

I should, as a duty, have committed that tribute to the Press without delay, had I not hesitated in the hope that this funeral rite would be performed by some one competent to the task, for which I felt myself unequal.

At that time, I was setting out on an official tour. On my arrival here, after an interval of four months, being disappointed in the expectation, which I had entertained, I have printed copies for private distribution among the relatives and friends of the deceased Primate.

It may be considered as a remarkable occurrence in the life of the Author of a System of education founded on the development of the power desiderated by Lord Bacon, that it fell to him to do duty at Westminster Abbey, on the death of his illustrious Patron; the great characteristic of whose Archbishopial Administration, which distinguished it from that of all who went before, and from all who shall come after, him, was the establishment of National schools for the religious education of the poor, by the instrumentality of this system\*. Few, indeed if any, of his Clergy had the opportunities which I had, of observing the wisdom and discretion, with which he effected the difficult undertaking of bringing into general use, and applying to the purpose for which it was originally designed, a system of education opposed to early habits, generally received opinions, and forms continued by long prescription, and therefore upheld by deep rooted prejudices. Few could have observed this so closely; and few, if any, could feel the interest, which I felt, in the success of his measures; and none can be more sensible how great the debt due to his memory, for the services which he thus rendered to the Church and State, in time of need.

But when I compare this brief and imperfect performance with the subject which called it forth, it may be requisite to add, for its excuse, that it was written in all haste, in the midst of professional duties, and necessary avocations, and that it was intended for the pulpit. Imperfect, however, as I feel it to be, it may suffice, for my exculpation; that it has the sanction of that elevated authority, to whose congenial mind the administration of the affairs of the Church is happily committed; and who now presides, in the same spirit, over the Councils of the National Society, for carrying on the work, at which his excellent Predecessor laboured so long so ably, and so successfully.

Fam. Sir,

Your most obedient Servant,

A. BELL.

\* The National Society, in their Annual Report of 1812, state that, "This system is fitted to give a new character to Society at large."—And after the further experience of seven years, that "The more they can plant this admirable System, with deep and strong roots, in every part of the Kingdom, the more they will advance the cause of true religion and promote the solid welfare of the state; together with the happiness, present and eternal of those individuals, to whom its blessings are extended."

Such it can be readily, and indeed has been, shown in several publications, are the natural and immediate consequences of the faculties and powers of the mind, which the system calls forth, and cultivates, and maintains in perpetual activity.—Such always correspond to the fidelity and ability with which it is administered. After the experience of more than one third of a century, I would submit to the Speaker of the House of Commons a suggestion, which has long been uppermost in my thoughts, words, and writings; that there is no subject more deserving the consideration of the Government and Legislature, or in which they have a deeper stake, than the means of enabling the National Society more widely to extend, and more effectually to secure, the great object of their Institution; which object was thus briefly expressed in the Report of the Madras Asylum, in 1796, "to make good men good subjects, good Christians,"—an issue exemplified in the lives, conduct and fortunes of one and all of the first pupils of the Parent School of this system, beyond what is credible, if it were not authenticated by original documents from India †. This would indeed complete the Monument to the immortal memory of the late Archbishop of Canterbury.

† See Reprint of the Report of the Madras Asylum with Postscript and Appendix, Murray 1813.

## TO THE EDITOR OF THE CHRISTIAN SENTINEL.

21st October, 1836.

MR. EDITOR,

I enclose the communication to you, being sure that any thing which can have even a remote tendency to benefit the Church of England will be suffered to occupy a corner of your instructive columns.—No person I flatter myself can more warmly admire the doctrines, constitutions, and usages of the Church, and it is for this cause that I more deeply lament when I see its wise and well dignified system departed from or in any measure rendered ineffective.—In proof that such departures have taken place, I might instance the almost total want of discipline in the Church at the present day. But at present my object is to call your attention to a less important point, and merely to suggest the propriety of a return to a very laudable custom which amongst others has fallen I perceive into almost total disuse. I allude to the practice, I believe now universally adopted by the lower grades of the Clergy of the Church of England, of dressing in every particular like the Laity so that it is impossible to distinguish one from the other,—the impropriety of such a practice must I think be apparent to every one. The question which I am desirous of having answered is, *Why it is permitted by those to whom the Government of the Church is confided.* The dress directed by the Canon to be used has nothing in it outré, or ridiculous, on the contrary, it is simple, grave, and becoming.—The propriety and the wisdom of adopting this or any other distinguishing dress which may be considered more convenient, and better adapted for the climate, is the more manifest in this province, from the particular attention paid to this point by the Clergy of the Church of Rome, and as "Fas est et ab hoste doceri," I trust that in this particular our excellent Diocese will not disdain to receive a lesson from a Church proverbial for the wisdom and policy which characterize her regulations. By reviving this decayed custom, I am persuaded, he will do an act in no small degree beneficial to the interests of that portion of the Church over which he presides, while at the same time he will distinguish her Clergy from other ministers of Protestant denominations—and it is my firm opinion that the measure will be one not only agreeable to the Clergy themselves, but also highly acceptable to the Laity of the Church of England at large.

I am, Reverend Sir,

Your obedient servant and affectionate brother,

A PRESBYTER OF THE CHURCH OF ENGLAND.

## PROTESTANTS IN THE FRENCH MINISTRY.

Last week we stated that the Duke de Broglie Minister of public instruction and President of the Council under the new French Government, is a Protestant. We are happy to learn that M. Guizot, the Minister for the Home Department is also a Protestant. The London Christian Observer states, that he is the translator of Gibbon's Decline and Fall of the Roman Empire, which he accompanied with notes to counteract the scepticisms of that work. "The Duke de Broglie," says the Observer, "is well known for his zealous efforts in the cause of enlightened benevolence and humanity, and especially for his unwearied labours to exterminate the French slave trade, that dire blot upon France; and which in defiance of promises and treaties, the late government refused to extirpate. His office we trust will enable him to do much to promote public education; and the Protestant ladies of Paris will continue to find in his pious and accomplished duchess, the sister of the late lamented Baron de Staël, a zealous patron and coadjutor in those plans of Christian wisdom and benevolence, especially Bible, Missionary, Tract Education Societies, which have of late so hopefully sprung up among them."

When we consider that two out of the seven French Ministers are Protestants of this character, and that the King himself and General Lafayette have formed their ideas of Free Government after a long residence in Protestant countries, there is more reason to hope that the present order of things in France will be permanent than might at first be imagined.—*New York Observer.*