but rather to obey and execute, and power ought to be the servant of authority.—Bishop Hopkins, (Londonderry.)

VALUE OF THE CHURCH'S CREED.

If we were to take up the buoys, and destroy the lighthouses around our coasts, and bid the deluded mariner find out for himself the shoals and rocks which endanger his course, or discover in the darkness of night "the haven where he would be," we should be acting as reasonably as those who, to the learner in the doctrine of Christ, would abolish all creeds or formularies which the Church, under the guidance of the Holy Spirit, has established, to warn from error, or to guide into truth.—Woodgate's Bampton Lectures.

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 of the Wednesday following. M. C. CROMBIE, Principal. 24-41

TORONTO 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.

WM. STODART & SONS, PIANO-FORTE MANUFACTURERS TO HER MAJESTY AND THE ROYAL FAMILY, No. 1, GOLDEN SQUARE, LONDON. H. & W. ROWSELL, having been appointed Agents by Messrs. STODART & SONS for the sale of their PIANO-FORTES in Canada, are happy to receive orders for their Instruments, and to be imported from England. The following is a List of the various Instruments, with prices in Sterling money, to which 50 per cent. must be added for cost of packages, difference of exchange, freight, insurance, &c.

Table listing piano-forte models and prices. Columns include model names (e.g., Patent Horizontal Grand Piano-Fortes, Grand Semi-Grand), and prices in Sterling money (e.g., 130, 125, 140).

ON SALE, A SQUARE PIANO-FORTE, (BY STODART AND SONS.) Price £55 currency. Enquire of Henry Rowzell, King Street.

HAT, CAP, AND FUR HAIR. 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 latest London and Paris fashions, with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840. 11-4

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 HAIR, & HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand. Hair, Wigs, Caps, and Frizzets, always on hand, or made to order on a short notice. Toronto, September 17, 1840. 12-4

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 the first rate workmen in the Kingdom. Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street, 15-11

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\* From the Church of England Magazine. † See "Notices of the Reformation in the South West Provinces of France," by R. F. Jameson, 1839.

\* Reformation in France, vol. i. p. 218.