(From the Liverpool Mail, April 29.)

GREAT MEETING AT THE AMPHITHEATRE IN SUPPORT OF THE EDUCATIONAL CLAUSES OF SIR JAMES GRAHAM'S FACTORY BILL.

A large and influential meeting of the friends of scriptural education, who approve of the clauses upon that subject contained in the factory bill of Sir James Graham, now before parliament, was held at the Royal Amphitheatre, on Thursday, for the purpose of adopting a petition to the legislature on the subject, expressive of the real feelings and sentiments of the majority of the people of this great town. It may, perhaps, be necessary to state that the different dissenting bodies of Liverpool had previously been meeting in their respective conventicles and other minor places, and that they had been endeavouring, by means of speeches and petitions against the measure, to have it supposed that they were representing the wishes of the inhabitants generally. The church, however, was at length roused to a sense of her duty in the matter; and, on Thursday, spoke in a voice, which it will be impossible to mistake, in approbation of the important measure which the present government have had the Christian fortitude and principle to introduce, and which, notwithstanding the pompous statements to the contrary, fully recognises the rights of conscience while it places the church in that position which she is so justly entitled to hold, as the great instructress of the people. There could not have been less than four thousand of the most respectable and influential of the inhabitants present on the spirit-stirring occasion, among whom there was all but a unanimous and enthusiastic feeling in favor of the measure; and that feeling would have been universal had it not been for the intrusion of a few of the dissenters who, much to their discredit, seemed to have come for no other purpose but to create tumult and annoyance. However, their attempts were happily of little avail.

Mr. Alderman Molyneux took the chair, and the business of the meeting being opened—

The Rev. Augustus Campbell, junior Rector of Liverpool, then rose to propose the first resolution, amid loud cheers, and spoke as follows:—Although wholly unfitted, sir, from want of health, and, consequently, from want of inclination, to address such a meeting as the present, still, I feel constrained, by the unspeakable importance of the measure which has brought us together, to come forward and propose the following resolution:—

"That this meeting, deeply impressed with the duty under all circumstances, and under the existing circumstances of this country, with the urgent necessity of extending scriptural education amongst all classes of the people, rejoice in the determination of her Majesty's government, as announced in the Factory Bill now before parliament, to establish schools for the children of the poor in the factory districts." I come forward in a spirit of perfect charity with all men, anxious to avoid every expression of offence, and animated solely by an earnest desire to promote the dearest interests of that people in whose service I am employed as a minister of the gospel, to propose this resolution. And, surely, sir, it is impossible for any man who has this desire uppermost in his mind to contemplate the state of the manufacturing districts without the deepest sorrow and alarm. (Hear, hear.) It is impossible, I think, for any one who prays for the peace of his native land, to look upon the picture which Lord Ashley has drawn of its moral disorder with so skilful a hand, and not to feel that we may figuratively be said to stand upon the brink of a volcano which is ready to burst beneath our feet in awful conflagration. The remedy for this state of moral disorder is education; but I believe that no effective system of education can be established in the manufacturing districts but by the government, and that the government must make it to a certain extent compulsory. (Hear, hear.) All hope of educating the manufacturing population upon the voluntary system has hitherto failed, and I believe will continue to fail. I think the experience of half a century, of more than half a century I may say, has proved this to demonstration; but then the education thus necessarily undertaken by a Christian government must be a Christian education, recognising the authority of a Christian revelation, and based upon the immutable word of God. (Hear, hear.) The self-styled "poor man's friend" offers him consolation under the miseries of this life by robbing him of every hope and expectation of a better; and stimulates him to improve his condition in this world by the plunder of factories, and the burning of parsonage houses; but, sir, it is necessary that he should be trained up as a child, in better lessons than these, by that religion which also teaches every man, whatever his condition may be, "therewith to be content,"—which instructs the rich man "how to be abased," and the poor man "how to abound." And here unfortunately our difficulties begin,—difficulties consequent upon our religious divisions,—difficulties, however, of which I suppose we must not complain too loudly, because I fear they are the necessary consequences of that religious freedom which we prize so dearly, and which we cannot resign. Some would get rid of those difficulties in a very summary way,—that is, by excluding Christianity from the business of the schools altogether, and by only permitting it to be taught upon the voluntary system by the ministers of religion, if they choose to teach it, and by the pupils if they choose to learn it. (Hear, and cheers.) Now, sir, I hope sincerely that no Christian government will ever sanction such a system as this. (Cheers.) I hope that no Christian government will sanction anything but a Christian education, based upon the word of God. (Renewed cheers.) And here arises the difference between those who claim a monopoly of influence for the Established Church and those who would give the Established Church no influence at all. Now, in answer to those who would claim a monopoly of influence for the Established Church, I would venture to say, with humble deference to their judgment, and with a profound respect for their conscientious convictions, that if the government, in the national schools, provides for the teaching of God's Holy Word in that authorised version which it recognises to be the true one, and provides for the teaching of the children of the church in the principles of the church, and gives the clergy a sufficient influence in the management of the schools, and provides for the exclusion of error, and for the appointment of schoolmasters that belong to the Established Church, it does all that is consistent with the principles of religious toleration, and all, I humbly think, that the Bible requires. (Cheers.) The human mind must have liberty in religious matters, and ought to have liberty; and any attempt to destroy that liberty will introduce evils much greater than any that could be removed by forced uniformity. (Hear, hear.) The question to be resolved is this:—may the civil government assist in the education of those who do not belong to the Established Church? And the Bishop of Exeter, if he is rightly reported, in the debates of the House of Lords, on the 5th of July, 1839, answers "that the government may so assist in the education of those who do not belong to the Established Church." (Hear, hear.) "If I am asked," he says, "whether the state is generally to assist in the education of persons, who do not belong to the Church recognised by the state, I will answer most readily I think it right that the state should give such assistance; but if I am asked whether the state should give it specially in the way of teaching doctrines, which the state believes to be false, then I say, with equal candour, the state would depart from its first duty, if it dared to do so." (Hear, hear.) And the Archbishop of Canterbury is reported to have said on the same occasion:—"I would not be understood to say that consideration ought not to be had for those who religiously dissent from the Established Church." (Loud cheering.) If, then, the state establishes schools—excludes error from them, and provides for the sufficient teaching of God's holy word, and calls upon me, as a clergyman, to come in and instruct the children belonging to the church, I really do not see how I can conscientiously refuse, even although dissenters are admitted into the schools, and not obliged to learn the Church Catechism. (Hear, hear.) And besides I would venture to insinuate to those, who are most anxious to make dissenters learn the Catechism, although I would use this argument cautiously, because I know it would cut both ways. (Hear, hear, hear.) I would venture to insinuate to those, that one of the best expedients for inducing dissenters to learn the Church Catechism, is to tell them that they need not learn it unless they please. John Bull, particularly a dissenting John Bull—(hear, and laughter)—is that sort of person that, if you tell him he must do a thing, he has the strongest propensity to say "he won't"—(hear, hear, and laughter)—and, therefore, if you say to him that his child must learn the Catechism, ten to one he'll say "he shan't"—(hear, hear, and great laughter)—but if you tell him the Catechism is a very good thing—that, although called popish, it really is not popish—(cheers)—and that you wish he would learn it, but that, if he will not, you will not compel him, I think the probability is that he will allow you to teach it to his child. (Continued cheers.) Again, if I am told that I, as a clergyman, am bound to banish and drive away all erroneous and strange doctrines, and that therefore I cannot go into the schools unless I am permitted to force my own doctrines on the children, to that I would reply, that really I think the best way of driving away strange and erroneous doctrines is by gentleness, and kindness, and forbearance and charity, by permitting them to accept the truth, and not attempting to force it upon them. (Hear, hear.) I know that it was prophesied of that blessed Saviour, in whose footsteps I endeavour to walk, that "he was not to strive nor to lift up his voice in the streets." I know that he was never tempted to anything that bore the appearance of violence except upon one occasion, when he drove angrily and ignominiously from the temple those who "turned it into a den of thieves;" and it becomes us, as far as we possibly can, to imitate his example, and never to employ force when we can, by any possibility, succeed by persuasion. (Continued cheering.) But here, I really believe, is the secret of part of that opposition which is raised to this government measure. There are some people who are very much afraid of proselytism, and who think that too great an advantage will be given to the church in the admission of the clergy into those schools; but this I must maintain, is a fear to which the government ought not to concede, for I do not think it is a fear in which the people will sympathise. (Hear, hear.) I do not believe that the people are afraid of the teaching of the church or the presence of the clergy. I believe that the people, generally speaking, are very much afraid of popery—(hear, hear)—and my friend, the Rev. Mr. M'Neile, takes very good care that that fear shall not slumber in their bosoms. (Cheers.) And if the people are told that the Catechism is popish, and that the clergy teach popish doctrines, why, then, I think, they would be very shy in learning the Catechism or listening to the teaching of the clergy. I would not be one to blame them for their shyness; but this is not the case: the Catechism is not popish—the clergy do not preach popish doctrines: and, therefore, I do not see why the government should not recommend the teaching of the church to the people. (Cheers.) If compulsion is not to be used, and if the people choose voluntarily to come to the teaching of the church, then I say that that is a proselytism which the government, so far from discouraging, are bound to encourage: it is the proselytism of persuasion and not of force, and one to which no one has a right to object whatever his religious or political opinions may be. (Hear, hear.) Besides, with regard to this part of the measure, it is well argued in the *Spectator*, a journal favourable to popular rights, that "the regulations of the bill put the entire control of national education into the hands of government, which is responsible to the people. A majority of the local trustees are appointed from the justices who are appointed by the responsible government; the inspectors are appointed by government; the Committee of Privy Council have power of check over the regulations, thereby ensuring liberty of conscience; the system must be worked by the ministers of the day; the ministers of the day must conform to the sense of the House of Commons, and the House of Commons is elected by the people." Why, no more need be done to insure a popular system of education. I hope and trust that the friends of the people will all unite in supporting this system, not as a perfect system, because that is impossible, but a system as perfect as the present state of public opinion and the present state of human infirmity will allow. (Hear, hear.) I earnestly hope, and I may say trust, that the clergy will do all they can to co-operate with the government on this most momentous question. (Hear, hear.) I am sure they will do nothing but what their consciences approve. I hope they will take care that their consciences are well informed, and that they do not exact from the government more than the Bible commands them to exact; and, on the other hand, I do most anxiously hope and trust that the government on their side will be firm—(hear, hear)—that they will not be moved by the violence of those whom no concession whatever will satisfy—(cheers)—whom, I say, no concession whatever will satisfy short of the entire destruction of the Established Church. (Renewed cheers.) I hope that they will not be moved by the violence of any such men to make such concessions as will compel the clergy, as a matter of conscience, to refuse to enter into the government schools. (Hear, hear.) I hope that they will not be prevented by any intimidation whatever from giving to the church, her ministers, and her doctrines, that influence in the government schools which they are entitled to demand. [Great applause.] The church, sir, hitherto has been silent, as becomes her, trusting, in respectful confidence, to the protection of a Christian government, and waiting upon "the powers that are ordained of God;" but, though silent, she is not asleep; and, if she is roused, she will speak in a voice that must and will be heard. [Great cheers.] I will now, sir, bring my observations to a close. I can assure you it was with the greatest reluctance that I consented to appear at this meeting, because I am fully conscious of the feebleness with which I have been obliged to propose this resolution—[no, no]—and of my inability to do it justice; but I was most anxious to give to the meeting that small sanction which my situation in the town enables me to give, and which I could not conscientiously refuse. [Cheers.] It is a question, sir, on which I feel most deeply, because I believe that upon the skilful and religious management of it the safety of this great empire may, in some measure, be said to depend. [Hear, hear.] I, therefore, am afraid to trust my feelings, and to say all that I should be disposed to say upon the occasion, lest I should try my own weakness and your patience too long. My heart, I can assure you, is hot within me, and, if I were to allow the fire to kindle, I know not how long it might burn. I will, therefore, conclude these few observations, again apologising for the feebleness with which I have advocated the question, and thanking you for the patience with which you have listened. The worthy rector here resumed his seat amid great applause, but rose almost immediately after and said:—I have one word more to say, which is simply to express my anxious hope that this, which is, I believe, the cause of God's truth, will be argued without any acrimony, and with that meekness and gentleness which that truth deserves. (Hear, hear.)

Mr. Thomas B. Horsfall seconded the first resolution. In doing so, he spoke as follows:—Although our worthy rector has said every thing on the subject of this resolution which the object may seem to require, or its importance to demand, I cannot deny myself the pleasure of making one or two observations on the great question of scriptural education which is maintained in the resolution. (Hear.) No one, sir, I think, who has read the proceedings in the House of Commons—who has read the details of the fearful state of demoralisation in our manufacturing districts—can hesitate for one moment in saying that any government, who has the slightest paternal regard for the people, are in duty bound to bring forward some remedy for that crying evil. (Hear, hear and cheers.) Sir, it was a source of great satisfaction certainly to read the proposition of Sir James Graham, and to see that proposition received as it was with almost unanimity by the House of Commons. Sir, we received that proposition in the spirit with which it was offered,—we, although we might, perhaps, as churchmen, have wished that it had gone a little further on some points, yet as Christian men, we accepted and received it as the harbinger of peace and good will; but if there are those who are determined that it shall not be so received, if there are those who are constantly opposed to scriptural education, and who are still opposed to this measure, then I say it is time that we should not be content with simply defending what is good in this bill, but we should ask for even more than what it contains. (Hear and cheers.) I am not one of those to whom the rector has alluded who would insist on an exclusive or entirely church system, but I agree with, I hope, all those who are in this building, when I say that I trust we shall offer the most uncompromising opposition to any bill which does not require the reading of the unmutilated, unadulterated Word of God. (Cheers.) We are met, sir, and this proposition was met in the House of Commons by not an uncommon argument, or rather assertion. "Give the people education," said an hon. member—"give them secular education, and religious instruction will follow—the one will induce the other." (Hear, hear, hear.) Now, I maintain, that we have no more right to expect that a child or a man can become religious without religious instruction, than we have a right to expect that a man can act upon scientific principles without instruction in science. (Hear, hear, hear.) "Give the people secular education," if you please. We are advocates of secular education, but "give them at the same time religious instruction also." (Hear, hear.) Give your children secular education without religious instruction, and you give them a power without the principle to guide it. (Cheers.) Give your children secular education without religious instruction, and you send them forth to combat with all the difficulties of this world, with the name of Christian warriors it is true, but you rob them of "the shield of faith, the helmet of salvation, and the sword of the spirit." (Great cheers.) Give your children secular education without religious instruction, and you send them to tread the dark and dreary paths of this world without that guide, which has been given to be "a lamp to their feet, and a light to their paths." You send them to dig in the mines of leaden and copper ore, while the rich vein of gold remains untouched. You profess to educate them for usefulness in this world—to stand behind the counters of your shops, or the stalls of your markets, but you forget to teach them, to your cost and to their ruin, that "a false balance is abomination to the Lord." You educate your children in the wisdom of this world, which must pass, but you neglect to educate them in the wisdom of that world which shall endure for ever. Those who advocate secular education without religious instruction begin, I contend at the wrong end. They say, "give secular education first," but we have a higher authority which says, "the fear of the Lord is the beginning of knowledge"—"the fear of the Lord is the beginning of wisdom;" and I would only observe in conclusion that, whilst we would oppose any system such as this—secular instruction, without religion—let us join most cordially, not only in supporting this bill now before Parliament, but in supporting every measure which is likely to inculcate those Christian principles on the rising generation, principles which shall enable them to stand and contend against all the difficulties of this world, and, clad in which, they will be clad in more than Spartan armour to contend for the faith, and, if needful, to die in its defence. —(Great applause.)

[Many other able speeches were likewise delivered at the meeting, the length of which precludes the possibility of their being published.]

The resolution was here put from the chair, and carried unanimously.

"*To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.* "The humble petition of the undersigned Clergy, Bankers, Merchants, Tradesmen, and other inhabitants of the borough of Liverpool,

"Sheweth.

"That your petitioners feel deeply the duty under all circumstances, and under the existing circumstances of this country, the urgent necessity of extending Scriptural education amongst all classes of the people.

"That they, therefore, rejoice in the determination of her Majesty's government, as announced in the Factory Bill now before parliament, to establish schools for the children of the poor in the factory districts.

"That they have witnessed with much concern the opposition which has been loudly, but, as they think, unreasonably, expressed against the proposed system for the regulation and management of those schools—an opposition resting for the most part on arguments and assertions which are as available against the existence of the established church as they are against the proposed schools.

"That in consequence of such opposition, your petitioners feel a public expression of their sentiments to be a duty which they owe to her Majesty's government, and that, approving as they do of the place assigned to the sacred scriptures in that system, and of the recognition of the Established Church as the official trustee for the education of the people, they implore your honourable house to carry the bill, as printed, through the committee, without allowing any such alteration in the educational clauses as would at all impair the scriptural character of the plan, or of its management under the pastoral care of the Established Church.

"And your petitioners will ever pray, &c."

A public meeting, which was most numerously attended, was held in the Amphitheatre on Thursday last, for the purpose of supporting the government plan of education in certain manufacturing districts. Resolutions were passed declaratory of the sentiments of the meeting in favour of the bill, and these are embodied in a petition, now receiving signatures, to be presented to parliament. It is quite clear to us that the only system of national education which can be of real utility, must be under the control of the parochial clergy. Anything short of this—any leaning to liberalism or dissent—must be a failure, or something worse; and we therefore sincerely hope that Sir James Graham will persevere in his original plans, without being intimidated by the petty outcry of the millowners and the dissenters. [The only opposition after all, is from the factory owners, who tremble lest the poor children whom they employ should become more loyal and more intelligent than themselves under the careful tuition of the clergy of the Church of England.—*Liverpool Mail.*

Church of Scotland.—After a careful analysis of the returns to the ensuing General Assembly, it has been ascertained that the house will consist of three parties, the relative numbers of which we are enabled to give as follow:—Moderates, 199, Convocationists, 199, ex-Convocationists 20. The Moderates include all those who adhere to the Church, as by law established, or are willing to accept of Lord Aberdeen's bill as a settlement of the non-intrusion claims. The Convocationists are those who declare their determination to dissolve the church at the next meeting of Assembly. The third party we can scarcely describe; wild non-intrusionists though they are professedly, they deem it advisable to hold by the church, at least for the present, and accordingly they are disposed to sink all other differences in the single object of preserving the church against the threatened disruption.—*Edinburgh Ev. Post.*

Sales of Autographs, &c.—Tuesday the sale of the collection of autograph letters and documents, formerly the property of Dr. Milles, Dean of Exeter, President of the Antiquarian Society, who died in 1784, together with some other remarkable letters, were sold at the rooms of Mr. Deigh Sotheby. Some of the letters from remarkable persons brought good prices; an autograph letter from Sir Philip Sydney produced £4 14s. 6d.; an autograph note of Oliver Cromwell was sold for £7, it was in fine preservation, and bore date 1648. A warrant for the payment of 1000*l* to the wife of John Hampden, dated 1652, fetched £3 1s.; an autograph letter from Dryden to his wife, £3 12s. 6d.; a letter from Charles I to Sir F. Windebank, £4 14s. 6d.; and a sign manual of Cromwell £3 11s. A letter, unaddressed, from Dr. Johnson was purchased for £2 11s.; one from Lord Nelson, dated on board the *Amazon*, Sept. 24, 1801, £3 3s. The prices throughout were good.

The *Suffolk Herald* publishes the following:—"Our readers may frequently have seen advertisements in the daily papers acknowledging, on the part of the Chancellor of the Exchequer, certain payments made by anonymous persons, who, having defrauded the revenue, make this restitution—and it is called "conscience money." A remarkable instance of this kind has come to us from a most credible source. An individual wrote a letter to the Exchequer-office, saying, that altho' he had returned his income-tax correctly on his ostensible business, yet that he was extensively engaged in smuggling, and as his returns from that source were very great, he had it on his conscience not to have made any return of that, and he therefore enclosed, as the amount of three year's tax, *fourteen thousand pounds!* Every effort has been made to discover the conscientious contrabandist, but hitherto without effect. This fact may be relied on.

In 1790 the Post-office revenue at Manchester amounted to £11,000. In 1836, however, from the same source, £60,721 12s. 6d. was produced.

There are 96 places of public worship in Dublin, viz:—Established Church, 46; Roman Catholic, 28; Presbyterian, 6; Dissenters, 16.

Lord Rendlesham, a conservative, has been elected for East Suffolk, by a majority of 1,151 over his whig competitor, Mr. Adair.

The Duke of Wellington completed his 74th year on the 1st May.

Upwards of 350,000 persons have passed through the Thames Tunnel since the opening.

A member of the Church of Rome, having formally renounced that persuasion, publicly received the holy communion on Easter morning, at St. John's Church, Clerkenwell.

Corn Laden Ships.—A return of the number of ships laden with foreign corn entered inward at the ports of the United Kingdom, between January 5, 1842, and 1843, shows the following results:—Of British ships 2346 entered, containing 1,661,224 quarters of wheat, 17,347 do. of barley, 103,574 do. of oats, 136,028 do. of beans and peas, 528,545 cwt. of flour, 10,334 quarters of Indian corn, 3780 do. of rye, and 5466 cwt. of oatmeal. The number of foreign ships entered were 1857, containing 999,792 quarters of wheat, 50,857 do. of barley, 193,856 do. of oats, 50,700 of beans and peas, 233,726 cwt. of flour, 1312 quarters of Indian corn, 6227 do. of rye, and 71 cwt. of flour. Of the 1857 foreign ships, 48 were from Russia, 39 from Sweden, 308 from Denmark, 513 from Prussia, 413 from Germany, 89 from Holland, 2 from Belgium, 175 from France, 27 from Spain, 71 from Italy, 42 from Austria, 1 from Greece, 1 from Egypt, and 128 from the U. States of America.

HOUSE OF COMMONS—April 24.

Mr. Williams said there were three of the votes to be submitted to the house to-night, which he tho't in fairness to the public ought to be withdrawn.—The first was that of £12,190 to be paid for the clergy of British North America and New Zealand. He objected particularly to paying the clergy of North America, for whose use the vote was principally designed, as all of it except £600 which went to the clergy of New-Zealand, went to them.—When he looked at the condition of the people of this country, taxed to pay the money, and looked to the condition of the people of our North American colonies, who were the most lightly taxed on the earth, he thought it was too bad that the highly taxed people of this country should pay for their clergy. There was in the list £1000 for a bishop of Montreal, £500 for an archdeacon, and £400 for a rector, and for the Roman Catholic Bishop of Quebec there was £1000. But, objectionable as this item was, there were two other items still more objectionable, to which he begged to call the attention of her Majesty's government. One of those was the sum of £19,000, which was paid for the salaries of the justices of the peace in the West Indies and the Mauritius; the other was the sum of 18,000 for the education of the negroes and to furnish their schools. When he looked at the condition of the people in the colonies he thought that they ought to pay for their own magistrates and schools, and he was sure that they were better able than the people of this country were to pay for them. The hon. member read an extract from a report of the committee of last session, to show that the condition of the negroes was most flourishing, that they were buying land, and were able to live without much labour. He wished that the people of England were as well off, and he appealed to the house to act justly, and, as Christian men, not to tax the suffering people of this country to pay for these magistrates and schools, but to make the colonists pay for their own magistrates, and the negroes for their own education. He complained that the cost of the civil and military establishments in the West India Islands was £605,000, and considering the extra amount of the sugar duties, there was not a less cost upon this country than £5,070,000.

CANADIAN CORN BILL.

(From the Morning Post.)

The utmost anxiety is felt by the friends of British agriculture respecting the proposed allowance of the import of foreign wheat into Canada at a very low fixed duty, and its subsequent transfer to this country without the payment of any duty at all. Upon this latter point some considerable doubt and and uncertainty appears to exist, but from the declarations of Mr. Gladstone, the Vice-President of the Board of Trade, in reply to questions put by Mr. W. Ewart, the general opinion is, that at all events it is the intention of Government that wheat *ground into flour* in Canada will be allowed into Great Britain free of duty, although the wheat be foreign, and subject only to the fixed duty of three shillings a quarter on its importance into Canada.

Not only the growers of wheat, but the manufactures of flour in this country, regard such a measure as most dangerous, and most unjust to the interests of British industry.

We do not pretend that at this very moment matters are in such a state that the Americans could pour in a very large quantity of wheat, and that the Canadians could grind it and send it over here at so cheap a rate as very seriously to interfere with our markets. We do not know that it is so, and we suspect that at present no very great facilities exist for carrying on the trade on a large scale; but we must consider that the proposed measure, if it become the law, will be an *invitation* of that very state of things which we rejoice is not yet matured for our great injury as an agricultural people. The proposed measure would lay the foundation for a mighty competition, against which it is not to be reasonably supposed that British agriculture could stand.

We take the liberty of calling upon agricultural gentlemen, and farmers, and labourers, to take advantage of the Easter parliamentary recess for considering the subject of American competition, and for preparing petitions to Parliament that no plan for the encouragement of such competition may be sanctioned by the Legislature. We think that many at least claim from the Legislature to take as good care to protect them from the competition of the United States of America, as from the competition of other parts of the world. The circumstance of the competition coming *through* a British colony ought not to allow it to make any difference, if the competition be in itself likely to be of great ultimate injury to British agriculture, and to be immediately prejudical, by increasing the now existing apprehension.

Rome and Rome.—While Rome is lengthening her cords and strengthening her stakes in England, she gets on the Continent, an occasional shake. The following extracts may be interesting to some of our readers:—*Cork Constitution.*

"Extract from a letter from Rome, dated March 12:

"The differences between Russia and the Holy See from day to day take a more critical character, and it would have come to an open rupture long since if they had not feared the consequences.

"In vain has the Russian diplomacy continually endeavoured to justify and to demonstrate to the Romish clergy that the Emperor's proceedings towards his Roman Catholic subjects in Poland and Russia were not with a view to their injury. The clergy think that any further relaxation on their part would be fruitless, as they have already overstept the bounds of the interests of their church, and cannot now make any concession that might by any means sanction the proceedings of the Russian government.

"It is rumoured that his holiness's intention is to lay before the eyes of the Christian world a new allocution, in which he will display to them any further molestation the Holy See may receive, together with what it has already received, and thereby clear himself from the imputation of a culpable neglect of the flocks committed to his care.

"It is easy to imagine that under these circumstances the introduced negociations were without success.

"Among other demands, the clergy required the displacing of several bishops—the reinstating of their brethern in their confiscated estates—the restitution of the Romish churches which had been given up to the schismatical Greeks; and further, they demanded the admission of a Nuncio at St. Petersburgh, and a free correspondence—concessions which the Russian cabinet will never sanction.

"Russia demanded first of all the ratification of the government-appointed bishops, and endeavoured to show the necessity of its steps the more so, as the peace of the kingdom of Poland was in danger a conspiracy among the Jesuits there having been discovered which threatened the security of the state. The Russian seems above all to wish, at least outwardly to the world, and the eyes of the Catholic subjects, to remain in harmony with Rome. The immoveable inflexibility of the holy see gives little hope of this; besides information is continually arriving of new distructions in the Romish Church, both in Russia and Poland.

"The ordered removal of the Catholic academy from Wilna to St. Petersburgh has called forth the deepest and most painful expressions in the Vatican. The influence of the Catholic clergy in Poland receives with that order the last shock.

"Whoever is acquainted with Russian politics will perceive that the object of the Emperor is to amalgamate, by degrees, the Roman Catholic religion with the religion of the state, as he has already amalgamated Polish nationality with the nationality of Russia."—*Hamburgische Abeng Zeitung, March 29th 1843.*

"The *Catholic States' Gazette* has the following article, viz:—"Some weeks back we had information from the secret source of Radicalism in Lucern that the Radicals are determined, should the new press-law be put in force, to openly adopt Protestantism. The last number of the *Lucern Eidgenossen* removes all doubt of that secret plan by asserting that should the press-law be put in full force, Mr. Heiger will be the first to embrace Protestantism; and that he does not doubt that a number of the respectable liberal families would follow his example."

PORTUGAL, THE TARIFF, AND THE WINE TRADE.

The long pending negociations for a tariff with Portugal are at an end, or, as the Portuguese *Gazette* says, "interrupted," and we, on this side the Bay of Biscay, must still pay our twelve shillings per dozen duty on port wine, whilst the poor Portuguese are still doomed to pay a duty of fourteen or fifteen shillings on a pair of common blankets. The wine trade in England as well as in Oporto and Madeira has been completely paralysed during the last twelve months, and even now, although "all negociations have ceased," the merchants are anxiously waiting for news from the Douro wine district and Madeira, fully expecting a general rising of the peasantry, change of ministry in Portugal, and fresh proposals made to our government. The trade, therefore, is in as much suspense as ever, and neither the export in our manufactured goods, nor the import of wines will revive until something further is known. It is utterly impossible for the *manufactures* of Portugal to stand against the *wine* interest, but unfortunately the former is at Lisbon, and in the hands of a few members of the ministry and others, whilst the latter is far distant in the interior of the kingdom, and the poor starving peasantry have neither courage nor leaders to defend themselves; however, the time is now come when it will be seen whether eight or ten manufacturers can keep in awe and subjection half the population of Portugal dependent on the cultivation of the vine, and already nearly reduced to starvation. If I mistake not, before the 1st of June, the banks of the Alto Douro will be thinly populated—the pruning knife will have been changed for the musket, and once more Portugal will be in a state of rebellion. In Madeira the peasantry are much worse off than in the Douro district, but they are a quiet, simple race, and not so accustomed as the Portuguese to charters, sieges, and revolutions. They are, however, ready to throw off the yoke, and it ought not to surprise the mother country, for Portugal has drained that beautiful isle to such an extent, and given it such laws and customs, that wine, which is its sole produce, does not now pay the farmer for pruning, picking, and pressing the grapes. The peasantry are starving, and Portugal promises them a new tariff. What is Baron Tojal doing? He is a native of Madeira; surely he will not forget his promises, even if he forgets the "*Flor do Oceano.*"

One word regarding Mr. Ricardo's motion. The Portuguese are not manufacturers, and never will be, for the simple reason, that they have not the money, and so long as this remains the case, no foreigners dare venture to build and invest large capitals in manufactories. This also applies to Spain. But let us adopt the system of the honourable member for Stoke, and in five years hence we should see factories springing up in every direction on the banks of the Douro and Tagus. If we were to reduce our duties on port wine, without any equivalent or corresponding reductions made by them on our manufactures, their *pesata* or tariff would for ever remain unaltered unless to make higher duties. The result then would be an increased demand for port wine (probably three-fold by the duty being reduced from 5s. 6d. to 2s. 9d. per gallon), and the exports of our manufactures would be the same as formerly for the first few years, and then a gradual decline. We now import about 25,000 pipes of port annually, valued at £625,000. Lower the duties, and we import at least £1,500,000 to £2,000,000 value in port, paying them in specie, as we should have to do, for at least one half of our imports. Then they would become manufacturers, for we should have given them the means. Portugal must not be assisted by us in this way, although Sir Robert Peel seems exceedingly fond of her as an "old ally," but did he know from experience (as the writer does) their affection for England and everything English, he would not show her so much respect, neither would he allow our present ambassador to remain there much longer.

THE CHRONICLE.

SAINT JOHN, JUNE 2, 1843.

The Mail from England is now out 14 days and it is probable will arrive here on Monday next—The papers received during the week are extremely barren of news; we have consequently little to offer our readers.

It will be seen that His Excellency the late Governor General, Sir Charles Bagot died in Kingston at 3 o'clock in the morning of the 19th ultimo. Notwithstanding the bitterness of party feeling in Canada, we believe all classes are grieved at the unfortunate termination of his Excellency's life and administration.

City Election.—The High Sheriff has received a Writ for an election of one member to represent this City, to fill the vacancy caused by the elevation of the Hon. Robert L. Hazen, to a seat in the Executive Council, who in consequence returns to the constituency. The election takes place on the 7th instant. As yet no new candidate has announced himself, and it is quite probable Mr. Hazen will be re-elected without opposition.

A company of the Royal Artillery, under command Captain Mee, arrived here by the steamer *Herald* on Wednesday morning from Windsor.—The steamer ran ashore in a thick fog outside the harbour, where the troops were landed and marched through Carleton to the City; as the tide rose she got off without damage. The company of Artillery doing duty here, under Capt. Tuffe will leave on Monday evening in the Herald, for Windsor, which will return with a small detachment of Capt. Mee's company doing out-post duty.

Steam Boat Collision.—A disastrous accident by collision of the *Queen* and *Sydenham*, steamers, has occurred in Canada, on Lake St. Peters, about 20 miles from three Rivers. The concussion was so violent that both boats sunk; the Queen going down immediately with over 100 persons on board. Fortunately the water was shallow, and the passengers were enabled to escape to the promenade deck, up to which she lies immersed: had not this been the case, a fearful loss of human life would have been the consequence, as the Sydenham, from her own crippled condition was not able to render any assistance. The latter was enabled to get near the shore before she sunk, and went down in 8 feet of water. The accident occurred about 2 o'clock in the morning, and the piteous cries for assistance on board the sinking vessel were truly heart-rending, until it was known that she had taken the ground, when apprehension of immediate danger partially subsided. Holes were cut in the decks, through which many passengers were dragged, and rescued from a watery grave. One of the Queen's sailors is missing, and an English lad, 12 years of age was found drowned—it is thought that 6 or 8 other persons have also perished.

A fine Brig of 180 tons called "*Jessie Amelia*," was launched from the Building yard of Mr. T. Bradshaw, at St. Martin's, on the 13th inst.; she is owned by Messrs. G. & J. Salter, of this city.

Supposed Arson.—From some recent circumstances we are informed, it is strongly suspected that the store of James D. Harris, Esq., of Kentville that was burnt down some weeks since, was, after being robbed set fire to by an incendiary. It is a new feature in the rural districts of Nova Scotia to be startled even by the suspicion of so deplorable a crime. We hope, however, if those suspicions be well founded that the perpetrator, or perpetrators, may be discovered and brought to justice.—*Novascotian.*

Vessel Burnt.—Brig Mary Ann, owned by Mr. Morehouse of Sandy Cove, Wentworth Sanders, master, bound to Cork, with a cargo of deals, sailed from this port on Monday afternoon, and next day, when near the Seal Islands, was discovered to be on fire. The Captain and Crew abandoned her, and landed at Seal Islands in the boat.—*Yarmouth Herald, May 26th.*

President Tyler is about to visit New York and Boston, and preparations are making for his reception.

Yarmouth, May 19.—Many of our readers will no doubt recollect the melancholy fate of the unfortunate gentleman, Doctor Crothers, who was drowned near the Tusket Islands, on his passage from Matanzas towards Halifax, in February 1842. His body was afterwards found and brought to this place, and respectfully interred by the Irish Benevolent Society in Trinity Churchyard. We have since noticed with much satisfaction that another mark of respect has been shown to his memory, by the erection of a very handsome Tomb stone, procured by the same society, at St. John. The execution of the figure of Æsculapius and the lettering, does much credit to the taste and skill of the artist. The inscription is as follows:

"*Erected by the Irish Benevolent Society, in Memory of* John Wallace Crothers, M. D., *of Jenna, Member of the Royal College of Surgeons, Edinburgh, a native of Rathfriland, Ireland; who was drowned on his passage from Cuba towards Halifax, 17th Feb. 1842.—His body was found, and interred here on the 17th March, 1842.*"

Nothing can be more pleasing to every feeling mind, or more worthy of our nature, than such exertions of humanity. It is highly creditable to the national character of this benevolent institution, and is another instance of that charitable disposition which has always been shown by the people of Yarmouth to the unfortunate stranger.—*Herald.*

Halifax, May 30.

Anniversary of her Majesty's Birth Day.—Wednesday last was the Anniversay of Her Majesty's Birth Day, which was celebrated pretty much as usual. A thick fog obscured the sky, and hid from view, except at very short distance, the flag decorations of Citadel Hill and the vessels in harbour—but notwithstanding, the troops proceeded to the exercising ground and had their review. His excellency the Lieutenant Governor was present, though the gloomy weather prevented a large attendance of townspeople. The troops fired a feu-de-joie, and gave three hearty cheers—after which they marched round in slow and quick time—His Excellency receiving the salute—and then marched home. Owing to the death of His Royal Highness the Duke of Sussex, there was no Levee, and the Ball at Government House, which was to have taken place in the evening was postponed until the 8th June.—*Times.*

The arrival of Sir Rupert George, Bart., to resume the duties of the Office of Provincial Secretary may soon be expected. It gives no great pleasure to hear that the health of this worthy gentleman has been completely re-established. It is with as sincere pleasure we hear, that an important dispatch has lately been received by his Excellency the Lieut. Governor, conveying positive instructions for his guidance in the premises.—*Ib.*

Fires in the woods in P. E. Island, have caused much damage. The Royal Gazette mentions, that a great many reports of loss, have been received, and states as positively correct, that the shipyard of Angus McDonald, Esq., Lot 54, with all its contents is destroyed—some houses were saved with difficulty—the fire had approached from a distance of 7 miles. The barn of Mr. Thomas Dollard, Prince Town Road, with a quantity of unthreshed wheat and implements; and the house of a poor man named Munro, same road, have been entirely consumed. The rain of Sunday and Monday, the 21st and 22d inst. had dispelled all apprehension of further danger.

The Nova Scotian states the arrest of a colored man, who confessed that he had set fire to the store of J. D. Harris, Esq., at Kentville, and robbed H. L. Dickey, of Cornwallis of £48.

The Miseries of Millerism.—Mrs. Chase, the wife of Capt Chase, of this city, once a very worthy amiable, and intelligent person, a fond mother and an affectionate wife, is now a victim to the Miller delusion—a raving maniac. She had been attending the second advent meetings in this place for several months; when the errors of that one idea, the end of the world took possession of her mind, and

Secretary's Office, 20th May, 1

Her Majesty having been pleased to direct
neral Mourning upon the melancholy occa
the death of his late Royal Highness the D
Sussex, Her Majesty's Uncle, it is expected
persons in this Province do put themselves
cent mourning for ten days, to commence
Sunday the 4th of June next.

By order of His Excellency the Lieut. Gover
WM. F. ODT

DEATH OF SIR CHARLES BAGOT.

Montreal, May 22.—"It is our painful d
day to record the demise of Sir Charles
G. C. B. &c. late Governor-General of
North America. This event, the result of l
vere, and fluctuating illness, has been appre
almost hourly, by those around his person.
the two last days. He expired at Alwington
surrounded by his afflicted family, at the h
on Friday morning, the 19th inst at,—relieve
his previous suffering, in the