

peal of the law itself; and the simple knowledge that its repeal depends on a repealable law, will foster the temptation to evade, encourage domestic differences, and, when a sufficient strength of the popular voice shall be raised against it, will extinguish the law, and with it the bond. But the religious contract, being pledged before heaven, and actually joined by God, is made for life. As its origin was independent of society, so is its continuance. Once joined, if all the human laws of marriage were abrogated, it would not be the less binding on the heart of a Christian. Even if divorce, instead of being permitted, were commanded by the law, the bond would not be enfeebled in the slightest degree. In submission to force, or in obedience to authority, the husband and wife might live apart, but they would be husband and wife still, and totally incapable of marriage with others. These, however, are arbitrary violences, which seem scarcely possible. The more imminent hazard is an encouragement to fickleness, selfishness, and libertinism, by degrading the religious ceremonial and denying the religious nature of marriage. If society is to exist, it must be by honouring the great principle of society. Marriage must be held indissoluble; and it is indissoluble, for it is DIVINE.

THE CHURCH.

TORONTO, SATURDAY, OCTOBER 10, 1840.

We observe in some of our contemporaries certain animadversions, which are designed to be peculiarly weighty and severe, upon the Bishop of Exeter, for the part he thought proper to take in the late discussion upon the Clergy Reserve Bill in the House of Lords. The learned prelate desired the introduction of a clause which should definitely convey the sense of the House, that, however wide might be the door left open, by a recent decision, to claimants of this property under the comprehensive name of "Protestant," there was not, at least, the shadow of a pretence for including amongst them the Roman Catholics of this Colony. His Lordship wished it to be understood, by a positive decision of the peers of the realm, that not one inch of this territory and not one shilling of this revenue should be sequestered from Protestant uses to the maintenance of a religion which is positively excluded by the terms of the Act, and which the very spirit of our Christian Constitution pronounces to be corrupt and incompatible with the liberty of the subject or the safety of the soul. The proposition of his Lordship was, however, rejected; but not without some signs of equivocation on the part of those who opposed him, and an occasional shifting of the ground of argument which would betoken that not a little uneasiness was felt in defeating an amendment of the Bill so proper and so constitutional as that which was offered by the Bishop of Exeter. We can well understand that the House of Lords very reluctantly opposed this becoming and honest amendment; and we can believe that the majority were induced to contribute their influence to its defeat, because they knew that small in itself as the proposed alteration might appear, it was enough to awaken such an opposition in the other House as would destroy the Bill. The meagre majority of Ministers in the Commons is created solely, as all know, by the adhesion of the Romish members of Ireland led on by Mr. Daniel O'Connell: to propose, therefore, to them an amendment which they would account so derogatory to their professed principles, would be to ensure an opposition which, on religious questions, Ministers would not run the risk of encountering.

It was, no doubt, in the apprehension of this result that the House of Lords conceived it most prudent to reject the amendment of the Bishop of Exeter; and as the portion of the Reserves assumed by Government to be disposed of at the discretion of the local Executive, might be considered as a virtual alienation of these lands from their original destination, their Lordships might think that to support this amendment was to combat for a detail while they surrendered a principle!

We are solicitous to avoid any further notice of this long vexed question, even upon collateral points; but the Bishop of Exeter has, throughout its whole discussion, sustained too noble and patriotic a part, and proved too warm a friend of the real interests of the Colonies, to allow his name to be branded with offensive epithets without a word in his defence. For none can doubt that his Lordship, in principle, was right; and every Protestant should thank him for the effort to put it out of the power of the local Government to advance that influence which the Union of the Provinces must now render so strong, by any pecuniary contribution from those funds which by their royal Donor were designed expressly and exclusively to strengthen the foundations of the truth, and to counteract the delusions of error.

The Bishop of Exeter expressed himself with calmness and propriety, and with even less severity than is contained in the terms of an oath which perhaps has been more than once uttered by the very persons who venture to stigmatize the honest expression of his conscientious opinion with the harsh name of bigotry,—we mean the Oath of Abjuration. We know not that who ought to congratulate ourselves upon what the elegant Annalist of the declining days of Rome called

"rara temporum felicitas, ubi sentire que velis, et que sentias dicere licet;" but it is a singular happiness of which the advocate of truth has surely as much right to avail himself as the leveller in politics and the sceptic in religion. And if the Bishop of Exeter is to be blamed for his use of a freedom which all assume, and which, by a sort of prescriptive right, is conceded to all; and if they who blame and revile him for its use are justified in their condemnation, we should not wonder if at some future Coronation of our Sovereigns, some voice should boldly proclaim, amongst the gathered thousands, its dissent from the Protestant denunciations against the Romish heresy, both direct and implied, which the monarch at that moment is so solemnly called upon to express!

But there is a more serious aspect in which to view this Romish bias under the garb of professed Protestantism. There is too widely discernible in the professors of a purer creed, a disposition to foster the tenets and promote the dissemination of a faith which the Word of God contradicts, and which the best and wisest of our martyred fathers pronounced to be inconsistent with civil liberty and with the soul's safety. Protestant Britain is too extensively admitting the spot of that spiritual plague. Like a gangrene it appears to be spreading, and unless it be cut away with an unsparring hand from the polluted body of the nation,—no gentle tampering with the unmedicable sore will serve,—like a gangrene it will eat into the very vitals of our civil and religious polity, and induce ere long a civil and spiritual ruin. For who can be blind to the machinations of the Papal foe in these days of her vaunted advance and expected triumph? One example, for some time before us, we do not recollect as yet to have furnished to our readers:—

POPE GREGORY XVI.

"To our beloved son, John, Earl of Shrewsbury, President of the Catholic Institute of Great Britain.

"Beloved son, health and apostolic benediction. Whilst filled with sorrow on account of the ever increasing calamities of the Church of Christ, we have received such abundant cause of gladness, as has not only relieved us in the bitterness wherewith we were afflicted, but has excited in us more than ordinary joy, for we have been informed that by the care of yourself, and other noble and pious men, the Catholic Institute was, two years ago, established in Great Britain, with the design especially of protecting the followers of our Divine faith in freedom and security, and, by the

publication of works, of vindicating the spouse of the immaculate Lamb from the calumnies of the heterodox. Since, therefore, these purposes tend in the highest degree to the advancement of the English nation, you can easily understand, beloved son, the reason why such joy should have been felt by us, who have been, by Divine appointment, constituted the heirs of the name and chair of that Gregory the Great, who, by the torch of the Catholic faith, first enlightened Britain, involved in the darkness of idolatry.—We are encouraged to entertain the hope that the light of Divine faith will again shine with the same brightness as of old upon the minds of the British people. We desire nothing with greater earnestness than to embrace once more with paternal exultation the English nation, adorned with so many and such excellent qualities, and to receive back the long lost sheep into the fold of Christ. Wherefore, beloved son, we cannot refrain from strenuously exhorting you and all the members of the pious association over which you preside, to offer up fervent prayers with us to the Father of mercies, that he would propitiously smile upon the darkness which still covers the minds of so many dwelling unhappily in error, and in His clemency bring the children of the church, who have wandered from her, back to the bosom of the mother whom they have left.

"Meanwhile, to you and to all your countrymen who belong in any way to the Catholic Institute, we most affectionately impart our apostolic benediction. "Given at Rome, at St. Peter's, on the 19th day of February, 1840, the tenth of our pontificate. "GREGORY P.P. XVI."

Another specimen of the hopes entertained, and of the efforts in progress, for the accomplishment of this end,—the subjugation of England to the Papal dominion,—is afforded in the following extract from a speech of the Hon. and Rev. George Spencer, brother of Earl Spencer, and not many years ago a convert from the Church of England to Popery:—

"I had no idea when I went to Paris, in what the two weeks of my stay there were to be employed. This was determined by the conversation which took place when, on the first evening of my arrival, I was presented to the archbishop. While I was with him, the conversation turned, as might be expected, on the state of religion in England; and I said, what I always say, that the prayers of the faithful are what we mainly must depend on for success, and that it would be of immense benefit if the Catholics of France would unite in praying for us. I spoke thus, not to the archbishop himself, but to the grand vicar, and without an idea of making a distinct proposal for such an association as was afterwards established. The grand vicar, however, at once made me speak to the archbishop, who took up the suggestion with earnestness and charity which surprised and delighted me. He was to receive, two days after, an address from sixty or eighty of the clergy of Paris. He appointed me to meet him in their presence. After the affair for which they were assembled was concluded, he presented me to them, explaining the cause of my appearance, and concluded by himself requesting that they should undertake to pray for the conversion of England, and that the Thursday of every week should be the day peculiarly assigned for this object. They all accepted the proposal with great alacrity, and a few days after, I was told by a priest whom I met, that though not present at this meeting, he had heard of the archbishop's wish, and that he and twelve other priests who lived together in community in one house, had all offered mass for this purpose on the first Thursday which had occurred. You may conceive how this encouraged me in my proceedings. I accordingly obtained from the grand vicar a circular of introduction to the superiors of religious houses in Paris, and visited about twenty of the principal.—They all undertook to make the conversion of England the special object of their prayers every Thursday; and to recommend the same practice to all their sister houses throughout France. The general of the order of Lazarists, the provincial of the Jesuits, undertook to recommend it to all their brethren. I met, besides, several other distinguished prelates in Paris, who all hailed with extreme joy the thought of England returning to the faith, and promise to recommend the holy work of praying for her to all their subjects. I was every where assured that I should have all France united with us. Do you think, said they, we can refuse our prayers for that country which is the seat of our island of saints, and where God will be so soon again? You would be delighted to hear me read to you the letters which I have received from several quarters, in answer to my subsequent applications. I cannot refuse myself the pleasure of giving you an extract from that written to me by the Bishop of Amiens: 'Sir, he says, 'I associate myself, with my whole heart, to your holy enterprise. Bossuet used every day to implore God, that this island of saints, this highly-gifted England, might return to the faith of St. Augustine, her first apostle. So many holy martyrs as that Church has produced, so many holy and noble families as have in that country kept the faith at the cost of their political existence—so many holy French priests as have there found such generous hospitality,—the prayers of former days, the prayers now recently inspired by religious gratitude, all make me believe that this great and noble nation will once more find the road in which her fathers walked. I will embrace every occasion to recommend to my clergy so good a work, in which I feel myself particularly interested; and I thank you for having given me this great opportunity of expressing my sentiments upon it.' Like these were the terms of ardent charity in which all those holy people spoke of our country. And now I must tell you with what honour I was received, as the agent of this undertaking, on my return to Dieppe, where my friend Mr. Phillips and I had established ourselves for the two months we were to spend together in France. It does not become me to rejoice in receiving honours, or to speak of them myself; but we honour I delight in, as tokens of the warm-hearted attachment of those good people to this great cause. The same day that I had related my proceedings to the priest of the principal church in the town, he spoke in our behalf most eloquently to his flock, and the next Sunday he requested me to give a solemn benediction in the church, and to preach in French to the congregation, who, though I spoke with the accent and expression of a foreigner, received my address with extraordinary kindness. To show you further the interest which this object has excited in France, I have to tell you that the archbishop of Paris, and the rest of the hierarchy, have had printed six thousand copies of this discourse, which I had submitted to their judgment, should be printed and distributed throughout France, so that every bishop and priest of the kingdom should be thus distinctly solicited to enter the association; and the work will not be confined to France. I saw enough while there to convince me that ere long all the nations of Europe will be joined in one great society of prayers for the conversion of this kingdom."

These, it will be said, are peaceful and legitimate means for the attainment of an object which, in the belief that there is no salvation out of the pale of Rome, it is not unnatural that the followers of that creed should have earnestly at heart. But it is not to be thought that the hierarchy of Rome will be content with these innoxious weapons for the downfall of Protestantism, if the opportunity should be offered of employing harsher means to bend the stubborn necks, and extirpate the pestilent belief of heretics! The wars that convulsed Europe in the sixteenth century,—the Inquisition in Spain,—the Smithfield fires in England,—and the atrocities which marked the several rebellions in Ireland, forbid us to cherish so delusive a hope. Even now indeed the hint is thrown out, that the sword which France is expected to draw, in the excess of her chivalrous sympathy for a Mahometan usurper, shall be made to pierce the sides of Protestantism, and advance the conquests of Papal Rome. And who can doubt that if England should become embroiled in a Continental war, and a struggle should be hers again hard as it was in the days of Napoleon, that the machinations of the Papal Hierarchy would be employed to rouse the blind followers of that power in Ireland against the hated Protestants? Who can doubt that, in every appendage of the British Empire, the votaries of that benighted creed would join in the common warfare against the principles of the Reformation, and the truth of God? In such a scene of confusion and calamity, we should be witness to the struggle to which so many impressive and startling predictions in the recorded revelations of heaven direct the mind,—a convulsion which may shake the foundations of the truth, but from which we are strong in the hope that the genuine followers of God and the Lamb will escape, purified and improved, to regenerate the world and hasten on the millennial joys which are to precede the final coming of the Saviour and the Judge.

Against such a struggle it surely becomes us to be armed, in the mind's better convictions of the truth, and

in the more zealous devotion of the whole man to the kingdom of God and his righteousness. It is not surely a time to assume a neutral position, and cast away our strong armour, when the foe is at the threshold. But it is a time for watchfulness and prayer, that when the hour of peril and of combat arrives, we may, both in understanding and in heart, be ready "HARNESS TO CONTENT FOR THE FAITH ONCE DELIVERED UNTO THE SAINTS."

We concluded our remarks last week upon the visitation tour of the Lord Bishop of Toronto, with a brief account of his visit to Paris.—From Paris, his Lordship proceeded to Brantford, a town of considerable size on the Grand River, and surrounded by a very beautiful and fertile country. This place, we understand, has experienced a full share of the unfortunate influence of the late mad attempt to overturn the Government of the country; but the return of public confidence, and the restoration of concord and unanimity which, it is cheering to see, are fast gaining ground, will, we trust, soon tell with a prosperous effect upon Brantford as well as upon the Province at large. A handsome church has been completed at a considerable expense; and the erection of another religious edifice at Mount Pleasant, about five miles distant, is, we understand, in contemplation. Service is regularly performed there, in conjunction with Brantford, by the respected incumbent, the Rev. J. C. Usher; and the prospects of the Church in the neighbourhood are stated in general to be encouraging. Divine Service was performed in the forenoon of Monday the 14th September at Brantford, and twenty-one persons were confirmed.

His Lordship, in the afternoon of the same day, repaired to the Mohawk Church, about two miles distant from Brantford, and standing in a beautiful and quiet seclusion, surrounded by many cottages of industrious and well-conducted Indians. This Church, we believe, the oldest but one in the Province; and in the interior, surmounting the principal entrance, are the royal arms of England,—a lively remembrance of the loyalty which glows, we are assured, with unadulterated warmth in the bosoms of that simple people.

A large congregation was present on this occasion, and the services were joined in with great earnestness and devotion. The Prayers were read in the Mohawk tongue by the Rev. A. Nelles, the Missionary on the spot, and the Lessons in English by the Rev. R. D. Cartwright, who arrived but a few hours before. A short but very impressive address was then made by the Bishop to the candidates assembled round the altar for Confirmation who were nineteen in number,—a very intelligent interpreter translating his Lordship's words, sentence by sentence, into the Mohawk language.

After Divine Service, one of the Schools attached to the Mission and contiguous to the Church, was visited by the Bishop and other clergy. A large number of very promising Indian children are here taught the rudiments of a common education, carefully blended with religious instruction; and highly favourable specimens of their proficiency in reading, writing, and arithmetic were exhibited. It was most gratifying to observe so many of the rising generation of this interesting people receiving instruction which qualifies them to read the Holy Scriptures in the English tongue, and fits them to impart the same knowledge to others. A great moral effect must necessarily be produced from a course of teaching thus sedulously pursued. Annexed to the School is an Institute for the instruction of Indian youth in various useful mechanical arts: after receiving the rudiments of a common education, such as evince a taste and desire for the mechanical arts are transferred to the Institute; and many, we understand, are prosperously pursuing in the neighbourhood around the trades which they learned at this benevolent establishment.

All these institutions are supported by the bounty of the New England Society in London, with liberality which does them much credit; and the salary of the Missionary both here and at the neighbouring village of Tuscarora is also defrayed by them. It must be highly gratifying to this Association to know how abundant a harvest has already resulted from the culture which, through their bounty, is here bestowed; and they cannot but be encouraged by these evidences of success, to prosecute and extend their exertions for the cultivation of a still larger portion of the spiritual soil which lies waste in these Provinces.

Before the separation of the congregation, an Address was delivered to his Lordship by the assembled chiefs of the tribe,—spoken in their own language and translated, by sentences, into English by an interpreter.—They expressed their congratulations upon this visit of a Father of the Church, for which they said they felt a strong attachment; they declared their thankfulness for all that had been done, and was still doing, for themselves and their children; and concluded with a well-merited commendation of the valuable services of their faithful Missionary. His Lordship made them a short but touching reply,—alluded to the gallantry of their nation, and rejoiced that they had exchanged the weapons of war and the roving habits of hunters, for the implements of husbandry and the tranquil pursuit of the social arts of a civilized and Christian life. He exhorted them to a faithful use of their religious privileges, and commending them to the blessing of God, took each severally by the hand and bade them farewell.

His Lordship remained that night at the very substantial and comfortable Parsonage annexed to the Mission,—for which the incumbent is indebted in a good degree to the liberality of the New England Society,—and on the following morning he proceeded to Tuscarora, another Indian settlement, about ten miles lower down, on the banks of the Grand River.

This mission is under the charge of the Rev. Adam Elliott, and exhibits abundant evidences of the zeal and success with which, by the Divine blessing, his labours have been pursued. The Church, which had just been enlarged,—having been found too small for the increasing congregation,—was well filled with a body of worshippers reclaimed, for the most part, from paganism.—The Prayers were read in the Indian language by the Missionary, the Rev. A. Elliott, and the Lessons by the Rev. A. N. Bethune: the responsive parts of the service were well joined in, and the singing was conducted with great spirit and pathos. Among the congregation, as well as amongst the persons confirmed, we discovered several coloured people, both male and female; who, we understand, are connected with and live on terms of great amity with the Indians. Twenty-five persons were confirmed in all; and amongst the number, meekly kneeling by the side of Africans and Indians, was the wife of the faithful Missionary. His Lordship addressed the candidates as on the preceding day; and at the conclusion of the service, he was addressed by the chiefs of the Seneca tribe in a friendly and complimentary strain, and returned to them a cordial and appropriate reply.

In the course of the afternoon, there was occasion for the performance of the Funeral service, and nothing can exceed the solemnity with which it was conducted.—The ritual of the Church of course is used; but we were struck with the peculiar impressiveness of their custom of singing a funeral hymn during the progress from the Church to the grave. Every voice seemed to unite in it, and its plaintive melodies were borne far away over the hills and through the forest,

His Lordship remained at the Tuscarora Parsonage during the residue of the day, intending to proceed on the following morning to the village of Seneca, some distance further down the river. Our own engagements, however, were such that we were compelled, at this point, reluctantly to separate from his Lordship,—not without a hope, however, that the residue of his laborious and useful tour will be better described by some other brother privileged to accompany him on the interesting route.

We have been kindly favoured by a friend with a copy of the able speech delivered, on the subject of emigration, before the House of Commons, by Mr. Smith O'Brien, who occupied a prominent position in the debate introduced by his motion. We have been induced to make several extracts, one of which will be found in a succeeding column, on account of the ability with which it treats of the important theme which possesses an absorbing interest in Canada, and which circumstances that have recently transpired have brought more forcibly than before under our notice. It is well calculated to dispense the erroneous opinions, too prevalent in Great Britain, adverse to the cause it advocates, and, as such, must be acceptable to all who are interested in the advancement of the colonies, and the prosperity of the whole empire. The portion we have inserted this week alludes to the lamentable destitution existing among the lower ranks of society in the mother country, which—irrespective of other arguments equally cogent—shows the necessity of adopting effective measures for the alleviation of an evil so fearfully distressing in its nature, and so productive of consequences inimical to religion, and to the preservation of peace and happiness.

We beg to direct the attention of our readers to the excellent communication of our correspondent Z, on the late separation between the British and Canadian Wesleyan Methodists.

We are directed to state that it is the intention of the Lord Bishop of the Diocese, with the Divine permission, to hold an Ordination at Toronto on Sunday the 25th of October next, and that all Candidates for Holy Orders, whether of Deacon or Priest, are requested to present themselves for examination not later than the morning of the Wednesday preceding. Deacons of a year's standing, we are directed to say, will be eligible for the Holy Order of Priest, if otherwise approved; and candidates for either of these degrees in the ministry will be expected to be furnished with the usual Letters Testimonial, and the *Siquis* attested in the ordinary manner.

We are further authorized to state, that His Lordship intends to hold a Confirmation in St. James's Cathedral Church at Toronto, on Sunday the 8th of November next, and that candidates for this rite are requested to give in their names to the Rev. H. J. Grasett without delay.

COMMUNICATION.

BRITISH WESLEYAN METHODIST CONFERENCE.

To the Editor of the Church.

Sir,—I am induced to address a few lines to you on a subject which I think cannot be uninteresting to a large portion of your Christian readers.

Every sincere Christian is aware of the recent severance of the union between the British Conference and the branch of that Church in Canada: it is needless here to comment in detail on the reasons of that separation, or the conduct of those by whom it has been effected. Suffice it to say that it was a step which under all circumstances could hardly have been delayed, nor could a cordial junction have possibly been perpetuated between materials so discordant as the genuine British Methodists, the true inheritors of the virtues and precepts of John Wesley, and certain professors of the same tenets in this Province.

As a member of the Conference was pleased at the announcement of the arrival here of the Rev. M. Richey as a delegate from the British Conference, for the purpose of re-organizing the Wesleyans, and gathering them back to the ancient fold.

Every member of the Church of England who has resided any time in the British Isles, must be fully cognizant of the hearty good feeling, and in most cases, brotherly love, which prevails between the followers of their faith and the true Wesleyans; that at the annual meetings of the latter ministers of the former meet, and sometimes take an active part in the proceedings; that in some instances the Church of England Ritual is used in Wesleyan chapels; and that the utmost cordiality and harmony prevail between the Established Religion of the land, and the genuine followers of the venerated Wesley.

Feeling deeply interested in the success of Mr. Richey's mission, I attended the opening of the chapel in George St. last Sabbath. I rejoiced to behold it filled by a large majority of the respectability and intelligence of the Toronto Wesleyans. The building is small, and quite inadequate to the reception of the numbers that flocked to it. As a member of the Church of England, and I trust not an insincere one, I confess myself much pleased with the spirit that seemed to guide both the prayers and the eloquent discourse of Mr. Richey. I was struck with the delicacy and propriety with which he alluded to the unhappy difference that had occurred, and also with the deep expression of love and veneration for the Rulers and Institutions of the Empire, which in a congregation of Britons assembled for worship should never be forgotten.

Should success attend the labors of the Missionaries of the British Conference (and every thing seems to predict it), we may look forward with great pleasure to the rapid disappearance of every thing bordering on hostility or ill will between our Church and that respected body. Once freed from the trammels of sophistry and political agitation, those poisons of true religion, the descendants and friends of true Wesleyanism may live on in that harmony and affection with the Church which the founder of their system lost no opportunity of inculcating, and in pursuing which will best fulfil his earnest wishes as evinced by the exhortations of his long and remarkable life, and sanctioned by the memory of his latest words on earth, when he affirmed that he "died in the bosom and in the faith of the Church of England."

I remain Sir,

Your obt. Servant,

Toronto, Oct. 8, 1840.

Civil Intelligence.

INTELLIGENCE BY THE GREAT WESTERN.

From the N. Y. Commercial Advertiser.

GREAT BRITAIN.

From the London Courier, Sep. 11, (evening.)

CITY, TWELVE O'CLOCK.—We understand that a packet is off Liverpool, with advices one day later from New York.

Our accounts from the continent are of a more pacific tenor than we have generally considered a man of considerable property, and having maintained his credit in the market unimpaired down to the very day when he stopped payment.

The recent news from China does not appear to have operated injuriously on the tea market, the public sales now in progress going off steadily, and at prices fully equal to those realized at the last auctions.

From the Manchester Guardian, Sep. 9.

Since Friday last much excitement has been caused upon Exchange, by the occurrence of three failures, one of which caused this morning generally considered a man of considerable property, and having maintained his credit in the market unimpaired down to the very day when he stopped payment. Owing to these failures it was fully expected that the market yesterday would have exhibited a very serious falling off in demand, and in prices, as compared with that of the preceding week. We are happy, however, to state that, although the influence of these untoward events was felt to some extent in the morning, the state of business in the afternoon was decidedly better than might have been reasonably expected, and upon the whole a fair business was done at previous prices—a fact which under the circumstances just mentioned shows great elasticity in the market.

We think it right to state (with the view of correcting some very erroneous statements, which have been made in the London newspapers and elsewhere) that the extent of the principal failure, that of Mr. Esch, has been greatly exaggerated; instead of £400,000 or £250,000, both of which sums have been mentioned as the amount of his engagements, we are assured on the very best authority, that they will certainly not amount to £60,000, and will most probably not exceed £50,000.

The effect of this failure on the London Stock market (as we perceive in three London newspapers) has been great, to an extent which would be ridiculous were it not attended with severe loss to many parties.

With respect to the other two failures that have occurred, they are of minor consequence; the debts of one concern are said to amount to £25,000, and of the other to £5,000, but neither of them is likely to be productive of any serious consequences in the neighbourhood.

We think it right to add that several reports of further failures circulated yesterday, (and amongst them that of a foreign house here,) were altogether destitute of foundation.

Mr. Forth is a cloth-dealer and agent. One of the other failures alluded to, is that of Mr. Lavino. His balance sheet shows the sum of £11,000 in his favour. His creditors expect that they will receive the full amount of their claims.

FRANCE.

We had by the British Queen intelligence of popular commotions in Paris—more, however, in the nature of strikes for wages than of political movements—and these appear to have continued and augmented until they assumed a character somewhat alarming. The trades chiefly engaged were the tailors, carpenters and smiths, who all struck work at the same time, and appeared in masses on the boulevards and public streets. On the morning of September 2nd, an ordinance was published, prohibiting such meetings, and other precautions against disturbance were adopted. The ordinance appeared just in time to prevent a meeting of twenty thousand on the plains of Montecau, for which arrangements were in progress, and which would probably have been attended with grave consequences.

Subsequently the strike was joined by the masons, and became almost universal. The garrison was under arms in the barracks on the 2d and 3rd, and the *garde municipale* had orders to compel obedience to the ordinance against assembling, if necessary, at the point of the bayonet.

Reports of all kinds were in circulation in the French capital. According to one account, a plot was formed for delivering Louis NAPOLEON from the Conciergerie; another said that Russian agents were distributing gold for the purpose of creating a revolution; and a third declared that LORD PALMERSTON was engaged in the same laudable purpose, with the hope of embarrassing the Government, and turning its attention from the east. At one moment serious apprehensions were excited, as the stone masons and bakers struck, and large gangs carried off by force the men they attempted to form barricades, but were quickly dispersed by a squadron of the municipal guard. The national guard beat to arms, and the troops of the line were paraded on the boulevards. A regiment of cavalry and another of infantry were stationed near the Tuilleries, and pieces of cannon were planted on the quay.—The workmen assembled in the Faubourg St. Antoine had no weapons, not even sticks. No riot occurred, and by 8 o'clock in the evening, the crowds had peacefully dispersed. The following is the official account of the day's proceedings, from the *Moniteur Parisien*:—

"This day, Monday, a day ordinarily assigned to pleasure by the Parisians, operatives, the cessation of work continues; some streets of the Faubourg St. Antoine and of the Faubourg St. Marceau, were filled with masses of idle labourers, the meeting of whom excited the uneasiness of the population. Toward 1 o'clock it was said that a barricade had just been erected in the Faubourg St. Antoine; for a moment there was reason to believe that a Marshal collision was imminent. Immediately, on the orders of Marshal Gerard, and according to a previously-arranged plan, the city of Paris was covered with national guard, troops of the line, &c., the distribution of whom, carefully calculated, rendered any émeute attempted, or at least, to insure its immediate suppression. No serious disorder has taken place. The barricades were destroyed without opposition. The Government has reason to believe that order will not be disturbed. The groups which attempted to raise the barricade, and which did not seem to belong to the operatives, took the direction, after having been dispersed, of St. Marle and Vincennes. Strong detachments of military followed them.

At the date of the latest advices the assemblages of workmen had ceased, and tranquillity was restored. The movements do not appear to have had any political motive or tendency. Many of the workmen had returned to their duty.

SPAIN.

Intelligence was received at Paris on the 5th of September, that an insurrection had broken out at Madrid, consequent upon the formation of a new ministry, as follows:— M. Cortazar, Minister of Justice and President of the Council; General Xavier Aspiroz, Minister of War; Antonio Y. Zavala, Foreign Affairs; Firmin Artaud, Minister of the Interior; Armen, Minister of Marine; Sereales, Minister of Finance *ad interim*.

On the arrival at Madrid of the royal decree constituting this ministry, the municipality declared itself in permanence, and the national militia took up arms. The captain-general, Aldama, was fired at, his horse killed and his aid wounded.

It took up a position at the Retiro, with two battalions, a squadron of Bersaglieres and artillery. This military force had been ordered to leave Madrid on the 7th of the month, but was announced at Paris that two regiments of the line had gone over to the national guard.

It was expected that the Queen Regent would leave Valencia for the capital on the 5th instant, accompanied by two strong divisions under O'Donnell and Diego Leon.

The municipal government of Madrid was in open rebellion against the royal authority. The municipality of Barcelona had joined that of Madrid. The captain-general Aldama left Madrid on the 2nd, for Alesca. The Queen had appointed Diego Leon to succeed him. The previously-mentioned government had for its president a member of the ministry, and Rollé for its captain general. All was tranquil at the capital on the 4th, the provincial government maintaining its authority.

PORTUGAL.

Advices from Lisbon of August 31st state that another émeute, or attempt at insurrection, had broken out at Castello Branco, where the 6th regiment of infantry have revolted and proclaimed the constitution of 1822. Troops that could be depended on were immediately despatched to the place. It was reported that the 9th and 13th regiments also had revolted, and that disaffection prevailed among the troops generally.

The treaty of commerce between Portugal and the United States had at length been officially concluded, but was yet to be laid before the Cortes.

CHINA AND INDIA.

The overland mail from India reached London on the 8th inst.—The Bombay dates are to July 23d—Canton May 12.

Sixteen transports, with the *Wellesley*, *Cruiser*, *Algerine* and the steamer *Atlanta*, left Singapore on the 30th of May, and were soon after followed by the *Conway* and three more transports, up to the 9th of June. The admiral had not arrived at Singapore, and it was believed that he was proceeding direct for Canton, where he expected to arrive about the 10th of July.

The Bombay correspondent of the London Herald says— It is the general opinion amongst those whose opportunities and experience eminently qualify them to judge correctly, that, under the most favourable circumstances, at least one year more must elapse before there is any chance of the renewal of the trade, and this from no apprehension of our expedition suffering any defeat, but from the very nature of the service—the peculiar genius of the Chinese Government and people; as even the utter battering down of Canton, the occupation of any of the islands on the coast, or the destruction of several of the seaboard cities, would have no influence whatever on the emperor. It is only by entering directly on negotiations at Peking that any good can be expected to result; and this, even supposing every thing were to go on as prosperously as could be desired, must be the work of time; meanwhile the most protracted interruption of trade must be productive of the most injurious effects both to India and England. Already is the market at Canton swept of all its teas, which were being bought up at most exorbitant prices, and the deficiency in the English revenue from the short supply of the present, and the entire stoppage of the next year, will be severely felt in England.

Our protégé, the Shah Soojah, continues his career of luxury, sensuality, and dissipation, undeterred by the estrangement or contempt of his own subjects—unpersuaded by the hints of the English exiles that from the people to be wasted in sensual or in childish extravagancies will be borne by them no longer; and already the question becomes an urgent one of how long we should waste the strength of the army and the resources of the exchequer in supporting or countenancing a heathen despot, with whom the moment's connection exposes our characters to native scorn from the vices he reflects on us.