"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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# Poetry.

QUESTIONS AND ANSWERS.

Flowers! wherefore do ye bloom?

—We strew thy pathway to the tomb. Stars! wherefore do ye rise? -To light thy spirit to the skies. Fair moon! why dost thou wane? That I may wax again. O Sun! what makes thy beams so bright?

— The word that said "Let there be light." Planets! what guides you in your course?

—Unseen, unfelt, unfailing source.

Nature! whence sprang thy glorious frame?

—My Maker called me and I came. O Light! thy subtle essence who may know?

—Ask not; for all things but myself I show. What is you arch which every where I see? -The sign of omnipresent Deity.

Where rests the horizon's all-embracing zone?

—Where earth God's footstool touches heaven his throne. Ye Clouds! what bring ye in your train?
—God's embassies,—storm, lightning, hail, or rain. Winds! whence and whither do ye blow? -Thou must be born again to know.

Bow in the cloud! what token dost thou bear? That Justice still cries 'strike,' and Mercy 'spare. Dews of the morning! wherefore were ye given?

—To shine on earth, then rise to heaven.

Rise, glitter, break; yet, Bubble! tell me why? -To show the course of all beneath the sky. Stay Meteor! stay thy falling fire!

No: thus shall all the host of heaven expire. Ocean! what law thy chainless waves confined? -That which in Reason's limits holds thy mind.

Time! whither dost thou flee? -I travel to Eternity. Eternity! what art thou? - say. -Time past, time present, time to come, to-day. Ye Dead! where can your dwelling be?

-The house for all the living; -come and see. O life! what is this breath? -A vapour lost in death. O Death! how ends thy strife?

-In everlasting life. O Grave! where is thy victory? -Ask Him who rose again for me.

Colonial Churchman.

# CAMOENS.\*

tended than Camoens: together with Cervantes, he enjoys the benefit of being read and appreciated. Now much so, as the giants of Spencer. "This compromise and then we hear of a scholar who has made himself ac- once made, the whole poem," remarks Bouterwek, "bequainted with Garcilaso, Lope de Vega, Calderon de la comes not only singular, but even wonderful in its sin-Barca, or Ercilla; but, generally speaking, Camoens and gularity; and the historical material begins, as if sud-Cervantes are the only Spanish and Portuguese authors | denly ennobled by magic, to shine in the full light of studied in England. It is a very remarkable, and, at poetry." Such is the design of "the Lusiad," and the the same time, a highly interesting fact, that the Portuexecution is yet superior. Here and there, when he atfort that all clergymen within his realm lad always most willingly guese poets were but ill satisfied with their works, unless | tempts to copy a celebrated passage of antiquity, Camoens those works expressed and embodied the joys and sor- fails; but where he draws only on his own genius he is rows of their lives. Luis de Camoens was born at Lis- wonderfully sublime. He commencesbon in the year 1524, of noble, but not rich, parents: and others were on the point of being made, presented scope not only to the valour of the warrior and the enterprise of the navigator, but to the speculations of the merchant and the genius of the poet. It was, perhaps, touched with the wonders of his father's profession, that young Camoens first wished to make the adventures of navigators the subject of his song. After a regular education at the University of Coimbra, Camoens established himself at Lisbon, from whence, however, he was, not long after, banished. The cause of this banishment was his attachment to a young lady, who was a maid of honour at the court: her name was Catharina de Atayda, and it is supposed that some other circumstances must have operated unfavourably upon the poet's fate-as, from his family and position, it would seem that Camoens was by no means an unequal match for her. At Santarem, which was his place of retirement, he occupied himself with writing odes and elegies without number in praise of the lady of his love, and in mournful reflections on his own unhappy fate. During this period he worked himself up to a high pitch of chivalric and poetic excitement, and concluded by volunteering his services as a soldier against the Moors. The Mediterranean was infested by the Corsairs, and at Ceuta the poet lost an eye in a naval engagement. He now returned to Lisbon. but was ill received, and all his endeavours to obtain employment were vain. Stung with these repeated failures, he determined to leave for ever a country so dear, yet so ungrateful; and in the year 1553 he embarked, at the age of twenty-nine, for India, exclaiming in the

"Ungrateful country, thou shalt not possess even my bones." In India, where he arrived safely (though three out of the four ships which sailed together were lost,) Camoens was as unfortunate as he had been at home. He sought in vain for employment, and, in default of that, he accompanied, as a volunteer, several military expeditions. He contrived, however, to offend the viceroy of Goa by a satire on his government, for which he was banished to the island of Macao. It was here, in a cave by the sea-side, that he first conceived the idea of "the Lusiad;" or if not, at least, it was here that he formed the plan, and completed the execution of that admirable poem. He collected fresh materials for his rich poetical descriptions in a voyage which he was permitted to make to the Molucca islands, and was fortunate enough to obtain a civil office which afforded him the means of subsistence. On the arrival of a new viceroy at Goa, he was permitted to return to that city; and it was during the passage that he was shipwrecked in the Gulf of Cambago, and saved his life with difficulty; "swimming," as Dieze says, "with one hand, while he held in the other the manuscript of his poem."

At Goa, Camoens was well received, but his good fortune was of no long continuance; for the viceroy, his friend, was recalled and another appointed, who listened to the poet's enemies, and threw him into prison on a charge of malversation in his office. At length he cleared himself from the charge, but was again imprisoned for debt, and it was not till after many vexations that he obtained his liberty. Convinced that Asia was, if

\* By the Rev. Henry Christmas.

sixteen years, he landed at Lisbon in a state of the most | does the Portuguese bard :abject poverty. The plague was still raging at the time of Camoens' arrival, and the court was occupied by the ill-starred Sebastian's preparations for his unfortunate Morocco expedition. Such a time was but ill adapted for poetry or patronage: the projected expedition did, however, please Camoens, and the poem pleased Sebastian to whom it was dedicated. A small pension was awarded to the author; but it is said that a faithful slave who had accompanied the poet from India, begged during the night in the streets of Lisbon in order that Camoens might appear decently during the day. When the Morocco expedition failed, and the king was missing, Camoens lost all hope; he withdrew from the world, and in the year 1579, he ended his life in an hospital, at the age of fifty-five. Sixteen years after his death a monument was erected over his grave, and he was universally allowed to have been the greatest poet that the

peninsula ever produced. "The poet's fate is here in emblem shown-He asked for bread, and he received a stone,"

From contemplating the life of this great man, we turn to the more delightful task of considering his poem. "The Lusiad" is a poem not epic, but heroic. It is a grand narrative of Portuguese splendid deeds; and Vasco de Gama, the naval commander and discoverer, is not properly the hero, any more than Albuquerque or Nuna Alvarez Pereira. This narrative is adorned with one, and only one, episode-that of the giant Adamastor: for all the rest, though sometimes called so, are not episodes, but integral portions of the poem. It is a grouping of great events-not the narrative of a particular exploit—and is no more bound by the unities than "the History of the World." Bouterwek seems to have over refined in his remarks on the title, which is not "Os Lusiadas," but "As Lusiadas:" besides, the former does not mean the Lusitanians—this would be Os Lusitano; and the words As Lusiadas simply mean "the Lusiads," each book being "huma Lusiada" (a Lusiad,) just as each book of Homer's epic is sometimes called an Iliad, and each book of Virgil's epic an Æneid. The poem is decorated with a mythology not taken from The incongruity appears now positively ludicrous between the history and the mythology of the poem. The gods hold a council upon Olympus, to ascertain whether it out in a storm for help to the Virgin, but Venus comes and saves them-They find Thetis and her sea-nymphs Little as the literature of the peninsula is known in | in a distant isle, and they avow their christianity. But

" As Armas, os Baroes assinalhados:"

" Arma virum que cano." and the more beautiful and romantic opening of the "Orlando Furioso"-

"Le donne i cavalier, l'arme, gl'amori Le cortesie, l'audaci imprese io canto-" of chivalry and magic, that the world has never heard the like before or since.

The invocation of Camoens is, perhaps, the most in the thought and the expression, which makes us believe that the lips of the poet still murmured the name of Catherina de Atayda:-

\* "Nymphs of the Tagus, ye who in my soul Have kindled up the sacred fire of so If strain of mine, where your bright waters roll, Tuned to their praise, was ever poured along, Now be my verse, like your own current strong, Sweet, full, and clear; and o'er the heroic tale Scatter what splendours to the theme belong; Then, even Castalia's sacred fount shall fail O'er your fair brows to cause one envious cloud to sail.

"Pour forth the sounding fury—not the lay
Of idle pipe or lover's gentle lute—
But the loud trumpet blast that in the day
Of battle, in the fierce and hot pursuit, Doth the tired arm and wearier heart recruit, Oh, for an equal ardour, that the strain, Deeds even like yours, ye Lusian chiefs, might suit, Till the isles echo them beyond the main If e'er my simple muse such glorious fate obtain."

Byron, speaking of Tasso says :-" And thou that once didst deign To embalm, with thy celestial flattery, As mean a thing as e'er was spawned to reign." Camoens sung to a noble prince, and right nobly did

"And thou, oh Prince on whom our hopes are founded Of Lusitania's ancient greatness-thou Whose arm shall burst the barriers that have bounded

Christ's flock on earth for ages—even now, Afric's swart Moor before thy lance doth bow! Pride of our age ! to thee to thee I sing : God hath wreathed the laurels round thy brow, His arm is with thy sword, that thou shouldst bring The wandering tribes of earth to earth's Eternal King.

"Branch of a stately stem-new, fair, and tender-

Young scion of a race far dearer care Of heaven than all the imperial pomp and splendour That the broad bosom of the west doth bear: See thine own warlike shield,† for present there Gleams the dread sign of ancient victory-Symbol that once Heaven's Monarch deigned to wear The form of man, and died on earth that we Might from the bondage dire of sin and hell be free."

Alas! for the fulfilment of the patriotic prophecy: the army was defeated and destroyed, and the king lost. himself was never more heard of.

returned to his native country, and, after an absence of himself never described Zeus with more majesty than they refuse to be scared by the abuses of past times, or the scru- and formidable bands of the Fauxbourgs. The cry immediately

"There sat the everlasting sire, whose hand
Hurls the hot bolt and bids the lightnings glow;
Circling whose sapphire throne with brightness stand
The stars in their fixed orbs for ever!—Lo,
Beneath his feet celestial breezes blow,
Such as would raise even man to bliss divine;
And radiant more than that bless below. And radiant, more than suns that blaze below That seat august, doth his dread sceptre shine; And the eternal ray that round his brow entwine." Nor is his description of Mars less magnificent :-

"Up proudly from his adamantine casque
The lord of war his burnished vizor threw;
With stately step, and voicesecure to ask Attention, near the Eternal throne he drew, And on the soil of heaven's ethercal blue Smote, with the thunder's sound, his iron lance, Till the undying spirits paler grew,
And the bright sun turned his resplendent glance,
As if alarmed away, or struck with sudden trance."

We can only afford space for one more quotation, and it shall be to compare the moonlight painting of Camoens with that of Homer, Virgil, Milton, Shakespeare, and

"Now, from the cloudless sky, the moon's soft ray
Danced on the ripple of the silver sea;
A thousand stars attend her on her way,
Like young white flowers, shining all tenderly:
The howing blasts, the furious tempests, flee
To their far hones; where, hushed in slumber deep,
All silent in their sunless caves they lie."

The other poems of Camoens are of a very inferior order; and it is using no harsh criticism to say, "the Lusiad" has never yet been fairly translated into Eng-Mickle, with all his merit, is neither equal to the magnificence of the original nor is he even faithful in meaning. Many hundred lines, with their events and machinery, are there introduced which have no existence in the original; while, on the other hand, as much is omitted to make room for these alterations. In Portugal, Camoens has been dignified with the title of "O Grande," and it has become as permanently attached to his name as that of "Divino" to the name of Dante, or "Judicious' to that of Hooker.

any modern source, but borrowed directly from Greece. THE MODERATION OF THE ENGLISH REFORMERS. From the Rev. J. J. Blunt's History of the English Reformation

The true key to the right understanding of the articles of the will be advisable to allow the introduction of the Portu- | Church of England, is not so much the doctrine of Calvin as of guese, and of Christianity, into India-The seamencry the schoolmen; -the controversy lying chiefly between the Protestant and Romanist, and in its paramount interest and importance, absorbing for a season every other. Thus considered, they will be scarcely thought to determine, or to be intended to deter-England, there are yet no poets whose fame is more ex- in the spirit of that age, this incongruity was not felt; mine, the peculiar points of Calvanistic controversy either way: the gods of Greece were but allegorical personages—as they will be rather thought to be composed simply for the purpose assigned in the title prefixed to the original articles, "For the avoiding of controversy in opinions, and the establishment of a godly concord in certain matters of religion," an object which was not likely to be obtained by the decided adoption of any party views, be that party what it might: and therefore King James, according to his declaration, prefixed to the articles-"took comsubscribed to the articles established, which is an argument (he five millions-a number five times greater than the whole amount adds) that they all agree in the true sual literal meaning of of copies existing in the world in 1804, and probably far more same time, another body besieged the avenues to the palace, and, the said articles, and that even in those arrious points in which than double the number of copies which had ever been previously finding a gate open, rushed in and speedily filled the staircases and the present differences lie, men of all sats take the articles of given to it. This circulation, however, great and marvellous asit vestibules of the royal apartments. Two of the body guard, posthis father was a naval captain, in a period when naval and the whole opening stanza (the metre throughout the the Church of England to be for them.' Yet nothing can be is, has in no respect satisfied the cravings of men, with respect to ed at the head of the stair, made the most heroic resistance, and adventure was of the most stirring and exciting characpoem is the Italian ottava-rima) is a mingled copy of more certain than that in the time of Janes, the divisions of opithe possession of the Word of God—it has only served to discover by their efforts gave time to the Queen to escape into the apartculative points of theolog, were both wide and their destitution, and excite their desire of obtaini numerous; high and low Church principles (as they are called) a Sermon on the "Sacrifice of the Mass" by the Rev. E. T. M. minutes after she had left it, and enraged at finding their victim never having been more violently opposed to each other than then. Phillips. Here, therefore, as in all other of their meaures, did the Reformers make their "moderation known unto all nen," not hoping or desiring to confine religious opinion so closel as thereby to prejudice an opening which strikes upon the ear like the clear burst religious sincerity, nor expecting that the pyramid of a national of a silver trumpet, and which heralds in such a strain Church would stand firm when set upon at apex instead of a base. ditions, and often perverted to the vilest purposes. We find our On a review of the several works, by which the Church of Eng- Lord charging them with this in the most indignant terms. Mark, land was restored, it can scarcely fail to be a matter of admiration vii. 9-12. "Full well ye reject the commandment of God, that and wonder, that so fair a fabric should have risen under the ve may keep your own tradition. For Moses said, Honour thy beautifully exquisite ever penned; it has all the magni- hands of the Reformers out of such disorder, almost at once; that father and thy mother; and, whose curseth father or mother, let ficence of the epic, and yet a certain tenderness, both in the very agony of a first attempt they should have thrown off him die the death: But ye say, if a man shall say to his father or himself, and the whole royal family, would have fallen a prey to a comprehensive scheme of doctrine and devotion which scarcely mother, It is Corban, that is to say, a gift, by whatsoever thou the assassins. They dragged the bodies of two of the body called for any subsequent revision; that they should not only have mightest be profited by me; he shall be free. And ye suffer him guard, who had been massacred, below the windows of the King, hewn out such admirable materials, but have brought them too. no more to do aught for his father or mother." The meaning of in so short a season, to so excellent a work. In this our day, all this seems to be as follows. A man was bound, not only by (overcast and troubled as it is,) we can, prhaps, scarcely transfer the law of nature, but by the law of Moses rightly understood, to ourselves, even in imagination, to the tumeltuous age of a Cranmer provide, if able, for the comfortable maintenance of his parents. worthy of the highest admiration. Notwithstanding the shots and a Ridley, or fully appreciate the sagacity which, under God's blessing, conducted them through such conflicting elements with a summary mode of doing so. It was held by the Scribes that all balcony, to endeavour to obtain the pardon of the body guards, such signal triumph. Yet so it was; and with the gorgeous property consecrated to the Temple service was discharged thereby who were in peril from the exasperated multitude: when M. Luceremonies of the Church, they had grown up in soliciting their senses on the one hand, endeared too by all the holy recollections of their youth and even manhood; and contempt for all decency of apparel and ritual, the natural reaction of former abuses, assailing them on the other; these judicious men yielding themselves to neither extreme, but adopting the middle way, left us a Church alike removed from estentation and meanness, from admiration of thereby. He was free; and no longer bound, according to the children," and the Queen sending them in, reappeared alone, in for ancient customs and ancient forms, as not rashly to abolish ward's Sequel to the Shunammite. them, and only so much as not to adopt them blindly. Under the guidance of this principle, it was brought to pass that though this same Church was not made to discover the material flesh and to the single mode of baptism, and exclude from all possible admis- rather, a dedication of all that could or might have been given by bring the King to Paris! it is the only way of securing bread to means," she declares it generally necessary to salvation; that ty to expend such property on any selfish purpose, they were proto restore in us that image of God which was grievously detaced gave, and to their parents if they received, any part of this devoted tude. \* \* \* \* \* by the fall, and imputes such restoration to the merits of a Saviour, property, it was accounted sacrilege; and, as such, would draw At noon the royal party set out for Paris; a hundred deputies heart must subscribe) that we are, at any rate, "very far gone" - Jebb's Sacred Literature. "quam longissime"—as far as it is possible, consistently with the possession of a moral nature at all, and responsibility for our actions ;-that whilst she does not allow marriage to be a sacrament, as remembering that it is no ratified means of grace, still less does she regard it as a civil contract, as remembering, also, that in it is signified the spiritual marriage and unity of Christ and his Symptoms of insurrection speedily manifested themselves, the little apprentice!" exclaimed the women in derision at the King, Several pretenders to his name and rights appeared in Church,—and that male and female God joined together;—that crowds continued to accumulate in the streets [of Paris] in an the Queen, and the Dauphin. Loaves of bread, borne on the point Portugal; but it would seem that the unfortunate monarch | whilst she does not enforce, on pain of damnation, confession to | alarming manner, until at length on the morning of the 5th [of of lances, every where appeared, to indicate the plenty which the Some of those passages in which Camoens speaks of she, nevertheless, solemnly exhorts such persons as have a troubled seized a drum, and traversed the street, exclaiming, "Bread! The monarch, after a painful journey of seven hours, during which

possible, still more unpropitious than Europe, Camoens the gods of Greece are exceedingly sublime. Homer to be kept, and casting the other away; with such temper did belfry, and sounded the tocsin, which soon assembled the ardent dissented and withdrawn from it, have so often seen occasion (or force of Paris set out for Versailles. \* \* \* \* if not they, their children after them) to retrace their steps, and the people, such as comes not of observation, but is seen in the guards, and furious women, uttering seditious cries, and clamourconscientious discharge of all those duties of imperfect obligation throw, and to the eventual discomfiture (as they would find too fully lifted up their heel against her.

### PROGRESS OF SCRIPTURE CIRCULATION, AND ITS PROMOTION BY THE BIBLE SOCIETY.

From the year 1449 (when printing was invented) to 1800: period of three centuries and a half, and comprising the time of from Popery: the number of languages and dialects in which tran- palace. \* \* \* \* slations of the scriptures, or of any portion of them, had been prindte was only sixty. \* \* \* \* The British and Foreign Bible Society was established in 1804, and since that time has reprinted forty-three of these translations, and the Danish Bible Society one other (Creolean.) But the former of these Societies has printed the Scriptures, in whole or in part, in ninety-three languages peared: whilst the Danish Bible Society has published them in one other language, and the American Bible Society in three yet translations of the Scriptures have appeared for the first time since whole christian world had, during a period of 550 years previous, at some distance from the palace, where he soon after fell asleep. produced only sixty-seven. \* \* \* Further, the translations made copies, have rendered them accessible perhaps, to 250 millions of mankind. Whilst the translations since printed will, if sufficiently circulated, render the Scriptures accessible to 500 millions in addition to the above. According to the common computation, the Societies throughout the world have been enabled to put in circulation since 1804, above twenty millions of copies of the Scriptures, or portions of them: and the whole number of copies issued [comprising those of the Christian Knowledge Society and other institutions circulating the Scriptures ] cannot be less than twentyng it .- Notes to

# "IT IS CORBAN."

The Jews had a legal feint, which they derived from their tra-

That the crime of using towards parents injurious and even the reality of the peril which she had braved. imprecatory language, is by our Lord imputed to the Pharisees, I The leaders of the tumult now resolved to derive some advanblood of our Lord in the communion, it was taught to discover would thus establish: when they wished to evade the duty of tage from their success, by removing the King and royal family to more than mere commemorative emblems;—that while she does affording relief to their parents, they made a pretended, or, at best, | Paris, where they would be entirely subjected to their control. not presume to limit the regenerating influence of the Holy Ghost an eventual dedication of their property to the sacred treasury; or Immediately the cry was raised among the populace, "Let us sion into heaven every soul of man which has not partaken of that them to their parents; saying, be it corban, be it a gift, be it a our children." La Fayette persuaded the King, as the only rite, for "the Spirit which works by means may not be tied to consecrated or devoted thing: from that moment, though at liber- means of appeasing the tumult, to accede to the wishes of the whilst she teaches the absolute need of a Saviour and of a Spirit, hibited from bestowing it on their parents; to themselves, if they the balcony of the palace, and gave that assurance to the multi-

> FAMILY AT VERSAILLES. From Alison's History of the French Revolution.

the priest, or hold the act to be essential to the forgiveness of sin, October, 1789] the revolt openly broke out. A young woman return of the sovereign was expected to confer upon the capital. conscience, and know not how to quiet it, to go to a Minister of bread!" She was speedily followed by a crowd, chiefly composed he was compelled to drink drop by drop, the bitterest dregs in the \* Specimens of a new translation of the "Lusiad" of Camoens, God, and open to him their grief, that they may receive from him of females and boys, which rolled on until it reached the Hôtel de cup of humiliation, entered Paris, a captive among his own subby the Rev. Henry Christmas, M. A., F. S. A. London; Fraser. the benefit of "ghostly counsel and advice." With such discre-† The Arms of Portugal bear a cross with the motto—"In hoc tion did our Reformers retain the good which was in the Church even with difficulty that the infuriated rabble were prevented from mics. He was conducted to the Hotel de Ville, and thence to the

pulosities of their own, into harrowing needlessly that ground on arose, raised by the agents of the Duke of Orleans, "To Verwhich they invited a nation to take its stand, and which they well sailles!" and a motly multitude of drunken women and tumultuous knew must be broad to admit of it :-- and so it came about that a men, armed and unarmed, set out in that direction. The national form of faith and worship was conceived, which recommended itself | guard, which had assembled on the first appearance of disorder, to the piety and good sense of the people: to which they reverted | impatiently demanded to follow; and although their commander, with gladness of heart, when evil times afterwards compelled them | La Fayette, exerted his utmost influence to retain them, he was to abjure it for a season; towards which, those who have since at length compelled to yield, and at seven o'clock, the whole armed

The King was out at a hunting party, and the Assembly just tacitly to acknowledge that whilst they sought meat for their lust, breaking up, when the forerunners of the disorderly multitude they had rejected angels' food. God grant that a Church which began to appear in the streets. At the first intelligence of the has now for nearly three centuries, amidst every extravagance of disturbance, the monarch returned with expedition to the town, doctrine and discipline which has spent itself around her, still where the appearance of things exhibited the most hideous features carried herself as the mediator, chastening the zealot by words of of a Revolution. The rails in front of the court-yard of the palace soberness, and animating the lukewarm by words that burn; - | were closed, and the regiment of Flanders, the body guards, and that a Church which has been found on experience to have suc- the national guard of Versailles, drawn up within, facing the mulcessfully promoted a quiet and unobtrusive practical piety amongst titude; while, without, an immense crowd of armed men, national ing for bread, were assembled. The ferocious looks of the insurwhich are the bonds of peace, but which laws cannot reach—that gents, their haggard countenances and uplifted arms, bespoke but such a Church may live through these troubled times to train up too plainly their savage intentions. \* \* \* \* The court were in her children in the fear of God, when we are in our graves; and consternation, and the horses already harnessed to the carriages, to that no strong delusion sent amongst us may prevail to her over- convey the royal family from the scene of danger; but the King, who was apprehensive that if he fled, the Duke of Orleans would late to their cost) of many who have thoughtlessly and ungrate- be immediately declared lieutenant general of the kingdom, refused to move. The mob soon penetrated into the royal apartments, as the guards were prohibited from offering any resistance, and were received with so much condescension and dignity by the King and Queen, that they forgot the purpose of their visit, and left the royal presence, exclaiming Vive le Roi; a heavy rain, which began to fall in the evening, cooled the ardour of the multitude, and before night-fall, the arrival of La Fayette, with the national guard the revival of learning, of the agitation produced by the Reformation of Paris, restored some degree of order to the environs of the

La Fayette had an interview with the Royal family, and assured them of the security of the palace. He added, that he was so well convinced of the pacific disposition of his army, and had so much confidence in the preservation of the public tranquillity, that he was resolved to retire to rest. Misled by these assurances, the assembly dispersed and repaired to their several homes; and the or dialects, in none of which had the word of God previously ap- King and Queen, overcome with fatigue, retired to their apartments. The external posts were entrusted to the troops commanded by La Fayette; the interior was still in the hands of the additional. So that the entire number of languages in which body guard of the King. Unfortunately for his reputation, and for the honour of France, General La Fayette followed their ex-1804 (a period of thirty-six years,) is ninety-seven. Whilst the ample, and repaired, for the remainder of the night, to a chateau

Nothing occurred to interrupt the public tranquillity from three of the scriptures previous to 1805, might, by the multiplication of till five in the morning; but the aspect of the populace presaged an approaching storm. Large groups of savage men and intoxicated women were seated round the watch fires in all the streets of Versailles, and relieved the tedium of a rainy night by singing revolutionary songs. In one of these circles their exasperation was Scriptures may now be offered to three fourths of the family of such, that, seated on the corpse of one of the body guard, they deman. \* \* \* \* Again, we would remark, that the various Bible voured the flesh of his horse half-roasted in the flames, while a ring of frantic cannibals danced round the group. Every thing announced that they were determined to assuage their thirst for blood by some indiscriminate massacre. At six o'clock a furious mob surrounded the barracks of the body guard, broke them open, and pursued the flying inmates to the gates of the palace, where fifteen were seized and doomed to immediate execution. At the ments of the King. The assassins rushed into her room a few escaped, pierced her bed with their bayonets. The whole interior of the palace was ransacked by the savage multitude; the splendour of ages was suddenly exposed to the indiscriminate gaze of the lowest of the people.

Apparet domus intus, et aria longa patescunt : Apparent Priami et veterum penetralia regum : Armatos que vident stantes in limine primo.

But for the intrepid defence of the body guard, and the exertions of the Marquis de Vaudreuil, who succeeded in reviving in the French guards some sparks of their ancient loyalty, the King beheaded them, and carried their bloody heads in triumph upon the point of their pikes through the streets of Versailles, \* \* \*

The conduct of the Queen during these moments of alarm was But those who wished to evade this righteous obligation had found which were fired at the windows, she persisted in appearing at the from every claim. Nay, they went so far as to say that whatever zerne endeavoured to place himself between her and the danger, a man vowed that he would so devote was released as if the vow she gently removed him, alleging that that was her post, and were actually performed. When his parent then demanded of him that the King could not afford to lose so faithful a servant. Shortwhat God and nature both required, he had a ready method of ly after the crowd vociferously demanded that she should appear escape. He could say, "It is Corban, it is consecrated; I have at the window; she came forth accompanied by her children; vowed and devoted it to pious uses;"-and all claims were barred | twenty thousand voices immediately exclaimed, "Away with the ornament and disdain of it; a Church retaining so much reverence tradition, "to do aught for his father or mother."-Rev. H. Wood- presence of a mob from whom she expected instant death. The generous contempt of personal danger overcame the fury of the populace, and universal shouts of applause testified their sense of

she thinks it of inferior consequence to determine how far gone down malediction both on the receiver and the giver. To say, of the Assembly accompanied their carriage. All their exertions, from original righteousness we may be, resting satisfied with the therefore, to a parent, be it a gift, was an aggravated breach of the all the authority of M. La Fayette, were unable to prevent the assertion (to the truth of which every one who knows his own 5th commandment: it was not only to revile, but to curse. - people from carrying in the front of the procession two heads of the privates of the body guard who had been decapitated under the windows of the palace. The remains of that gallant band, almost ASSAULT UPON LOUIS XVI. AND THE ROYAL all wounded, and in the deepest dejection, followed the carriage; around it were cannon, dragged by the populace, bestrode by frantic women; from every side arose shouts of triumph, mingled with revolutionary songs. "Here is the baker, his wife, and the of Rome, whilst they rejected the evil putting the one in vessels setting it on fire. In spite of all opposition, they broke into the Tuileries, which thenceforward became his palace and his prison.

### THE CHURCH.

## TORONTO, SATURDAY, MAY 1, 1841.

We do not often see the Monthly Review, and our leisure less often permits us to read the articles of which it is composed. They are not of that lively and popular cast which arrests the attention of such as can spare an hour or two occasionally for fugitive reading; and whatever may be the reputation of this periodical hereafter, the time has not yet arrived in which, for depth of erudition or nicety of criticism, it is likely to be leisurely or carefully perused by those who really desire to add to their stock of general knowledge. From a hasty glance at its articles, we are, however, free to say that they are indited generally in good temper; and though with a bias to what we may term moderate Radicalism, they are not such as very grievously to shock the honest prejudices of those who hold Conservative principles. So far it is not an undesirable addition to our periodical literature; and if men of more scholar-like attainment and purer classical taste could be induced to aid in building up its literary reputation, it might, ere long, with some needful improvement in its general organization and arrangement, assume a very prominent place amongst our Colonial journals.

Our attention has been directed to an article in the number last published, purporting to be a "Letter of a Conservative, on the propriety and reason of supporting the present Administration." The arguments of this writer are characterised less by force than good meaning, and Conservatives will rise from a perusal of his Letter with the conviction that its author possesses a very meagre acquaintance with those great principles, from the conscientious and hearty maintenance of which they take their designation. The individual who would separate a deep religious influence from his political creed, may call himself a Conservative; but we are constrained to say that he is ignorant of the grand and leading principle by which the body of which he professes himself a member, are, or ought to be, guided. No real Conservative can so quietly submit to the doctrine, as the author of this Letter appears to do, that the existence of a National Church Establishment is not as essential to Colonial well-being as it is admitted to be to the real glory and happiness of the Parent State. And we are astonished that this writer, in contemplating the tempest that was raised upon the question of Church dominancy, did not discover its utter futility and absurdity from the fact, that never could that be an oppressive pre-eminence in the National Church which tithed or taxed no man's property, but which simply afforded to the people at large the means of religious instruction in perpetuity, without demanding of them in return a shilling of their worldly substance. We wonder, too, that it should have escaped the philosophical sagacity of this writer, that the real transcript of the British Constitution, so much contended for, is not communicated to a Colony without the annexation of its brightest and holiest attribute, a National Church. Posterity will lament the infatuation which deprived the land of this boon; and if, a century hence, men shall here "see no venerable Church, holy in the lustre of ages of sanctity-sacred in the eyes of nine-tenths of the people as the high place of their existing Religion,-the watcher over the graves of the ancestor of the noble-the children of the poor-and the rude forefathers of the hamlet;" if they shall discern here "not even the shadow or pretence of unanimity on religious points," but shall "find themselves apparently in the very hot-bed of dissent, in the midst of a thousand motley sects-a thousand antagonist pilots over th perplexed ocean of theology;" they will grieve for the dogged obstinacy, and the irreligious evil temper of their forefathers, who, for the shadowy grievance of a name, chose to sacrifice substantial and permanent blessings. And then to speak thus of the people of a land scarcely nine-tenths inhabited,—nine-tenths perhaps of its broad acres as vet covered with the primeval forest, and destined no doubt to be mainly filled up with the sons of England and Protestant Ireland, who look here for the priceless privileges of their faith which came down to them, in their father-land, from immemorial years,—to of disapprobation from all sides of the house. In fact, the great thus of the whims and caprices of a Colony just gestures were such as the Charivari says are défendus par speak thus of the whims and caprices of a Colony just emerging, as it were, from the wilderness, argues as little of statesmanlike sagacity as of the sanctifying and ennobling principle of religion which must ever animate true

British Conservatives. But to the main object of his Letter: on what authority, we might ask, does he assume that the Conservatives were opposed to Lord Sydenham? on the contrary, could any thing, in the language of the Albion quoted in our last number, "have been more prompt, honourable, or generous, than the conduct of the Conservatives towards Lord Sydenham, when they were called on to support his government?" Could any thing have been more frank and patriotic than their conduct, as a body, was upon learning that the Union Bill-so long resisted-had become the law of the land? Yet, in return for this spontaneous and generous support, is it not, unhappily, notorious that there is, on his Lordship's part, a desire to crush, and, if possible, as a public body, to annihilate them? We do not pretend to lay very great stress upon the disclosures contained in Mr. Lafontaine's Address to the Electors of Terrebonne, abstractedly considered; yet while we yield it our partial respect, for the same cause that we do so to the Monthly Review, because it is a temperate document, it cannot be prelude to an attempt to abrogate the often inconvenient denied that the policy thus said to be avowed by Lord Sydenham in regard to the Conservatives of Upper Canada, has received not a little confirmation from his Lordship's acts. Still, Conservatives do not need the counsel of their professed ally in the Monthly Review, to explain to them the distinction between factious opposition and an honest maintenance of settled and independent opinion. The former is not to be apprehended from a body who have ever proved the safeguard of their country; and the latter is not inconsistent with the fullest amount of that support which a virtuous and enlightened statesman can ask for.

Upon the political sins of the Conservatives, it would be invidious in us to dwell; yet shall we allude to one, fatal effects may be materially averted by timely, vigorous, and concentrated effort. We allude to that-we must call it-fatal step, the alienation of the property of the Church in this fair Colony. That, as the Romish Emancipation Bill did in Great Britain, has well nigh cut the chords of Conservative vitality; and it were marvellous, -it were a sign indeed that we were left to | ciety have come to the determination to print an edition our recklessness and our folly,-should no chastisement from heaven overtake the land for this grievous instance of public injustice and of sacrilegious spoliation. But the marginal references and the sections of Eusebius, if they cannot recall this infatuated act of suicidal legislation, they must endeavour, as we have said, to lighten its pernicious results. Let Conservatism more than ever assume a religious basis; and on the ensign which heads legibly than ever the injunction, "FEAR Gop," as well the Society in this Diocese, an application for aid toas "HONOUR THE QUEEN." Let the force which they wards the erection of churches at Adelaide and Katestrain up to fight our country's battles be embued more ville, in this Province, being particularly recommended they may never go in comparative nakedness to the con- A donation of Books has been made to the Rev. F. J. test, but ensure the protection and blessing of the God Lundy, to be applied towards the formation of a Paroof the faithful. Without that cementing and vivifying | chial Lending Library for the use of the Mission of New

perish: it must be founded upon the rock of truth, or the gaudiest superstructure it may exhibit to the world books and tracts has also been made by the Society for will prove but the wonder or the attraction of a day. It the use of the convicts in the Provincial Penitentiary at is from the absence of this actuating principle that so many of its professed adherents have, in the day of trial, proved renegades to its cause: they were conservatives of their own worldly interests merely; not a thought could be spared for the welfare of the unseen and immaterial part,-not a sacrifice could be yielded for the benefit of generations to come. Build up their temporal fortunes, and it matters not who guides the helm of the administration, -whether Christianity or atheism is the directing principle of our civil rule!

To turn to a more refreshing contemplation, how has the Conservative body in England,-since its almost prostration in 1831 and 1832,-been revived to a fulness of strength and power worthy of the palmiest days of our Protestant Constitution? It was by imparting strength and holiness to the inherent excellence of its cause through the influence of our national Christianity. It is a religious influence,—testified in the rapid increas of churches and a corresponding increase of religious ministrations, proved too in the circulation of Christian knowledge in a form adapted to the taste and comprehension of every class,—such an influence it is which has given that power and energy to the Conservative cause in the mother country which are raising it fast to the political ascendancy which it constitutionally claims. Its advocates here have, as we have said, cut away the great strength of their cause; but let them supply by individual exertion, as far as possible, the melancholy loss which they have thus voluntarily incurred. Let renewed efforts be employed in the erection of churches, and funds accumulated for a more extensive dissemination of the principles of our national Protestant faith. Let schools be established and conducted on a Christian basis; that the rising generation may be embued with those feelings which can alone render them good subjects and good men. Let parochial Libraries be formed for the use both of children and adults,-composed of publications characterised by sound principles both of religion and politics, -something to win over all to the endearments of social peace, and to bind to the altar and the throne by holier and stronger sanctions than the brittle tie of a selfish expediency. Let such publications be widely circulated, so as to counteract the moral and political poison so extensively diffused by many of our colonial journals,-the only literature, unhappily, to which a large number have access; let this be heartily and promptly done, and we shall soon perceive the Conservative body joined by many a conscientious ally who had hitherto been estranged by a wrong education, and a sedulous perversion of right feeling by the wicked and designing: we shall see it growing and extending till the democratical minority shall dwindle down into a band too contemptible to excite apprehension; and when,-the genuine principle of Scriptural obedience pervading all the body politic, -it will be safe to "conduct the government according to the well-understood wishes of the people."

The Bishops of the Church of England will ever, we feel assured, be found at the post of duty, as well when the morals of the community are endangered by private irregularities, as when the altars of the land are assailed by public commotion. We have seen a gratifying instance of this in the manly exposure by the bishop of London of the complicated indecencies of a Masked Ball held not long ago in Drury Lane Theatre. Of the outrage upon the national morality manifested upon this occasion, the Bishop of London read the following account from the Morning Post:

"There were all kinds of dresses, splendid and fantastical. Turks, Greeks, Romans, Yankeedoodles, Hindoos, and even the 'ecclesiastical,' which Byron tells us was prohibited at Venice, when Beppo ogled his wife. But the one thing wanting was the joyous spirit of raillery and repartee, which are only to be met with in the foyer of the bal de l' Opera. There was nothing either of the humour, but much of the objectionable, to revive our reminiscences of the bal Chicard; and an improper and injudicious attempt made by some French canaille to introduce the Cancan was very improperly nipped in the bud by loud and long-continued expression charte et la décence, and would not even be tolerated at the Chaumière; but these ill-advised denizens of Paris, not having the fear of the gendarmes before their eyes, fell into the error of taking liberty for license, and conducted themselves in such a manner as to elicit the public expression of disapprobation to which we have referred."

The replies of the Earls of Uxbridge and Glengall were not unsatisfactory, as they evinced a disposition to abate, if they could not extirpate, the nuisance of which the Bishop of London complained. England is scarcely justified in borrowing her code of morals from France, after an observation of the misfortunes both to herself and to the world which her moral degeneracy had been the main instrument of producing; for the surest way to relax the vigour of British Christianity, is by admitting and fostering the licentious practices of the capital of that infidel country.

The Bishop of London observed that theatrical entertainments were not now excluded, as formerly, during Lent: the liberality of our reformed House of Commons achieved this unenviable victory over a time-honoured usage of the established Christianity of the land; and we much fear that the abolition of what are deemed the superstitious austerities of the Lenten fast, is but the rigours of the Sabbath rest. If, in imitation of Paris and many other continental cities, Englishmen cannot tolerate such an abridgment of their pleasures as the as turning the world upside down, were surely actuated by christian season of Lent would impose, we fear we shall find them by and by desiring the full gift of continental indulgence, and demanding that amongst them, as in foreign parts, the recreations of the Sabbath be rendered complete by opening the Opera House upon that as well as any other day!

We observe from the account of the General Meeting of the Society for Promoting Christian Knowledge, held on the 9th of February last, that much of the attention of that venerable Society has lately been given -not because it can be corrected now, but because its to the spiritual condition of Greece and other countries in the East. Their Secretary, the Rev. G. Tomlinson, in accordance with their wishes, visited Malta, Athens, Constantinople, and other intermediate places, and gave the most favourable accounts of his friendly reception by the Heads of the Oriental Church generally. From the result of his observations in those quarters, the Soof the Septuagint version of the Old Testament, and an edition of the New Testament in Ancient Greek, with according to the edition of Bishop Lloyd, for distribution in Greece and the Levant.

We perceive, from the same account, that a further grant of £200 is to be placed at the disposal of the them to the political contest let there be stamped more Bishop of Toronto, towards carrying on the designs of and more with the principles of evangelical truth; that to his Lordship's attention for a portion of the grant. of the faithful. Without that cementing and vivifying principle, Conservatism itself must dwindle away and Liverpool, and especially of the children of the Sunday remarks too long to copy): "It is impossible to place confi-

School attached to that charge. A liberal grant of books and tracts has also been made by the Society for the use of the convicts in the Provincial Penitentiary at the use of the convicts in the Provincial Penitentiary at Excellent and deserving of the utmost practical attention Kingston, at the request of the Rev. W. M. Herchmer, Chaplain to that Institution.

It is with great satisfaction we notice a donation of Books and Tracts from this Society to the two Princes of Ashantee, for some time detained as hostages in England, but now about to return to their native country. These princes are represented as "most exemplary young men, and highly intelligent. They are members of the Church of England, having been baptized and confirmed; the elder is a communicant, the younger about to become one. They are very fond of reading, especially of religious literature. They wish too to maintain public worship in their country, according to the rites of our revered worship." Through the instrumentality of these princes we may reasonably hope that a door will be opened in the remote and barbarous country of

conquest of that kingdom by her powerful arms. At an Ordination held in the Cathedral Church of this city, by the Lord Bishop of the Diocese, the following gentlemen were admitted to the holy order of PRIESTS: Rev. John Flood, Rector of Richmond, Bathurst Dis-

Ashantee for the effectual spread of the Gospel, -a spi-

ritual achievement more glorious to England than the

Rev. Arthur Mortimer, Rector of Warwick, Western

Rev. John Flanagan, Missionary at Barton, Gore District.

Rev. Adam Townley, Assistant Minister at Thornhill. These gentlemen return to their respective stations. To the order of DEACONS were admitted;

Mr. William Henry Hobson, late a Theological Student under the protection of the Society for the Propagation of the Gospel in Foreign Parts. The destination of this gentleman is not yet fixed.

Mr. Hannibal Mulkins, Theological Student, ap ointed to the Mission of Packenham and Fitzroy, in the Bathurst District.

Mr. John McIntyre, Theological Student, appointed to the Mission of Orillia and parts adjacent, in the District of Simcoe.

These two gentlemen were formerly Preachers in the Canadian Wesleyan Methodist connexion.

We regret that the very excellent Despatch from the Governor-General to Lord John Russell, on the absorbng subject of Emigration, has been excluded this week the long speech of Dr. Cooke. We shall, however, have much pleasure in giving publicity to this gratifying document in our next number.

The interesting account of the laying of the cornerstone of a new church at Niagara, is unavoidably postponed. Other communications are likewise deferred, owing to the imperative demands made on our limited space.

# COMMUNICATION.

For the Church. THE JESUITS-POPERY UNMASKED-AND THE DUTY OF PROTESTANTS.

REVEREND AND DEAR SIR,-In the Church of February 20th, I was much interested by a very striking and most opportune article relating to the Jesuits, who, it appears, are organised, and, under the Pope, are insidiously and working against us. It is high time that we, on this side of the Atlantic, should be apprised, more fully, with the doings of these wily and subtle enemies of Christ and our Protestant Christian reigion, both in England and in her Colonies! It is high time that Protestants should be awakened up from the deadly and ominous delusion as to the actual system of Popery and its present undisguis intentions towards w Protestant "Heretics," in whi thousands and tens of thousands of the degenerated descendants of our nobly fiithful and consistent forefathers are

Well were it for us all, high and low, in whatever station of responsibility the Almighty has placed us with "talents" to lay out in his service, for the furtherance of his Son's spiritual kingdom throughout "all sorts and conditions of set forth by the talented author of the "Essays on the namely, that "there is but one true religion; and there has never been, nor ever will be, any other. All the rest are false, ruinous, and opposed to the honour of

the rest are false, rulious, and opposed to the honour of God. This cannot be too often or too strongly stated, or too constantly kept in view."—(P. 36, Edn. 1836).

"Our Church, [I am quoting from a powerful and lucid article on 'Religious Liberalism,' in the Church, vol. I, p. 74], since her emarcipation from the Romish yoke, has always regarded the corruption of Popery as of fearful magnitude. In the thirty-first Article we are told that 'the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and dead, to have remission of pain of guilt, were blasphemous fables and dangerous deceits.' Now, after this, is it possible that any entious Churchman can deem Popery and Protestan ism two forms, nearly upon a par, of common Christianity? I shall merely quote the admirable reply to the question that as "differences of opinion in matters of science are eagerly investigated, no point is thought too unimportant to be tested, no fact too trivial to be maintained;" and that as the philosopher's "object is not concession, nor reconciliation but truth," ("Is he blamed for this? Is he not rather lauded and honoured?") "why should (the theologian, whose object is similar) "be denounced for defining accurately, and maintaining resolutely, that TRUTH on which, not a science, out the salvation of innumerable souls, depends?

"It will be said, you are encouraging bitterness and acrimony; but I reply, there may be in the mind the fullest persuasion that it has grasped the truth, the most resolute determination to hold and to diffuse it, the most vivid perception of another's error, and yet the kindliest affection towards him. The apostles, though their enemies denounced them no bitter spirit, when they went forth in spite of opposition to preach to the nations, who were lying in wickedness, the ve of the crucified Jesus. They were gentle and tender

to those whose idolatry and sin they rebuked."

In No. XCIX of the Bristol "Church of England Tract Society's" invaluable tracts, after quoting from the "Life of Ridley, by Ridley," is the following eloquent and stiringly ve passage:-" Ignorant of the servitude under which our fathers groaned, we know not how to relish our own deliverance; the deformities of a superstition two hundred years ago, are so far out of sight as to make us less attentive o the beauties of a reasonable service. By these means we not only reap less pleasure than we might, and produce less fruit than we ought, but we grow less apprehensive of the turannu that watches to enslave us, and less zealous to maintain that liberty which our ancestors sacrificed their lives to purchase

This same valuable tract, after quoting from "Den's Complete Body of Theology, (the standard guide for the Roman Catholic Priesthood of Ireland), the following abominably anti-social tenets, namely, that "if any one be asked whether he be a priest, a monk, or a bishop, is he bound to confess?

"The general answer in opposition to Pawels, is-nobecause such titles are certain accidents of religion, and therefore, by concealing them, a man is not thought to conceal any thing essential to the faith, wherefore he who should deny himself to be a priest (for example) when he really "Admitting such a principle," continues the tract, "what untruths may not an archbishop, a bishop, a priest, or a

monk, conceal under the broad mantle of an "official lie?" Dens also states various cases in which the sacred obligation of an oath ceases and may be dispensed with, adding, "That the power of dispensation chiefly belongs to the Pope, not however unless for some reasonable cause, because he dispenses in the right of another. It also belongs of ordinary right to bishops, vol. iv. p. 216, and in vol. ii. p. 272, the vow or oath itself is taken away or relaxed by the superiors of the church in the place of God, and so the obligation thence arising ceases of itself by the remotion of

the matter!'

by us Protestants, whether clergy or laity, are the following observations:—"Do we make these statements in a harsh and uncharitable spirit towards our Roman Catholic brethren? By no means. Our controversy is with the System, and the agents of the system by which they are enthralled, and we are endangered. We pity their delusion, and earnestly long for their deliverance from error. But above all, we would sound the ALARM to our Protestant brethren. There is good reason to believe, that the funds and the agents of the propaganda, at Rome, are employed in spreading Popery in Great Britain, as its most promising field. Hence the numerous Roman Catholic chapels and seminaries which are rising every where around us; while from their pulpits, the doctrines of Rome are accommodated to the prejudices of Englishmen, Popery hides her native intolerance, and, in the very "spirit of the age," affects the liberality by which she is fostered. Thus she hopes to lull our slumbering Protestantism into a deeper repose, that the locks of our strength may e securely shorn."

In the words of the tract let us add, in faithful accordance

with the sixth Article of our Church, and the voice of all real Protestants: "Let them (the Roman Catholics) give up their claim to infallibility, and exalt the BIBLE, and the Bible only, as the standard of their religion, and then we shall know what, and whom to believe." In the mean time let us remember, practically, that there is such a thing, in these days of mis-nomers, as an erroneous "Charity," (falsely so called), as well as a false and treacherous "Liberality;" and let us beware lest we follow the example of those sinful men of our truly "perilous times," who, in various ways, are, in plausible terms, either corrupting truth, or sacrificing it in toto at the altar of expediency; forgetting, to their fearful ruin, (unless they repent, and flee to Christ for pardon and conversion by the Holy Spirit), that "it shall profit a man" nothing, though he should "gain the whole world, and lose his own soul!" Let us beware, also, how far we be guilty of the sins of God's once "peculiar people," in their spiritual declension, wicked idolatry, and ungrateful unfaithfulness towards their Saviour and his Truth; and lest we, also, "have the wrath of God kindled against us," and our "enemies" be permitted to "oppress us, and we be brought

under subjection under their hand."—Psalm evi.
In Tract No. c. (which, I hope, will be given at length in the *Church*, bye and bye), it is observed, "We are aware that Dr. Murray, the Romish Archbishop of Dublin, has denied that Dens' book is the text-book of the Popish priesthood, though he himself authorised its use as such in his own diocese, and though the last edition was dedicated to him. But in this denial, we find another instance of the aforesaid Popish maxim, that the end sanctifies the means.— It is unsafe to trust a Papist, even when he attests the truth of his statement on his oath, if the interests of his infallible church be concerned in the statements he makes, as it is a maxim of his church that "no faith is to be kept with here-This Popish doctrine was exemplified by the conduct of the Council of Constance, in the murder of John Huss to whom a safe conduct to and from the council had been granted, in violation of which he was imprisoned and put to death. And this is brought home to the Papists of our own day by the use which is made of this infamous fact by Mr Dens, who mentions it as a justification of his own abominable doctrine, that the church may inflict the punishment of death on those whom she considers as heretics. Such, in the view of the Papal Church, are all Protestants, as Dens expressly states, whether they be "Lutherans or Calvinists," under which latter name he includes all English

Protestants, whether Churchmen or Dissenters.

Keeping the above facts in view, together with the "oath of secrecy of the Jesuits," which I enclose, let us earnestly implore Almighty God, our Heavenly Father, to grant u 'a right judgment in all things," and "a sound mind;" and let us implore the Lord Jesus to send the Holy Ghost, the Spirit of Truth, to enlighten us perfectly, and teach us not only to know the one only gospel of salvation from all sin, through faith in the one only and all-sufficient and infinitely meritorious atonement offered up by the Lamb of God— Christ Jesus—our Lord and our God, and the sanctification of our heart by the unction of the Holy Ghost-but also to enable us to live up, faithfully, to all the duties of our Christian calling, and our profession of adherence to him who was "holy, harmless, undefiled, and separate from sinners."

Let me conclude my letter with the following startling facts, established by the Rev. Robert McGhee, (and other Protestant speakers,) at a public meeting held on Saturday, the 20th of June, 1835, at the great room, at Exeter Hall, London: which facts were proved in the presence of that great public meeting, held in the capital of the Empire, and by extracts from "Dens' complete Body of Theology," and ontained in tract No. xeix, viz.:—

1st. "That Protestants of all denominations are accounted

heretics by the Church of Rome, and worse than Jews

"That we are all by baptism placed under the power

3rd. "That so far from granting us toleration, it is her duty to extirminate the rites of our religion."

4th. "That it is her duty to compel us, by corporal pun-

ishments, to submit to her faith." 5th. "That the punishments she decrees, are confis

of property, transportation, imprisonment, and death."

Lastly, "That the only restraint (on the application of

her doctrines) is a mere question of expediency, when it may suit the convenience of the Papal power."

Awake, then, Protestants awake! Stop the spreading desolation. The plauge is begun. Now is the time to prevent the awful judgment, which may fall on your children if not on yourselves. Can you think, without bitter anguish of spirit, of their feelings, when they shall look back from prison or the stake, on your supineness in effort to prevent a return of Popish power, if not on your mistaken zeal in Are you unmoved by a recollection of the scenes which took place, when the principles of Dens' book were unrestrained by those wholesome laws, which the present generation of Protestants are abolishing, one after an

ther, as being no longer necessary for our preservation from a renewal of the horrors of the bloody days of Queen Mary. When you next give your vote for a representative in Parliament; when you offer up your prayers for yourselves, your children, and your children's children; when you send your little ones to school, for instruction in Christian knowedge, remember what are the doctrines of Popery, main tained at the present moment by the priesthood of the

Let us earnestly entreat Him who alone can "cleanse and defend his Church," to save it from the threatening danger of Popish tyranny. To do this is our duty and our interest. The alarming increase of Popery in our own island, should excite us to daily intercession for ourselves, our children, and our country. May our prayers be heard our children, and our country. and answered, for Christ's sake! I remain

Rev. and dear Sir, Yours in Christian sincerity,

THE OATH OF SECRECY OF THE JESUITS.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and secret host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his holiness Pope Urban is Christ's Vicar-General, and is the true and only head of the catholic virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed: therefore, to the utmost of my power. I shall and will defend this doctrine, and his ss' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authorities and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred Mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Hugenots, and of other of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his holiness' agents in any parts wherever I shall be, in England, Scotland and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise. I do further pro and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interests, to keep secret and private all her agents' counsels, from time to time, as they entrust me, and not to stance whatsoever; but to execute all that shall be proposed

blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolable; and do call the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this — day of — An. Dom." &c.—[Extracted from Archbishop Ussher.]—See Achill Missionary Herald, October 29, 1840.

# Civil Intelligence.

ARRIVAL OF THE COLUMBIA. SIXTEEN DAYS LATER FROM EUROPE. From the New York Commercial Advertiser.

The steam ship Columbia, Captain Judkins, arrived at Boston, on Monday evening, at half past seven o'clock. She left Liverpool on the 4th, at 10, A. M., and Halifax on the 17th, at 7, P. M. She had 85 passengers to Halifax, where she landed 50. P. M. She had 85 passengers to Halifax, where she landed 50, and took on board 16, making 51 to Boston.

The steam ship President, that left New York on the 11th of March, had not arrived at Liverpool on the 4th of April, when the Columbia left. The Patrick Henry arrived out on the 24th of March, having made the passage in fifteen and a half days. She carried out the inaugural address of President Harrison. The packet ship Virginia, which sailed from New York on the 14th of March, three days after the steamer President, arrived at Liverpool on the 2d of April. Great solicitude was felt for the

er's arrival. The Great Western had delayed her departure until the 8th. The reason is said to be the want of passengers.

IN PARLIAMENT.

Tuesday, March 30. In the House of Commons, Mr. Pakington moved for a com-

ittee to inquire into the state of Newfoundland. Its population (said he) which consists of about 75,000 or 80,-000, is about equally divided between Protestants and Roman Catholics. The majority of this population are occupied solely in the fisheries, and the proportion of respectable landholders and merchants is exceedingly small. The colonists of every party having concurred to press the government for a representative con-stitution, no blame for having granted one could fairly be imputable to ministers. But excess and violence soon began to disturb the elections; persons of the lowest cast were returned to the Assembly, and the mercantile and other important affairs of the

colony had been thrown into confusion. A gentleman having had a personal quarrel with a member of the Assembly, was seized as for a breach of privilege; and the Chief Justice, having liberated him on habeas corpus, was himself ordered into custody by the Assembly. The most respectable parties in the colony had transmitted petitions on these subjects to the British Government and Legislature. Meanwhile, the state of affairs had become worse, and one of the most violent of December an election had taken place, during which very serious riots and personal outrages were committed, and two houses burnt

to the ground.

The Governor, on meeting the Colonial Legislature, stated these facts to them in the strongest terms, and told them that unless such scenes could be prevented by law, the colony would justly be deemed unfit for a representative constitution. Circumstances like these were surely a foundation for the inquiry he sought; but he would not go into the committee with opinions in any way pledged upon the question whether the representative constitution of Newfoundland should be continued or repealed.

Lord JOHN RUSSELL said that he should not oppose the motion for a committee; but that the measures which Government thought requisite for Newfoundland would be proposed by him hereafter without reference to the conclusion which might be formed by the honorable mover, or even by a committee.- His opinion was in favour of popular institutions for a community like that of Newfoundland, though the circumstances of Jamaica and of some of the crown colonies might have rendered them special exceptions He would rather tolerate the existing evils of the Newfoundland constitution than recur to a system of arbitrary rule. He hoped the nomination of the committee would be deferred till Wed-nesday, that there might be time for a considerate selection of members who would look at the subject without prejudice or

Wednesday, March 31st. The bill doing away with the disabilities heretofore imposed on

Jews, in regard to holding offices, had its third reading by a large majority, although strongly opposed by some members.

The right honourable Francis Thornhill Baring, Chancellor of the Exchequer, was married on the 31st of March to the Lady Arabella Howard, daughter of the Earl of Effingham.

THE INAUGURAL ADDRESS.

The inaugural address of our late lamented President reached London on the 25th of March, was published in the morning papers of that day, and extensively commented on. Most of the papers read the address as leaning stongly to democracy—more so, it would seem, than they had expected. Of course the first ention was given to that portion in which reference was made to the foreign relations of the country, and on this, opinions were

somewhat various.

The Times speaks of its language as "cautious and diplomatic," but "calm and dignified;" and arrives at the conclusion that land, in reference to McLeod, are such as ought to be granted by

We give the conclusion of the article in the Times :

"It is evident that with these principles General Harrison cannot interfere to rescue Mr. McLeod from the assumed jurisdiction the state of New York, either before or after trial, to whatever extremities the authorities of that state may think proper to proceed, in the—we trust improbable—event of his conviction.

"Whether upon these principles the United States ought not

to be considered as a fraternity of nations united in a league of-fensive and defensive against the rest of the world, without any mutual responsibility of control, rather than as a single na tion—whether it is possible for the relations of such a body with other members of the family of Christendom to be established on any fixed or satisfactory basis—whether such a state of things can be reconciled with that code of international law which has hitherto governed the intercourse of the civilized world, are questions which, however existing disputes may terminate, it will be of the utmost importance for the Governments both of Europe and America, seriously and solemnly to consider."

CURIOUS ARREST OF A SOI-DISANT ASSASSIN OF THE DUKE OF WELLINGTON.

The Courrier du Midi states that the police had arrested at Beziers an individual, who according to his account was the sub-officer Cantillon, who was tried at Paris in 1815, for an attempt to assassinate the Duke of Wellington, and was acquitted.

The pretended Cantillon was the bearer of an extract said to be

taken from Napoleon's will, in which the Emperor expresses his opinion that Cantillon had as much right to assassinate Wellington as this oligarque had to send him (Napoleon) to perish on the rock of St. Helena, or to shoot Marshal Ney contrary to the capitulation of Paris, and for this reason Napoleon bequeathed him 10,000f.

The pretender Cantillon had forged General Bertrand's name to this extract. This individual was likewise in possession of a decoration which he pretended to have received from the Emperor in the hundred days. The official seal belonging to the Mayor of Chalons was found in his possession, which he had affixed to other documents found in his possession "This affair," continues the Courrier du Midi, promises to pro-

duce interesting revelations.'

FOUR DAYS LATER FROM ENGLAND-ARRIVAL OF THE GREAT From the Examiner.

This steamer arrived at New York on the 23d inst., having made the passage in 16 days. The steamer President had been out 26 days and no account having been received of her, the most serious apprehensions were entertained for her safety. The only political news of importance is the following.

Last night in the House of Commons, Mr. Hume was about to move for all the correspondence in the Caroline affair, but desisted, at the request of Lord Palmerston, who stated that if the negociations are made public at present it might embarrass proceedings between the two governments—both of whom were desirous of preserving peace. Mr. Hume said he would postpone his

call till after the recess. THE REVENUE.—The official account of the revenue for the years and quarters ending respectively on the 5th of April, 1840 and 1841, have been published. They exhibit, on the whole years

a decrease of £309,280; and upon the quarter, £70.514.

The Western brings out 44 passengers, among whom are Mr. Joshua Bates, of the house of Baring & Co. Mr. Cryder of the

house of Morrison, Cryder & Co. The Queen and family are in good health. Albert has been made Grand Ranger of Windsor Park. They were all going through the various cities and watering places of England this summer. Lord Grandville, the British Ambassador in Paris, is down

with a stroke of the palsy, but is mending. The French are digging away at their fortifications in earnest, nd with increased force

The agitation against the Corn Laws is still, unfortunately, in existence, and occasioning commotion among the lower classes.

The Eastern question is just about at a point where all the five From the N. Y. Commercial Advertiser. LATER FROM CHINA.

The ship Panama, Captain Benjamin, arrived yesterday from Macao, whence she sailed on the 6th January, and brings us three weeks later advices.

The Panama was allowed to sail, nowithstanding the blockade, in company with the Kosciusko, by an exercise of special grace on the part of Commodore Bremer, or of Superintendent Elliott a piece of courtesy for which divers explanations are given in the Macao papers. It is ascribed to respect for the American flag— to a sense of justice on the part of the commodore, who felt that the original notice of blockade had been rigorously short—to an old pledge given by the superintendent, when the ships went in that they should be permitted to come out again—to the fact that the rich lading of the Kosciusko was owned by London merchants, and destined for London—and in short to sundry other causes, not one of which may be true.

The news brought by the Panama may be summed up in very few words, to wit, matters remained in about the same co as at the date of our last advices. The negotiations with Keshen, the new commissioner, were dragging their slow length along with little or no prospect of such a termination as the English desired. Capt. Benjamin reports as follows:-

At the time the Panama left, the Chinese had hauled the junks loaded with stone, on the first part preparatory to sinking them in the channel, and for fear they would accomplish their object before I could get out, I was forced to come down the river without a pilot or chop—waited at second bar several days for chop, in order to come out. When I left, the junks were hauled in line, intend-ing to sink them as soom as the English attacked the Bogue forts, and this event was expected to take place the day after I left.

The British merchants at Macao were much perplexed and discontented at the permitted sailing of the Panama, which they looked upon as giving an unfair advantage to the Americans.

CANADA.

ST. GEORGE'S DAY IN TORONTO. From the Commercial Herald.

Pursuant to custom, the National Societies of our good City mustered in force to do fitting honour to the Anniversary of St. George—the gathering, though not so numerous this year as we have witnessed on former occasions, was very respectable, the St. Andrew's Society in particular, turning out in the most handsome

The three Societies, with their respective banners waving in the breeze and preceded by the Band of the 34th Regiment, marched, at half past one o'clock, to the Cathedral church of St. James, where Divine Service was performed by the Rev. Chaplain. The selection of psalms and lessons proper for the day, was made with much taste, and any of our readers who will take the trouble to refer to them will be well rewarded for his pains—the Psalms were 122, 133 and 137; the lessons Deuteronomy 8, 1st Peter, 2nd chap. to v. 17. During the intervals of the service the band performed some fine pieces of sacred music, among which an anthem from the hundredth psalm was greatly admired: the discourse was from Isaiah, chap. 33. v. 6—"Wisdom and knowledge shall be the stability of thy times," and the Rev. Gentleman handled the subject with ability and feeling. It would give us pleasure to extend our notes of the sermon but our limits preclude it—one passage, however, is too striking and elegant to be omitted, and in thus enriching our columns with this extract, the public can judge of the general merits of the remainder:

"As long as we adhere to great and genuine principles, we can scarcely form too high an idea of our own future destiny, or of that of the country at large. Had the haughty Roman been told as he conducted his rude military cars along the stupendous causeways which he constructed through the length and breadth of barbarous England, that the desolate forests and mist-covered marshes, through which he wheeled his cumbrous vehicles, would at a future day be decorated with cities of palatial beauty, and that science, philosophy, and a divine religion would there find, amidst sacred groves, quiet and secure retreats, that haughty Roman would have smiled at the chimerical idea. Yet such became the fact. A great Roman orator and philosopher could once say contemptously of our fatherland, that from that island none could look for persons either skilled in letters or music, and that no booty of gold or silver could be carried away from it. How would be have been startled, could the realities of its future history, its pre-eminent glory, its wisdom and its wealth, have been revealed to his eye Yes! our home, rough, primitive, and natural though it may be at present, may yet have a glorious future before it. In many a spot where now stand decaying homesteads of unhewn timber, may rise edifices of unperishing marble. The refinements of Grecian architecture had their first type in humble buildings of logs; the graceful triglyph was but the end of a beam. The retiring aisles, the clustering columns, the groined roof of the Gothic taste, were but imitations of the architecture of the forest,—the beautiful vistas, the stately holes, the high over-arching branches of the solemn woods. The magnificent Cathedral Church of Durham and many another stately fane that now unfolds its awful perspective to the astonished eye, were once either structures of plank, or frail tabernacles of osier wattle-work. Let these things be cheering omens to us: we are being educated as a people under the auspices of a country, which, as long as it exists, will be a standing monument to the world, of humble beginnings advanced to the most glorious results by a long adherence to pure and holy maxims. Wisdom and knowledge have been her stability. Let us consent to be instructed in these, and we shall reap like pre-

cious fruit." in aid of the charitable funds of the Society. The Societies returned to the Hotel-the usual procession through the City being dispensed with-where the President returned thanks to the Sister Societies for the honour of their attendance—three cheers were severally given for St. Andrew's and St. Patrick's Societies, and by them acknowledged with three cheers for St. George.

#### SPEECH OF DR. COOKE AT THE CONSERVATIVE MEETING, AT BELFAST.\*

Doctor Cooke then came forward, and was received with deafening cheers, and several rounds of Kentish fire. He said-My Lords and gentlemen, I have now in my hands one of the most important records, and, of course, one of the most veracious statements that has ever been exhibited to a Belfast audience. (Hear, hear.) The record to which I allude is taken from an undoubted authority—that from which none of us can be supposed to dissent. It is from no less an authority than the *Belfast Vindicator*. (Laughter, hisses, and groans.) This record is worthy of preservation, and my anxiety for its safe keeping was such, that, in coming to the meeting, and in dread of its irreparable loss, I actually carried it thus—placing it next my heart. (Hear, hear.) It is deeply to be regretted that so valuable a production should remain confined to oil and lampblack. But if the Repealers be the grateful men I take them to be, they will eedily have it printed in letters of gold, framed in the exquisite manner, and hand it down in their wills to their posterity, as one of the most valuable and truthful descriptions of the greatest event that ever occurred in Ulster. (Laughter and great cheering, that continued for several minutes.) Lend me your ears. (Laughter.) We may presume that half a dozen of gentlemen, with coats as black as my own, had lent their joint-stock assistance in preparing this document. And if I may be allowed to make as free with my own name as our great visitant has done; and if, after his illustrious example, I may ascend to that sublime department of oratory called a pun, I should say that those congregated black coats clubbed all their wits in concocting this invaluable dish. And, in my mind's eyes, I can see the fire rolling beneath, and as the several ingredients descend into the cauldron—(loud cheering)—I can see them dance, and hear them sing around it, like the weird sisters on the moor,—"Double, double, toil and trouble; fire burn and cauldron bubble." (Cheers.) And as each tosses in his "foot of newt," or "toe of frog," I can fancy a curl from Daniel's official wig descending into the foaming vessel to make the broth complete. (Laughter and cheers.) But hear the document—it is worthy of attention.—"O'Consell was forced to speak in pantomine and dumb show—a speech that has been printed, and may have been uttered, but which certainly never was heard—[cheers]—and which it had been wise in hear the document—it is worthy of attention:—"O'Connell in Ulster—Words are too weak to express our joy, our exul tation, our triumph, in the success of O'Connell's visit to the North." (Hear, hear.) Why do you not believe them, I tell you they are worthy of all credit. "Words" were actu-"too weak," and therefore it was they had recourse to sighs and tears, the only language of such a joy as theirs. (Tremendous cheers.) Be silent, I entreat you, for not a word should be lost. I shall do my best to read it well, and so well, that, at the next election of professor of elocution in the College, I expect—though in that quarter my interest be rather weak—that I shall carry the election against every competitor, and be unanimously installed in the important (Loud laughter and cheers.) And certainly the document deserves the best of reading, for, beyond all doubt. it is either the most sublime or the most ridiculo writing; and the most true or the most false of all history (Cheers.) "Never since Ulster was Ulster," proceeds the Vindicator, "Never since Ulster was Ulster"—and I believe that's a long while—(laughter)—"did she witness any demonstration approaching in importance the least of the three that has honoured his arrival amongst us." (Laughter.) (Laughter.) Don't laugh; it is every word true, and I'll prove it. these demonstrations prove, to their hearts' content, the vanity and the folly of the men that called him hither.

three kingdoms that whatever his influence might be in the South, his name is an utter abomination to the freemen of the North. (Loud cheers.) "The Reform dinner," proceeds the Vindicator, "when we consider the number, the respecta-bility—(laughter)—the enthusiasm, and all the accompanying circumstances are considered—forms an era, even in the life of O'Connell." (Laughter.) Why will you not believe it? Again I undertake to demonstrate its absolute accuracy. There is no doubt, in this extract, a pretty considerable spice of what I have elsewhere attributed to Mr. O'Connell, "a genteel talent for invention,"—a choice expression which, after much research in the best authorities, I have employed, as it easts out an offensive and very vulgar word, and converts a source of blame into an occasion of praise. [Laughter.] The Vindicator declares that the "three glorious days" of Belfast "form an era even in the life of O'Connell." I know your blinded incredulity may lead you to say-not that this outherods Herod, but that it outdaniels Dan. [Great laughter and cheers.] The thing is true, nevertheless; and as the Mahomedan era was dated from the Hegira, or flight of Mahomet from Mecca, so shall the Danielian era be henceforth dated from the flight from Belfast, and future chroniclers shall write it thus:—Anno Hegiræ Belfastiensis I. Cheers.] I shall, however, just treat you to "the least taste in the world" more of these "elegant extracts" from this paragon model of truth and accuracy. The article proceeds to say, "The Repeal meeting was every way worthy to stand beside it," that is, I presume, "beside dinner." Now to stand beside it," that is, I presume, "beside dinner." Now did not he who penned that passage find his goose quill swell within his fingers, till it was transmuted as if into the baton of Wellington—[laughter]—and ready to point the way to as terrible a charge upon Ulster, as when the hero pointed to the columns of France with "Up, Guards, and at them." [Great laughter and cheers.] I beseech you do not laugh—the eloquence of the Vindicator is really no laughing-stock, as the next extract will show: "In Belfast—mark you, in Belfast—no place could be found, not even the immense payilion fast—no place could be found, not even the immense pavilion erected for the dinner, and which, after the removal of the tables, was capable of accomodating 6,000 persons—which could contain a fifth of the assembled Repealers. They were forced to adjourn from the largest building in the capital of Ulster, to the open air." This immense pavilion. are fall of Uister, to the open all. This infinence payllion.

[Laughter.]—Immense payllion. [Great laughter and groans.] And erected for the occasion too. [Renewed laughter.] Why, I fear, after Daniel's examples, their memories are all fled together. Do they think we forgot when and for what that pavilion—[laughter]—that shed was erected? Do they think we forget what sort of animals were formerly exhibited there? Was it, or was it not, erected some years ago, for the exhibition, either of a menagerie, or a succession of low comedies, pantomimes, and farces? [Continued cheering.] Did the Repealers not find it like an old pair of cast-off boots, which by vamping, toeing, heel-tapping, and sparrow-bills, may be coaxed to wear a fortnight longer? [Hear, hear, and laughter.] Was not the street encumbered with uprights and props to ensure for a few hours its miserable and ricketty existence? [Cheers and laughter.] Yes, they exhibited King Daniel where the kings of shreds and patches were wont to fret their little hour, but where he and his entertainers fretted a great one. [Long continued cheering.] I believe folks, still less majestical, have also figured in the same place; and, perchance, those dignified characters, "Punch and Judy," have been exhibited in the same locality to not less dignified spectators. [Hear, and laughter.] I do trust the *Vindicator* will send the props to the *Museum*, and the singular service they have done in holding up the "immense pavilion" will be recorded in their archives, in perpetuan rei memorian. [Cheers, and laughter.] But that most faithful chronicler of the times, the veracious Vindicator, tells us, that the "Pavilion"laughter]-could contain 6,000, and that for want of room the Repealers were forced to adjourn to the open air. Now, whether it might not contain 6,000, as herrings lie in a barrel -[laughter]-I will not say; but that it would not contain 3,000 standing, I will undertake geometrically to demonstrate; and that, at the time of adjournment, there was vacant room for 500 persons, I will undertake by eye-witnesses to prove. [Hear, hear, and laughter.] Why then did the Repealers adjourn? I'll let you into that secret. Besides their "genteel talent for invention," the Repealers have a nice capacity for the ingenious art of money catching. [Laughter.] Ay, Daniel's the boy for that. [Roars of laughter.] Accordingly when they invited "Protestants, Presbyterians, and Dissenters," to the Repeal meeting, they first invited them to pay for every man, woman, and a child, sixpence or a shilling. [One voice, 2s. 6d.—another, 1s.] with the them to pay for every man, woman, and a child, sixpence or a shilling. [One voice, 2s. 6d.—another, 1s.] Well, be that as it may the value of the sight vibrated from a shilling to half-a-crown. [Hear.] Now, the sage managers of the Pavilion farce well knew the Protestants had the to Mr. O'Connell's Hotel, and followed by the adjournment. [Hear.] And it is well, my Lord and Gentlemen, that strangers to Ireland should know the real meaning of the green flag by the interpretation of Mr. O'Connell himself. He has

"We tread the land that bore us, The green flag waving o'er us; The friend we've tried Is by our side. And the foe we hate before us."-[Cheers.]

Yes, there's the true meaning of the emblem of Repeal, by which they tested the minds of the Pavilion audience [hear, hear]—and when they found they had "caught sad Tartars," they adjourned them to the open air, having first estly cheated them out of their money. [Laughter.] And this was a wise manœuvre, for had they remained in Rickety Hall, the Repeal, beyond all question, would have met an overwhelming negative. [Cheers.] It was under this well-founded dread, and not for any want of room, that the adjournment was a forced march; and, no doubt, in the open air, Mr. O'Connell thought, that with proper management he might still achieve a victory over the North. [Cheers.] Yes, and let the press tell it—when what he calls "the honest Northern shout" made the welkin ring, a shout which, with such exquisite taste, he vows he loves so dearly who will doubt his word?-[laughter and cheers] yes, when that honest, well-loved shout arose, Mr. O'Con nell's words to the myrmidons around him were, "I pause, my good fellows, till you shout them down." And a shout they did raise, both loud and long. But when they had exled the last puff of their most sweet breath, still nigh at hand arose a louder shout, imposing upon Mr. O'Connell the Protestant penance of silence. [Cheers.] Again his followers tried their lungs, and strained their throats, until, as is suspected, it will require all the entire amount of the pavilion cheatery money to purchase gargles. [Cheers, and loud laughter.] But all in vain was the effort. For still as the voice of Repeal became silent, the voice of the North arose;

Again, again, again, And the battle did not slack, to speak in pantomine and dumb show-a speech that has been printed, and may have been uttered, but which certainly never was heard—[cheers]—and which it had been wise in Mr. O'Connell had he never attempted in Ulster. has received a lesson he will never forget. He has looked in the faces of the men he threatened to drive into the sea with "kail stock." In vain has he tried either to bully them or to blarney them; the one attempt they do not much dread, the other they most heartily despise. [Cheers,] And here, my Lord, I feel compelled to notice the only part of follows in his train. Unhappily, during his sojourn in Belfast, a few windows were broken—the breakers, very profast, a rew willdows were dicher the breakers, very properly—so far as, in such a case, the word properly can be applied—the breakers, I say, very properly dividing their favours between Protestants and Roman Catholics. [Hear.] That any man's window should have been broken is cause of regret; but that the windows of any Roman Catholic should have been broken is cause of regret. should have been broken, is cause of regret still deeper.
[Hear, hear.] And I feel bound to give expression to this sentiment in this great Protestant meeting, because I know it will meet a response in every true Protestant heart.—
[Loud cries of hear, hear, and great cheering.] And every gentleman here, and every man who possesses the least portion of influence over the more moveable portion of the community, I would beg leave to remind of that great religious and political truth, that it is in the life of peace, and that (Hear.) they prove the vanity and the folly of the man that obeyed their call; and they have demonstrated to the selves or to conquer. [Cheers.] I beseech all to remember

the ribaldry and abuse he can muster-let him vilify and gown-(cheers and laughter)-yes, thank God, they still traduce my friend Dr. Stewart—let him call me by as many names as his tongue can utter, or his worshippers re-echo—it is our part to bear all this, and more, with patience, to wash it out by forgiveness, and repay, not with injury, but with kindness. [Cheers.] Mr. O'Connell is doing all in his power to stir up and exasperate the Roman Catholics against their Protestant fellow-subjects. With one breath he inculcates ingratitude to their lordships-with another he enkindles their hatred to the Protestant clergy—with a third he denounces the bloody Orangemen, [meaning thereby he denounces the bloody Orangemen, [meaning thereby all Protestants], while he hugs the gentle and extirpating Ribbonman—[hear, hear, hear]—aye to his heart of hearts.—[Continued cheers.] But no matter for all this—Protestants may not be provoked to any retaliation. They must live by the Bible that they love. [Hear, hear.] And while they mingle their loyal determination with peaceful conduct, the Providence that guarded and guided their fathers, will take ears of their safety and success. [Hear, hear.] But as this care of their safety and success. [Hear, hear.] But as this unhappy breaking of a few (and I rejoice to say they are but a few) panes of glass, though so equally apportioned between Protestant and Roman Catholic, has already, with Mr. O'Connell's usual dexterity, been distorted to calu us as a body, and to vilify and expose an individual to ven-geance, it becomes necessary to put the public, and espe-cially the English public, into possession of the real origin of this occurrence, which, however trifling in extent, we lament most deeply, not only as wrong in itself, but as a hamet most acepty, not say the strong to our great traducer— never failing source of calumny to our great traducer— [hear, hear.] Now the origin of the whole affair was this: When the boys—and most of them were literally so—found themselves turned out of the "immense parlour" which they say was expressly erected for the dinner—(loud laughter) and transferred to the open street, where certainly they had as good a right to hear gratis as Mr. O'C. had to speak, they ought-for many of them were descended of the canny Scot, who knows both how to make, and how to lay out his they thought themselves unjustly choused out of their half crowns, and therefore crowded to the Vindicator office, where the tickets had been bought and sold, demanding back their money. At the Vindicator office, as I have learned, they were referred to the Linen-hall, and at the Linen-hall they were handed to the Vindicator again. Under these circumstances, the cold-blooded Northerns became hot. ing provoked at the trickery practised upon them-literally that of obtaining money under false pretences. An then, and there, was the first pane of glass demolished. Hear, hear.] Now I grant that to any one, but especially to boys, this conduct was provoking, because insulting; and exasperating, because dishonourable and dishonest. [Hear, hear, hear, and cheers.] Still they should not have allowed their passions to triumphover their better judgment. What they should have done was this—they should have brought the breakers before my learned and highly respected friend, the Assistant Barrister. [A laugh.] Every man, every boy that was cheated, should have issued a process against the ticket-sellers, and a Befast lawyer would have shown up their fraudulent proceedings to a Belfast jury, whose verdict, under the direction of our learned, and truly urbane, and sweet tempered Barriser—[laughter]—would have taught them to avoid embarking again in so hazardous an experiment as that of obtaining money on false pretences,— and so unprofitable a trade as that of being decreed for the sum abstracted and the expense of prosecution. But while we have laws, and power, and Barristers, let no man take the law into his own hand. Above all things, let no one, whether old or young, offend Roman Catholics or injure their property. [Hear.] Though their whole house were glass, remember they are your fellow creatures, and that we owe them nothing but love; and that, however we may op-pose, may abhor, some of their doctrines, we are still bound to love them, as Christ Jesus loved us, poor sinners though we be, and misguided though we have been, by manifold errors, and polluted in heart and action by many sins.—
[Loud cries of hear, hear.] Having given this advice, which your cheering of its sentiments has so heartily enforced, my next duty is to turn your attention to the proedings of our great friend and illustrious visitant [L.]-And where all is so admirable, I scarce know where to begin-but I must begin somewhere, and to select the following at random: - The admirable reporter of the Vindicator, whom I cannot fail to compliment on the acuteness of his hearing—[ a laugh ]—has noted, as follows:—"The Honourable Gentleman said, I come here to-day to address it is wielded, till, forged into a sword for the hand of rebelyou, and I brought with me some extracts from the ancient history of the North." Now, I am glad to find he has stuwell, be that as it may the value of the sight vibrated from a shilling to half-a-crown. [Hear.] Now, the sage managers of the Pavilion farce well knew the Protestants had the money—[hear, hear, and cheers]—and though sound enemies to heresy, to a little heretical cash, they had no objection. [Hear, hear, and cheers.] But when they had got the Protestants into the trap, they determined to test their numbers by introducing a green flag, affectedly the emblem of the protestants into the trap, they determined to test their numbers by introducing a green flag, affectedly the emblem of the protestants into the trap, they determined to test their numbers by introducing a green flag, affectedly the emblem of the protestants into the trap, they determined to test their numbers by introducing a green flag, affectedly the emblem of the protestants into the trap, they determined to test their numbers by introducing a green flag, affectedly the emblem of the protestants into the trap, they determined to test their numbers by introducing a green flag, affectedly the emblem of the protestants into the trap, they determined to test their numbers by introducing a green flag, affectedly the emblem of the protestants into the trap, they determined to test their numbers by introducing a green history—indeed Daniel is a great historian—an excelled the history—indeed Daniel is a great historian—an excelled the history—indeed Daniel is a great historian—an excelled the historian—an excelled the history—indeed Daniel is a great historian—an excelled the historian—an excelled the historian—an excelled the history—indeed Daniel is a great historian—an excelled the historian—an excelled historian—an excelled historian—an excelled histo Protestants into the trap, they determined to test their numbers by introducing a green flag, affectedly the emblem of any but the King, Lords, and Commons, to govern Ireland, but perennially the symbol and stimulant of rebellion. [Loud cheers.] And when they cried "hats off" to lion. [Loud cheers.] And when they cried "hats off" to lion. [Loud cheers.] And when they cried "hats off" to lion. [Loud cheers.] And when they cried "hats off" to lion. [Loud cheers.] And when they cried "hats off" to lion. [Loud cheers.] And when they cried "hats off" to lion. [Loud cheers.] And when they cried "hats off" to lion. [Loud cheers.] And when they cried "hats off" to lion. [Loud cheers.] And when they cried "hats off" to lion. [Loud cheers.] And when they cried "hat off the creatment of t lion. [Loud cheers.] And when they cried "hats off" to audience readily obeyed the audience readily obeyed the anding monument to the world, of humble beginnings advanced the most glorious results by a long adherence to pure and hely the most glorious results by a long adherence to pure and hely the most glorious results by a long adherence to pure and hely the consent to be instructed in these, and we shall reap like presons fruit."

In the real meaning of the resolutions at Dungannon, and even of the audience readily obeyed the summons, another, and a large part, paid the idol, no respect. [Cheers.] The Irish descendants of the blue-bonneted Scots stood to a man still covered—[cheers]—and when the priests and potentates of the old, original, new Pavilion—[cheers, and laughter]—found, by this test, they were in danger of King, Lords, and Commons. But by whom is this price of ascendancy that is flitting before your mind's eye, and the idol, while a part of the audience readily obeyed the summons, another, and even of the avowed perversion of the expositor of Darrynane?—
[Cheers.] The Irish descendants of the blue-bonneted Scots stood to a man still covered—[cheers.]—and when the priests and potentates of the old, original, new Pavilion—[cheers, and laughter]—found, by this test, they were in danger of King, Lords, and Commons. But by whom is this price of severe the Reformation of the exposition of Darrynane?—
[Cheers.] They were, consequently, is between the real meaning of the resolutions at Dungannon, and even of the avowed perversion of the exposition of Darrynane?—
[Cheers.] They were, consequently, is between the stood to a man still covered—[cheers]. They were, consequently, and potentiates of the old, original, new Pavilion—[cheers, and honoured the King—[hear, hear]—and who loved the constitutional and united suprementation of the avowed perversion of the exposition of Darrynane?—
[Cheers.] They were, consequently, who loved the constitution and united suprementation of the avowed perversion of the exp piece of ancient and modern history adduced to be perverted? By that purchased actor, who was depatched as a missiongers to Ireland should know the real meaning of the green flag by the interpretation of Mr. O'Connell himself. He has not forgot either the time or place when, in the midst of his own shouts, it was explained in the memorable stanza,—

By that patches are in the was deplached as a missionary through England and Scotland in open hostility to the House of Lords. [Cheers.] And did he not undertake that unholy and unconstitutional cruside with all the zeal of one of the followers of Peter and the Hermit? And did he not disclaim against the House of Lords with all the tender mercies of a delenda est carthago? And is this the man who dares, and in a Belfast street to boot, to quote and pervert a resolution of the loyal men of Dungannon? with some of whose political views I cannot claim identity, but men, of whose honour, honesty, truth—yes, Daniel, truth—and loyalty, no man ever doubted. [Cheers.] Men, who, had the House of Lords been threatened, not merely by an itinerant charlatan tickling the passes of the populace nto attention to his harangues, that while that attention was so fixed, he might more easily pick their pockets. [Laugh-Men, who, had the House of Lords been threatened by the whole influence of the Crown betrayed by an en-slaved and besotted Ministry, would have rallied around them in all the panoply of principle, and if need had been, would have warded off the "heavy blow" from their best protectors at the point of the bayonet and the thunders of their cannon. [Loud cheers.] Yes, these are the men whose resolutions Mr. O'Connell darks to quote and labours to pervert; but, however his authorities may impose in the south, we are too far north to take them on his shewing. Hear, hear.] I shall give you, first, one specimen of Mr. O'Connell's vaunted crusade against the House of Lords. He had marched through England to the tune of the Radical and Chartist pipes, and invaded Scotland as great as another Edward hurrying to Bannockburn. [Cheers.]— But just as as he found in Ulster, so he found in Scotland, -"a new climate." But not the climate of the frost, or the mountain mist, but the climate where he still shivers, and hugs his mantle tighter—(a laugh)—the climate of the intellect—(cheers)—the climate of the Bible readers— (cheers)—the climate of the men that listen and think, and judge before they shout. (Cheers.) Yes, truth it is, that even a Scotch Radical is a thinker, whose mental vision, though for a time impeded and perverted, seldom goes far astray, and generally soon returns to its healthy functions. (Hear, hear) Accordingly, he marched through Scotland, with silence for his almost constant though unwelcome companion. At Glasgow, nothing but Conservative for-bearance protected him from a bath in the pure streams of the sweetly flowing Molindinar! Arrived at Paisley, he had learned some wisdom from experience, and I have it from an eye-witness—when he stood up to address the period is that of Queen Mary; and, with respect to that from an eye-witness—when he stood up to address the steady and the silent crowd, he looked the very image of Client Dishonest consulting Counsellor Duplicity-both thoroughly convinced of the badness of their cause, yet searching for any shift, or plea, or evidence, by which it might be sustained. (Loud cheers.) Well, at last, like a cowardly horse, the spur and the lash of necessity compelled him to take the fence. (Laughter.) "Man of District When the content of the cont the subject that furnishes any cause of regret, unless the coming of Mr. O'Connell, the real cause of every evil that ces?" (Deep Scotch attention.) "I'll tell you what we must do-we must annihilate the House of Lords," (an expected cheer, but no cheer came - continued Scotch attention listening for what would come next.) "For what are the House of Lords?—a number of old women—yes, of old women up in London; and, if old women in London, with petticoats on them, are permitted to govern the nation, why may we not as well appoint the young ladies of Paisley (and I suppose he pronounced them 'the lovely and the good')-(a laugh) to govern the nation in Scotland?" At this effusion of wit, patriotism and truth, a staid and elderly Paisley weaver one of the tasteful cultivators of carnations—quietly observed to his neighbour, "Am suspeckin, may be, that's a lie." (Some laughter.) In this tasteful and persuasive Corn-exchange style, he continued for a time to rave and

rail against the House of Lords, but the full tornado of his

eloquence could scarcely produce a ruffle on the surface of

the Scottish mind, and he was privileged to return to Derry- attempted will "nail the rap to the counter."

muster around the throne, interposing an impassable barrier between King, and Commons, and people; preventing the precipitancy of the one from hurrying onward to the throne their unfashioned and often abortive experiments at legisla-tion, and shielding the other from that "fierce democracy" that would rob the rich and rifle the industrious, to endow the pauper who will but beg, the lazy that will not work, or factious and seditious demagogue who lives by maliciously retarding the progressive improvements of his country. (Vehement cheering.) Yes—well may we adopt the liturgy of Lord Brougham, and say, from the bottom of our hearts, "thank God we have a House of Lords." now, I must furnish you one or two others of those precious extracts. "It is said," says O'Connell, "that we are looking for ascendancy, but this I utterly deny." Not m more creditable for my friend Daniel. (A laugh.) Not much the lect that this is not a sectarian or party contest—our struggle is for the Protestant as well as the (Roman) Catholic. The Orangeman, the Protestant, the Presbyterian, the Dissent Irishmen of every class will be all equally benefited." (Aye so said Brutus when he had murdered his dearest friend. (Hear, hear) "And all are therefore bound alike to assist in promoting it." Now for a wonder there is truth in this; and in that word "we" lies the hidden mystery of iniquity. (Hear, hear, and cheers) True, Mr. O'Connell, you may well say of the collective Repealers, "we are not seeking ascendancy." No—you, and you alone, are sent seeking it—(Cheers)—and when under the more pompous name of King Daniel the I!!! or the less imposing, but no less powerful one of "Lord Protector" of the commonwealth of Old Ireland—(cheers and laughter)—or, merely under the bewitching title of "Liberator" and the "death's head and cross bones" of the resistless "Dictator." (Loud cheers.) It is all the same to Daniel. Power, like roses' perfume so sweet under any name,—power is still power, whatever title your humility is pleased to assume. (Cheers) You remember how, even the mitred head and eroziered hand of Doyle ber how, even the mitred head and eroziered hand of Doyle must veil their high dignity in your presence. Yours is the O'C. ascendancy, and since the days of "Honest Jack Lawless" and downwards, your every aid is an additional proof that you are just the man who can bear "no brother near the throne." You say you are not for (Roman) Catholic ascendancy. Well, I will believe you—and I tell you when—whenever you produce the number of the Ulster Times in which you "recollected" to have read my "authorised contradiction of the report that I intended to challenge you to discuss Repeal." (Hear, and cheers.) Now, do not delay discuss Repeal." (Hear, and cheers.) Now, do not delay to do this—for not only is your veracity at stake, but the moment you produce the document you so clearly "recollected" to have read, and on the credit of which you so courteously pronounced me, and the gulls shouted me, a doubly convicted Liar, that moment I am bound to be your convert, and you may perhaps find me as active and useful a partisan and helper as Mr. Tom Steele or Mr. Dillon Browne. But though I thus agree to believe you, whenever your "recollection" will believe for me—(a laugh)—yet, must I ask you—pray, Mr. O'Connell, stand a little aside, till I see who is that black-coated, rosy (not pale,) faced gentleman that is peering over your shoulder? Ah! is that you, the mild and gentle John of Tuam, Lord Paramount of Maronia, and Patron of the Isle of Achil? (Loud cheers and laughter.) And who, my beloved and most respected Lord, pray who is that beside you? Ah! it is that pretty, amiable, and apostolic man, Father Hughes, (hear, hear, and cheers — whose "ascendancy" is the ascendancy of the "pitchfork" the level of the "Ban dog," and the descendancy of the "boghole." (Laughter and loud cheers.) You, my Lord John, and you Father Hughes, you never once dreamed of "ascendancy;" no, never "once," for it was the lullaby of your cradle before reason dawned; it was the lisp of your childhood before the day it was developed; it was the object of your manhood, it has been the idol of your age; and, with a perspicacity as clear as if I read your hearts, I can discover, from your acts and your words, that you eat, drink, and sleep, and wake, but on one thought—the hour when the priest shall be transmuted into the lord of the parish. (Hear, hear, and vehement cheers.) And, whatever it may please you, Mr. O'Connell, to whisper, in sweet words to the ears of the North, right well I know that when your Southern conclave meet, "ascendancy," and ascendancy alone, is the magnet that conglomerates the filings of before your mind's eye, and never knew before—he tells them that, since the Reforma-tion, the Romanists of Ireland were three times in power, and yet never once attempted to persecute their Protestant brethren. As they say in some parts of England, "that's a whopper." (Laughter.) I would, Mr. O'Connell, that I had been your consulting counsel when you briefed that figment. I should have strongly advised you to adopt a wise, though I admit it is a vulgar principle, "Let sleeping dogs lie."— (Cheers and laughter.) I cannot, however, deny it to be a specimen of your very "genteel talent for invention."— (Cheers and laughter.) Standing here as a Conservative, a Protestant, a Christian, I would you had permitted me to allow the by-gone events of other days to moulder in the allow the by-gone events to other days to module in tomes of our history. I would you had allowed the dust and the cobwebs of time to accumulate around them. I wish you had permitted his lenient surgery to bind up the wounds both of ancient and of recent days. I wish you had permitted oblivion to draw her veil over occurrences that were better forgotten than recalled—or that we had allowed to unite for the economical, moral, and spiritual regeneration of our common country. I would you had not npelled us, by raising up the records of the past, to sow the seeds of differences for the present; I would you had not compelled me to call history to my aid, nor to demonstrate to my fellow Protestants the tender mercies of your 'ascendancy" in other years, but in order to warn and arouse them to resist your restoration to supremacy. (Loud cheers.) And, as you know you are not entitled to credit for any quotation from ancient history, till you have verified your "re-collection" from the more modern chronicle of the *Ulster* Times-(hear, hear, -permit me then to say, I have taken some pains to examine your "recollections" of ancient history; and, though I admit I am far from your equal in history—nay, though I admit, as your followers assert, that I am utterly your inferior in all your greatest qualities, and that, to have met me in argument, would have lowered beyond restoration the dignity of your character-still, as your humble fellow-student in history, I proceed to examine your three epochs of "Popish ascendancy"—epochs that will augment into four as I proceed—and to furnish you with a few records of that mild, and tolerant, and fostering spirit with which it invited, housed, fed and cherished its truant, but beloved Protestantism. And now, Mr. O'Connell, lay aside for a moment "your genteel talent of invention." To your book, Daniel, to your book, boy; and now for as good a lesson as you ever received, since the day you first touched battledore. (Loud cheers, laughter, and cries most kind-hearted and gracious gentlewoman—it is said she did not persecute any one. Shades of Cranmer and of Ridley, and all ye fire-tried martyrs and noble army of confessors, who kindled up in England the unextinguishable fire!—ye, who not only taught her Church to know the truth, but her gallant sons and her tender daughters to die for it—(hear, hear—bear witness to this generation of the deeds of the past, and say whether your Papist Queen was a gentle mother or a bloody persecutor. (Hear, hear.)—And yet while the fires of Smithfield still burn in the pages of history, Mr. O'Connell tells us Mary was no persecutor. (Hear, hear.) But, perhaps, he means to insinuate that her favours were reserved for Ireland—that island of saints that oasis of mercy in the desert of war and persecutionwhere Popery, like a beneficent foster-mother, hugged to posom England's orphan; where she furnished the ou with a home, and the disinherited with an estate. If this be the figment he means to palm upon us for history, we tell him, the man who persuaded him to the attempt, must be either an ignoramus or a knave. And, utrum horum mavis is good Latin even in Kerry, and Mr. O'Connell well understands it without my translation. (Cheers and laughter.) I know not, and I guess not, to what veracious chronicler he may have reference for his assertion, but I pin him down to his own assertion, and for the forgery he has

Deputy, who was a concealed Protestant? (Hear.) Does he not know that the proof of this lies in the fact, that when Elizabeth came to the throne, and employed all her energies to foster Protestantism, so far from dismissing Mary's Lord Deputy, she continued him in office, out of gratitude for the Deputy, she continued him in office, out of gratitude for the protection he had extended to the Protestants; because, being no longer a concealed, but an avowed Protestant, she could fully confide in him for the care of her Protestant subjects? (Hear, hear.) But as Mr. O'Connell is a lawyer, I shall restrain him from his historic gambols, by the fetter of legal authority. (Hear, hear.) I have accounted already for any favour the Protestants enjoyed; and now I shall discover to him the tender mergies which Mary intended discover to him the tender mercies which Mary intended them to enjoy. And here, it well becomes Irish Protestants to look back with gratitude to that overruling Providence which called her to her last account just when all her plans of persecution in Ireland were about to be carried into of persecution in Ireland were about to be carried into terrible execution. The denial of this, Mr. O'Connell, lies happily beyond the limits of your "genteel talents for invention." It lies in the authentic record of Mary's instructions to the Lord Deputy, touching the tender mercies she purposed for her Irish Protestant subjects.—
The first article contained the following words:—"That they should, by all good means possible,"—(no doubt, Mr. O'Connell, the means the Queen and her counseflors had found "so very good" in Smithfield)—(hear, hear)—"advance the honour of God and the Catholic Church; that they should set forth the honour and dignity of the Pope's holiness." His holiness, Mr. O'Connell, his holiness!—the holiness of an heretical Liberius!—of a "fasting" self-denying Hildebrand!—of a modest Joan!—a gentle Julius! and an upright Sixtus the Fifth. (Cheers.) Yes, the Pope's "holiness" the Irish Government were visibly to set forth, together with "the honour and dignity of the See Apostolio together with "the honour and dignity of the See Apostolic of Rome." But how, Mr. O'Connell? By deeds of forbearance and mercy to her poor Protestant exiles, who, as bearance and mercy to her poor Protestant exiles, who, as you say, were invited over to be cherished in Ireland? No. But the Lord Deputy and Council were ordered "to be ready, from time to time, with their aid and secular force, at the request."—mark it well, Mr. O'Connell,—at the 'request' "of all spiritual ministers and ordinaries to"—do what, Mr. O'Connell? to provide houses rent free in Dublin?—to feed Protestants with food convenient? to clothe them in nakedness, and cherish them in sickness?—to visit them in prison? No, not one of all these mercies to shew—but "to Punish and Repress and Lellards and PUNISH AND REPRESS ALL HERETICS and Lollards, and their damnable sects, opinions, and errors." (Great cheering.) Ah! Mr. O'Connell, read that, and if you ever blushed when detected in a misdeed, spare "one blush more" when exposed in the most palpable historic forgery that ever was attempted to deceive the ignorant, or to gull the credulous. (Loud cheers.) I have no doubt you may plead the authority of Taylor—an historian exactly after your own heart—(hear, and a laugh)—an historian that will be held for an authority when you discover the number of the Ulster Times containing my authenticated contradiction of a report containing my authenticated contradiction of a report concerning you, which, like Taylor, you "recollect" to have read;—(cries of hear, hear)—and when the Vindicator shall prove that the crazy old shed that, for some years, has degraded one of our streets, was an "impavilion," expressly "erected for the dinner." [Concluded on the fourth page.]

Library of the Provincial Legislature.

PERSONS having in their possession any of the following Books belonging to the Library of the late Upper Cauada Legislature, are requested to return them to the same forthwith.

ed to return them to the same forthwith.

Bentham's Defence of Usury, 1 vol.
Carver's Travels in North America, 1 vol.
Chalmers' Bridgewater Treatise, 1st vol.
Collyer's Law of Partnerships, 1 vol.
Criticisms on the Bar, 1 vol.
Gentleman's Magazine, 9th vol.
Howell's State Trials, 1st, 18th, and 27th vols.
Leyden's Africa, 1st vol.
Manual of Practice of Parliament, 1 vol.
Southey's Life of Nelson, 2 vols.
Standing Orders House of Commons, 1 vol.
Tredgold on Rail Roads, 1 vol.

ALPHEUS T

ALPHEUS TODD, Toronto, 27th April, 1841.

R Editors of City Newspapers having open accounts with the Clerk f Assembly's Office, are requested to give the above three insertions. GOVERNESS OR COMPANION.

A YOUNG LADY is desirous of an engagement as Governess in a Family where the Children are young, or as Companion to a Lady. Would have no objection to travel.

Letters addressed A. Y. (post paid) to this office, will be attended to.

CAUTION.

THE CHRISTIAN PUBLIC are warned against the imposition of a Coloured Man, who represents himself as a Runaway Slave, desirous of collecting money for the purchase of his child.

He has the names of several respectable persons, among which are the Rev. Mr. Cartwright, £2 10s., Rev. Mr. Macaulay, £1 5s., Rev. Mr. Parents 10s. Rogers, 10s.
On inquiry, I find that his statement, made to me, is wholly incorrect; and that Mr. Cartwright knows nothing about him.
R. V. ROGERS,

Kingston, April 17th, 1811.

Apper Canada College.

NOTICE is hereby given, that the Council of King's College has founded Exhibitions in the above Institution; and the following Extract from the Regulations regarding them is published for the information and guidance of those concerned:—

"1. The mode of election to be by Public Examination.

"1. The mode of election to be by Public Examination.

"2. The best answerers at that Examination to be declared duly elected to the places then vacant, unless it shall be reported to the Council that any candidate or candidates manifested such imperfect acquaintance with the subjects of examination, as should disqualify him or them for entering the 5th Form, and thus render it expedient that the vacancy or vacancies should not then be filled up.

"3. All Candidates to be eligible, who shall produce testimonials of good conduct and qualifications from the Principal or Head Master of any institution for education in Canada."

"4. The above Testimonials to be lodged with the Collector of Upper Canada College one month before the first day of Examination.

"5. The names of the successful Candidates to be published, specifying the schools at which they were educated."

First Annual Examination.

Monday, Jan. 10, 1842.

MONDAY, JAN. 10, 1842.

NUMBER OF VACANCIES.

FOUR—tenable for three years; to two of which is attached exemption from College dues for Tuition—to one, in addition to the above, the annual stipend of £10—and to one, exemption from College dues for both Board and Tuition.

SUBJECTS OF EXAMINATION. Greek: Valpy's Delectus,—Latin: Ovid's Metamorphes. Lib. xiii.
Fab. 1—Certamen inter Ajacem et Ulyssem.—These are to be considered as text books, on which questions in Grammar, Prosody, History, Geography and Mythology, will be founded.
Mathematics: Euclid's Elements, Book 1.—Algebra: to Simple Equations (inclusive); and Arithmetic.

JOHN M'CAUL, LL.D.,

JOHN M'CAUL, LL.D., Principal of U. C. College.

BOARD AND LODGING.

WO Gentlemen of regular habits, can be accommodated with Board and Lodging in a respectable private family. Apply to WILLIAM SBORNE, House, Land, and General Agency Office.

3 in—41 WANTED

IN the family of a Clergyman, a gentleman as Tutor, capable of giving instruction in English, Writing, and Arithmetic. There are six pupils. He would reside in the family, and must be a member of the Church of England, Apply by letter post paid to A. B., at the Office of The Church.

STEAM BOAT NOTICE.

THE Steamer GORE will until further notice, leave Toronto for Rochester every Sunday and Wednesday evening, at 9 o'clock, and tochester for Toronto every Tuesday and Friday morning, calling at bobourg both ways; commencing on Sunday evening the 4th inst.

Toronto, 2nd April, 1841.

MIDLAND CLERICAL ASSOCIATION.

The next Meeting of this Association will be held, "if the Lord will," at Picton, on Wednesday and Thursday, the 12th and 13th of May next. SALTERN GIVINS,

Napanee, 17th April, 1841.

BIRTHS.

On Wednesday, the 14th ult., at the Park Farm, Sandwich, the lady of Col. Prince, M. P. P., of a son. On Saturday, April 10, at Cobourg, the wife of D'Arcy E. Boul

At Port Hope, on the 18th of April, Mrs. W. Burnham, of a son. At Montreal, on Thursday, 6th ult., Mrs. F. H. Heward, of a

At Cobourg, on the 22nd ult., by the Rev. A. N. Bethune, Mr.

Charles Wright, of the Township of Toronto, Home District, to Mary Jane, eldest daughter of Mr. Thomas Burk, of the former DIED.

At Brantford, in the Gore District, suddenly, on the 18th ult., Anne, wife of Mr. George Gurnett, sen.—mother of Mr. Alderman Gurnett of this city--late of Lewes, Sussex, England; aged

LETTERS received during the week ending Friday, April 30th: B. Peylon Esq.; Rev. Mark Burnham, add. sub. and rem.; Scrj't W. Smith (15s. due for vol. 4, which please remit to this office); Rev. H. Patton; Rev. H. Caswall; Rev. A. N. Bethune, (2) rem.; W. M. Shaw Esq.; Rev. J. M. Boomer, add. subs.; Lieut. Aylmer R. A.; Rev. S. Givins, rem.; Mr. W. Richardson, rem, in full vol. 4; Mr. J. Coffee, rem. in full vol. 4. The following have been received by the Editor :-

selves or to conquer. [Cheers.] I beseech all to remember our religion is not merely a religion of peace, but of long-suffering. Therefore, let Mr. O'Connell heap upon us all limits, and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct. (Veneral and he was privileged to return to Derry-attempted with lattite rap to the conduct.)

Rev. H. J. Grasett; Rev. T. S. Kennedy; Rev. W. F. S. W. F. Attempted with lattite rap to the conduct of the conduct

\* From the Ulster Times of Jan. 26, 1841.

cheers and laughter.) But I have more heretic comfort still in store for you. The better to carry those instructions into effect, an act, in the following year, reviving three statutes for the punishment of heresy—of which the preamble—a true expede Herculem—runs as follows:—"For the escuying and avoiding of errors and heresies, which, of late, have risen, growen, and mouche increased within this realme; for that the ordinaries have wanted authority to proceed against those that were infected therewith; be it therefore ordeyned and enacted by the authority of this present parliament, that the statute made," &c. Now, Mr. O'Connell, please chew these two legal mouthfuls. (A laugh.) Yes, chew them well, and I will venture to affirm, that never was there animal that had munched, by mistake, a mouthful of rue, that chewed a more "bitter cud of disappointment" than will Daniel chew when he has swallowed the two bitter pills I have now administered. (Loud cheers.) But, passing from crabbed law, I shall now select for Mr. O'Connell's historic study, a leaf out of my Lord Plunket's "old almanac"—history. And this shall bring us to period the second of Popish power in Ireland, subsequent to the Reformation—the never-to-be-forgotten year 1641. (Hear.) In that year the Romanists again assumed political of Hear.) In that year the Komanists again assumed pointean power—acting, as they then asserted, and as it is now certain they did, under the commission and order of the unfortunate King Charles the First. Who has not heard of Phelimy Roe? (Hear, and a laugh.) Aye, "of Phelimy Roe, and his slaughter?" (Hear, hear.) Who has not heard of his march upon Belfast, and how he was compelled to call a halt, by the gallant men of Lisburn? (Hear, hear.) And surely this great meeting will permit me to indulge an honest joy, when I mention the historic fact, that the first effective resistance to his invasion, was headed by the gallant Lawson, of Derry, who was a Presbyterian—(loud cheers)—a Presbyterian, not actuated by the miserable prejudices of a repulsive sectarianism, but bound to his Protestant brethren of the establishment, by the attractive and uniting impulses of common principles, and of common danger. (Loud cheers.) The Romanists, as I have said, had their royal authority and political power—and gently and tenderly did Phelimy employ it! But Mr. O'Connell, in his hurry in consulting authorities, must have skipped over this page, of Irish history; or, perhaps, some one had cut out the page, and, so Daniel could say, like an unprepared schoolboy, "that's not in my book,"—(a laugh)—or perhaps,—

for there is no end to possibilities where Daniel is concerned—perhaps some printer's familiar, had pasted the leaves together; or certainly, as he cannot distinguish between John and Henry, his eyesight is failing,—(a laugh)—and to that cause we must attribute his short coming; and, undoubtedly, his memory is gone—and no living man has need of a better,—(a laugh)—for he cannot "recollect" what number of the Ulster Times, is to prove me doubly "a liar in my own person," although the files were courteously offered to be laid on his table, and we might opine he had leisure enough during four long nights, and three short days, in the lock up house, Donegall-place, to have made the important discovery. (Loud cheers, and laughter.) I tell you, Mr. O'Connell, in more seriousness than the subject seems to warrant, that, in this your northern tour, like Madam Piozzi's old man, "you've had your three sufficient warnings:" first,—your memory's gone; secondly,—your eyesight; thirdly,—your judgment; fourthly,—your popularity; fifthly,—your bullying; for though the House of Commons were roused when you called them ruffians, they qualled beneath an apology, that doubted the insult; still, your skulking from a personal secondary them they have it content than guarded beneath an apology, that doubted the insult; still, your skulking from a personal encounter, through your "genteel talent of invention," will not only encourage others to assail you, but will furnish them a weapon from which even "triple brass," will not be sufficient to defend you. (Loud cheering.) With these warnings, Mr. O'Connell, it is full time you should prepare for your change. As to your natural life, I pray, it may be long and happy. I pray that you may have grace to see all your errors; and, in good time, exchange this scene of turbulence, for one of rest and peace. But, in the mean time, I call you to another change—put off that painted mountebank coat, in which you gull your poor countrymen to buy and swallow your nostrums. (Hear, hear.) Put off that false profession of mercenary patriotism in which you traffic alike for shouts and for halfpence—above all, put that visor of hypocrisy off, beneath which, while you profess religion, you practise untruth—(hear, hear,)—and put away that lip-loyalty by which you would flatter a Queen while you would rend her empire-(loud cheers)-and stand forth, what you are, a venal disturber of your country, a traitor to your Queen, and a liar to your God. (Vehement cheering.) Yes, Mr. O'Connell, I call you by your proper name; and I take the brand of unquestioned history to enstamp it deep upon your forehead. (Hear, hear.) You say the Romanists in Ireland, during the three periods of their political power, rever once persecuted, but on the contrary, invited to their shores, and fostered and protected the Protestants. Now, lest you should hold parley with me about 1641, I shall return to 1553, the era of your beloved Mary, in whose auspicious reign Taylor's seventy-three apocryphal houses were opened by the Romanists in Dublin for the reception of the British Protestants. In June of that memorable year Mary ascended the throne, and, in the following month of September, either commenced or was completed the persecution of Bale, bishop of Ossory, one of the brightest ornaments for learning, piety, and zeal, that ever adorned the Established Church of Ireland. of his servants were murdered in one night, and he was forced to fly for protection of his life to Kilkenny. Here he remained for some time, in the faithful utterance of his testimony, but being in daily danger of his life, he obeyed his Lord's injunction, and "being persecuted in one city, he fled to another;" and, after many difficulties and dangers, succeeded in reaching the continent. And never, Mr. O'Connell, did the Established Church, or any other Church in Ireland, possess a nobler son, a brighter ornament, than Bale; and, as once I did travel a pilgrimage of some miles, that I might stand by the tomb of Bedel of Kilmore, as many, yea more, would I travel to stand by the tomb of Bale of Ossory—the man justly characterised as facile princeps amongst the mightiest of the Reformers, and ranked above Luther, Platina, and Vergerios, in his faithful exposure of the hercsies and usurpations of Rome. (Hear, hear, and cheering.) There, Mr. O'Connell, is an example for you of the manner in which the Romanists treated an Irish Protestant Bishop in the reign of the mild and tolerated Queen Mary—(hear, hear)—and if you wish to know on what authority it is founded, I refer you to Reid's History of the Presbyterian Church in Ireland, pages 40 and 41. We now revert, Mr. O'Connell, more particularly to the second period of Popish ascendancy in Ireland, 1641. (Hear, hear, hear.) Yes, you do well to cry "Hear," and let Ulster hear; and let Ireland, in all her provinces hear. her provinces, hear; and let England's Court and Parliament hear; while, contradicted by the testimony of unquestioned history, Mr. O'Connell stands elevated on the pillory of public con demuation-"the bad, bad eminence" from which he will never descend, unless he break off his sins by repentance, and fly to the mercy of an offended God. (Cries of hear, hear.) And here, Mr. O'Connell, allow me a word of apology for the heavy sentence and portentous denunciation I have just uttered against you. You have often delighted to call yourself "the best abused man in

telling an historical lie: but I must say with the good-natured Scotsman—"He's a great economist of truth!" (Cheers and "Ireland was now in a state of universal tranquillity. At no former period had the country enjoyed so much real prosperity, and so long internal peace. All dissatisfaction or anxiety with and so long internal peace. All dissatisfaction or anxiety with respect to defective titles, had been removed by the confirmation of the graces, and by other conciliatory acts of the sovereign and the English Parliament. The Roman Catholic party enjoyed ample toleration. Their nobility were unrestricted in their privileges, and shared in the titles and dignities conferred on the Their gentry were mempeers of Ireland by James and Charles. bers of parliament, judges, magistrates, and sheriffs. Their lawyers occupied the same station at the bar as Protestants, and practised as freely in the courts of law. Their clergy were unmoisted in the performance of their religious rites, and their other ecclesiastical functions. In obtaining the redress of national grievances, both Protestants and Romanists cordially co-operated.

With Protestants as baby, which he is rocking with his one hand, while stealing its pinafore and felows. He can be acceded a vow against two and refractory Reformers be and refractory Reformers themselves of law. Their clergy were unmoisted in the performance of their religious rites, and their other ecclesiastical functions. In obtaining the redress of national grievances, both Protestants and Romanists cordially co-operated.

With Protestants and Romanist he knell to a scendant Popery, the "death's head and closs of hand, while stealing its pinafore and felows." (Roears of law, the registered a vow against two and refractory Reformers themselves of hand, while stealing its pinafore and felows.

I learned when, in the streets of Ennis, he knell to a scendant Popery, the "death's head and closs of hand, while stealing its pinafore and felows. The registered a vow against two and refractory Reformers themselves of law. Their clergy were unmore of law. Their clergy were unmore the protection of law, while stealing its pinafore and felows.

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I learned when, in the streets of Ennis, he chief.

I learned when, in the streets of Ennis, he chief.

I learned when, in yers occupied the same station at the bar as Protestants, and

the kingdom," but you have always forgot to tell you were your

state not this oversight of yours to vindicate myself for any seve-

rity of language I may have applied, or intend to apply to you. No, I remind you of it, that I may grapple with that feeling of

but I do denounce you as a sinner—a man whose very "trade" is sin—sin, the first that beclouded Paradise—sin, the meanest

practised on earth—sin, the last condemned in the lake that burneth—where is every thing that "loveth or maketh a lie!" (Hear,

you cannot have attained the other. (Hear, hear.) I have led

you to the reign of Queen Mary, and exhibited you, by irrefragible

documents, as a wilful perverter of the history of that reign, and

now I offer, through you to the public, some means of further

testing your truth when you assert that toleration, nav, kindness

was extended to Protestants during every post-reformation period of Popish ascendancy in Ireland. And here, my Lord, I shall read to the meeting a few brief extracts from Dr. Reid's History,

as specimens of the mercy, toleration, and kindness enjoyed by the Irish Protestants, during that disastrous period of their history

-a period which, I solemnly believe, Mr. O'Connell is either in-

tentionally or practically labouring to reproduce—(hear, hear)—and from which may God in his infinite mercy protect this dis-

tracted land! (Hear, hear.) The extracts which I now read in

brief, I have noted on the margin of the books before me, and

shall afterwards furnish to the newspapers in full detail. Now

this being the second post-reformation period of Popish ascendancy

in Ireland, it must be the second period, during which, Mr. O'Connell says, Protestants were not persecuted. Lest it should, how

ever, be called ill manners, I will not accuse Mr. O'Connell of

self the most abusive man in the universe. (Hear, hear.) I

"In Ulster, the rebellion broke out at the appointed time; and, owing to the defenceless state of the Protestants, and their consternation at so sudden and simultaneous an attack, it met, for a time, with no effectual resistance."
"On the 23d of October, 1641, and within a few days after,

the Irish rebels made slaughter of all men, women, and children, which they could lay hands on, within the county of Antrim, that were Protestants, burning their houses and corn.

"Sir Con Magennis took possession of Dromore, and treated with wanton and unprovoked cruelty the few Protestants who had ventured to remain. Having burned the town, he fell back to Newry, where he effected a junction with Sir Phelim O'Neill, who, finding himself placed, without controul, at the head of a much more formidable force than he had ever anticipated, immediately abandoned what may be called the royal, and prosecuted the original, scheme of the insurrection; and henceforth openly aimed at the extirpation of the entire Protestant population, whether of English or Scottish descent. He therefore, encouraged his infuriated followers to give free vent to the direful passions of hatred and revenge, which the Romish priesthood had for years been fostering in the breasts of their people, against their Protestant neighbours. The insurrection was speedily converted into a religious war, carried on with a vindictive fury and a savage ferosite, which have been solden a vecceded. Though the enterwise religious war, carried on with a vindictive fury and a savage ferocity, which have been seldom exceeded. Though the enterprise
was now formally disowned by Charles, and though Sir Phelim,
by his brutal excesses, had disgusted some of the more ardent of
his original associates, yet urged on by Ever M'Mahon, Romish
bishop of Down, he plunged into the deepest atrocities.

"The shocking tale of the cruelities perpetrated by the undisciplined and blood-thirsty levies of O'Neill, during several months,
has been often told; by now more effectually than by the female

has been often told; by none more effectually than by the female historian of England (Mrs. Macaulay.) An universal massacre ensued; nor age, nor sex, nor infancy were spared; all conditions were involved in the general ruin. In vain did the unhappy victim appeal to the sacred ties of humanity, hospitality, family connexion, and the tender obligations of social commerce; companions, friends, relatives, not only decided protection, but dealt with their own bands, the fatal blow. In vain did the pious son plead for his devoted parent; himself was doomed to suffer a more premature mortality. In vain did the tender mother attempt to soften the obdurate heart of the assassin in behalf of her helpless children; she was reserved to see them cruelly butchered, and then to undergo a like fate. The weeping wife lamenting over the mangled carcase of her husband, experienced a death no less horrid than that which she deplored. This scene of blood received yet a deeper stain, from the wanton exercise of more execrable cruelty than had ever yet occurred to the warm and fertile imagination of Eastern barbarians. Women, whose feeble mind received a yet stronger impression of religious phrenzy, were more ferocious than the men; and, children, excited by the example and exhortation of their parents, stained their innocent age with

the blackest deeds of human butchery.

"The persons of the English were not the only victims to the generol rage: their commodious houses and magnificent buildings were either consumed with fire, or laid level with the ground. Their cattle, though now part of the possession of their murderers, because they had belonged to abhorred heretics, were either killed outright, or, covered with wounds, were turned loose into the woods and deserts, there to abide a lingering, painful end. This amazing, unexpected scene of horror, was yet heightened by the bitter revilings, imprecations, threats, and insults which everywhere resounded in the ears of the astonished English. Their sighs, groans, shrieks, cries, and bitter lamentations, were answered with

- 'Spare neither man, woman, nor child; the English are meat
for dogs; there shall not be one drop of English blood left within
the kingdom.' Nor did there want the most barbarous insults and exultation on beholding those expressions of agonizing pain

which a variety of torments extorted.

"Nor was the rage of the rebels confined to the unoffending Protestant clergy. Every thing which could be considered in any way identified with Protestantism was wantonly destroyed. The BIBLE, in a particular manner, was an object on which the Romanists vented their detestation of the truth. 'They have torn it in pieces,' say the commissioners in their remonstrance presented, by the agent of the Irish clergy, to the English Comons, scarcely four months after the breaking out of the rebellion, have kicked it up and down, treading it under foot, with leaping thereon, they causing a bag-pipe to play the while: laying also the leaves in the kennel, leaping and trampling thereupon; saying 'a plague on it, this book hath bred all the quarrel,' hoping within three weeks, all the Bibles in Ireland should be so used or worse, and that none should be left in the kingdom: and while two Bibles were burning, saying that it was hell-fire that was burning, and wishing that they had all the Bibles in Christendom, that they might use them so."

The devastations committed during this second period of "tender mercies" it is now impossible, accurately, to ascertain, but the following are some of the various calculations which the writers nearest the melancholy period have left upon record :-

"The following is a brief summary of the calculations of the more eminent Protestant writers. May (p. 81) estimates the number slain at 200,000 in the first month. Temple makes it 150,000 in the first two months, or 300,000 in two years. Rapin (ix. 343) gives 150,000 in about four months. Lord Clarendon without "toleration" cannot be a Christian. Now this last your Coldblow achievements of old, and the modern act of your (ix. 343) gives 150,000 in about four months. Lord Clarendon (i. 299) says, that above 40,000 were murdered at the first outbreak before any danger was apprehended, and he is followed by Hume. Sir William Petty, a very expert and accurate calculator,

computes that 37,000 perished within the first year." I come now to what I suppose Mr. O'Connell's third period—that of the ill-fated James II. I doubt not I am addressing the descendants of some who were driven under the walls of Derry. I know I hold the card of one honoured individual whose ancestor acted a conspicuous part in its defence. And I wot of another who had no name to be either honoured or recorded; but, at the first outbreak of the rebellion, all his family was murdered but one little child; driven from a distant part of the county Down, with thousands of starving Protestants, he carried his child in his arms to Derry; but when he mounted guard at night he had no nurse for his little one, so carried it with him to the wall, and placing it between the embrasures, where the cannon frowned defiance on James and slavery ;- (cheers)-Providence protected him in the midst of famine and death-and when, in after years, he was questioned how he fared at night for shelter, "Well enough," was the reply, "I had the shelter of my father's gun." (Cheers.)
Yes, God protected that motherless and helpless boy, and he who now addresses you is that boy's humble descendant. (Enthusiastic cheers.) Repulsed from the walls of Derry, James hastened to meet his mock parliament in Dublin, and then proceeded, not in military, but in Mr. O'Connell's true and legal style, the third specimen of Popish ascendancy tolerating and fostering Protestants. But how? Why, by the most barefaced act of wholesale sentimentality, that will not distinguish between abusing the man and denouncing his sins. (Hear, hear.) As a sinner I speak, knowing the grace of God in his Son—and I speak of your sins but as I desire to speak of my own. I abuse you not as a man, robbery ever put on record; and what renders the robbery still more execrable, under the royal hypocritical mask of liberty of conscience, and respect for property. (Hear, hear, hear.) one dash of the royal pen, the Acts of Settlement and Explanation were repealed,—(hear, and a laugh)—and all Protestants who held their estates under these acts, whether as original grantces, purchasers, or by mortgage, were deprived of them in the style of O'Connell slap-dash. (Hear, hear.) Yes, O'Connell is the boy eth—where is every thing that "loveth or maketh a ne: (Hear, hear.) I lead you back, accordingly, not in anger but in pity, to your speech in Dublin, where you twice denounced me as a liar. Have you apologised for the injury—have you repented for the sin? I know you have not done the first, and, till that take place, for a slap-dash. (A laugh.) He promised to breakfast in Newry, and attend a procession 50,000 strong, and to give an hour and a half, to deploy and march, "the green flag waving o'er them."
But he passed through at a slap-dash,—(loud laughter)—and silence smiled at sleeping echo, in Trainor's lonely hayloft. (Loud
laughter.) By slap-dash he was spirited through Hillsborough, and looked sadly askance upon the valley, where the army of William reposed, on their glorious march to the Boyne (Great Through Lisburn, another slap-dash, with colours flying. (A laugh.) It is true; but they were the colours of his rosy face, for a danger that existed but in his own heart. (Hear, hear.) And by a final slap-dash, he "invaded" his hotel, and speedily bivouacked in his bed-room. (Laughter and cheers.) And there he lay perdue, like a hare in her form, without one ray of comfort, even from the ghostly consolations of Donegall-street. (Cheers.) Now I should not have troubled you with this "tedious brief history,"-(a laugh)-of Mr. O'Connell's talent for slap-dash, or coup de main, were it not that every article of his Repeal project, is borrowed from the slap-dash Parliament of King Jan (Hear, and cheers.) In that Parliament, Protestant property was-what shall I call it? Annihilated? No, no, that cannot be. Mr. O'Connell, that learned and profound historian, has discovered that, during Popish ascendancy in Ireland, Protestants were always fostered! Bravo, Daniel—(cheers)—when you say it, it must have been so; aye, and it was so, with a witness; for witness the king's hand, the Protestants were so cherished, that they were delivered from the intolerable trouble of managing their estates— (cheers and laughter)-and the labour both of recovering and spending their rents, most generously undertaken by the ascendancy. (Laughter and cheers.) And this, doubtless, is what Daniel calls fostering the Protestants. Had James prevailed, we should not to-day have been surrounded by the Hills, the Chichesters, the Needhams, the Loftuses, and the Watsons; they would have been foster-nursed with a vengeance (cheers) a la Da-niel; and the next time he sits to H. B. for his picture, I trust he will consent to be represented in the character of an Irish nurse, with Protestantism as baby, which he is rocking with his one

The constitutional administration of the lords justices were universally popular; and a new era of national improvement and civilization appeared to be opening on this long distracted country.

"But these anticipations were awfully disappointed. 'The hopes conceived from a peace of forty years, from the gradual improvement of the nation, from the activity of its parliament, from the favourable disposition of the king, from the temper of the English parliament, were in an instant confounded; and the callination of the king, from the temper of the lords justices were universally popular; and a new era of national improvement and civilization appeared to be opening on this long distracted country.

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[Loud cheering, and they constantly means to the encounter, and which, I very believed, not I, as I asked O'Connell, "Have you ever seen Belfast?" He but for this refresher. Yes, yes; there was a time when the people was the solution of the king for the period of intellectual and political suicide by the blow of his own hand.—
[Loud cheering, and the constant would utterly cast her down—[cheers]—I answers, "I have seen it."

I had indeed thought of that period, but it would have escaped me but for the encounter, and when the people was the solution o of O'Connell. (Cheers.) He tells of 73 houses charitably provided in Dublin by Romanists for the persecuted Protestants of Bristol. I would his antiquarian search would tell where they were situated. He knows what house was provided for them at Scullabogue! (Hear, hear, hear) The burning roof above, and the bristling pikes without,—(hear, hear)—where the helpless infant, whose cries might have moved some pity, was cast back into the flames it had escaped, a victim to the Moloch of a fiendish and the flames it had escaped, a verim to the Moloch of a hendish and perennial intolerance. (Hear, hear, hear.) And does he know the house prepared for them at Wexford? the heavens their only covering, the bridge their kneeling-place, the demi-savage and his pike their only judge and executioner. [Hear, hear, hear.] Why, why, Mr. O'Connell, do you force us, in self-defence against your why, Mr. O'Connell, do you force us, in self-defence against your falsifications of history, to revert to those evil days? Already we have forgiven: why will you not permit us to forget? I tell you, Mr. O'Connell, the unhappy men and women who fell victims at Scullabogue Barn and Wexford Bridge have been the political saviours of their country. [Loud cheers.] Though they perished, they live. They live in our remembrance—their deaths opened the political eyes of the many thousands of Ulster; and the names of Wexford and Scullabogue form an answer to all your arguments for Repeal. We have heard some days ago from Dublin, that the Presbyterians are great Reformers. With this I agree, for they wish to reform Mr. O'Connell; but that they are reformers in any other sense, I prove by the 85 witnesses that lately assembled in Belfast, and who, in the genuine spirit of a precursor society of reform,

Resolved, that all resolves are vain—
Resolved, we ne'er resolve again.—[Laughter.]
No, no. The time will never come when the mass of Presbyterians, now united in the General Assembly, will become sharers in any department of the present conspiracy against the Queen, the country, and the constitution. (Cheers.) I come now to the fifth period of Popish ascendancy—for two more have grown out of Daniel's three—(a laugh); and the fifth period is, the reign of King Daniel himself—(cheers and a laugh)—lately crowned in the "immense Pavilion" by the title of the "Peaceful Conqueror."

Now of King Daniel's own mathed of cherishing Protestants. I Now, of King Daniel's own method of cherishing Protestants, I can say no more than that he takes great pleasure in starving them—(hear, hear); but that, I may presume, is merely to initiate them in his own art of "fasting." (Cheers and a laugh.) initiate them in his own art of "fasting." (Cheers and a laugh.) But of the manner in which his loving subjects cherish them, I can speak more distinctly. They, wher they can, just kill them for kindness. (Hear, hear.) I recollect once, in an argument on establishments of religion, I was taunted with the assertion, that no established Church had ever produced a martyr. I immediately retorted upon my antagonist by a list of many recently produced by the Established Church in Ireland; and, when I now repeat to Mr. O'Connell the names of a Foote, a Ferguson, a Huston, or a Whitty, does not this array of the murdered ministers of Protestantism render him rtterly ashamed of the assertion, that ascendant Popery has always been mild and tolerant? Yes, Mr. O'Connell; and it ought to render you more than ashamed—for, no matter by whose hands these victims fell, upon your soul rests the original guilt, for you planned and fostered the agitation from which these murders sprung—(hear)—and if ever there comes a time when your darkened eyes shall be enlightened, and your hard heart softened, the phantoms of the sheeted dead, whom your agitations consigned to early and bloody tombs, will flit before you, whether in walking or in sleeping hours, and become the means, in mercy, of leading you to repentance, or the means, in judgment, of plunging you in despair. (Hear, hear.) Or think you, Mr. O'Connell, that Protestants can ever forget, that to you they are indebted for the cherishing project of extinguishing some hundreds of their churches in Ireland? I lent my feeble and some hundreds of their churches in Ireland? I lent my feeble aid to extinguish that most wicked proposal; and look back with grateful satisfaction to the day when our combined efforts in Exeter Hall expunged the disgraceful record from the journals of the House of Commons. (Cheers.) I rejoice in recollecting the scathing ridicule—ridicule, never a test of truth, but an inextinguishable consumer of imparture at the control of the cont tinguishable consumer of imposture and hypocrisy-what ridicule Providence enabled me to cast upon the guilty project and the enslaved projector. My proposal was, to institute a Society for the extinction of Lighthouses, and an estimate of the boundless gratitude of merchants and sailors, and widows and orphans.— Never was I apparently so unable to speak; but God stregthened me mightily: and I was one of those who were privileged to give a death-blow to your cherishing kindness, and to deliver the a death-blow to your cherishing kindness, and to deliver the country from the guilt of extinguishing the light in the dark places just where it was most needed. (Hear, hear, and cheers.) I can pardon you, Mr. O'Connell, when you call Usher superficial, and, I think, you will pardon me, when I pronounce you profound. (Cheers.) Usher superficial! Mr. O'Connell being the judge! Usher superficial! The man whose historic memory embraced all time—the man whose research no record could escape—the man who had digged into every darkest mine of learning and returned to myee air, not merely like him that assertion is a point upon which I shake hands with Mr. O'Connell. (A laugh.) But, if so, Mr. O'Connell, what will become of the Pope? (Hear, hear.) Gregory XVI (I am scarcely sure of the name, but I pledge myself to the fact), in his famous Encyclical Letter, denounces coascience and the liberty of the press as a "most pestilential errot," "as never to be sufficiently exercated and detested." Now, is not your Pope infallible? Perhaps, Mr. O'Connell, like the House of Lords in London, the Pope is but another old woman in petticoats. (Laughter and cheers.) But conscience was fettered and the press annihilated? (Hear, hear.) Ah! perchance under that happy regime the veracious Vindicator that built the "immense pavili "-that beautiful "house that Jack built"-(cheers)-might find it necessary to look more narrowly to his words, else a missive from Rome might furnish a new "distribution" to his types, and a new employment for his black-ball. (Cheers and laughter.) Daniel, if you be a judge, the Pope's no Christian; -(cheers) - and I will pay you an annual rent the longest day I live, if you just go to Rome and honestly tell him so. (Cheers.) And I really think you should go, and I'll tell you why. Rome is a good place for the study of painting; and as you have lately turned portrait-painter, and have exhibite great precocity of genius for the art, I think a little Roman finish would render you a Parliamentary Vandyke. (Cheers and laughter.) I have myself lately had the honour of your pencil, and, with the true dignity of a Milesian gentleman, you have drawn me as "a pale-faced, bland-looking, cunning-eyed cleric-with a countenance in which there is very little worth borrowing." Well, believe me, Daniel, I'm glad of that last touch of your pencil, for it's little you would leave me that was at all worthy your "appropriation." (Roars of laughter.) You paint me "palefaced;" I am glad you didn't draw me "white-livered." No, that I suspect is too much your own colour-(cheers and laughter)a tinge in which you have greatly improved since your late jaunt to Belfast. (Loud cheers.) Daniel, I have such a pale face as God was pleased to give me-but thanks be to Him, it has never yet had cause to blush for my saying behind any man's back what I dared not utter to his face. (Tremendous cheering.) But to relieve this tedium, I shall tell you a story of Mr. O'Connell's mild and tolerant Queen Mary. (Hear, hear.) It was in her inauspicious reign that Calais was taken by France:—and when she was dying, she said to her attendants, "If you open me when I am dead, you will find 'Calais' written on my heart." while I heartily wish Daniel O'Connell long life and good health, yet Daniel at last will die; and, when entombed in the appropriate retreat of "Bully's-acre," Michael Cullen, if yet you trea the purliens of Channel-row, you owe me an ancient kindness and, when "clothed are the skies in black, and the winds howl horrible round the mansions of the dead," grub up the body of the defunct Daniel, and bear it for my sake, gently, to the Rich mond Theatre of Anatomy; and let some curious hand, with sharpened sealpel and hooked tenaculem, carefully dissect Daniel's larger eye—and indelible upon the retina, you will, perhaps, discover the image of a "pale-faced" man—(cheers)—whose picture follows the charlatan, like the shadowy visions of the hypo driac, pointing with steady finger to an unopened file of the Ulster Times, and repeating in the ear a convusive conscience-" where, Daniel, where?" (Loud cheers.) My lord, I owe to your lord-ship, and to this vast and splendid assembly, a most profound apology, not merely for the length of this address, but for the pervading egotism with which it has been so largely occupied. [No, no,-go on. ] And yet, I may not conclude, without a few words more relative to myself, and explanatory of the too prominent position, I felt it my duty to take. [No, you are in the right position.] My lord, I am thankful for the kindness that judges o, but I am the no less sensible, that that kindness is partiality Now, my lord, I will say—that, in common with many, I have been an attentive student of Mr. Daniel O'Connell. He is a mighty man. But long before he entered Parliament, as the wooden horse entered the walls of Troy, Mr. O'Connell had laid open to me the secret powers upon which he depended. The one I learned when, in the streets of Ennis, he knelt to a Papist

world was pleased to congratulate, my secret purpose rested in my own breast, breathed to none but to God; and it was not till I own breast, breathed to none but to God; and it was not till I saw my duty in what I judged the leadings of Providence, terminating with the expressed of men of God, that I finally determined to meet the giant, who has so often and so loudly defied the armies of the living God. [Cheers.] I did believe, my Lord, whatever others may say, I did believe that in 1841, I saw the fearful shadow of 1641. [Hear, hear, hear.] I saw the circumstances merely so far changed, that in 1641 physical force marched in the van of rebellion and massacre; but, in 1841, intellect and eloquence, enlisting argument, passion, advanced in the front to mark and to cover the array of physical force that fearfully gathered behind. (Hear, hear, hear.) I force that fearfully gathered behind. (Hear, hear, hear.) I judged the spirit of the terrible movement to lie in pretended appeals to reason, interests, and facts. And I said, in my heart, shall we see the "sword coming," and will no man give warning, and "grapple with it ere it come too nigh?" (Hear, hear, hear, lear.) I did believe, my lord, and I do still believe, that this mighty I did believe, my lord, and I do still believe, that this mighty conspiracy may, under Providence, be met, and averted—therefore did I, all unworthily, take one step in advance to meet it. My fellow-protestants will pardon my presumption, for if I know my own heart, it proceeded not from vanity, but from love. (Hear, hear, and loud cheering.) I did not miscalculate when I counted on Mr. O'Connell's abuse—nay, as God is my judge, I did know I was "taking my life in my hand;" but I did also calculate that my life was in the hands of Him that gave it, and that if one hair of my head was molested, or one drop of my blood spilled—were my children left fatherless, and my wife a widow—yet would the event be overruled to unite more closely all true Protestant hearts, and that the loss of one humble and worthless man might still be the salvation of our church and our country. (Loud and vehement cheering.) I may not, my lord, overlook the newspaper statement, that Mr. O'Connell has challenged me to twenty-six hours of a discussion upon civil and religious liberty. I take him at his word. (Tremendous cheers.) The time, the place I leave to himself, but London and Exeter Hall I take to be the best— (loud cries of hear, hear, hear)—and I claim but one condition—the issue of half the tickets. (Cheers.) And never, by the blessing of God, since truth tore the cloak off hypocrisy, did man stand for such a stripping as awaits you, Daniel O'Connell. (Vehement cheering.) This is no braggadocio, my lord; it is the certainty of the aid of Heaven against the doomed apostacy; it is the consciousness of the truth that lies enshrined within our Bibles and our Churches—(hear, hear, hear, and loud cheers)—it is the knowledge of the falsehoods and the tyrannies that lie enshrined in the tomes of the Vatican, from which we are preserved in our Protestant liberties, only as we are preserved in the presence of the foreigner of the jungle, as he paces before us, and measures us, behind the iron of his cage, and is tame and inoffensive— simply, because he is imprisoned. (Vehement cheering.) Oh! for these vaunted twenty-six hours, in which his deluded followers are beginning to boast—that Heaven might, in mercy, permit me to exhibit O'Connell as he is in heart, - the genius of knavery, and the apostle of rebellion. (Hear, hear, hear, and tremendous cheering.) There is another gentleman who has figured here, and whom I should have left "alone in his glory;" but that, like other cast-off habiliments "being of no other use to the owner," O'Connell has been pleased to make him a present to Belfast. This gentleman rejoices in the name of Mr. Dillon Brown. (Cheers and laughter.) I know Daniel can well part with him—let him, however, first take the opinion of some folks about the lobby, (a knowing laugh from the M P.'s) Mr. O'Connell comprehends me. Yes, and let Mr. O'Connell send him to one of David Hone's admirable training schools in Galway, where they "teast" something more than letters and manners, where—Mr. O'Connell understands me—they go one step higher, and then we shall consider of accepting or rejecting his present. (Loud cheers.) There is another aspirant for reforming fame, whom it were the grossest injustice to pass over unnoticed. Mr. Henry Grattan, who cut so great a figure in the "great" demonstration lately enacted in Dublin. (Hear, hear, hear.) For one act, on this solemn occasion, one shadow he was pleased to furnish of the march of "coming events," I honour him above all competitors for immortal fame; yes, he seized with emblematic hand, the list of requisition ists to this vast meeting—and as orderly and as rationally as if he had been a born child of Queen Mary, did he trample and stamp had been a born child of Queen Mary, did he trample and stamp on the names of our noblemen, clergy, and gentry, 'twas not upon the names, but on the necks, you longed to tread. And who are you, Henry Grattan!—that thus would tread upon the noblest names in all the land? Thou feeble son of a mighty sire! Thou unworthy bearer of an illustrous name! Think you the men of Ulster worms, that thus you trample them? (Cheers.) It so, we will turn!—(Continued cheers.) Not in aggression, but in self defence; and instead of our bowing to Dagon, Dagon shall how to use as sure as he fell prostrate and broken on the threshescape—the man who had digged into every darkest mine of learning, and returned to upper air, not merely like him that returns with precious res, but like him that ascends with the gems that lend ornature to beauty, or splendour to crowns!—

Above all, the man whose mildness won every heart to cling to him, and to love him—the man whose eye of faith, and wing of devotion, looked and source—yea, lived in heaven—he superficial!

I can only answer, Daniel, Daniel, you are certainly profound, and, "in your lowest depth, a lower still." (Cheers and laughter.)

Another of Mr. O'Cosnell's Repeal propositions must be understood to declare, that his effects even out "sectaring" and that a second with a begging placed bearing the following inscription, which I furnish you seed to declare, that his effects even out "sectaring" and that a second with a begging placed bearing the following inscription, which I furnish you seed to declare, that his effects even out the magical converter of goose-locations must be understood to declare, that thus insultingly dare trample us? (Cheers.) Are you not the Hotspur of Coldblow-lane? (Hear, hear, hear, and loud laughter.) Are you not the enfranchiser of cabbage stalks? (Cheers.) Are you not the enfranchiser of goose-location of the place of the emblematic kindness which you-your heel-inflicted upon our names. (Cheers.) Pity kind gentlemen, friends of humanity! COLD BLOWS my courage, but heat's coming on,

See how I trample in "liberal charity"-

A shout and a penny-and I will begone. (Cheers and great laughter.) And, with regard to Henry Grattan, I must also begone. (No, no—go on.) I feel I cannot—I feel I need not. Before me, all unopened, lie those piles of documents, with which I had hoped to overwhelm a different antagonist. (Cheers.) They will pass, however, for Exeter Hall.

And whosever desires to see the Repeal question set at rest, needs only read my friend Mr. Tennent's Anti-Repeal Speech latel published in the columns of the *Ulster Times*. (Hear, hear.) But I dare not move my resolutions without saying one word about it. I ask, then, the great Repealer, "Pray Mr. O'Connell did you ever see Belfast?" (A laugh.) You say you did not—well tha (A laugh.) You say you did not-well that was a pity. (Laughter.) Had you but requested me to be your Cicerone, there's not a brother Lion in the town to which I had not introduced you. (Loud laughter.) I beg pardon-there is one place to which even my influence would not have obtained the entree-you were emphatically tabooed from the walls of the Royal (Loud cheers.) You have uttered one statement abo our students partly true and partly false, and I love to set your blunders to rights. (A laugh.) You have said, there is no hope of the Presbyterian youth of Uister so long as "that loathsome Theologne, Doctor Cooke, has influence over them. cheers.) Now, that there is no hope of their becoming Repealers is, happily, one truth; but that I have influence over them is utterly untrue. No, Daniel, I will tell what and who has influ ence over them. (Cheers.) The spirit that descended upon Knox, who "never feared the face of clay," has influence over them. (Loud cheers and Kentish fire.) His mantle has fallen and their manly shoulders, and they will never exchar the frieze coat of Repeal. (Vehement cheering.) Yes, had you approached the college, well and firmly was the determinati taken to close the gates, and defend it from pollution. (Loud cheers, in which the students present took a conspicuous part.)-The anniversary of your visit would, to future generation produced a holiday; and the shutting of the gates of Derry against James would have stood, not in coequal, but in instructive contrast, to the shutting the gates of our College against the invasion of a similar intruder. (Vehement and prolonged cheers, Kentish fire, and "No Surrender,") My Lord, I beg leave to move:

"That, looking to the numerous and solid advantages which have accrued to Ireland in particular, and the empire at large, from the effects of the legislative Union between the two countries, we have seen, with indignation and alarm, the recently renewed efforts to effect its Repeal."

And with barely one argument shall I support my motion-look at the town of Belfast. When I was myself a youth, remember it almost a village. But what a glorious sight does it now present-the masted grove within our harbour-(cheers)nighty warehouses teeming with the wealth of every climate-(cheers)—our grand manufactures lifting themselves on every side -our streets marching on, as it were, with such rapidity, that an absence of a few weeks makes us strangers in the outskirts of our own town. (Cheers.) And all this we owe to the Union. (Loud cheers.) And yet, not all, -for throned above our fair town, and looking serenely from our mountain's brow, I behold the genius of Protestantism and liberty, sitting nseparable in their power, while the genius of industry which nightly reclines at their feet, starts with every morning with renovated might, and puts forth his energies, and showers down his blessings on the fair and smiling lands of a Chichester, a Conway, or a Hill. (Vehement cheers.) Yes, Mr. O'Connell, we will guard the Union as we will guard our liberties, and advocate the prosperity of our country. Were you to succeed in effecting Repeal, we know our liberties were strangled for ever. us cheers.) Were the agitator once elevated on the shoulders of ascendant Popery, the "death's head and cross bones" would be the emblems of his "great seal,"—(cheers)—

now welcomed in every land, and the energies of their industry, and the profits of their toils, are only surpassed by their honourable character—(loud and vehement cheers)—the basis of their prosperity, and the charter of its continuance. (Continued cheering.) In one word more, I have done with my argument—Look at Belfast, and be a Repealer—if you can.

[The Rev. Doctor then retired amid the most enthusiastic

cheering, and long shouts of approbation, which continued for several minutes.

### CHURCH CALENDAR.

May 2 .- 3rd Sunday after Easter. - 9.-4th do. -16.-Rogation Sunday.

-20.—Ascension Day.
-23.—Sunday after Ascension. -30.-Whitsunday.

## Advertisements.

#### THE BAZAAR.

IN aid of the Funds of the HOUSE OF INDUSTRY, will be held at the PARLIAMENT BUILDINGS, on Wednesday, 5th May next, and the Ladies, who have kindly undertaken the arrangements, will be in attendance on the Monday and Tuesday previous, to receive any contributions which may be sent.

House of Industry.

Toronto, April 15, 1841.

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The Newspapers in the City are requested to give the above notice a

#### PRINTING INK.

SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by HENRY ROWSELL

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# JUST PUBLISHED

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BEING an introduction to the English Language, with An Appendix, containing several useful Tables; the Outlines of Geography, a comprehensive sketch of Grammar, with Morning and Evening Prayers

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Gazette Office, Hamilton.
Alexander Fisher's, Port Hope.
C. H. Morgan's, Cobourg.
D. Perry's, Churchville.

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL.

TORONTO AND HOME DISTRICT GRAMMAR.

THIS School will be re-opened, after the Christmas Recess, on Monday the 4th of January, 1841.

Mrs. CROMBIE's Seminary will also re-open on the 6th, the Wednesday Mr. C. CROMBIE, Devining.

BROCK DISTRICT SCHOOL.

WANTED, a TEACHER to the Brock District School. References as to Qualification, &c. to be forwarded to

H. C. BARWICK. Woodstock, 16th February, 1841.

HAT, CAP, AND FUR MART. CLARKE & BOYD, grateful for past favors, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate.

King Street, Toronto, 18th Sept., 1840.

# AXES! AXES! AXES!!

THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen.

Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged.

SAMUEL SHAW.

SAMUEL SHAW.

Toronto, 10th October, 1840. BANK OF BRITISH NORTH AMERICA.

HANK OF BRITISH NORTH AMERICA.

THE COURT OF DIRECTORS nereor give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards.

The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place.

By Order of the Court,

(Signed) G. DE BOSCO ATTWOOD,

Secretary.

London, June 3, 1840. To be Sold or Let in the Township of Seymour

THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid.

January 1st, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champions' Axes.

Hospital Street, 22d July, 1840.

G BILTON, Woollen Draper and Tailor, 128, King-street.—Always on hand a large assortment of West of England Cloths, Cassimeres, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest

Naval and Military uniforms. onto, Nov. 13, 1840. TORONTO AXE FACTORY. JOHN C. CHAMPION.

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Toronto, August 29, 1840.

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THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. KING STREET.

JOHN MULHOLLAND & Co. Toronto, October 30, 1840.

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