

quence and fidelity the noble principles of Christian morals in presence of a corrupt Court and a pleasure-loving people; and they discharged with no mean results their important function of the educators of the nation. The Revolution swept away all this. It was impossible to attack the Church, says M. de Tocqueville in one of his letters, without touching every fibre of the State. In losing their endowments they lost their independence. The connexion between the clergy and the higher classes of society was broken. They became a stipendiary priesthood, without the advantages of an establishment and without the energy of free denominations. Their numbers are recruited chiefly from the ranks of the peasantry, who seek in holy orders a means of escape from the conscription, or a means of transferring to the rest of the family another parcel of the patrimonial estate. The modern parochial clergy of France are a virtuous and devout class of men. But they are narrow-minded and ignorant to excess. They are the tools of the most bigoted Ultramontane doctrines, even against the judgment of their own prelates. Their influence is confined to women and devotees, and they have almost entirely lost their control over the higher education of the country. The consequence is that the education of the upper classes of men is strangely divorced from a high system of moral and religious principle based on the accountability of man to God, and that in place of it a course of secular instruction, regulated by the Imperial University, and based chiefly on the exact, or natural science, has trained the minds and characters of modern Frenchmen. It is not true that the French are an immoral and irreligious people, as is too commonly supposed by those who take their notions of French life and society from the garbage of French literature, the novels of the day. In the towns and cities, and in the army, there is undoubtedly a great laxity of practice arising from many causes. But we hold very cheap the pretensions of those who thank God they are not as those Sadducees. In the great mass of the rural population there is as much rectitude, chastity and sobriety as in any other country. But they are a people who have lost their guides. A plain standard of faith and duty is not brought home to their doors and hearths. Their conception of duty is based on nothing of filial piety and mutual interest. The sense of love and truth has been painfully weakened among them. They afford a speaking example of what an intelligent people may become when education is severed from religious principles, and when the standard of those principles is lowered or obscured.

We make these remarks with diffidence and regret, for it is a most invidious task to comment on the failings of the neighboring people, when we are conscious how far we ourselves fall short of the highest rule of life. We know how hard it is for education to combat the materialist tendency of the age, the density of population, the pressure of a thousand social ills. But though we fail—as all must fail—to reach the lofty ideal of a Christian people, we are not ashamed to avow our conviction that the greatness of a nation depends in no small degree on the visible standard of faith and duty set upon it. Take away the Bible and the activity of the Christian ministry from the people of this island, and what would they become? Yet that is to some extent the condition in which a large proportion of the people of France find themselves. The defects of such a society are precisely those which might be anticipated in a community

in which the religious sanction of moral law has lost its power. A recent theological writer who has investigated with acuteness the causes of the corruption and decay of the Roman people under the Emperors, sums them up in one expressive phrase—the separation of religion and morality. There was religion in Rome, but it was the religion of paganism; there was morality, but it was the morality of philosophers. The two great elements of social law were disunited. Something of the same kind may perhaps be traced in France, and the condition of the country presents obvious and striking resemblances to that with which we are familiar in the pages of Roman historians and Roman satirists.

LAUNCH OF THE LARGEST VESSEL BUILT ON THE MERSEY.—We find in a Liverpool paper an account of the launching of the largest vessel ever built on the banks of the Mersey indeed with the exception of the "Great Eastern," no longer craft floats in any waters of the world. The new ship is the screw steamer "Egypt," built for the service of the National Steamship Company between Liverpool and New York. All the vessels of the Company's fleet are of great size but this latest addition is more immense than any of the others. The "Egypt" is in length over all 440 feet, on the load line 435 feet, beam 44 feet, depth of hold 36 feet, gross measurement 5,150 tons. This enormous vessel will be propelled by engines of nominally 500 horse power, but capable of working up to 2,500 horse power. They are on the compound principle of high and low pressure, and will be supplied with three each. The boilers will be fired at each end and will carry a pressure of seventy-five pounds per square inch. The engines are expected, from the fine lines and great length of the vessel, to drive her at from twelve to thirteen knots an hour during her voyages in ordinary weather. The great length to which ships have reached since the general adoption of iron for building them, has made the straight stem a necessity on account of the difficulty of turning very long vessels in dock, and the "Egypt" is an instance of the new fashion.

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GOVERNMENT HOUSE, OTTAWA,
6th day of April, 1871.
PRESENT:
HIS EXCELLENCY THE GOVERNOR
GENERAL IN COUNCIL.

WHEREAS it has been represented to His Excellency, that the public convenience would be promoted if the Custom House Station at Esquimaux Point, which is situate in closer proximity to the Port of Gaspe, than to that of Quebec, with which it is now connected, was detached from the last mentioned Port and created into an Out Port of Entry, and placed under the survey of the Port of Gaspe.

His Excellency the Governor General, on the recommendation of the Honourable the Minister of Customs, and under and in pursuance of the 8th section of the Act 31st Victoria, Cap 6, intitled: "An Act respecting the Customs," has been pleased to Order, and it is hereby Ordered, that on and after the First day of April, inst., the Port of Esquimaux Point shall be, and is hereby detached from the Port of Quebec, and placed under the survey of the Port of Gaspe, in the Province of Quebec.

WM. H. LEE,
Clerk Privy Council,
Canada.
Ottawa, April 10th, 1871. 16-3j



NORTH-WEST TERRITORIES,

AFTER the Fifteenth day of June next, Emigrants grants will be sent to Fort Garry at the following rates:

TORONTO TO FORT WILLIAM.
Adults, \$5; Children under 12 years, half price 150 lbs. personal baggage, free Extra luggage 35 cents per 100 lbs.

FORT WILLIAM TO FORT GARRY.
Emigrants, \$25; Children under 12, half price 150 lbs. personal baggage, free. Extra luggage, 1.50 per 100 lbs. (No horses, oxen, waggons, or heavy farming implements can be taken.)

THE MODE OF CONVEYANCE.
96 miles by Railroad from Toronto to Collingwood.
52 miles by Steamer from Collingwood to Fort William.
45 miles by Waggon from Fort William to Shebandowan Lake.
310 miles broken navigation in open boats from Shebandowan Lake to Northwest Angle of the Lake of the Woods.
95 miles by Cart or Waggon from North-west Angle, Lake of the Woods, to Fort Garry.
Between Fort William and Fort Garry, huts and tents will be provided for the accommodation of Emigrants on the Portages. Passengers should take their own supplies. Provisions will, however, be furnished at cost price, at Shebandowan Lake, Fort Frances, and the North-west Angle, Lake of the Woods.

F. BRAUN,
Secretary.
Department of Public Works, }
Ottawa, April 1st, 1871. } 1-1m



CUSTOMS DEPARTMENT

OTTAWA, April 10, 1871.
AUTHORIZED DISCOUNT ON AMERICAN
INVOICES until further notice, 10 per cent.
R. S. M. BOUCHETTE,
Commissioner of Customs.