

a sight without groaning from his inmost soul, I have seen unfortunate children dragged into the market place, and publicly sold to the highest bidder, to pay their fathers' debts. If you cannot leave fortunes to your children, at any rate, leave them a good name.—The poverty of parents has never yet been imputed to any one as a crime; but a father overwhelmed with debt leaves his son a prisoner, for his inheritance, and with it the opprobrium of a name disgraced.—From St. Basil's Homily against Usury.

THE CHURCH.

COBourg, Saturday, July 20, 1839.

It has been our good fortune to obtain early possession of a volume recently issued from the English Press, under the title of "America and the American Church." The author is the Rev. Henry Caswall, the son of an English clergyman, as we gather from his work, residing in the neighbourhood of the far-famed Salisbury plain. Although a great-nephew of the late Bishop Burgess, he left England in the lifetime of that excellent prelate, and became the first-ordained graduate of Kenyon College, in the State of Ohio. During his ten years' residence in the adjoining republic he has had ample opportunities, as student, missionary, rector, and professor, of observing the state of the religious world, and especially of the episcopal section of it; and the results he has embodied in the work which we are about to introduce to the notice of our readers. Their interest in it will, we are sure, be increased, when we add that Mr. Caswall is married to the niece of the good and primitive Bishop Chase, and that he is at present labouring amongst ourselves at Brockville, in the honourable but ill-requited situation of Master of the Johnstown District School.

The work itself being a compendious survey of the American Church, and condensing in every page an immense mass of information, renders it almost impossible for us to give anything like an outline of its valuable contents. The task, moreover, if accomplished, would be but a meagre and unsatisfactory outline; and we shall therefore advert to a few prominent points fraught with warning, encouragement, and instruction to the Canadian branch of the One Catholic and Apostolic Church.

The Church of England is frequently taunted with having failed to provide for the religious wants of the colonists who betook themselves to this western world on its first discovery; and a vulgar error has got abroad that the Puritan fathers who landed at Plymouth in 1620, first dropped the seeds of Gospel truth in American soil. A reference to Mr. Caswall's work will rectify this mistake, and show that in 1607, a band of respectable emigrants, impelled by religious motives, expatriated themselves to the wilds of Virginia. They were persons belonging to the higher orders of society, and members of the Established Church. The Rev. Mr. Hunt, the clergyman who accompanied them, was a zealous and estimable man, possessing the love and respect of the first pilgrims to the new world: he was, moreover, the first minister of religion that ever visited North America. The piety of this band of Christian pioneers, was worthy of the Church in which it was fostered; it led to the almost immediate erection of a humble building dedicated to the service of the Almighty; and "on the 14th of May, within three weeks after their arrival, the colonists partook of the Lord's Supper; and Virginia commenced her career of civilization with the most impressive solemnity of the Christian Church."

Such was the first auspicious planting of the Church in the southern colonies, and to this favourable commencement its subsequent growth in a great measure corresponded. Actually, as well as constitutionally established in Virginia and Maryland,—endowed and recognized by the civil power,—it adapted itself to the wants of the New World, and notwithstanding the serious detriment it sustained from want of local episcopal supervision, numbered 150 clergymen in these two States previous to the outbreak of the Rebellion. In New England the Church could with difficulty obtain a footing. The Puritans met it on its first appearance with a stern hostility, and almost regarded an Episcopalian as an Amalekites, whom it would be iniquity not to hew down. "At a very early period," writes Mr. Caswall, "a few persons withdrew from communion with the Puritans and assembled separately to worship God according to the liturgy of the Church. This was too much to be patiently endured by the dominant majority. The leaders of the party, two brothers, named Brown, were expelled from the Colony of Massachusetts and sent home to England. A monument has been erected to their memory in St. Peter's Church, at Salem, which describes these worthy Episcopals as the first champions of religious liberty in America. Heavy fines were inflicted on those who took part in the ceremonies of the Church; severe laws were enacted against the observance of any such day as Christmas or the like, and (to use the words of an eminent New England jurist) 'an Inquisition existed in substance, with a full share of its terrors and its violence.'" The Quakers, and alleged witches of Salem, bear still more fearful evidence than this against those, who have been blindly and ridiculously honoured, as the Puritan fathers of religious liberty!

These stern religionists, however, might trample on, but they could not utterly exterminate the infant Church. Under the Christian auspices of the "Society for propagating the Gospel in foreign parts" formed in 1701, it took root in New England, New York, Pennsylvania, and New Jersey, flourishing most in those regions where it received some partial encouragement from the bounty of the secular power. Owing to the want of a bishop, however, it never presented a complete appearance, and, though nominally under the diocesan control of the Bishop of London, languished for want of a resident chief-shepherd. When an attempt was made by the Episcopals to supply this defect, the Dissenters, with strange inconsistency, resisted it; and though they claimed the full enjoyment of their own peculiar form of worship, combined to debar Episcopals from a similar privilege. These, and internal evils besides, which checked the growth of the Church, were in force at the commencement of the differences with the mother country; and the war that succeeded, with the confiscation of ecclesiastical property that followed soon after its termination, left the Church almost in ruins.

Yet the Church bowed down, and stricken with calamity, and regarded with jealous eyes by the triumphant republicans, as a relic and ally of monarchy, found its strength revived, and its faith purified in the furnace of persecution. One obstacle after another was removed by the dove-like wisdom of Dr. White, "the Cramer of the American Church"; Alps melted away before the advance of this indomitable soldier of the cross; and in 1787 two American clergymen received the Episcopate from the hands of the Archbishop of Canterbury.

From that time to this present hour the growth of the Church has met with no serious interruption, but on the contrary has risen into a fulness of stature, which those who tended her in her earlier years, could never have hoped to behold. Deriving her existence from the Establishment of England, she shows herself a daughter worthy of such a mother; nay more she amply repays the fostering care of the maternal hand, by stirring up a spirit of holy emulation in her parent's breast, and by proclaiming to the world that not only in monarchical England, but also in the centre of unchecked and un-

qualified democracy, the divine principle of Episcopacy can exist by its own inherent virtue. But here it will be better to let Mr. Caswall speak for himself, in the judicious language of his Preface:—

"The contemplation of a remote branch of the English Establishment rising from its ruins, and not merely sustaining itself, but increasing with unprecedented rapidity, will induce Englishmen, it is hoped, to prize more highly those blessings which they now enjoy, and which so many in America are labouring to extend.—The view of a THOUSAND REPUBLICAN CLERGYMEN, AND FIVE HUNDRED THOUSAND REPUBLICAN LAYMEN, contending for a liturgy, and for the 'sacred regimen' of bishops, will be sufficient to prove that the system which has flourished under the tyranny of the Roman Empire, and the constitutional monarchy of England, contains in itself nothing repugnant to the principles of political self-government. At the same time the wonderful progress and improvement of the American Church serve to confute the Romanist, who asserts that the Church of England is sustained merely by the secular arm, and that in the event of her losing that support, she must of necessity become extinct."

And it is not a slight encouragement to us of the Canadian Church, to have an elder sister so near at hand walking in the paths of primitive and apostolic order,— "growing in piety, in resources, and in unity of action, and increasing in numbers more rapidly than any other Protestant denomination in America,—having quadrupled itself during the last twenty-four years, while the population of the Union has little more than doubled." It is not a light benefit to us, to watch how faithfully she clings to the essential doctrine of the Apostolic succession, and how that doctrine shines a steady beacon to direct her course, and to attract to her communion from surrounding and infinitesimal sects those deep-thinking spirits and conscientious men, who,—forced after painful investigation to admit that there is but one visible Church throughout the world,—at last find Christian truth and Christian order within the pale of the Episcopal fold.

It is not a light benefit for the laity of our communion to behold their American brethren supplying the place of royal nursing-fathers to the Church,—as lay-readers extending its influence in remote and benighted places,—contenting themselves at first with the rude log-hut church, rather than remain unprovided with any,—and devoting a stated and regular portion of their worldly means, as a voluntary oblation and tithing offering on the altar of God.

It is not a light benefit to American Christianity, that on a continent so productive of the rank weeds of heresy, schism, latitudinarian error, religious novelty, religious mania, and extravagant fanaticism, the sober influences of such a Church should counteract the deleterious excitement of religion run almost mad.

It is not a light benefit that between two such mighty and jealous powers as England and America, a feeling should be promoted by the connexion of the two churches, alike favourable to Christian unity, international peace, and the evangelization of the world.

The reflexions, however, suggested by the delightful and valuable pages of Mr. Caswall, are so many and so gratifying, that if we do not at once stop, we shall exceed our limited bounds. Suffice it to say that we think our reverend brother has rendered a solid service to the cause of Episcopacy, and in such a manner as its sturdiest opponents cannot feel offended with. The style of Mr. Caswall is chaste, perspicuous, and expressive; his judgment clear and discriminating; his charity, unquestionable; and his ability and learning, so far from being ostentatiously paraded, are evidently kept by him in the background, as if from a shrinking and modest sensitiveness of disposition. The book, we suppose, will be quickly reprinted in the United States, and should such be the case, we hope that it will be studied by every Upper Canadian Churchman, who is zealous for the welfare of our Ecclesiastical Establishment. In order that they may form some previous estimate of its general merits we shall present them next week with a simple but touching narrative, which will prove that America, as well as England, can produce a William Davis of Devauden. Occasionally also, we shall trespass on Mr. Caswall for other choice and profitable extracts.

The task that Mr. Caswall has performed so happily for the Church in which he was ordained, has led him, we are rejoiced to add, to contemplate rendering a similar service to the Canadian Establishment. Time and labour, and minute investigation, will of course be requisite to the completion of this interesting undertaking,—and, above all, a collection of materials. Any one therefore who can communicate information of the earliest missionaries of our Church in either Province, or who is in possession of documents that would throw light upon its history,—or who has any traditional knowledge or personal reminiscence either of men or matters connected with its planting in different parts of the Canadas,—will be discharging a patriotic and a pious duty, by entrusting them to Mr. Caswall. Floating fragments, isolated facts, and undigested matter will rise up, under his well-practised hand, into a structure, goodly and well-arranged; and we have such an opinion of his taste and feeling, that from his projected HISTORY OF THE CANADIAN CHURCH we anticipate a work, which, while it delights the Churchman, will extort approbation from the sectarian.

By an unfortunate act of the Imperial Legislature, persons receiving ordination from an American Bishop, are incapacitated from holding preferment in any part of the British dominions. Mr. Caswall, having been ordained by Bishop Chase, is therefore included in this restriction. We trust, however, that some means may be adopted in England by which he and others similarly circumstanced, may be relieved from this disability, and the Church in Upper Canada enabled to avail itself of his solid learning, his valuable experience, his orthodox and well-tempered zeal.

We have to acknowledge the receipt of a very sensible and valuable discourse by the Rev. Evan M. Johnson, Rector of St. John's Church, Brooklyn, entitled 'MISSIONARY FANATICISM OPPOSED TO CHRISTIAN ZEAL.' We have not space to-day for any extracts from this useful sermon; but we hesitate not to express our approbation of its general spirit and tenor,—to censure the too prevalent but certainly erroneous opinion, that in the plenitude of our Christian regard for the heathen and the stranger, we are perfectly justifiable in overlooking the wants of our children and neighbours at home; that we may despatch missionaries, at an enormous cost, to China and the South Seas, and leave thousands within our own borders to "perish for lack of knowledge!"

We recollect that when the establishment of our excellent and useful Missionary Society at Toronto was first contemplated, it was designed to limit its operations to the evangelization of the Indians. We ventured, at the time, to offer to the late excellent Bishop of Quebec a humble suggestion against so contracted a sphere of duty on the part of our first Missionary Society, and pointed to the scattered multitudes of our own communion throughout the Province who were utterly destitute of the ministrations of the Church,—the prey of every teacher of "strange doctrine, and in danger of falling into infidelity itself. That pious prelate immediately admitted the justice of the suggestion; and chiefly through his influence, the care of our "deserted Settlers" was included in the benevolent designs of the Society. The missionary journals of the Rev. Adam Elliott and others employed by this Society, will show that we were not

mistaken in our calculation of the advantages about to be achieved in annexing to its primary designs a proportionate attention to the spiritual wants of the thousands of unsupplied Churchmen which almost every District in the Province contains.

We are far from underrating the pious feeling which incites Christians to extend their philanthropic views beyond the bounds of their own land; but it becomes them,—whatever of religious romance may be associated with the name of evangelizing the pagan and the idolator—to give a paramount attention to the condition of the spiritually needy around them. For, in this new world especially, there are thousands upon thousands, who, having been originally instructed in "the truth as it is in Jesus," are in danger of relapsing into practical heathenism, and evidencing the condition of the individual in the Gospel who, having been "swept and garnished," becomes again the prey of the insidious tempter, and whose "last state" is therefore "worse than the first."

We have just been favoured with the following return of the population of the City of Toronto, as divided into its respective religious persuasions. We have also received the religious statistics of the greater part of the Home District, as well as of the District of Gore; but as the returns are not yet complete, we consider it best to defer their publication until the full strength of the various denominations can be more accurately ascertained:—

CITY OF TORONTO. Church of England, 5,702; Church of Scotland, 1,515; Roman Catholics, 2,007; Methodists, Wesleyan, 1,233; Episcopalian, 76; Primitive, 119, 1,428; Independents and Congregationalists, 813; Seceders, 119, 132; Baptists, 832; Irvingites, 147; Quakers, 8; Jews, 4; Unitarians, &c., 17; No religious denomination, 33. Total, 12,138.

From this it appears that the members of the Church of England number nearly one-half of the whole population of the city of Toronto; and it is a fact which returns thus far promulgated, have established, that in all the towns and townships of the Province where the ministrations of the Church have, for any length of time, been regularly supplied, its members form a very large majority over any other sect, and in many places constitute nearly a moiety of all the inhabitants. We need not advert to the evidence which these returns have already furnished in disproof of the assertion so recklessly made, that the members of the Church of England in Upper Canada formed but "a fraction of the population;" but they establish *à fortiori* the truth of what we have so often expressed, that place the Church upon the foundation which he obviously wants require, and she would very soon be the Church of a majority of the people.

The statistical return which we have published above of the city of Toronto, forces us into another reflection,—the grievous destitution under which its Church population, as respects church accommodation especially, are actually labouring. There, within the liberties of the city—not to speak of the surrounding country which, within a few miles at least, north, east, and west, depends upon the city for all religious ministrations,—are nearly 6000 souls, for whom there is provided but one church, capable probably of containing, on the largest calculation, 2,500 individuals. Nothing can be more creditable to the religious spirit of the members of the Church in Toronto, that the first erection of their sacred edifice, and the manner in which, undaunted by calamity, they have applied their benevolent energies to the restoration of their list house of prayer. But even when this is completed, about 3,500 souls will have been left unfurnished with Church-room; and although the immediate erection of a second and a third church—which are actually required,—be, at the present moment impossible, we shall hope that some temporary accommodation may be found on the sabbath-day for these unprovided members of our communion, and that labourers may also be procured who will render them cheerful, and need we add, most welcome, services in alleviation of this lamentable want. We know full well, that in order to afford any proper amount of justice to this large number of Church members in Toronto,—to supply all the private and personal ministrations which are so important and trying an appendage of ministerial duty,—not less than four clergymen, exclusively devoted to the work, are required. We have little hope, amid the wants of a similar kind which prevail in other parts, that this just need of pastoral care can soon be yielded; but the Churchmen of Toronto, and Churchmen in the Province at large, must not relax their energies nor spare their means to supply this "lack of service," while petitions earnest and constant should ascend to the throne of grace that more labourers may be sent into our whitening harvest!

In looking over a file of the Ecclesiastical Gazette,—a valuable publication issued monthly in London,—from July 1838 to April 1839, we have had the satisfaction of counting the names of Ninety-six Clergymen of the Established Church, who have received testimonials of esteem from their Parishioners, in the shape of pieces and services of Plate, costly Bibles, and Puruses of money. Could we have access to all the English papers, we have no doubt that the number of faithful pastors, thus honoured with these public marks of popular approval and affection, would be found much larger. As it is, we adduce this fact in cheering evidence of the zeal with which the Established Clergy in the mother country discharge their duties, and of the grateful estimation in which they are held by the laity at large.

ECCLESIASTICAL INTELLIGENCE.

BILDWORTH PARISH CHURCH.—On Tuesday last, the 14th instant, the foundation stone of the enlargement of this church was laid by the Rev. John Downall. After which a very appropriate and impressive address was delivered by Mr. Downall. The "Gloria Patri" being sung, and the benediction pronounced, an entertainment of tea and bun-cake was given by Mrs. General Need, of which upwards of 500 children and the teachers of the Sunday School partook. There were present Mrs. General Need, Mrs. Need, Mrs. William Need, Miss Need, Mrs. Wildman, Miss Preisig, Mrs. Edward Wildman, Miss Wildman, Mrs. Walker, Miss Pearson, Mademoiselle Walleit, Colonel Wildman, John Coke, Esq., Fras. Wellford, Esq., Dr. Mitchell Davidson, Arthur Need, Esq., Charles Need, Esq., the Rev. Mr. Armstrong, &c. The Rev. John Downall regaled the masons and labourers with a substantial supper in the evening.—Nottingham Journal.

TRIBUTE OF RESPECT TO A CLEVERMAN.—A few weeks ago, the Rev. Mr. Furlong, of Warwick, in Berkshire, had his house burnt down, when besides the pain of seeing one of his pupils perish, the rev. gentleman incurred a very serious loss. His friends and neighbours have kindly made this up to him by a present of £1500, and the tradesmen and farmers of the parish have given him a handsome silver tea-service, "as a mark of their respect and sympathy."

CHURCH-RATE TRIUMPH AT IPSWICH.—A meeting was held in the parish of St. Helen in this borough on Saturday last to make a church-rate; it was numerously attended. The worthy rector (Mr. Nottidge) was in the chair. The churchwardens having laid before the meeting an estimate of the probable expenses of the repair of the church, &c. for the year of their office, a rate of 4d. in the pound was proposed, upon which Mr. Lacey (a Dissenter) moved a postponement of 12 months. A show of hands was taken, and the Chairman declared a majority of seven in favor of amendment. A poll was then demanded and granted, which it was agreed should close at nine o'clock in the evening. The poll was continued with great spirit until the appointed time, when there appeared a majority of 12 in favor of the rate. What is worthy of remark in this case is, that although this is but a small parish, it has always been considered by the Radicals as their stronghold, and has been the means of Radical town councillors being returned for the middle ward, in two or three occasions, and one of the churchwardens has always been, and is now, one of the most active partisans in the Radical interest.

CHURCH-RATE TRIUMPH.—Another gratifying instance of the return to the old-fashioned principles of attachment to Church and State occurred in the parish of St. Peter, Wallingford, on Thursday. For the last four years all attempts to make a church-rate have, from some cause or other, failed. In the year 1835, when the parish was polled on the question, the rate was lost by a majority of 40 dissentients to 22 Churchmen. On Thursday the tables were completely changed; for, at the close of the poll there appeared—For the rate 45 votes, against it 22.—Windsor Journal.

NEW CHURCH AT HAREBOLE.—On Wednesday last, the 8th inst., the interesting ceremony of laying the foundation of the new church took place. The site, which is exceedingly convenient, is the gift of Sir R. W. Vaughan, who has ever shown his attachment to the Establishment; and the contributions, which amount to nearly £800, are headed also by his subscription of £100.—Solepian Journal.

The church in the parish of Potton, in the county of Bedford, has undergone alterations which are considered to be very great improvements. Subscriptions from the inhabitants, and from some persons not living in the parish, but having property in it, with the grant of £150 from the Incorporated Society for Building and Enlarging Churches, &c., and a collection after a sermon by the Rev. W. W. Pym, M. A., Rector of William, Herts, and also a drawback on timber, altogether exceeded £570.

The Rev. W. M. Keppel and Mr. Robert Marsham have given £200 each towards building a new church in the parish of Hainford, near Norwich.—Norfolk Chronicle.

CAMBRIDGE, MAY 20.—Died at Caius Lodge, Cambridge, on Saturday evening, the 18th inst., in the 77th year of his age, the Rev. Dr. Davy, for 36 years master of Caius College. Dr. Davy had originally, and for many years, practised as a physician, and acquired great reputation for his medical skill and success, particularly in the treatment of the severer kinds of fever. Some years ago he took orders, and became successively Rector of Cotenham and Prebendary of Chichester. Perhaps no man in the University of Cambridge had acquired a larger degree of the respect and good will of his contemporaries of all classes of opinion, and most deservedly, for he was throughout a long life distinguished for the courageous integrity of his principles, for the manly candour of his understanding, for the suavity of his manners, and the benevolence of his actions. He was besides highly accomplished, both as a professor of medical science and as a general and classical scholar. He felt the greatest interest in the college over which he presided; and many persons now eminent may, we believe do, unhesitatingly ascribe their success in life to his judicious advice and friendly services when they were mere students, inexperienced and uncertain what course of study or what scheme of life they should adopt. Dr. Davy has not lived without great advantage to his fellow-creatures; and we are sure that this humble tribute to his worth will obtain the cordial sympathy of very many considerable persons both in the University of Cambridge and in society at large.

Civil Intelligence.

From the N. Y. Commercial Advertiser, July 12. ONE DAY LATER FROM EUROPE.

By the arrival this forenoon of the packet ship Siddons, we have received Liverpool and London papers—the former to the 14th, June, for which we are indebted to the politeness of Capt. Palmer.

Letters from Liverpool dated the 14th June, state that the cotton market was dull.

We have, by this arrival, two more days' proceedings in Parliament, but they are of little interest—the House of Lords not sitting, and the House of Commons being chiefly occupied with the reception of petitions. Very great numbers of these were presented, against the government plan of national education. The clergy have been zealously at work, it seems, all over the kingdom.

Friday, the 14th, was set down for the third reading of the Jamaica Bill.

A resolution was proposed by Mr. Spring Rice and adopted, to the effect that it was not expedient to make any alteration in the duties on sugar and molasses.

The debate on the Canada bill was to be renewed on the 13th.

JUNE 13.—In the House of Lords a petition was presented by Lord Brougham, from the Canadian prisoners.—Mr. Parker and others—whose cases had been under discussion in the Courts of Exchequer and Queen's Bench.

He had never seen a more clear, lucid and impressive statement of fact than was presented in their petition, therefore he did not think he could do better for the petitioners than to present that statement to the House.

He had had correspondence with Mr. Parker, one of the petitioners, and had made it his business to make some inquiries respecting him. In the result he had found that he had been in a most respectable station of life, and universally admitted to be an honest and upright man. As to the others, he had been assured they were generally respectable. They were committed to prison in Upper Canada toward the end of 1837, on a charge of high treason, which was before the treasonable outbreak took place in that colony, so that they could not have been parties to it.

Mr. Parker's offence was that of having written a letter containing treasonable expressions. Some of the petitioners had surrendered from the terms of the proclamation, which offered a free pardon to all who should surrender, except to the six persons named in that proclamation. The Governor was not then in a situation, to grant a pardon for treason, whereupon an act was passed in the province of Upper Canada, enabling the Executive to grant pardons to those who should confess their offence and petition for the same, with such conditions as the Governor should think fit to annex to such pardons.

The petitioners stated that when in prison under duress of the imprisonment—suffering great distress from the rigor of their confinement and the great severity of a Northern winter, they were informed that an act had been passed which they knew nothing of, but from information representing that it was to enable the Governor to pardon treason, but positively denied, and challenged proof to the contrary, that they were informed of the conditions which the said act enabled the Governor to connect with the pardon.

They proceeded to state that having been thus informed that if they would confess the crime whereof they were charged, they would receive an unconditional pardon, and be set at liberty, they were induced to petition the governor for such pardon, but were totally un-

formed of the penal consequences of such a step. It was to be observed here that the suppression of important information on this point of fact was equal to information in point of law. They listened to those garbled statements, the suppression of information being equal to a fiction, calculated to fix them with penal consequences.

[Here the report most vexatiously terminates, in the evening edition of the paper from which we copy.]

In the House of Commons a petition was presented from the Roman Catholic Archbishop and priesthood of Tuam, in Ireland, against the national system of education in that part of the kingdom. They claimed the right to regulate and control the education of their flocks.

Mr. Law moved that the petition be rejected, on the ground that the assumption of the title "Archbishop of Tuam," was illegal. A long and sharp debate ensued, in which Mr. O'Connell took a prominent part, and the petition was rejected, 165 to 82.

The Allgemeine Zeitung (Augsburgh Gazette) of June 7th, publishes the following letter from Alexandria.

"Alexandria, May 16.
The consuls-general immediately waited on him to compliment him, and to confer with him on the important events that seem to be impending. To the exhortations to preserve peace, expressed by the several consuls, he replied—"I do not desire war, I wish for peace; but I will not suffer any one to attack me with impunity. A Turkish corps has already passed the Euphrates, and is on my territory, yet I have enjoined my son Ibrahim Pacha to wait for an actual attack, and then to commence operations."

Of course no answer could be made to this prudent declaration. When the Russian consul spoke to him of the note of the Russian government, which had lately been presented to him, in which the pacha was required not to begin war with the Sultan, to pay the arrears of his tribute, and withdraw his troops from the frontiers to the interior of Syria—the pacha said 'The Sultan must wait for his tribute; for, as he manifested the most hostile feeling toward him, it would be worse than firelocks if he (Mehemet Ali) would give the Sultan money, and furnish him with the means of executing his plans against him.' He gave a similar answer respecting the withdrawing his troops. The English ambassador that returned yesterday from Beiroot, brought word that Ibrahim had collected his whole army, including the garrisons of the towns, in the neighbourhood of Aleppo. Damascus is confided to the care of Emer Bescher, and his Druses irregular corps are stationed along the Horan to Naplous. The Horan has entirely submitted. Sheik Scheble seems to be for Ibrahim. Ibrahim has large magazines in Adana, Tarapuis, Alexandretta, and Aleppo; whereas the Turks have taken no precaution."

Mr. Wakley, the coroner, made the following remarks at the close of one of his inquests, on the 12th June.

"I have seen so much of the evil effects of gin, that I am inclined to become a teetotaler. Gin is the best friend I have; it causes me to have annually 1000 more inquests than I otherwise should hold. I have reason to believe that from 10,000 to 15,000 persons die in this metropolis annually from the effects of gin drinking, on whom no inquests are held. Since I have been coroner, I have seen so many murders and suicides, by poison, drowning, hanging, and cutting the throat, in consequence of drinking ardent spirits, that I am confident the legislature will before long be obliged to interfere with respect to the sale of liquors containing alcohol.

"The gin-seller will be made as responsible as the chemist, and I think it is right that publicans should know that even now they are to a certain extent responsible in the eye of the law. If a publican allows a man to stand at his bar, and serves him with several glasses of gin and sees him drink it, until he gets intoxicated, and if the man should afterward die, and a surgeon depose that his death was accelerated by the gin so drunk, then is the publican liable to be punished for having aided in bringing about that death."

From the London Sun, June 13.

THE FUNDS.

Owing to the accounts from Constantinople, which are again of a very warlike appearance, as well as the fall of the funds at Vienna, after a courier, having been received by the house of Sina, from Turkey, has had a slight effect on the British market.

Consols, which closed at 94½ opened this morning at 93½ & 94 for the account; but to the present hour, no business to any extent has been doing.—Bank stock still continues very heavy, by which it is generally supposed that the bank directors are determined to narrow their discounts. Bank stock is one half per cent. lower than it closed at—190 & 91.

Half-past one P. M.—Consols at present heavy 93½; reduced 92½ bank stock money rec'd to 100; for the account 102; India bonds nothing done.

From the N.Y. Journal of Commerce.

VERY LATE FROM GIBRALTAR.

By the fast sailing barque Empress, Capt. Townsend, from Palermo, we have a Gibraltar paper of June 6th. We annex a few extracts. The dates from Madrid by the steam ship Liverpool were to the 3d.

GIBRALTAR, June 6.—Although the Madrid papers received on Monday mentioned a rising in favor of Don Carlos, at Alcocer, but a few leagues to the south-east of Guadaluja, we took no notice of it, seeing that the number of the disaffected was represented as insignificant, and it was affirmed that they had been crushed.—To-day we find it stated, that the example of Alcocer has been followed in two neighboring places—Buedia and Villa del Ladrón—not in it added, as in the first instance, that the mal-content has been put down. Far from it; a body of 3000 is said to have marched thro' the territory of Cuenca on the 27th, who, it was suspected, were hastening to support their newly declared friends. Notwithstanding Cabrera's retreat, the whole of that part of the country continued infested by bands at the last mentioned date; and the natives loudly complained of their being left wholly unprotected by both the central government and the local authority. Similar complaints were uttered from Requena at precisely the same time. That district was likewise overrun and laid waste by some rebel detachments on the one hand, while others were fortifying several points from which they would, before long, completely command all the country round Moya, and the Cuenca mountains, and thence might safely invade Upper Mancha at will, even without the most inconceivable bodies of men. And, while all this was occurring, a division of the Queen's troops (Aranza's) had come up; ascertained that the enemy were within one day's march; drawn a quantity of rations from the magazine in the place; and instead of marching upon the rebels, had marched back in the direction of Liria, alleging that they had no orders.

According to a report current in Madrid, Gen. Espartaco, having been informed that Louis Philippe's Commissioner at his head quarters was corresponding with the Carlists, had ordered him to withdraw.

CONSERVATIVE PROSPECTS IN ENGLAND.

BOROUGH OF SHOREHAM AND RAPE OF BRAMBER.—The Duke of Norfolk having consented to take Mr. Selomons by the arm upon his canvass, has aroused all the latent energies of the Conservatives in East and West