

iple of obedience to constituted authorities—work greater benefit to a community than in this our distracted country.

Here, English Gentlemen, who find the expense of living in their native land drawing too heavily upon limited incomes, and see the impossibility of maintaining the appearance which their rank in life requires, will find an asylum, which though young, is blessed with vast resources; which will relieve them from the prospect of falling in life, and enable them to provide for their offspring.

The more we consider the absolute wants of our Country in these respects, the more strenuous should be our exertions to obtain them. We all know how much the Conservative interests have been aided by intelligent Old Country people scattered throughout the Province and it is easy to see how much the increase of their numbers would add to their value. Every Churchman who has seen statements of the religious census in the different Districts, knows that there is a vast proportion of the population Church of England men, that one half of these are without the regular ministrations of the Clergy, and that consequently new labourers are wanted in the neglected vine-yard.

The author of "the Clockmaker" has borne testimony to the noble exertions of the Clergy in his native Colony Nova Scotia, and has justly attributed to their influence and example the superior tone of moral feeling which exists in the British North American Colonies, when compared with that in the neighbouring States. The Church of England in these Colonies numbers in her fold few if any of those who have endeavoured to yoke us to the "Great Republic"—and none who are avowed traitors to their Country. Her disciples consider that their highest praise consists in the words intended by Lord Brougham to convey a censure,—that they are, "King-loving Tories."

While lamenting over the malignant spirit which, thundering at the gates of our Zion, has wrought such incalculable mischief to the bulwarks of the English Monarchy, and prepared the way for the downfall of that glorious fabric which has been raised upon the labour of ages, I used strong language, because I felt that until the present Whig Cabinet—the prompters and supporters of every new democratic and sectarian innovation—are overthrown, the existence of the British Empire as first in the scale of nations, and the preservation of Her North American Colonies hang upon a thread!

There is no safety, we aver, either for the Church or the Colonies if we turn our backs on the living and active, who, regarding the first place in our Zion, has wrought such incalculable mischief to the bulwarks of the English Monarchy, and prepared the way for the downfall of that glorious fabric which has been raised upon the labour of ages, I used strong language, because I felt that until the present Whig Cabinet—the prompters and supporters of every new democratic and sectarian innovation—are overthrown, the existence of the British Empire as first in the scale of nations, and the preservation of Her North American Colonies hang upon a thread!

We must not however, succumb to the accumulating evils which surround us. It is inspiring to believe that there is even one single chance for our safety! Therefore, while we relax no exertion to render that hope a certainty, we must call on a higher than any earthly power to aid us in behalf of a just and holy cause. I cannot better conclude than in the impassioned and beautiful language of Mrs. Hemans:—

If, in the days of song,
The days of gladness, we have called on thee!
When martial voices rang from sea to sea,
And joyous hearts were strong;
Now, that all like the feeble and the brave
Must cry, "We perish!" Father! hear and save!

CLAUD HALCRO.

Belleville, October 27th, 1839.

THE CHURCH.

COBourg, SATURDAY, NOVEMBER 2, 1839.

The Church of England, through the whole of her admirable ritual, manifests a becoming sentiment of gratitude for the signal mercies of a kind and protecting Providence. She is careful to furnish her members with specific services for those occasions on which we are called upon to commemorate the redemption of a lost world through the atoning blood of the Son of God; bringing before our view in turn, the incarnation, circumcision, temptation, crucifixion, resurrection, and ascension into heaven of our Lord and Saviour. But while these appropriate commemorations stand out in the foreground of her invaluable services, she is careful also to retain in her ritual a solemn remembrance of peculiar and national deliverances. A penitential act of worship is appointed, appropriate to the day on which by unholy hands, the king, "the anointed of the Lord," was murdered; a joyful strain of thanksgiving is furnished, in commemoration of the day when England's rightful sovereign was restored to the throne of his ancestors; and a solemn service, of mingled humiliation and praise, is appointed in remembrance of the nation's deliverance from the foulest plot which bigotry ever contrived, or cruelty ever attempted to execute. To the season when this last deliverance is celebrated, we are now fast approaching: the FIFTH OF NOVEMBER is at hand, when it becomes every member of the true Catholic Church of Christ,—if he be not summoned to the house of God to pay his thankful devotions there,—to offer up in secret at least his grateful acknowledgments to that protecting God, who, in his mercy, shielded the nation from that dreadful calamity which, had it been allowed to descend upon it, would in all human probability have extinguished the last spark of Protestantism in the British Isles.

Our readers will peruse with unmingled satisfaction the admirable article from that eloquent and energetic champion of Protestantism, the Rev. Dr. Croly, which appears on our first page to-day; and they will be struck with it not so much for the beauty of its language as for the historical truths which it contains. Dr. Croly is happily still living, to bear his testimony for the faith once delivered unto the saints; and rejoiced we should be, if we could adduce his own words in prosecution of the argument to which the events of the last few years have added so much painful force. Almost since the accession of William the Fourth,—who, long before he was gathered to the sepulchre of his royal ancestors, discerned and lamented the misfortunes which the early policy of his reign was calculated to bring upon the nation,—the Administration of the British Empire has been virtually a Popish one. The majority of English members in the United Legislature, which amounts, at the present moment, to more than 30 on the Conservative side, is neutralized by a Popish majority of greater strength from Ireland, led on by that rebellious agitator and unprincipled man O'Connell. And within a very late period,—as if it was not enough that this perjured "tail" should paralyze all the honest efforts of England's Conservative chivalry,—we are reduced to the degradation of beholding in the Cabinet of the Empire the most rancorous enemies of our Protestant faith,—of an individual amongst others who, in the sullessness of his bigotry, dared to speak in scorn of the death-bed sufferings of the late Duke of York.

And what has been the effect,—to prosecute the argument of Dr. Croly,—what has been the effect upon the domestic and foreign prospects of the nation of this Popish and Jesuitical ascendancy? Who will be hardy enough to affirm that, within the last ten years, since Popery was permitted to intrude its hydra-head into the Imperial Legislature, the British Empire has been prosperous,—that it has possessed tranquillity at home, or received honour abroad? We have seen, in that interval, our nation's flag,—untarnished before since the days of Nelson and St. Vincent,—insulted by Russians and treated with contumely by the French. We have seen British subjects under the sanction of a British Ministry,

acting the part of brigands and freebooters in Spain,—fomenting the horrors of civil war,—helping to snap the chain of legitimacy,—and crowning this transaction of perfidy and disgrace by giving countenance and honour to the assassin Marotto. We have seen, in that interval, a blight fallen upon our West India possessions,—their population disorganized—and their commerce all but suspended. We have seen our East India possessions well nigh wrested from the grasp of England by the machinations of a wily foe; and the authorities of China—taking courage, doubtless, from our national degeneracy—treating with insult and injury the peaceful traders to their shores. We have witnessed rebellion in our Canadian Provinces, with all its heart-rending and desolating consequences; and foreign bandits, in scorn of England's degradation, daring to invade our soil, murder our people, and ravage our homes.

Such has been the succession of disasters—and the half is not told—which have marked the rule of the Popish Administration, to whose hands have been committed, during the last ten years, the affairs of our great but suffering Empire. And who can wonder that it is so? What Christian can regard with amazement these Providential chastisements, when he sees false religion introduced into the councils of the nation, avowed infidelity having place in our Legislature, and idolatry and socialism admitted into the palace of our amiable and unsuspecting Queen? Is it to be hoped that prosperity and a blessing can accompany a state of things like this,—that a righteous God will look with complacency on a nation's sins,—and that aught else than calamity can be our lot, when the Bible is rejected from the creed of our rulers, and legislation based not upon the holy truths of that blessed book, but upon the whims and dogmas of republicans and infidels?

But is this always to last? No, it cannot be: the spirit of England is essentially Protestant, and she is hourly gathering strength for the coming conflict. The conflict may be terrible, but it will assuredly end in a glorious triumph for the truth. Wiclif is alive again, in the rising spirit of the British people; Martin Luther, though dead, yet speaketh; and Latimer and Ridley, in their martyr sufferings, bid the champions of the truth to thank God and take courage.

of circumstances, may be regarded as peculiarly a Protestant month. On the fifth of November 1603, the Gunpowder Plot was discovered, and the Protestantism of England saved from meditated ruin. On the tenth of November 1483, was born the great Martin Luther, who first snapped the chains of Papal tyranny on the continent of Europe, and gave an irremediable blow to its despotism all the world over. On the 12th of November 1532, after a long controversy with the Pope, Henry VIII. openly disavowed the Papal control by marrying Anne Boleyn,—gave thus the first blow to the Romish power in England,—and led the way, man's wickedness being permitted to work God's glory, to the restoration of pure Christianity in the British Isles. And on the fifth of November 1688, by a remarkable coincidence, William the Third landed in England, and by a bloodless Revolution, achieved the downfall of Popery in the island and the restoration of Protestantism to the throne and councils of the nation.

It is consolatory to review these successive instances of God's providential protection of his Church;—auregry, we can believe, of some future triumph to the Protestant cause in the same auspicious month. As that great and good man Sir Robert Peel assumed the presidency of the nation's affairs in the month of November 1834, at the invitation of his late most gracious Majesty, —so may we believe that the month of November 1840 will witness the ejection from office, never again to tarnish the purity of our country's Protestantism, that Popish Administration from which nothing has resulted but anarchy, misfortune, and disgrace.

According to the latest accounts from Lower Canada, His Excellency the Governor-in-Chief has abandoned his intention of visiting the Upper Province during the present season. This change in His Excellency's movements has put suddenly to flight the high-wrought expectations of those who seemed to have anticipated from his visit to Upper Canada,—as some still do from Lord Durham's Report,—the return of the golden age to this land upon which, chiefly if not solely from the agitations of the rebel-hearted, the mildew of misfortune has fallen.

We are by no means sorry that the Governor-in-Chief has thought it most expedient to leave the administration of the affairs of Upper Canada in its present hands; and especially, that he will be no party to the heart-burning and turmoil which a premature dissolution of the Provincial Parliament, with all the excitement of a new Election, would undoubtedly create.

A contemporary has touched with considerable force and great truth upon the effects which such a step as the dissolution of Parliament, in the present state of the public mind, must inevitably produce. If, as is reported, such a course is to be adopted mainly to ascertain the public verdict on the subject of the Union of the Provinces, we unhesitatingly affirm that it will not, in the present temper of the public mind, be elicited by such means. The electors of Upper Canada would, in the event of an early dissolution, come to the hustings, impelled by feelings in which the subordinate question of the Union would have little or no share. The Election would turn, as it did in the summer of 1836, upon the vital question of British or republican ascendancy; and however the sentiments of the latter party may be disguised,—under whatsoever specious name their intentions may be covered,—not a doubt can exist that their aim and effort will be, not the comparatively unimportant consideration of the Union of two British Provinces, but the dissolution of them all from the supremacy of the Mother Country!

This is their object; and the sinister design, cautiously as it may be cloaked, is detected by the loyal portion of the population. These last, therefore, would go to the hustings, determined to crush in their might every hope of the traitor, and vindicate the supremacy of England while a shred of its honoured flag remained to wave over them. Nor is it difficult to foresee that, with these as the impelling feelings on either side, the simple conflict of opinion would ripen, in many cases, into a conflict of a more serious character; and the battle of British supremacy be fought at a moment when nothing else perchance was anticipated but a quiet discussion on the merits of a Legislative Union with a neighbouring Province. We may be unable to anticipate the full effect of the step which by some is so needlessly and rashly desired; but it requires no very intimate acquaintance with the present temper of the times to foresee that, in the day of conflict, there will be no gentle tampering with the open abettors of treason and the sworn confederates of foreign brigands. Humanity prompts us to warn in time those who would prematurely and unnecessarily provoke the struggle.

It is strange that, whilst the lamentation is so loud and general of the calamitous condition of our country, so little reference is made to the causes which have produced it. It is easy enough to ascribe our waning prosperity to executive corruption and parliamentary imbecility; but the true reason must be as manifest to the disaffected as it is to the loyal. The system of agitation, political and religious, which has been pursued for

so many years, and which is traceable for the most part to a selfish desire of individual aggrandisement rather than to a disinterested concern for the public welfare, is the real cause of the present disorganization of our social and political condition, and of the adversity we are enduring. While people are busied scanning the proportions of the civil fabric—labouring to detect flaws and blemishes in the structure—and even digging at the foundations to ascertain its solidity,—they naturally can have little time for a profitable management of their own private affairs. The business of the farmer and the mechanic must languish, and the interests of the merchant and the professional man must decline, when their time and energies are given to extraneous pursuits. Moreover, what is inveighed against at home will naturally be regarded with suspicion abroad; and the industrious mechanic, the capitalist, or the country gentleman, who meditates a settlement in these Provinces, will naturally pause before he encounters the obstacles which they who ought to welcome him are so assiduously throwing in his way.

It is fortunate—and the subjects of Great Britain are among those fortunate ones—when the form of Government under which we live is a sound, a wise, and above all a Scriptural one; but it is unfortunate if those entrusted with its administration have not the courage to resist aggression upon its integrity, and not the principle to meet unrighteous encroachment with a firm yet Christian defence. If years ago the clamours of those who, in the spirit of infidelity, have construed a religious boon into a curse, and who, in the kindred temper of democracy, have made one of the best gifts of the Constitution a stepping-stone to rebellion,—if the clamours of such had been met by the establishment of the Church throughout the length and breadth of the land on the footing which our Provincial charter dictated, and the wants of the country demanded, we should have had no insurrection to subdue—no check of emigration to deplore. If the republican encroachments upon the vitality of our inestimable Constitution had long ago been met with the honest principle and the manly courage which signaled the early defenders of the altar and the throne; if petitions, insolently and unconstitutionally demanding a change in the very first principles of our which they deserved; if the doors of the Colonial Office, with a becoming regard for the dignity of the Crown, had been closed against the notorious abettors of treason; if, instead of this truckling to the rebel, and this complaisance to the hypocrite, there had been a firm and virtuous adherence to the essential principles of a virtuous and Christian government, we should at this day be a contented, a happy, and a prosperous people.

Let there be a fair and correct understanding of what the British Constitution is; and to that, let there be a resolution undauntedly and in the face of every opposition to adhere. Then will the miserable agitator return to a more profitable employment—the traitor, in despair, will abandon his destructive schemes—and the political religionist, from the discussion of unproductive theories, may be moved perhaps to a better respect for the practical duties of Christianity.

We have observed annexed to the resolutions recently passed at certain meetings of the Orange Society, a request for their re-publication in the columns of "The Church"; and in a late instance the wish thus publicly expressed has been renewed in a very courteous private communication. We highly appreciate the compliment which has been paid to us; but we consider that we shall best consult the interests of the loyal and influential body from whom the request has emanated, as well as the general good of the Conservative cause, by declining to give further publicity to these animadversions and rejoinders.

It is quite possible that Mr. Gowan may be sincere and conscientious in his advocacy of the new system of Government which is sought to be introduced into this Colony; we dare not arrogate to ourselves the property of omniscience, nor presume to know the secrets of the mysterious heart; but, in common with nine-tenths of his own Protestant countrymen, we are just as sincere and conscientious in believing him to be in error. Be this as it may, the question of that gentleman's fitness for the position he holds in the Orange Society may have no necessary connexion with his views upon this particular point; and if there has been any imprudent attempt on his part to render that crude and undigested theory a test or standard of qualification for admission into the Orange Association, we are of opinion that the matter would be more advantageously settled by a careful avoidance of newspaper notoriety in the further progress of the discussion.

Our friends of the Orange Society need not be reminded of our respect for the general principles by which their institution is governed, nor assured that, in exercising a judgment upon this particular point which may be at variance with the wishes of some of their members, we are not evincing the slightest abatement towards them of our regard and good-will. It is impossible that they can be readers of "The Church" without discovering that it stands almost solitary among the public journals of either Province, in a consistent adherence to at least one of their tenets,—the Protestant ascendancy in Church and State. We claim no official connexion with their body, and we are ignorant of the mysteries, if such exist, which pertain to their fraternity; but we are gratefully sensible of their sterling and unchangeable loyalty, and we freely avow our belief that, in the hour of peril to the altar or the throne, they will be found in the front of the righteous battle.

We are happy to state that, in addition to the labourers whose appointments we announced in our last two numbers, another Missionary from the Upper Canada Clergy Society,—the Rev. Mr. Bartlett,—has recently arrived in this Province. He is appointed, we understand, to Shanty Bay, on Lake Simcoe.

We publish below an Address from the Lord Bishop of Montreal and Clergy of the Diocese of Quebec to his Excellency Sir John Colborne, on occasion of his departure from the Province, together with his Excellency's Reply. We are authorized by his Lordship to intimate to such of the Clergy both of Upper and Lower Canada, as are desirous of affixing their names to this testimonial of respect to our late excellent Governor General, and who may not previously have had the opportunity of doing so, that their request will be promptly complied with upon its being conveyed to his Lordship, or to his Chaplain, the Rev. G. Mackie. The Clergy of Upper Canada, we beg to repeat, are not excluded from participating in this testimonial of respect to the late Governor General; and we gladly take the present opportunity of expressing our own approbation of the sentiments it so beautifully expresses and our own desire formally to unite in them.

To His Excellency Lieutenant General Sir John Colborne, G.C.B. and G.C.H., Governor General in and over Her Majesty's Provinces in British North America, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY;

We, the Bishop and Clergy of the Diocese of Quebec, cannot but feel that in the person of your Excellency we are about to lose a friend to those high and sacred interests over which we are appointed to watch; one who, by his official acts, has promoted the

lasting prosperity of Religion, and by his example has maintained its ascendancy; we trust, therefore, that we may be permitted to approach your Excellency with the expression of our deep regret at your departure, and with the assurance that our affectionate wishes will follow yourself and your excellent lady and family, in whatever quarter of the world you may reside.

Independently of the facts universally known that the military dispositions made by your Excellency, and your command in the field have, under God, suppressed that wicked and unnatural rebellion which evil-minded men had created among a peaceful, happy, and highly favoured people, and that your civil administration has restored order and tranquillity to a distracted land,—it has inspired us and our flocks with confidence and comfort to feel, that the reins of government were in hands which were daily lifted in prayer to God through Jesus Christ; and we have rejoiced to know that when called upon by the imperative voice of the public good to show that (according to your high commission from God and man) you did not bear the sword in vain, you remembered mercy in the execution of wrath; sparing wherever it was possible, in consistency with duty to do so, and mourning wherever it was not.

While we feel assured that your Excellency will now be honoured by fresh marks of approbation from your Sovereign, and will be greeted by all that is good in England with the respect and gratitude to which you have earned so just a title, we are aware that you are actuated by higher incentives than the breath of human praise; and that this tribute from ourselves is no otherwise really valuable to you than as a testimony from those who serve the same Great Master with yourself.

We hope to be still remembered in those prayers which your Excellency will offer for the Colony which you have been the honoured instrument of preserving, the Church which you have fostered, and the Institutions for the advancement of education which you have promoted.

Our supplications in behalf of yourself and yours shall not be wanting in return.

HIS EXCELLENCY'S REPLY.

My Lord Bishop; In requesting your Lordship and the Clergy of this Diocese to accept my sincere thanks for this Address on the occasion of my approaching departure from this Province, I am most happy to avail myself of the opportunity which now offers of expressing to you my earnest desire to render any assistance it may be in my power to give, to the zealous labourers in the vineyard, the Clergy of this Province, with whose difficulties no individual is more acquainted than myself.

The sentiments contained in this Address afford me much satisfaction, because, I am convinced that you are persuaded that although I may not be indifferent to the opinion of those who serve the same Master as myself, I depend on that Master alone for all support, and guidance, and protection. Allow me to thank you for your kind wishes for the welfare of myself and family, and to assure you of my solicitude for your interests and for your successful labours.

The Rev. A. N. Bethune acknowledges the receipt, from an unknown hand, of £5 for the benefit of the Poor in this town.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCH IN LANCASTER.—It will be seen that this week we announce the probability of another church being built in Lancaster. It is a startling thing, we dare say, and no doubt many persons will ask the necessity of another church. The necessity is simply this—that we have now a population of 16 or 17,000 persons, with church accommodation for only 4 or 5,000, Skerton Church included; and we may be sure that if we of the Establishment do not build places of worship to meet the wants of an increasing population, the Papists, or the Dissenters, perhaps both, will. Indeed, with the former it is a favourite device to build upon speculation even. That is the secret of the vast and otherwise unaccountable increase of Romish chapels all the country over. We do not believe, we never have believed, that there has been any increase of Romish worshippers at all commensurate with the astonishing multiplication of chapels which we witness, not only in this county—so unenviably famous for the great proportion of Romanists its population presents—but in almost every part of Great Britain. We should say it was desirable to take a leaf out of the same book in general, but with regard to Lancaster in particular the suggestion does not apply. Here we have a very large portion of the inhabitants positively unprovided for in respect to church room. We have said that there is only accommodation for between 4 and 5,000; that includes every class. We doubt whether as many as 500 of the poor are provided for. And besides, we must remember that our population is an increasing one—so much so, that it is supposed by the next census it will not be far off 20,000. Let us remember that the want of church room has been one great means of augmenting the congregations of other communions, and so remembering, let us omit no opportunity of retrieving the past, and of removing the reproach that certainly clings to us in this particular. Owing to the liberality of certain kind and munificent friends in the town, such an opportunity now presents itself, and for the character of the place we anxiously hope it will not be lost.—Lancaster Gazette.

THE REV. G. DOVER.—The friends of the Rev. George Dover, B.A., Curate of Huddersfield, and who is about to remove to Chesterfield, had this week presented him with a purse of fifty guineas, in testimony of their affectionate regard and of their value for his ministerial exertions during his residence of three years and a quarter at Huddersfield.—Halifax Guardian.

THE REV. E. GREENWOOD, the worthy and indefatigable pastor of Great Ouseburn, near Boro'bridge, has lately been presented with a very elegant silk gown, by the members of his congregation, in testimony of their esteem and approbation of his conduct as a Christian minister.—Leeds Intelligencer.

It gives us great pleasure to record the Christian liberality of Thomas Coppard, Esq. of Horsham. He has given towards the erection of a chapel of ease sufficient ground for the building and a grave-yard, and offers to purchase a more desirable site, if required. Besides which, he has subscribed £50, and given up a field, the stone from which, for the purposes of building, is valued at £400. This is being a Churchman, not in word, but in deed and in truth.—Brighton Gazette.

AN EXAMPLE TO ALL PARTIES IN THE CHURCH.—The Bowling Iron Works Company, near Bradford, have given a munificent donation of £4000 towards the erection and endowment of a church in the vicinity of their works. The company, consisting of J. G. Paley, Thomas Mayson, Joshua Pollard, and John and Joseph Sturges, Esqrs., have very handsomely placed the presentation in the hands of the Vicar of Bradford.—Leeds Intelligencer.

BISHOP OF EXETER'S VISITATION CHARGE.

From the Hull Packet. The recent charge of the Bishop of Exeter to the clergy of the Archdeaconry of Totnes, where 73 out of 80 resident clergymen attend the visitation of the worthy diocesan, contains a reference to such political events of recent occurrence as are connected with the well-being of religion in England and the colonies. Experience has shown that the introduction of a false principle, as in the Irish system of education, into one limb of the empire, is speedily made the pretext for insinuating the wedge still further until every dependency of the state is impregnated with the pestilent virus. With strict propriety might the right rev. prelate, therefore, describe the course pursued by government, whether at home or abroad, in patronising equally all forms and denominations of belief, as involving the very existence of the national religion.

In Australia the truckling Melbourne Cabinet, following out its obsequious subservency to popular influences, concede unscrupulously the national treasures to the pilfering projectors of schemes for propagating any system of heretical error. There Rome is elevated to an equality on the same pedestal as Protestantism; and the nation that deprived James II. of the crown of England, and expelled the dynasty of the Stuarts from the throne, has learned in this enlightened era to foster the reptile that a wiser age perseveringly crushed. Roman Catholic bishops, paid by a Protestant State to undermine the established faith, and disseminate a creed which the articles and ritual of the National Church describe as idolatrous, have been sent both to Australia and the Canadas, notwithstanding the prohibitory sanction of the Royal oath, most fearfully violated, to maintain and preserve inviolable the Protestant religion as by law established. How this maintenance of the reformed faith is compatible with the extension of Crown patronage to a Church that is pre-eminently zealous for

proselytising, and excludes Protestants from the pale of salvation, it would be no easy matter to prove. Her Majesty's grandfather bestowed lands in Canada exclusively for the benefit of the Protestant clergy, a bequest of George III. that is in part sacrilegiously appropriated by ministers, certainly contrary to the intentions of the venerable donor, to the support of Roman Catholicism. Here is one of the ruinous consequences of holding truth and falsehood in equal scales, sowing tares and wheat in equal proportions, by which the good seed is choked, and a pestilent crop raised, the fruitful source of contention to the State, and damage to the Church.

On the education system for the corruption of the people of England, the excellent prelate commented with marked severity, instanced the injurious effects of the transatlantic system of education by the fact of 700 Americans having attested a document declaratory of our notable antagonist's opinion in this borough as to the utility of the Christian Sabbath, and denying the obligatory nature of the Divine sanction for the observance of the Lord's day.

As in France, secular knowledge will progress under such a system of education, while the profession of religion would be generally discarded. This practical infidelity that shuts out an hereafter, which has no balm to administer amid the afflictions of life, and lights no taper to guide the youthful mind to revelation as the chart by which alone through the storms of passion and prejudice the passage of Jordan can be achieved, and the Canaan of everlasting felicity reached, is the discovery for which government has forsaken the beaten path, and wandered into labyrinths of impervious fallacy. While we rejoice that the right rev. prelate has so eloquently denounced the anti-Protestant legislation of our rulers, we have the additional satisfaction of remembering that the tens of thousands who subscribed the 3000 petitions against the infidel education scheme, made a controversy with an administration that acted in defiance of their remonstrances, which will secure not only their votes but the most strenuous exertions at the ensuing election to oust the Christian imitators of the heathen Pontius Pilate, when, in the depth of pagan ignorance, with a creditable desire to be informed, very different from statesmen who have stopped their ears like the deaf adder, the Roman Governor demanded of the Saviour of the world, whose light has long irradiated this favoured land, "What is truth?"

LORD LONDONDERRY AND HIS LATE DUEL.

From the Durham Advertiser.

The following address has been forwarded, by the clergymen whose names are affixed to it, to the Marquis of Londonderry. No true Christian can dissent from the sentiments it expresses, and we feel assured that the noble lord will respond to the eloquent yet simple appeal in a strain which cannot fail to give satisfaction to those who have deemed it their duty to expostulate with the noble lord on the subject referred to;

"To the Most Honourable the Marquis of Londonderry, &c. "We, the undersigned clergy of Ripon, Thirsk, and the neighbourhood, as we would address your lordship with every feeling and expression of respect befitting your exalted rank and station, so would we entreat you to receive this our representation with that deference which is due to the God and Saviour whose Word we minister, and whose authority we assert.

"We cannot forbear thus to state our sincere and deep regret, that by the part which your lordship, in compliance with the unchristian usages of the upper classes of society, took in a duel with Mr. H. Grattan, you should have given the sanction of your high rank and station to a practice which so grievously violates the law of God and the spirit of Christianity, no less than the interests of the community.

"We are fully sensible that, even in this Christian land, however anomalous it be, if any one shall insist upon the Word of God as paramount to the sanctions of public opinion, or upon the spirit of Christianity as more worthy of regard and deference than the spirit of the age, he must expose himself both to obloquy, and to treatment which nothing less than the highest degree of Christian courage, and a sincere attachment to the Divine word, can enable him alike with meekness and with constancy to bear; and we readily, though with much sorrow, admit that upon one in your lordship's high station that obloquy and treatment would bear with its utmost power, but we would at the same time beg your lordship to consider how in the same degree the example would have been influential for good instead of evil, and the benefit great to society at large, and how it would have contributed to the ascendancy of Christian principles, if your lordship instead of bowing to the evil requirements of a worldly code, had simply but courageously, asserted from the high vantage ground which your exalted station gives you, those Christian principles, which ought to regulate the conduct of every rank, and if your lordship had availed yourself of the late occasion, both as a Christian senator and nobleman, of applying those principles to social and public life, and of substituting them for that pernicious rule by which society, and especially its upper classes, hath hitherto been governed.

"We would humbly submit that we are compelled to view this transaction in connection with that Church for whose excellences and privileges your lordship is a strenuous advocate, and to exhibit it as detrimental to the spread of spiritual influence, without which religion is but an empty name, a thing unsanctioned and unblest by God, and as calculated to draw down the wrath of God no less upon an acquiescing Church and people than on the actual offenders.

"We cannot but express our hope that this our humble representation, which a regard for society, your lordship, and our holy calling forbids us to withhold, may be received with your wonted candour, and we lay it before your lordship with the earnest prayer that you may be edified with the grace, wisdom, and understanding which shall enable you to see and to repair your error, and that it may be so blessed by God, that it may be subservient to your lordship's good, and through your instrumentality to that of society, and to the ascendancy of those holy and blessed principles which your lordship has been counselled so fearfully to violate, and by which alone as a Christian people we ought to be guided and governed.

- "We have the honour to subscribe ourselves,
"Your lordship's most humble and faithful servants,
"H. J. Duncombe, Rector of Kirby Sigston.
"W. C. Burgess, Vicar of Osmotherly.
"J. W. Steele, Incumbent of Harsley.
"Henry B. Carr, Curate of Northallerton.
"Joseph Ibbotson, Incumbent of Great Ayton.
"Joseph Wilkinson, Incumbent of Redcar.
"James Bowstead, Curate of Danby Wiske.
"James Webber, Dean of Ripon.
"R. Pool, Junr., Vicar of Ripon Cathedral.
"John Charge, Rector of Copgrove.
"Henry Stocken, Incumbent of Arkendale.
"J. W. Whiteside, Incumbent of Trinity Church, Ripon.
"Jos. Abbot, Curate of Trinity Church, Ripon.
"Wm. Plues, Curate of Aldfield.
"Andrew Cheap, Vicar of Knaresborough.
"Cornelius Hart, Curate of Knaresborough.
"Richard Hartley, Rector of Staveley.
"Thos. Kennion, Incumbent of High Harrogate.
"Thomas Shann, Vicar of Hampthwaite.
"Watson King, Curate of High Harrogate.
"George Digby, Incumbent of Low Harrogate.
"Henry Armstrong, Curate of Boroughbridge.
"James Robertson, Curate of Burton Leonard.
"J. B. Wailes, Curate of Thornton.
"S. Coates, Incumbent of Thirsk.
"E. Jowett, Curate of Feliskirk.
"D. A. Beaufort, Curate of Sandhutton.
"R. Meek, Rector of Richmond.
"J. B. Birtwhistle, Incumbent of Holy Trinity, Richmond.
"George Atkinson, Curate of Grinton.
"T. Robson, Curate of Hudswell."