

BARROW.

(From The Church of England Quarterly Review.)

While the air of France was nourishing the youthful intellect of Bourdaloue, there was growing up on the opposite shore a genius of even greater vigour and amplitude. Bourdaloue was born upon the 20th August, 1632; Barrow, in October, 1630. It is a curious circumstance in literary history, that the masters of sacred eloquence should have arisen, both in France and England, almost simultaneously. Flechier, Bourdaloue, and Bossuet, were only divided in their birth by intervals of two or three years; while, in our own country, we find Hall, Taylor, Barrow, South, and Sherlock, forming an unbroken chain of Christian eloquence and learning. And as we see Sherlock taking up the last link which had fallen from the hand of a mightier master in Israel, so in France, Massillon, born in 1663, replaced, with a very different kind of rhetoric, the majestic declamation of Bossuet. In England, our most famous satirist and our most glorious poet, appeared soon after each other. Milton was born in 1608; Dryden in 1631. In France, Corneille, Boileau, Racine, and Moliere lived to honour and applaud each other. We might pursue this inquiry with interest to ourselves, and probably with pleasure to our readers; but we forbear, and return to Barrow.

A copy of Montaigne, with the autograph of Shakspeare, has, in our own day, almost in a literal sense, been deemed worth its weight in silver. Nor can any intellectual than those who pursue this inquisitive reader is accustomed to take in the company of an illustrious author—to trace back to its secret springs the river of golden eloquence; to refresh the eye with the diversified landscape through which it flows; to repose in the garden of luxuriant imagery into which it is conducted, and to behold the gradual swelling and impetuosity of the stream—these are sources of high and beautiful interest. But the personal history of an author has a still livelier charm. To travel over the glories of his mind—to think with him, to feel with him, to live with him—this is, rarely afforded, delightful. This enjoyment, however, is rarely afforded to the reader of Barrow; of his private character as a Christian or a scholar, biography has supplied very scanty notices. He belonged to the reflective literature of his age; and had derived no popularity from any alliance with the interests or the vices of the day. Those gales of popular opinion, if we may so express ourselves, which tossed about the names of many humbler contemporaries, seem very seldom to have caught up that of Barrow. He was, in truth, above his age. Nor had he thought it desirable to build up, during his life-time, that great reputation for sacred eloquence which posterity has universally assigned to him. He only published two sermons. Tillotson, whom he had known when a student of Clare Hall, was to present them to the public, and to construct out of those precious mines his own softer and more flowing system of rhetoric.

One particular circumstance, however, of his history has been fortunately recorded, and ought to be had in perpetual remembrance. Barrow was what is commonly called a dull boy; and his father's prayer, that if God would take any one of his children he hoped it might be Isaac, has descended to posterity as a striking instance of parental delusion. The father of Barrow has not been without successors. The youthful character of Sheridan is mentioned in the text; but an anecdote which has been related of Thomas Watson, an ingenious historian of our poetry, may not be in the recollection of some of our readers. Thomas, accompanied by his brother Joseph, the accomplished friend of Young, was walking with his father in the neighbourhood of Windsor. The surrounding scenery, and the solemn and animating associations of the place, appeared to produce no effect upon the boy; "There goes Thomas," said the sorrowful father, "caring for none of these things;" yet that very Thomas Watson was to become, in a few years, one of the most elegant writers of his age; and to entertain, throughout his life, the most ardent attachment to every ancient castle and decoration of chivalry, and to every romantic solitude of learning. So it was with the child Barrow. Isaac soon began to dispute among the Doctors; and it ought to be considered to be the glory of his life, that he continued, during so many years, disputing and preaching in the temple, and labouring in the service of his DIVINE MASTER. Barrow was not always understood or appreciated. Happening upon one occasion to preach for Dr. Wilkins, at the Old Jewry, the congregation, started by his uncounted and shabby appearance, who had justly quitted the church before he had commenced his sermon, leaving only two or three persons behind, of whom the famous Baxter was one. At another time, when he was preaching in Westminster Abbey, the officers of the church impatiently played him down with the organ, and the orator was obliged to yield to the superior lungs of the instrument. Even within academic walls, his elaborate argument weighed upon his hearers, who seemed to drag, at each remove, "a lengthening chain." To write sermons formed the employment of Barrow during a considerable period of his life. He was accustomed to copy out, with great diligence, passages from Demosthenes and Chrysostom; and the frequency of his transcriptions is attested by the manuscripts themselves. Hence, that pregnancy of thought, which lends so much value to his works; and which induced Warburton to say, that when he read Barrow he was obliged to think. In the library of Trinity College are preserved thirteen volumes of Barrow's works, in manuscript, partly original and partly published. Here may be seen the first elements of his admirable creations; and here, too, may be admired his industrious collection of extracts from Demosthenes, Eschines, Plutarch, Cicero, and the Fathers of the Church. Of his preparation for the pulpit characteristic anecdote has been told. "We were once going from Salisbury to London (writes Dr. Pope), he in the coach with the Bishop and I on horse-back; as he was entering the coach, I perceived his pockets sticking out nearly half a foot, and said to him, 'What have you got in your pockets?' He replied, 'Sermons,' said I, 'give them to me, and my boy shall carry them in his portmanteau, and ease you of this luggage.' 'But,' said he, 'suppose your boy should be robbed.' 'That's pleasant,' said I, 'do you think there are persons passing on the road for sermons?' 'Why, what have you,' said he, 'it may be five or six guineas; I hold my sermons at a greater value, for they cost me much pains and time.' 'Well then,' said I, 'if you'll secure my five or six guineas against lay padders, I'll secure your sermons against ecclesiastical highwaymen.' This was agreed; he emptied his pockets, and filled my portmanteau with his divinity, and we had the good fortune to come safe to our journey's end, and to bring both our treasures to London."

The inquiring spirit of Barrow swept over every field of literature; and even the light epigrammatists—the painted butterfly of literature—were not thought unworthy of his gaze. His favourite writers in the classic school were Sophocles, Demosthenes, Aristotle, and, in a later age, Virgil; and according to Dr. Pope, he preferred Ovid to Virgil; and we have the confirmation of that statement from his own pen. In a Latin speech delivered at Trinity College, he pronounces a glowing eulogy upon the elegiac poet, whose verses he declared to be beyond the reach of art; of a milky sweetness, of a graceful purity of language, and an equable heat and vigour of invention. Ovid had been, in one or two instances, a fortunate author. He was admired and loved by Milton, and in modern times obtained the applause, and satiated the refined and critical judgment of Fox. He deserves a large portion, at least, of this praise; but the general voice of criticism has not been so friendly to his claims. No writer who has attained so lofty a seat in the Temple of Poetry, has received so few offerings of homage. It is only at long intervals that any incense burns before his shrine, or any lamp is held over the darkness of his tomb. The serene majesty of Virgil has overshadowed him; and the rich and variegated fretwork, so to speak of his fancy, his images of silver, and his beautiful paintings from mythology, have been neglected and despised. Yet there is a picturesque happiness in his groupings, an art in his composition, and, above all, a rich brilliancy in his colouring, that time neither destroys nor even obscures.

That Barrow, who called poetry ingenious nonsense, should have been enamoured of Ovid, is not more singular than numerous other anomalies in the intellectual character. Milton preferred Euripides to either of his rivals on the Athenian stage. Moliere thought that his own genius lay in tragedy. It is curious to find Burke sharing the partiality of Milton, and pursuing, with peculiar feelings of pleasure, the aphoristic wisdom of Euripides.

And as the Apostle might, and ought, so in fact 'tis plain that he did delegate that power, which they had of governing the Church, and of ordaining, to single persons. This authority St Paul did commit to Timothy, who was ordained by him. The Apostle teaches him how he was to behave himself in the exercise of that function; that he was to lay his hands suddenly on no man, (1 Tim. v. 22); that against an Elder he should not receive an accusation, but before two or three witnesses, (1 Tim. v. 19); that he should do nothing by partiality, (1 Tim. v. 21).—All which admonitions were in vain given by the Apostle to Timothy, unless he had received from him a power of ordaining, of hearing accusations brought against presbyters, and of judging in ecclesiastical causes. The same power Titus had delegated to him in Crete by the same Apostle, as is evident from St. Paul's Epistle to him, wherein he tells him, that for this cause he had left him in Crete that he should set in order the things that were wanting, and ordain Elders in every city, as he has appointed him. (Tit. i. 5.) Where we find that Titus, a single Apostle, did receive from St. Paul, a single Apostle, all that power which was granted to the Apostles themselves in the government of the Church, to wit, the power of setting in order what things were defective in the Church, and of ordaining presbyters in every city; to which two heads all ecclesiastical authority may be reduced. Certain it is therefore that this authority was by the Apostle transmitted severally to two single persons, Timothy and Titus; but we never read in any of the apostolical writings, that St. Paul, or any other Apostle, did ever commit the same authority to any body or assembly of men. And if Timothy in Asia, and Titus in Crete, had this authority committed to them severally, we may fairly conclude, that the same authority was by the Apostles in other Churches, committed to single persons every where.—For besides that reason required, that they should give it as they had received it, it cannot be doubted, but that the Apostles modelled all the Churches after the same manner. Uniformity was what they aimed at, and to preserve that, what they ordained in one, that they ordained in all the Churches. And therefore from St. Paul's conveyance of the Apostolical or Episcopal authority to Timothy and Titus, single persons, this conclusion seems fairly and rightly deduced, that it was the will of the Apostles, and the command of Christ, that the power of ordaining, and of administering the government of the Church, should reside in one single person in each City or Church, who was thereby made the President or Bishop thereof.

MATRIMONY.

(From Dr. Hool's Church Dictionary.)

The state in England has declared that marriage may be hereafter regarded merely as a civil contract, and as far as the effects of the law are concerned, they who contract marriage by a merely civil ceremony, will undergo no disabilities, their children will not be illegitimate, and they will themselves be regarded to all intents and purposes as man and wife. Yet although this is the case, the Church, (in this respect opposed to the state, or rather the state having placed itself in opposition to the Church,) at the very commencement of the marriage service, declares, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful,—it is not lawful, in the eyes of God,—for its legality in the eyes of the state cannot be questioned. The case is actually this,—the state says, if you choose to consider matrimony to be a civil contract, the law of the land will permit you to enter into the marriage by a civil ceremony; but the Church has not as yet been silenced, and she affirms that though the state may permit this, the Word of God instructs us otherwise, and marriage is a religious contract; therefore do not avail yourselves of the permission here given by the state.

That such is the doctrine of the Church now, must at once be admitted, and equally admitted it will be, that it was so at the Reformation of the Church of England, and before the Reformation. For the question is, was it one of those dogmas introduced in the middle ages? such as transubstantiation, praying to the saints, worshipping images, and certain other superstitions, which distinguish the Church of Rome from the Church of England. And we may answer at once in the negative, because we find allusion to the sacred nature of the marriage contract, in the writings of the very earliest Christian authors. For instance, St. Ignatius, the disciple of St. John, who was afterwards Bishop of Ephesus, and died a blessed martyr—on St. Ignatius, writing to Polycarp, Bishop of Smyrna, says expressly,—It becomes those who marry, and those that are given in marriage, to take this yoke upon them with the consent or direction of the bishop, that their marriage may be according to the will of God, and not their own lusts: meaning that the bishop should take care that there be no impediment of kindred or alliance, or any other lawful cause to hinder the proceeding of the said matrimony; a primitive custom still retained by us, who before marriage either obtain the bishop's license, or else before being asked, the minister is to inform the bishop if he is impeded by any legal cause. Another early father (Tertullian) writes, How shall I sufficient say forth the happiness of the marriage, which the Church brings about by her procurement, which the Eucharist confirms, which angels report when done, and the Father ratifies.

In those days the members of the Church were in much the same situation as that in which we are ourselves now placed. The law of the land regarded marriage as a civil contract, and the Church did not annul or disallow the legality of such marriages, or solemnize them again, on the parties becoming converts,—it admitted the validity of the act when done, though it declared the nullity of the members of the Church, whenever they were married without the sacerdotal benediction. The practice for Christians to be married in the Church appears at first to have been universal, except when a Christian was unequally yoked with an unbeliever; he was then obliged to have recourse to the civil authorities, because the Church, censuring the alliance, absolutely refused to solemnize the marriage.

When the Church, in the time of Constantine, became allied with the state, and religion began to cool, (the laws were enacted, that the privilege of consecrating Christians be not to fall off from the privilege of citizenship, some for one reason and some for another, and to contract marriages according to the civil form. To correct which abuse Charles the Great enacted in the eighth century for the Western Empire, and Leo Sapiens in the tenth century for the Eastern Empire, that marriages should be celebrated in no other way except with the sacerdotal blessing and prayers, to be succeeded by the reception of the Eucharist or Lord's Supper. And this continued to be the practice in our own country until the usurpation of Cromwell, when marriage was declared to be a merely civil contract. At the Restoration of Charles the Second, marriage was again regarded as a religious ordinance, though the Church no longer insisted that the parties married should receive the communion, but contented herself with remarking in the Rubric succeeding the ordinance, that it is expedient the new married couple should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage, declaring the duty, but not absolutely compelling its observance; and thus things continued till the present time. At the present time, of course, all Christians must adhere to their principle, that marriage is a religious contract, and that those marriages only are lawful, in the sight of God, which are contracted in his name, and by his ordinance.

And for such acting, we have the highest authority which earth or heaven can afford, that of our blessed Lord and Saviour Jesus Christ himself. When he was in the flesh, marriage was regarded by Jews and Gentiles as a mere civil contract, and that a very binding nature. He did not on this account declare the offspring of such marriages to be illegitimate;—and yet when appealed to, he assumed the fact, as one which the Scriptures plainly declared, that marriage was of divine institution (Matt. xix. 6.) The Pharisees came unto him tempting him and saying unto him, Is it lawful for a man to put away his wife for every cause? Now this was a very natural question for those to ask who considered marriage as a mere civil contract. Whenever such is the case, one of two things in process of time is found to follow—polygamy, or the allowance of frequent divorce. Men soon came to reason thus,—If marriage, and the logic is not to be gainsaid,—is merely a bargain between two parties for mutual convenience, why should not the bargain be dissolved when the convenience no longer exists, and why, if a man wishes for more wives than one, should he be prevented from having them, provided he parties making the contract

agree that the first wife shall have the pre-eminence, and her children be the heirs of the family property? It is all a matter of mere civil convenience and expediency.—The Jews thus arguing had permitted polygamy; they did possess many wives, and now they entertained the question whether these wives might not be dismissed for almost any cause whatever. The subject being much under discussion they appealed to our Lord—and how did he meet them? By arguments against the expediency of polygamy or frequent divorce? No, but by assuming at once, that according to Scripture marriage is not a mere civil but a religious contract. Have ye not read, he says, thus referring to Scripture,—that he which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh.—Wherefore they are no more twain, but one flesh.—What, therefore, God hath joined together, let not man put asunder. The permission of divorce is out of the consideration of mere expediency, the ordinance is of God. If the contract were merely a civil contract, man might legislate with respect to it,—but man may not legislate for it, because it is an ordinance of God, a religious and not a mere civil contract.

And all this is the more remarkable because our Lord, in his reply to the Herodians, carefully distinguishes between the things of Caesar and the things of God, and on several occasions disclaims all intention to interfere with the civil things which had reference merely to him on a doubtful dispute, when the Pharisees appeal to him on a doubtful dispute, growing out of their allowance of divorce, he says not, as on another occasion, put the question aside by asking who made him a judge in such matters, but he instantly exercises his judicial authority without reservation, thereby, by that very fact, declaring that God, not Caesar, or the state, is the supreme authority, to whose tribunal the decision with respect to matrimony belongs. He pronounces the vital principle of marriage to be the making of twain one flesh, and expressly declares that it is by God's joining them together that this blending of their nature takes effect, and that the contract, once made, is on this account inviolable,—may, he declares to be an exempt jurisdiction reserved by God exclusively to himself, and not to be modified, or in any respect invaded by human authority. Man's law indeed may compel male and female together, but as the Church declares, on the authority of our Lord, it is their being joined together by God, and as God's law doth allow, that in his sight makes their matrimony lawful.

Indeed the Scriptures from first to last, envelope this union with a sacred and mysterious solemnity. In the first marriage, that of Adam and Eve, God himself was the minister who officiated, even God, who by that very act, instituted the ordinance, and stamped it as a divine, and not a mere human contract. The whole proceeding, and not a mere human contract, the work of God, and under circumstances calculated to awaken the most solemn attention. As to the other creatures of his hand, they were produced by a fiat of the Almighty will, (male and female of every species,) a corporeal and instinctive adaptation to herd together, being the bounds of their perfection. But in the case of the human species, a course very far removed from this compendious process was observed: the man was first formed a splendidly gifted individual, who soon is made to feel his social wants, (by a survey of all God's creatures, and of himself,) and to express by that plaintive reference to his own comparative destitution with which the scene is now opened, how desolate he was even in paradise, being alone in the garden of delights, and how hopeless was the search for a help meet for him, throughout the whole compass of hitherto animated nature. Then it is that God puts his last finish to the visible universe by his own wonderful counsel for supplying the deficiency. He takes from man's own substance the material from which his second self is to be formed, as the term employed by Moses in a technically imports, he works upon it with the skill of a profound artificer; and having framed and modelled out of it, after man's own image, softened and refined, but still retaining its divine similitude, the grace of social life, he himself brings her to him to be his bosom counsellor, and partner of his joys, (for cares and sorrows, he, as yet, had none,) knitting them together, and pouring on them the most precious benedictions. Thus, I repeat, was the first marriage solemnized by the great God himself, and even so do his ambassadors now; they,—as an ancient writer observes,—they, as the representatives of God, come forth to the persons who are to be joined together, to confirm this their sacred covenant by the offering up of holy prayers.

By the same Holy Spirit who directed this record of the first marriage to be preserved, all the Sacred Scriptures were indited, and however different parts of Scripture may be, a uniformity of principle prevails throughout. And to the sacredness of the marriage contract, therefore, frequent allusions are made. Thus, Israel is said to have been married to the Lord; and idolatry, (that is, the following of the gods of the heathen,) is represented as adultery, a breach of the covenant between God and Israel. God's reproofs to them for their infidelity are sharpened by the recollection of their marriage relation with him. The state of believers in this world is compared, by the Apostle Paul, to the time that used to elapse between the betrothing and the actual marriage among the Jews—may St. Paul goes further, he alludes to this sacred contract as a type or representation of the mysterious love of Jesus to his Church. For our Lord forsook his heavenly Father and did cleave unto our nature, becoming one flesh with us, giving to the Church his Spirit for a dowry, and Heaven for a jointure, feeding her at his table, adorning her by his grace, and protecting her by his power; and from this love of Christ to his spouse, the Church, are many converts begotten unto God, through the gospel, and born again of water and the Holy Ghost, they become heirs of glory. Thus honoured is the marriage contract, by being made an emblem of so divine and mysterious a mercy. It was indeed to hallow the rite by this application, that St. Paul wrote, since in the passage I refer to he was arguing against certain seducers, who would have disgraced Christianity by imputing to it the forbidding of its disciples to marry. He shews, on the contrary, that marriage, so far from having any discredit cast upon it by the gospel, is advanced in honour. He describes, indeed, the ministerial office to consist in espousing the Church to Christ; and St. John, in the Apocalypse, depicts the community of all things as the marriage of the Lamb and his Wife,—the beatific union between Christ and his redeemed ones, between God and the Church, when the Church has been cleansed and sanctified, and become a glorious Church, without spot or wrinkle, or any such thing.

CHRISTIANITY THE BENEFACITOR OF THE WORLD.

(From Bishop Horsley.)

Comparing the world as it now is with what it was before the promulgation of the Gospel, we shall find the manners of mankind in this respect at least improved, that they are softened. Our vices are of a more tame and gentle kind, than those of the ancient heathen world; they are disarmed of much of their malignity, by the general influence of a spirit of philanthropy, which, if it be not the same thing in principle with Christian charity (and it may indeed be different), is certainly nearly allied to it, and makes a considerable part of it in practice. The effect of this philanthropic spirit is, that the vices which are still generally harboured are sins of indulgence and refinement rather than of cruelty and barbarism—crimes of thoughtless gaiety rather than of direct premeditated malice.

To instance in particulars. We are not destitute, as the heathen were, of natural affection. No man in a Christian country would avoid the burden of a family by the exposure of his infant children. No man would think of setting the point with his intended wife, before marriage, according to the ancient practice, that the females might bear should be all exposed, and the boys only reared—however inadequate his fortune might be to the allotment of large marriage-portions to a numerous family of daughters: nor would the unnatural monster (for so we now should call him), who in a single instance should attempt to revive the practice of this exploded system of economy, escape public infamy and the vengeance of the laws.

The frequency of divorce was another striking symptom, in the heathen world, of a want of natural affection, which is not found in modern manners. The crime indeed which justifies divorce is too frequent; but the hus-

band is not at liberty, as in ancient times, to repudiate the wife of his youth for any lighter cause than an offence on her part against the fundamental principle of the nuptial contract. Upon this point the laws of all Christian countries are framed in strict conformity to the rules of the Gospel, and the spirit of the primeval institution.

We are not, as the apostle says the heathen were, "full of murder." The robber, it is true, to facilitate the acquisition of his booty, or to secure himself from immediate apprehension and punishment, sometimes imbrues his hand in blood; but scenes of blood and murder make no part, as of old, of the public diversions of the people. Miserable slaves, upon occasions of general rejoicing and festivity, are not exposed to the fury of wild beasts for a show of amusement and recreation to the populace, nor engaged in mortal combat with each other upon a public stage. Such bloody sports, were they exhibited, would not draw crowds of spectators to our theatres, of every rank and sex and age. Our women of condition would have no relish for the sight: they would not be able to behold it with so much composure, as to observe and admire the skill and agility of the champions, and interest themselves in the issue of the combat: they would shriek and faint; they would not exclaim, like Roman ladies, in a rapture of delight, when the favourite gladiator struck his antagonist the fatal blow; nor with cold indifference give him the signal to despatch the prostrate suppliant. Nor would the pit applaud and shout, when the blood of the dying man, gushing from the ghastly wound, flowed upon the stage.

We are not, in the degree in which the heathen were, "unmerciful." With an exception in a single instance, [viz., that of the slave-trade, at that time not abolished,] we are milder in the use of power and authority of every sort; and the abuse of authority is now restrained by law, in cases in which the laws of ancient times allowed it.—Capital punishment is not inflicted for slight offences, nor in the most arbitrary Christian governments, is it inflicted, upon the bare order of the sovereign, without a formal accusation, trial, conviction, sentence, and warrant of execution. The lives of children and servants are no longer at the disposal of the father of the family; nor is domestic authority maintained, as formerly, by severities which the mild spirit of modern laws rarely inflicts on the worst public malefactors.

In the virtues of temperance and chastity, the practice of the present world is far below the standard of Christian purity; but yet the worst excesses of modern voluptuaries seem continence and sanctity, when they are set in comparison with those unnatural debaucheries of the heathen world, which were so habitual in their manners, and made a part of even the religious rites of the politest nations. You will remember, that it is not to extenuate the sins of the present time, that I am thus exact to enumerate the particulars in which our heathen ancestors surpassed us in iniquity; I mean not to justify the ways of man, but of God. The symptoms of a gradual amendment in the world, I trust, are numerous and striking. That they are the effect of Christianity, is evident from this fact, that in all the instances which I have mentioned, the perceptible beginnings of amendment cannot be traced to an earlier epoch, than the establishment of the Christian religion in the Roman empire by Constantine; and immediately after that event they appeared. The work of God, therefore is begun, is going on, and will unquestionably be carried to its perfection. But let none imagine, that his own or the general conduct of the world is such as may endure the just judgment of God. Sins yet remain among us, which, without farther reformation and repentance, must involve nations in judgment, and individuals in perdition.

HEATHEN OBSTACLES TO THE FIRST PROPAGATION OF CHRISTIANITY.

(From the Rev. H. H. Milman's Bampton Lectures.)

Conceive the Apostles of Jesus Christ, the tent-maker or the fisherman, entering as strangers into one of the splendid cities of Syria, Asia Minor, or Greece. Conceive them, I mean, as unendowed with miraculous powers, having adopted their itinerant system of teaching from human motives, and for human purposes alone. As they pass along to the remote and obscure quarter, where they expect to meet with precarious hospitality among their countrymen, they survey the strength of the established religion, which it is their avowed purpose to overthrow. Every where they behold temples, on which the utmost extravagance of expenditure has been lavished by succeeding generations; idols of the most exquisite workmanship, to which, even if the religious feeling of adoration is enfeebled, the people are strongly attached by national or local veneration. They meet processions in which the idle find perpetual occupation, the young excitement, the voluptuous a continual stimulant to their passions. They behold a priesthood numerous, sometimes wealthy; nor are these alone wedded by interest to the established faith; many of the trades, like those of the makers of silver shrines at Ephesus, are pledged to the support of that to which they owe their maintenance. They pass a magnificent theatre, on the splendour and success of which the popularity of the existing authorities mainly depends; and in which the serious exhibitions are essentially religious, the lighter as intimately connected with the indulgence of the baser passions. They behold another public building, where even worse feelings, the cruel and the sanguinary, are pampered by the animating contests of wild beasts, and of gladiators, in which they themselves may shortly play a dreadful part.

"Butcher'd to make a Roman holiday!" Show and spectacle are the characteristic enjoyments of a whole people, and every slow and spectacle is either sacred to the religious feelings, or incentive to the lusts of the flesh; those feelings which must be entirely eradicated, those lusts which must be brought into total subjection to the law of Christ. They encounter likewise itinerant jugglers, diviners, magicians, who impose upon the credulous to excite the contempt of the enlightened; in the first case, dangerous rivals to those who should attempt to propagate a new faith by imposture and deception; in the latter, naturally tending to prejudice the mind against all miscellaneous pretensions whatever: here, like Elymas, endeavouring to outdo the signs and wonders of the Apostles, thereby throwing suspicion on all asserted supernatural agency, by the frequency and clumsiness of their delusions. They meet philosophers, frequently itinerant like themselves; or teachers of new religions, priests of Isis and Serapis, who have brought into equal discredit what might otherwise have appeared a proof of philanthropy, the performing laborious journeys at the sacrifice of personal ease and comfort for the moral and religious improvement of mankind; or at least have so accustomed the public mind to similar pretensions, as to take away every attraction from their boldness or novelty. There are also the teachers of the different mysteries, which would engross all the anxiety of the inquisitive, perhaps excite, even if they did not satisfy, the hopes of the more pure and lofty-minded. Such must have been among the obstacles which most have forced themselves on the calmer moments of the most ardent; such the overpowering difficulties of which it would be impossible to overlook the importance, or elude the force; which required no sober calculation to estimate, no laborious inquiry to discover; which met and confronted them wherever they went, and which, either in desperate presumption, or deliberate reliance on their own preternatural powers, they must have contemned and defied.

SPIRITUAL MEANING OF FORMS.

By a form, in meant some outward act or object, intended to represent an inward spiritual meaning. The king's crown is a symbol of his Supreme power. The priest's white dress, of the purity which should clothe his life. Kneeling in the form of devotion. Black is the sign of sorrow. Uncovering the head is a form of respect. The external usages of society are forms

for refinement of mind and general benevolence. And that these forms have a very close connexion with the moral nature of man, and especially with his education, you must easily perceive.

THE CHURCH.

TORONTO, SATURDAY, AUGUST 7, 1841.

In the report of the speech, with which Mr. Solicitor General Day introduced his motion, relative to Common Schools, there is a startling statement relative to education in Upper Canada, which, we regret, has not before this been rectified.

On reference to the Report on Education by the Commissioners, appointed by Sir George Arthur, it appears that the Solicitor-General derived from it all the statements relative to Upper Canada, which are found in the report of his speech.

Your committee annex an analysis of some of the reports of the District and Common Schools for the year 1838, from which an estimate may be formed of the present state of education in the province.

Now it is obvious from this extract,—either that the Solicitor General gave 800 as the number, not of children receiving education in the Common Schools of Upper Canada, but of the Common Schools themselves, and that his statement on the subject has been, accidentally misrepresented and mutilated,—or that, in the hurry of a cursory reference, he has fallen into a mistake, which no one will be more happy than himself to see corrected.

As we have been led to advert to the subject of Education, we avail ourselves of the opportunity to notice a prevalent impression regarding it, which appears to us to be erroneous. We have heard loud and frequent complaints of the utter destitution of the Province in this respect, and loose representations are constantly made, which would induce a stranger to believe that the majority of our children are suffered to grow up almost in a state of barbarism.

We have been favoured with the particulars of an enquiry, which has been recently made into the number receiving education within the limits of the city of Toronto, and we feel no little gratification in laying before the public, the highly satisfactory result. It appears that in three establishments, supported by endowment or grants, (Upper Canada College, the Home District Grammar School, and the Central School,) there are 584 pupils; of these about 150 are in the College, enjoying the advantages of an education, which, we would almost say, is unsurpassed by that afforded in any similar institution in Europe, and is certainly unequalled on the Continent.

Amidst so much which calls for congratulation, we are sorry to direct the attention of our fellow-citizens to any cause of regret, but we feel the want of our long expected University too much to omit expressing our disappointment, that our fond expectations have not yet been realized. Whatever difference of opinion there may be as to the most favourable mode of commencement, all, who are sensible of the advantages, which such an Institution would confer on the Province, must cordially unite in the unanimous expression of fervent hopes, that it may speedily be put into active operation.

esses in facilities for Education, and in the still greater which the University would confer, it may be selected as a suitable place of residence by respectable families emigrating to this country, or by persons who are desirous of retiring from business, and taking up their abode within the reach of Schools where their children can receive an excellent education.

The difficulty which we experience in keeping pace with the constant succession of important news flowing in upon us from England, and the large space which we are forced to devote to the proceedings of our Canadian Parliament, reluctantly compel us to be very scanty in our notices of the Colonial and American Churches. We cannot however refrain from giving a glance at the recent proceedings of the Bishop of Nova Scotia, especially as our Journal has so many excellent friends in that loyal Colony, and as such a pleasing account of the late Visitation is presented to us in that consistently Conservative and admirably conducted paper, the Halifax Times.

The eloquent and indefatigable prelate, who administers the diocese of Nova Scotia, has shown within the last few weeks, that the fervent zeal, which has ever actuated him, and which shone forth conspicuously during his recent visit to England, has suffered no abatement from increasing years. At the latter end of June, his Lordship paid a visit to Lunenburg, and confirmed 75 persons, and subsequently attended a meeting of the Committee of the Church Society, upon which occasion his earnest and interesting appeal was responded to by an addition of names and offerings from several who had not before contributed their aid.

On Thursday the 15th ult, the Visitation was held at Halifax, on which occasion, 36 clergymen,—the largest number that ever met together in the Diocese—were assembled in St. Paul's Church to hear the Bishop's Third Charge. His Lordship's delivery, we are told, was marked by the same earnestness and affection of manner which gives such a charm to his eloquence; and the substance embodied in this important ecclesiastical document was deemed by those to whom it was addressed so interesting, so seasonable, and so instructive, that they subsequently conveyed to his Lordship the expression of an unanimous wish, that he would permit it to be published,—a wish, which met a ready compliance.

On Sunday the 18th, the Bishop held an Ordination in St. Paul's Church, when Messrs. Thomas Maynard, B. A., of King's College, Windsor, and W. A. B. Weinbeer, of the Missionary Institution, Berlin, were ordained Deacons,—and the Rev. T. N. Dewolf, and the Rev. R. Jamison, were admitted to the order of Priesthood. The ordination was concluded by the administration of the Lord's Supper, of which holy ordinance the whole body of the Clergy partook with their newly ordained brethren, and a goodly number of the usual communicants of the Church enjoyed also the spiritual comfort of the Eucharist.

We regret that we cannot give more than this brief notice of the interesting proceedings of the Visitation, of the subjects so appropriately selected and so ably handled in the Sermons preached upon the occasion, and of the various clergymen by whom they were delivered. The Visitation of the Diocese of Toronto is fast approaching, and we sincerely trust that the same spirit of unity and zeal, which seems to have pervaded the Nova Scotian Clergy, may descend with sanctifying influence upon their brethren of the Canadian Church.

It is gratifying to the Churchman to know that a wonderful and progressive increase of orthodox piety is exhibiting itself in every possible shape of action, and extending to the remotest quarters of the globe. It is gratifying to him to hear that the spire is rising, the school being built, and the pastor's residence rearing its modest front in the neglected districts of England,—to read how the Irish Clergy are most truly described as Saints and Martyrs by the Presbyterian Dr. Cooke,—to behold the entire body of the Hierarchy preparing to plant a branch of the true vine in regions as yet unblest with a Church,—to trace the same onward career of Evangelical Truth and Apostolic Order in the United States, and in every colony of the British Empire,—and to observe the mild effluence of the Church in Scotland shining brighter and brighter amid the storms that threaten the foundations of the Law-Established Communion.

Mr. Price, we perceive, has also moved for an address to the Governor-General, for copies of all correspondence with the Home Government, on the subject of the Clergy Reserves.

We cannot, just at present, devote that attention which we wish, and which it deserves, to A Discourse on Infant Baptism by the Rev. J. Reid, of St. Armand. We do not like entering upon a consideration of the work from a mere glance at it, but desire to bestow upon it more time than we have hitherto been able to command. It shall not be lost sight of.

tion of dissenters in connection with the Methodists. The minister, the Rev. Thomas Berry, had long been thoroughly dissatisfied with the whole system of dissent; and at length he mentioned the subject to some of his people, and ascertained that they all shared his sentiments. He then waited upon the vicar of the parish, the Rev. James Slade, to whom he had been previously known for several years. The vicar communicated the case to the bishop, who, being satisfied with Mr. Berry's acquirements and religious opinions, agreed to ordain Mr. Berry, and appoint him as preacher to the chapel, under the established church. The members of Mr. Berry's congregation have accompanied the preacher, with the exception of a few persons holding extreme opinions, chiefly political. The chapel has been licensed, and is to be consecrated as soon as the vicar for divine service pleads. It was opened by the vicar for divine service under the establishment, on the first Sunday in May. It is further remarkable that when Mr. Berry first named the subject to his coadjutor in the place, he received this answer, "Whether you are tired of dissent or not, I am not; and I intend immediately to enter at one of the universities." And further, out of seven local preachers attached to the chapel, six have come over to the Church. The whole transaction reflects credit on all the parties concerned; and there is little doubt that such conversions would be frequent, if the opinions and wishes of parties could be ascertained, and adequate facilities were given.

And while the Church in England is thus welcoming back her wandering children into the one true fold, it is encouraging to learn that Church principles do not depend upon human government, or any connexion with the State,—much as they are entitled to its aid,—for support or diffusion; but that, in republican Connecticut, as stated in a recent Church Chronicle, the Episcopal Church has almost doubled its numbers within the last twenty years, while the population of the State, during the same period, has only gained about one-eighth.

While cordially agreeing with the Kingston Correspondent of the Montreal Courier in his reprobation of that infatuated and republican Bill for the Naturalization of Aliens which has recently passed through the House of Assembly, but which we hope the Council will have patriotism and firmness enough to throw under the table,—we very much regret that he should have charged Mr. HAMILTON MERRITT with having "had his children educated in the States, and being more than three parts Yankee in heart and interests." Doubtless the politica course which that gentleman has invariably pursued warrants the observation that he is more attached to republican than monarchical institutions, but notwithstanding these unfortunate ebullitions of opinion, his practical loyalty we consider to be above impeachment.—It was clearly manifested during the late war, when, if we mistake not, he either commanded or served in a troop of cavalry;—and, in case of an American invasion to-morrow, we confidently believe that he would be found in arms for the maintenance of that British connexion, which almost all his parliamentary votes have a tendency to undermine.

Neither do we apprehend that his children have been educated in the States. For some time they were placed at Upper Canada College, and no man could be more grateful to those who assisted in giving them a sound British education than was their father. We have lived on terms of intimacy with the family, and never heard of the sons being placed at an American School,—a step, most certainly, not very well calculated to train up youth in a love for the British Constitution.

It would be much more satisfactory to us, if, instead of offering this partial defence of Mr. Merritt's political principles, we could claim him as a sound Conservative; but his unimpaired support of the Church at St. Catharine's,—notwithstanding that he voted for the alienation of the Clergy Reserves,—his private charity,—and the many domestic excellences which adorn his character,—have induced us to venture these few remarks in defence of a public man, who we think is not altogether rightly understood.

Should the Naturalization Bill receive the concurrence of the Legislative Council, the only course for the British-minded part of our population to pursue, is to call meetings, and adopt petitions to the three branches of the Imperial Legislature, praying that a measure, which is tantamount to "giving away" Canada to the United States, may not receive the sanction of the Home Government.

An American-born subject of the Queen is either very good or very bad, as far as regards loyalty. Of the former class we have the pleasure to know some, who are attached to the British Constitution from the highest motives. Whenever such as these desired Naturalization they would find, under the existing laws, that there would be no difficulty in procuring a special act in their favour;—but to open the gates of the Province to the Sutherlands and Thellers of the frontier, is a procedure which, if consummated, we must regard as the death-warrant of Monarchy in British North America.

It will be seen, by a reference to our parliamentary intelligence, that Mr. Price has obtained a committee for inquiring into the alleged riot at the Yonge-street Durham meeting, held in October, 1839, when a young man of the name of Leppard lost his life. According to the statement of Mr. Price, the loyalists acted in a most outrageous manner; but we should say, as a general rule, that whatever political action receives the condemnation of that gentleman and his party, must be a good one; and without pretending to know whether the parties accused did or did not violate the law, we do not place the slightest reliance on the statements of Mr. Price, especially as he owns that he ran away, and his flight, we have been told, was so excessive as almost to deprive him of his powers of observation. If an outrage has been perpetrated by any persons, we hope they will be punished by the law; but we cannot dismiss the subject for the present without asking whether the individual, who clamours so loudly about an alleged riot, took up arms during the rebellion,—whether he has ever denounced the insane attempt of Mackenzie at all,—or, if so, whether in terms as strong as he has applied to his loyal opponents, who met and defeated him, when supported by persons of notorious disaffection to the Crown, at the Yonge-street Durham meeting?

Mr. Price, we perceive, has also moved for an address to the Governor-General, for copies of all correspondence with the Home Government, on the subject of the Clergy Reserves.

We commend the able letter of Anglicanus to general attention, and trust that the subject of it will arrest the notice of the Bishop of London and Sir Robert Inglis, who have already exerted themselves with zeal and success in cases of a similar nature.

We cannot, just at present, devote that attention which we wish, and which it deserves, to A Discourse on Infant Baptism by the Rev. J. Reid, of St. Armand. We do not like entering upon a consideration of the work from a mere glance at it, but desire to bestow upon it more time than we have hitherto been able to command. It shall not be lost sight of.

are well acquainted, and can strongly recommend them,—especially Bishop Jolly on the Constitution of the Christian Church,—as sound and learned guides in matters of the highest interest.

We are indebted for our Summary of Parliamentary Debates this week, to the Kingston Chronicle, Montreal Gazette, Colonist, and Examiner. Were it not for the labours of these journals, especially the latter,—political opponents though they be,—we should know but little of the doings and intentions of our House of Assembly,—for we repeat, that we have not received a single Parliamentary document since the opening of the Session.

The Lord Bishop of Toronto will hold his Primary Visitation of the Clergy of the Diocese, in the Cathedral at Toronto, on Wednesday, the 8th September next. Divine Service will be performed at 11 o'clock A. M.

The Clergy are expected to appear in full black robes.

Communications.

POPERY.

To the Editor of "The Church."

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lited up or worshipped."—28th Article of the Church of England.

SIR.—The hearts of well-wishers to the progress of religious truth, and to the extension and increased efficiency of our own beloved Church, have lately been gladdened by intelligence of various kinds; among which I might name the shortly expected erection of one of her houses of prayer, on or near Mount Zion, at Jerusalem—the increasing spirit of union among her children—the individual munificence and combined efforts displayed by so many of them in multiplying the spirit-stirring zeal so delightfully evinced in the movement to augment the number of Colonial Bishops; and lastly, the recent accession, to the ranks of her Ministers, of various continental priests, upon their publicly and solemnly renouncing their Romish errors. But good and gratifying as these various manifestations are, there are others of an opposite kind, that fill the mind with grief and shame.

"e medio de fonte leporum, Surgit amari liquidum quod in ipsis floribus angat."

Sorrowful and humiliating to the feelings of every true Protestant, and every right-hearted Churchman, must be the following description of Protestant subserviency to Romish superstition, as exhibited in the streets of Montreal, on the occasion of the Fete Dieu procession.

"Sunday last was the day fixed by the [Roman] Catholic Church for the annual procession in honour of the Fete Dieu. The weather was remarkably propitious, and the tens of thousands who attended to witness it were highly gratified with the procession was remarkable for that imposing solemnity with which the [Roman] Catholics so well understand how to invest their religious ceremonies, and the canopy covering the Host was of unusual splendor. A detachment of the 7th Hussars preceded the numerous priests, nuns, and scholars of the several religious establishments, in rear of whom, and immediately preceding the Host, were those who carried baskets of flowers and strewn them in the air, and those who carried the censers. Immediately after the Host followed the Members of the Bar, who were succeeded by the Band of the 23d Regiment, playing most beautifully, as if inspired by the solemnity of the occasion. Generals of the 23d, each with his musket and fixed bayonet, marched at intervals of ten paces on each side, thus protecting the flanks of the procession from any pressure by the assembled crowd. A great many of the police were also in attendance; but we are happy to say that nothing could exceed the decorum and respect universally displayed. In the afternoon, after vespers, an impressive discourse was delivered by the Bishop of Nancy."—Montreal Transcript, 15th June, 1841.

The long-continued prostitution of the Christian and Protestant power and majesty of Britain, in decorating the pagantry of Pagan, Greek or Romish ceremonies in India, Cordia, Malta, and other possessions of the Empire, is now understood to be greatly on the decline, if not altogether prohibited; and are we to witness its revival here? and yet, strange to say, the proceeding in question appears to have passed as free from censure or remark as if it had been in its nature really laudable, or at least indifferent. But will any among us deny that the procession, in her articles and homilies, pronounces the worship of the Host and the Romish superstitions, and its worship idolatrous?—or will any among us deny that the worship of the Host, or of the Eucharist, is a different conclusion? Entertaining no manner of doubt as to the reply that can be made to these questions, I still feel myself in other respects in a state of great perplexity, and for the sake of eliciting information, beg to set forth, in the form of queries, the way in which my mind has been exercised on this painful subject:—

1st. The procession of the Fete Dieu, and the worship of the Host, being solemnly pronounced to be superstitious and idolatrous by the two Established Protestant Com-munions of Great Britain and Ireland, I would ask, when authorities, civil or military, professing Protestant, lend their countenance and sanction to these proceedings, when they guard them, honour them, decorate and glorify them, against what do these authorities, professing Protestant, against what do they PROTEST?

2nd. Does policy demand the sacrifice? Is there any true policy irrespective of conscience and religion? Does policy require and exact the subserviency in Ireland with its five-fold majority of Romanists? Did policy extort it from Sir Peregrine Maitland, when,—acting on his own fearless and conscientious judgment,—in Montreal he refused to decorate Popery, in Madras he declined to glorify Paganism, with muskets, bayonets and military music?

3rd. Does then the principle of reciprocity warrant these philo-papistical proceedings? Is any public honour or homage paid a priori, or in return to our religion by Romanists in this country, or in any other part of the world?

4th. When heretics lend themselves to the Church of Rome, to swell the pomp and pride of her processions, and to give an imposing effect to her superstitions, does she really hold them in honour and grateful estimation, for their help and service? or does she merely make use of them as convenient tools, and then laugh at and despise them for their truckling and tergiversation?

5th. With priests and nuns, preceded by heretical Hussars, flanked by heretical Grenadiers, and followed by heretical bands of music—Grenadiers, "each with his musket and fixed bayonet"—and band playing most beautifully,—and Grenadiers and Hussars, all of them in her judgment heretics,—has not the Church of Rome come down from her assumed altitude, in condescending to avail herself of such auxiliaries, and has not the time been, when she would have rejected and abominated such attendance and accompaniment, with—

"Procul, O procul este profani!" "Non tati auxilio nec defensoribus istis."

6th. But how will she not, does she not, profit by these abandonments of Protestant principle to magnify herself in the view of her deluded people, to blind their eyes, and to rivet the bonds of their vassalage, by making to them this triumphant appeal, "See, how even these heretics are constrained to do honour and homage to our holy faith!"

Alas! for those who are answerable for results so painful as these—for those who, enlisted under the banner of truth, fight the battles of error, give to superstition the sanction of authority, lend to her show meretricious attractions, and thus aid in fastening anew the manacles and fetters which Romanism has forged for the minds of their fellow beings.

Atque affigit humo divina partium aura. I am, Sir, your obedient servant,

ANGLICANUS.

CRUELTY TO A HORSE.

To the Editor of The Church.

SIR.—Wanton cruelty to the brute creation has ever been stigmatized as alike derogatory to human nature, and to the spirit of our holy religion; yet, even in these

See despatch of March 3d, 1831, to the Governor-General of India, respecting the connection of the Government with religious ceremonies of the natives of the Presidency of Madras. The salute of twenty-one guns, the presenting of arms and other military honours paid to the Mummy of St. Spiridon at Corfu has ceased, and the British canon at Malta no longer roar in honour of Romish saints.

enlightened days, there are not wanting examples of a contrary kind, and these, too, existing and publicly manifesting themselves in civilized communities.

In the mother-country, Mr. Martin has rendered his name honourable, by an act to restrain the barbarities of which I speak; and it is deeply to be regretted that similar enactments do not exist here. I have desired to make these remarks from a desire to call the attention of the public to a nuisance in this city which daily meets the eye, and cannot but awaken the sympathy of every humane person. It is that of a wretched horse, employed by a man, whose business appears to be to collect materials for soap, &c., from the several dwelling-houses, and which is in too horrible a state to be described. Reduced to a skeleton, with an enormously swollen leg, and with dreadful sores on its body, it is yet compelled to labour on; exciting the most painful sensations in the beholder, as well as astonishment that death does not speedily put an end to its sufferings. I am not aware whether the Mayor and Corporation have the power to put a stop to this deliberate piece of cruelty; but in a city of the size and respectability of Toronto, I should imagine there must be some means of preventing what cannot fail to disgust and wound every mind, not wholly devoid of humanity and good feeling.

It is in the hope that by calling the attention of the public to this nuisance, those means may be exerted for its removal, that I had access you; and am convinced many besides myself, would rejoice to know that the sufferings of the miserable animal were relieved.

HUMANITAS. August 5th, 1841.

Civil Intelligence.

THE GREAT WESTERN.

TEN DAYS LATER FROM ENGLAND.

By the steamer Great Western, Captain Hosken, we are put in possession of dates from London to the 14th July, Bristol to the same, and Liverpool to the 13th, all inclusive. The Great Western arrived at Bristol on the 3rd, left again on the 14th; making her passage in less than fifteen days.

The progress of the general election has been most fatal to the present administration. The west of Yorkshire has been lost to the Whigs, by the election of Messrs. Wortley and Denison, Tory members, against Lords Morpeth and Lord Milton—these noble lords being not only Whigs and in favour of free trade, but the representatives of the two most powerful families in that part of Yorkshire, and Lord Morpeth, a Cabinet Minister at the present time. In this riding are the great manufacturing districts and towns—including Leeds, Bradford, Huddersfield and Wakefield. Lord Howick has lost his election for North Northumberland.—Mr. E. Stanley (Paymaster of the Forces) his seat North Cheshire.—Mr. Alston defeated in Hertfordshire.—Mr. Shelley in East Sussex,—and Hon. Mr. Elliot in Roxburghshire—all Whig-Radicals.

The numbers at the close of the poll in the West Riding of Yorkshire, were

Hon. J. S. Wortley (Cons.).....13,165 Mr. E. B. Denison (Con.).....12,780 Viscount Milton (Whig).....12,080 Viscount Morpeth (Whig).....12,031 Mr. West and Mr. Grogan have been returned for the City of Dublin. The numbers polled were

West.....3,860 Grogan.....3,839 O'Connell.....3,692 Hutton.....3,666

Mr. Emerson Tennant and Mr. Johnston, Conservatives, have been returned for Belfast, defeating Lord Morpeth and Mr. Ross. In Waterford Messrs. Christmas and Reade, Conservatives, have defeated Messrs. Wyse and Barron, Radicals.

Mr. O'Connell, defeated in Dublin, has been returned for Meath. Mr. John O'Connell is returned for Kilkenny, whose late member, Mr. Joseph Hume, is not returned by any constituency.

O'CONNELL'S LETTER RELATIVE TO HIS DEFEAT.—"Fellow-citizens and friends,—The enemies of Ireland—the base Orange faction—have triumphed; they have carried their ends by the basest bribery and corruption; but, blessed be God, their triumph has given a greater impulse to the darling object of my life—repeal. Be not daunted, my friends; a petition will unsettle the exterminators of yourselves and your holy and sacred religion. Ireland cannot bear my absence from the House at this crisis, even for a moment; I have therefore, accepted the representation of the British nation of Meath; but Hutton, the honoured friend of my country, will prosecute a successful petition. Your faithful friend and servant, D. O'CONNELL."

"Merion Square, July 10."

This letter is but the withering of wicked ambition crushed and trodden under foot.

ENGLAND AND WALES.

Conservative members returned up to this morning (13th July).....283 Liberal ditto.....195 Double returns.....2 Returns not yet received.....20 Total members for England and Wales.....500

SCOTLAND.

Conservative members returned up to this morning.....19 Liberal ditto.....27 Returns not yet received.....7 Total members for Scotland.....53

IRELAND.

Conservative members returned up to this morning.....20 Liberal ditto.....32 Returns not yet received.....105 Total members for Ireland.....157

Total members of the House of Commons.....658

Total Conservatives returned.....332 Total Liberals returned.....284 Total Conservative gain up to this morning.....70 Liberal ditto.....36

Total Conservative gain 34 votes, equivalent to 68 on a division (as compared with the last Parliament.) The returns received up to 12 o'clock last night, were—

English Boroughs.....176 166 English Counties.....22 121 Ireland.....32 30 Scotland.....27 20

Total.....257 337 The Reformers have gained 36 seats, out of which is in a Welsh county, and two in Scotch counties; and the Tories have gained 69 seats, of which 19 are in the English counties, 3 in Scotch counties, and 1 in an Irish county.—Morning Chronicle, July 13.

All accounts agree in representing that Sir Robert Peel will have a majority upon a division of 60 or 70 votes; a number sufficient to enable him to carry on the business of the House.

We publish the revenue accounts for the year and quarters ended 5th July, 1840 and 1841. The quarter ended 5th July, 1841, as compared with the quarter ended 5th July, 1840, exhibits a decrease of £3661. In the Customs there is a decrease of £289,348, in the Stamps a decrease of £48,899, while in the Excise there is an increase of £29,369, in the Taxes £389,888, and in the Post-office £19,000. The year ended 5th July, 1841, as compared with the year ended 5th July, 1840, exhibits a decrease of £524,640; but taking the ordinary revenue, only a decrease of £287,407. The decrease on the year's revenue is, in the Customs £586,991, in the Post-office £545,000, while the increase in the Excise is £431,020, in the Stamps £31,664, and in the Taxes £649,471. The decrease in the Post-office for the year is easily accounted for, the reduction having commenced with the third quarter of the year ended 5th July, 1840.

The late Queen of Hanover.—The Leipzig Gazette mentions the following circumstances attending the death of the Queen of Hanover.—Her Majesty ceased to breathe at half-past 12 o'clock on the 29th. She expired with the greatest tranquillity, surrounded by all the Royal family, except the King, who had left her apartment a short time before the final catastrophe. Her Majesty had expressed a wish to see once more her two sons, Prince Frederick of Prussia, by Her Majesty's first consort, and Prince de Solms, but this desire was not gratified, as they could not arrive until to-day. Her Majesty was born at Hanover in the same Palace in which she drew her last breath. Although her family had two days previously been prepared for the final event, those who were present at the death-bed scene are at a loss for sufficiently expressive words to describe the painful effects of the separation on the King, the Hereditary Prince, and the Duchess of Dessau.

Orders have been issued from the Lord Chamberlain's Office for the Court to go into mourning on the 8th inst., for the Queen of Hanover, which is to continue till the 29th inst.

There had been a serious disturbance at Tonlouse, in France, in consequence of which the soldiers had been ordered to act, and many lives were lost. It grew out of the proceedings taken by the government to obtain fuller returns of the door



EDMUND BURKE.

Mr. Burke, whose death had been irrevocably broken by the death of his son, and who had long laboured under severe and increasing weakness, at length breathed his last at his country-seat of Beaconsfield, on the 9th July, 1797. His counsels on English politics during his last eventful moments, were of the same direct, lofty, and uncompromising spirit which had made his voice sound as the note of a trumpet to the heart of England. His last work, the Letters on a Regicid Peace, published a few months before his death, is distinguished by the same fervent eloquence, profound wisdom, and far-seeing sagacity, which characterized his earlier productions on the French Revolution. As his end approached, the vigour of his spirit, if possible, increased; and his prophetic eye anticipated, from the bed of death, those glorious triumphs which were destined to immortalize the close of the conflict. "Never," exclaimed he, in his last hours, "never succumb. It is a struggle for your existence as a nation. If you must die, die with the sword in your hand. But I have no fears whatever for the result. There is a salient living principle of energy in the public mind of England, which only requires proper direction to enable her to withstand this, or any other ferocious foe. Persevere, therefore, till this tyranny be over-past."

Thus departed this life, if not in the maturity of years, at least in the fulness of glory, Edmund Burke. The history of England, prodigal as it is of great men, has no such philosophic statesman to boast; the annals of Ireland, graced though they be with splendid characters, have no such shining name to exhibit. His was not the mere force of intellect, the ardour of imagination, the richness of genius; it was a combination of the three, unrivalled, perhaps, in any other age or country. Endowed by nature with a powerful understanding, an inventive fancy, a burning eloquence, he exhibited the rare combination of these great qualities with deep thought, patient investigation, boundless research. His speeches in parliament were not so impressive as those of Mirabeau in the National Assembly, only because they were more profound; he did not address himself with equal felicity to the prevailing feeling of the majority. He was ever in advance of his age, and left to posterity the difficult task of reaching, through pain and suffering, the elevation to which he was at once borne on the wings of prophetic genius. Great, accordingly, and deserved, as was his reputation in the age in which he lived, it was not so great as it has since become; and strongly as subsequent times have felt the truth of his principles, they are destined to rise into still more general celebrity in the future ages of mankind.

Like all men of a sound intellect, an ardent disposition, and a feeling heart, Mr. Burke was strongly attached to the principles of freedom; and during the American war, when those principles appeared to be endangered by the conduct of the British Government, he stood forth as an uncompromising leader of the Opposition in Parliament. He was, from the outset, however, the friend of freedom only in conjunction with its indispensable allies, order and propriety; and the severing of the United States from the British empire, and the establishment of a pure Republic beyond the Atlantic, appears to have given the first rude shock to his visions of the elevation and improvement of the species, and suggested the painful doubt, whether the cause of liberty might not in the end, be more endangered by the extravagance of its supporters than by the efforts of its enemies. These doubts were confirmed by the first aspect of the French Revolution; and while many of the greatest men of his age were dazzled by the brightness of its morning light, he at once discerned, amidst the deceitful blaze, the small black cloud which was to cover the universe with darkness. With the characteristic ardour of his disposition, he instantly espoused the opposite side; and in the prosecution of his efforts in defence of order, he was led to profounder principles of political wisdom, than any intellect, save that of Bacon, had reached, and which are yet far in advance of the general understanding of mankind. His was not the instinctive horror at revolution which arises from the possession of power, the prejudices of birth, or the selfishness of wealth; on the contrary, he brought to the consideration of the great questions which then divided society, prepossessions only on the other side, a heart long warmed by the feelings of liberty, a disposition enthusiastic in its support, a lifetime spent in its service. He was led to combat the principles of Jacobinism from an early and clear perception of their consequences; from foreseeing that they would infallibly, if successful, destroy the elements of freedom; and, in the end, leave to society, bereft of all its bulwarks, only an old age of slavery and decline. It was not as the enemy, but the friend of liberty, that he was the determined opponent of the revolution; and such will ever be the foundation in character on which the most resolute, because the most enlightened and the least selfish, resistance to democratic ascendancy will be founded.—Alison's History of the French Revolution.

BISHOP BURGESS.

After Mr. Burgess had taken his degree of B.D., Dr. Cooper, one of his brother prebendaries, and his next door neighbour at Durham, used frequently to urge him to proceed him to take that of D.D. Most of the prebendaries at this time had done so. "Burgess," he would say, "you ought to take your Doctor's degree. It is a compliment you owe your college." In the summer of 1803, business calling him to London, he stopped at Oxford on his way, and did take it. During his stay in town, the Bishop of Durham told him that Mr. Addington, then premier, had a few days before said to him, in the course of conversation, "I wonder Burgess does not call on me: I was with him both at Winchester and Oxford." The Bishop added, that, after hearing this, he really ought to call. His shrinking, modest nature recoiled, however, on the present, as on many former occasions, from obtruding himself into notice, or in any way courting patronage, and he returned to Durham without profiting by this friendly hint. Even Mrs. Burgess heard nothing of it till several days after his return home, when he casually mentioned what had occurred, and she very naturally exclaimed, "Then, of course, you called in Downing-street?" to which he replied in the negative. She tacitly acquiesced in his decision.

About a fortnight afterwards, as they were sitting together, the post came in, and among various letters which it brought, Mrs. Burgess called his attention to one franked by Mr. Addington. "Some friend," he replied, "must have asked him to frank a letter to me," and he put it aside for the moment, not having the slightest suspicion of its contents. Mrs. Burgess, who soon after left the room, observed, on her return, that he looked grave and thoughtful, and inquired the cause, when he showed her the following letter from Mr. Addington:—

"Downing-street, June 5, 1803.  
"Sir,—Though we have separated almost 30 years, I have not, let me assure you, been a stranger to the excellence of your private character, nor to your exertions for the interests of learning and of religion; and I have been anxious that your services should be still further noticed and distinguished, and your sphere of being useful enlarged. These considerations, alone, have led me to mention you to His Majesty as the successor of the late Lord George Murray, in the diocese of St. David's, and I am happy to say that His Majesty has entirely approved of the recommendation. It will not be expected that you should relinquish your prebend in the Cathedral Church of Durham.—I have the honour to be, with true esteem, sir, your most obedient and faithful servant,  
"HENRY ADDINGTON.  
"To the Rev. Dr. Burgess."

The feelings of Dr. Burgess on the perusal of this letter were mingled and conflicting. The tribute of respect and esteem which it conveyed, from a distinguished and upright statesman, writing from an accurate knowledge of the nature and circumstances of his career, both public and private, could not but highly gratify him. His conscience, also, testified that he had in no way courted this flattering offer. It came to him unsought and unexpected. But his reflecting mind could not be dazzled into a forgetfulness of the great responsibility attendant upon the episcopal office, nor of the onerous public duties which its acceptance would impose upon him, whose cherished wish had been the quiet life of a country clergyman. His first impression, therefore, was, to decline the offer; and, in allusion to this fact, he said to a friend, a short time only before his death, "I had not lost the feelings which prompted me, some years before, to request permission to retire from Durham into a less public station." Further reflection, however, outweighed his scruples; he felt convinced that should he return a negative reply, the friends whose judgment he most valued would unite in condemning his decision; and this conviction, together with the spontaneous nature of the minister's offer, and the anticipations which his letter threw out of increased usefulness, finally induced him to return an affirmative, and, of course, a grateful answer. Some idea existed that Mr. Addington would have given the vacant bishopric to a learned divine in the north, long since dead, an old friend of Burgess, and a worthy man, but pompous and pushing. One who knew them both observed, in allusion to this report, "It was well he did not give it to Dr. —; he would have died of infatuation. It is best bestowed on that humble, apostolical man."—Harford's Life of Bishop Burgess.

Civil Intelligence.

CANADA.

PROVINCIAL PARLIAMENT.

YONGE STREET DURHAM MEETING.

Monday, July 26.  
Mr. Price rose, he said, for the purpose of bringing under the notice of the House the circumstances relating to a certain outrage committed at a public meeting which had been held on Yonge Street, in October, 1839. In the year 1839, shortly after the Earl of Durham had left this province; at a time when a new system of government was about to be introduced into this province, which should assimilate, as far as possible, the institutions of this country to those of Great Britain; when it was expressly desired by the Ministry that the views and wishes of the people should be declared with regard to the question of the union of the provinces, and also with regard to the principles of responsible government which had been propounded by Lord Durham, a meeting was called by the Sheriff of the Home District, that the yeomanry of the district might consult together. After the meeting had been so called by the Sheriff, whose duty it is to call together and preside at such meetings, upon a requisition of certain inhabitants of the district, a counter-meeting was got up, addressed to the Sheriff, demanding that the meeting should not be held and alleging as a reason that riots would ensue. Those who had signed the first requisition, immediately by notice in the public prints, called a meeting in order that they might quietly pursue their original intention of taking the sense of the yeomanry of the district upon the subject already adverted to. On the day previous to the meeting there was a general movement throughout the city of Toronto, to counteract, if possible, the proceedings which it was supposed would take place; it being supposed that those who were favourable to the meeting were the friends of the doctrine of responsible government as promulgated by Lord Durham, and that it was also the intention of the meeting to hail the approach of the present Governor General, who was then on his way to assume the government of this province, as one likely to carry out the views of Lord Durham. It was stated to him (Mr. Price) on that day, that if he attended the meeting his life would be in danger; and as for the member for Oxford, if he attended the meeting his life would not be worth an hour's purchase. (Hear, hear.) It was determined, however, that they would not be intimidated by threats, and deprived of the exercise of their undoubted rights; that they would go peaceably to the place of meeting, pass their resolutions, and go peaceably away; and although it was reported that the opposite party were arming themselves with bludgeons and offensive weapons, yet they confidently relied upon the authorities to take proper precaution for the prevention of riots and disorders. In obedience to the call, the yeomanry of the district assembled, and were quietly proceeding with the business of the meeting, when a large concourse of people filed in, at the head of whom were the Mayor, the Clerk of the Peace, and various officials, came up with flags and banners, and having taken possession of the platform, proceeded to elect a different chairman from the one who had been proposed by the friends of the meeting, who immediately separated themselves and removed to a distance. They were not, however, permitted to retire peaceably. The Sheriff at the head of a body of men came up to their waggon, frowning with wrath, and to save themselves from violence and perhaps from death, they were obliged to fly in different directions. He (Mr. Price) escaped by getting over a fence, and he believed the hon. gentleman from Oxford had saved himself by his speed in running. (A laugh.) Hundreds were knocked down, dozens were seen weltering in their blood. Magistrates were upon the spot, many of them participants in the outrage. It is surprising, then, that the parties should not have been brought to justice? One unfortunate individual was inhumanly murdered. And after all this, these officials and their band of rioters proceeded to pass their own resolutions, and then returned to the city in triumph. (Mr. Price read the resolutions which it had been intended to submit to the meeting, and also certain affidavits setting forth the proceedings of the aggressors, which had been laid before Sir G. Arthur.)

Mr. Johnston here interrupted the hon. member, and desired to be informed what answer Sir G. Arthur had returned to the application.  
Mr. Price.—The answer was, we might go before a jury of the country and obtain redress. But how could it be imagined that justice could be obtained from a jury composed of the very persons most deeply implicated; from a grand jury composed of the very persons who were foremost in creating the disturbance. To show the intent of the parties, it will only be necessary to state that the rioters came to the ground decorated with ribbons as distinctive badges by which they might be known to their hirelings. The brother of the Chief Justice who was present, having been accidentally knocked down, reproved the person who gave the blow, by pointing to his ribbon, and saying, "My good man you must be more careful to distinguish your friends—did you not observe the ribbon?" The man acknowledged he had mistaken him for one of those he was employed to beat. What justice could be obtained in such a case? Has not impunity been given to crime? Has not the Ridding which I represent been the scene of riots and murders? It is a question of vital importance, but I will not detain the house any longer upon it at present. I will merely move for the appointment of a select committee to enquire into the matter and report thereon. Here Mr. Price moved for the appointment of certain gentlemen whom he named. He had left himself out of the committee, he said, because he was a party engaged—so far as running away was concerned—(a laugh)—he did not wish to set as judge and accuser.

Mr. Johnston said before that motion was granted which required the 77th rule of the house to be rescinded, so far as it related to the motion, in order that the committee may be named by the hon. gentleman who is the champion of this cause, that hon. gentleman ought to show good cause why it should be done. He hoped the committee would be selected in the ordinary way.

Capt. Steele and Col. Prince supported the motion.  
Hon. Mr. Harrison said: It is a question of such importance that I think decidedly it should be investigated. I have not the least objection, and I only rise to disabuse the minds of hon. members of the impression that there is any objection existing against the enquiry on the part of the government. No doubt the parties had a perfect right to call the meeting, and no doubt the Sheriff was wrong in refusing to call the meeting in consequence of the counter requisition. The reason why no executive investigation could take place was this: the parties themselves placed it out of the power of the executive to do anything in the matter; because the charges preferred extended not only to complaints of official misconduct, but to accusations of positive crime. In justice to Sir G. Arthur, it should be stated that the affidavits which have been read by the hon. and learned gentleman were never laid before him at all.

Mr. Small said having seconded the resolution, he would now, with the approbation of the hon. mover, propose that a portion of the same be altered, and that the committee be named by the house. He did not happen to have been in the country when that affair took place: if he had been he would probably have had his brains knocked out; he should certainly not have run away. (Hear, hear.) He hoped the matter would be investigated, and that the hon. gentleman would be satisfied with the result. He desired before the question was put, to observe, that he could not exactly comprehend why it was out of the power of the government to enquire into and redress these complaints. The learned member for Kingston, had said that charges of official misconduct had been mixed up with that of crime. Then I suppose (said Mr. Hincks) we are to understand that when an officer of the government is accused of being guilty of notorious official misconduct, because he is at the same time accused of a higher nature, he is to be totally absolved and acquitted—rather an absurd mode of reasoning I should think, yet this is the doctrine of the learned gentleman. When on a late occasion serious riots were represented to have occurred in the city of Toronto, in which also certain judges and magistrates were concerned, a commission was issued for this investigation, why was not the same course followed with regard to these new under consideration? Now, I for one, am of opinion, that when judges of the land and other officials identify themselves with clearing and riotous acts, it is impossible, under such circumstances, that the people can have confidence in the administration of justice.—(Hear, hear.) In England a much less urgent case of complaint would be at once investigated by the government, and I think it should be so in this province.

The motion was altered, and the committee consisting of Messrs. Small, Daly, Nelson, Christie and Merritt, was appointed by the house.

TIMBER DUTIES.—MR. NEILSON'S RESOLUTIONS.

Mr. Thorburn contended that the lumber trade led to immoral and disorderly conduct in those who followed that occupation. He instanced the scenes that had occurred at Bytown some years back, and the exploits of the "Shiners," in proof of his assertion.

Mr. Derbishire said that whatever formerly might have been the scenes of disorder of which Bytown was the theatre, the energies of the orderly portion of that community had completely mastered the disturbers, and for many years there had not been and was not at present in the Province a community in which order was better established, or the laws better obeyed. With regard to the Resolutions upon the table, he thought that house would be wanting in a paramount duty if it voted to the contrary; it allowed further time for the fact without making known to the mother country the opinion of the Legislature upon the proposed alteration of the timber duties. Much misconception prevailed at home upon the subject of this trade, and the fiscal regulation by which it was protected. A committee of the House of Commons, packed with members hostile to the Canadian timber trade, was not the best adapted to bring out the truth upon a question so complicated, and in which so many colonial interests were involved. He sincerely hoped the mother country would pause in the course of policy upon this subject, and, for, if prejudicial to the extent proposed to this colony, it would be fatal to the mother country.—Not an axe that sounded in the wilds of Canada but put in motion a shuttle in the factories of Manchester; and if England for the sake of getting Russia, Sweden, and Norway as customers for her manufactures were to destroy the Canada timber trade and lose this colony as a purchaser for her manufactures, she would, he feared, play the part of the dog in the fable, who, in grasping at a shadowy reflection in the water, fell the solid ground which he held in his mouth. (Hear, hear.) They would not sell her manufactures to the rude hordes of the Baltic, or the serfs and white slaves of Russia, who had no taste for them, and whose highest notions of luxury consisted in eating black bread and drinking train oil. These countries had home manufactures which suited their wants, and it was the present policy of their governments to foster and protect them, inasmuch as those governments had not yet arrived at that pitch of commercial enlightenment which impelled our own to cast aside and sacrifice the interests of its own subjects and children to court the favour of its enemies.—(Hear, hear.) The Home Government, in its intended interference with the protective duties upon Canadian timber upon the expectation of an increased revenue. The sanguine estimate of the projectors of this measure was no more than a million. Even if they realized that sum, which he doubted, it was a poor consideration for so great a sacrifice as the interests of the vast colonial empire of Great Britain upon the American continent. The valuable nursery for seamen maintained by the mercantile fleet of from 1200 to 2000 ships, annually crossing and re-crossing the Atlantic to the St. Lawrence, and then to the Gulf of St. Lawrence, was one of the most serious considerations the mother country had. Nor was it immaterial to notice to whom the benefit of this growth of seamen was to go. Russian timber, it seemed, was to be received in British ports in Russian bottoms, so that an impetus was to be given to the Russian navy whilst a proportionate degradation was to be inflicted upon the British. It was difficult to understand a policy tending at one blow to depress the colonial interest of England, and transfer her naval power to her most formidable European rival. Russia, more than Great Britain by Great Britain, who had already pushed the outposts of her power to the frontier of every British possession only wanted a navy to counteract a contest which her ambition had been long preparing. For his own part he saw a close connexion between the forests of Canada and the "wooden walls of old England" the bulwarks of her power; and he hoped the mother country would reflect upon these things, and while yet in time stay the hand lifted to injure both. (Hear.)

The Resolutions, very much the same in substance as Mr. Derbishire's observations, were unanimously adopted.

WEDNESDAY, JULY 28.

The Frontenac Election Committee reported that the sitting member, Henry Smith, Esq., was duly elected, but that the petition against his return was not frivolous or vexatious. The committee, of which Mr. Morin was chairman, having decided that the first allegation, that of bribery on the part of the sitting member, was not proved.—The second charge, that of improper conduct on the part of the Returning Officer, was sustained by the petitioner, Mr. Mathewson, the unsuccessful candidate.

Mr. Holmes brought in two bills, which were each read a first time—to amend ordinance regarding Montreal Turnpike Roads, 3d Vic. cap. 31, and to relieve copies of the Holy Scriptures, when imported by sea, from payment of duty.

NATURALIZATION BILL.

The committee of the whole house on the bill to naturalize certain persons.

Mr. Cartwright called upon the hon. gentleman who brought in the bill (Mr. Harrison) to show what authority the house had to pass such a measure. He was aware that a law to that effect existed in Upper Canada, but the parliament of Upper Canada was no longer in existence, and no provision had been made by the Union Act.

Mr. Viger thought the gentleman who had just sat down was in error. The parliament had the power of naturalizing and constituting an alien a British subject in the colonies; not so in England.

Mr. Cartwright alluded to the law which was passed by the Imperial Parliament, which enabled the legislature of Upper Canada to naturalize aliens, and he contended that they had no right to pass such a measure unless similarly authorized.

Mr. Quetton stated that the bill for Great Britain by land, Canada and one for Lower Canada, and by the Union Act these statutes continued in force until repealed or amended.

Mr. Draper.—There was no objection to the objections which had been urged, and that might be found in the Act of Union itself. After referring to persons naturalized by Acts of Parliament of either Upper or Lower Canada, as eligible to public offices, it also includes those who are naturalized by the Parliament of Canada.

Mr. Neilson stated that he was of opinion, that as a small portion of the British empire.

Mr. Price moved for the privilege of eating black bread, for the mills of the St. Lawrence, with three or four exceptions, are unfit to grind provender for cattle. (Hear, hear, hear.)

Mr. Armstrong, the member for Berthier followed and pointed out the abuses, the burthens, and the oppression that existed. He scouted the idea of attempting to deny it. (Cheers.) He stated that he held his seat in that house, he

had the honour of a seat in that house, in favour of the introduction of capital and enterprise, and he thought they should extend the principles of the bill so as to include foreigners of all classes, into the province. He would not allude to the Americans; he thought it invidious to make distinctions; he would include the same farmers of Europe also to emigrate and settle in the country. He wished to introduce a liberal measure in the house; he would not be excluded from settling in the United States; they would welcome us as long as we acted properly; but if the settler there, who had been used to monarchy, would rise up and preach those principles, he would be persecuted, and justly so, because no one had a right to settle under a government whose forms he could not conform himself. The gallant colonel paid a high compliment to the industry and enterprise of the Americans, whom he would be glad to see in the country, as he was satisfied no American would settle in Canada who did not prefer the peace and quiet which reigned under our form of government to the continued contests in political matters which occurred on the other side.

Mr. Merritt understood the bill to have a perspective view without limitation. We had an opportunity of seeing the working of the old system by which Americans were allowed to settle in the country and after a residence of seven years became naturalized. Previous to 1812, there were no restrictions, persons of capital flowed into the province to take advantage of the natural advantages of the country. After that period, from the representation of interested persons, the restrictive policy was adopted, and the consequence was, that instead of settling in the province, the Western States were selected not only by the Americans but by European Emigrants—the State of Ohio for instance, then having about 240,000 inhabitants, had now 1,500,000. This was the consequence of the restrictive policy. He trusted that now a liberal measure would be adopted.

Mr. Cameron had seconded the motion of amendment to prove that he had not departed from the principles which he had formerly held. The hon. gentleman had referred to the restrictive policy which was formed by foreigners, who had brought wealth into the country, an advantage of which we have been deprived through the restrictive policy which had been pursued.

Mr. Robin was in favour of the bill. He trusted that as an act of justice to those who had settled in the province in good faith, the house would pass the bill untrammelled by any provisions of the kind now proposed.

Mr. Johnston did not wish to be termed illiberal because he opposed the bill. He wished to protect the loyal inhabitants of the province, and he would move an amendment to that effect.

Mr. Hincks hoped the amendment would be withdrawn, as, in his opinion, it would endanger or retard the passage of the bill before the house. If the hon. gentleman would bring forward his amendment in the shape of a separate bill, it should receive his (Mr. Hincks's) support.

Colonel Prince withdrew the motion, stating that he did so in acquiescence with the wishes of hon. members. He should, however, bring in a bill on a future occasion containing the features of the amendment.

Mr. Neilson said that all foreigners could come into the country, and after a residence of seven years, be entitled to the privileges of British subjects. Hon. members would make us believe that the government of Great Britain was worse than that of Turkey, that it would not allow any foreigners to enter the province with security to their lives. In fact, in his opinion, the British Government had been culpably liberal with respect to foreigners.

FEDERAL TENURE.

On the motion of Mr. Duncombe, the house went into committee upon the subject of the Federal Tenure.

Mr. Duncombe said that in submitting the first resolution to the committee, that of the many subjects that agitated the public mind in that part of the province heretofore called Canada, there were none, not one, of more importance than that for which he now claimed the consideration of the committee. The origin of the Federal Tenure was under circumstances, those necessities no longer existed; a junction, in the barbarous ages of the poor and the rich, the weak and the strong—for their mutual protection—those circumstances, those necessities no longer existed; and there was no longer any occasion for this species of Tenure. The government that we had the blessing to live under, protected all her subjects alike, whether Serf, Censitaire or Seigneur—(hear, hear)—and so very true was this, that the object of this species of tenure was now totally lost sight of. Instead of the Seigneur living on their Seigneuries, and in accordance with the philosophy and spirit of the Seigneurial system, extending paternal protection and acts of kindness to the Censitaires, in return for the numerous fines, rights, and substantial privileges exacted by them from the Censitaires—in many instances the Seigneur had never seen his Seigneurie. (Hear.) In the county of Lanark, the Seigneur had the honour to represent, the one which he (Mr. Duncombe) had the honour to know who his Seigneur was; Censitaires positively did not know who their Seigneur was; (hear, hear.) They were ignorant who was this Seigneur, who took their fines—exacted everything to his last penny. (Hear.) They knew not to whom they should address themselves for relief, if required for protection, in return for those exactions. It was notorious that the Seigneur of Beauharnois had by means of a lottery, or some such modern invention, passed into the hands of a speculative body of Englishmen—enterprising men he was willing to grant, and men who would advance the interest and prosperity of the country—but not one could sympathize with their Censitaires, and he had but one object in view in purchasing this Seigneurie, and that was a palpable and patent object—to realize all the money he could out of it that could possibly be made out of it.—(Hear, hear, hear.) In this way, a system framed for the protection of the people had become burthensome—had become oppressive—had become hateful to the people, and repugnant to English and French feelings. (Cheers.) He did not wish any hasty legislation on this important subject. He did not advocate measures of spoliation, nor did he propose to Lower Canada advocate such measures; he desired a change, but one on fair and equal terms, and on such terms as this house might think proper and just to all parties; and surely this might be done by a system of purchase, and by a system of purchase, he would never deny them so reasonable a prayer? The people wanted something better adapted to the present circumstances of the country, and in unison with English laws; and to be released from a system detrimental to their prosperity, and an incubus on their industry, and to their advancement in society.

Mr. Viger contended that the abuses which had crept into the system, were no real part of it, but would vote for inquiry.

Mr. Holmes said there was now a system of extortion practised from one end of the land to the other, and when the unfortunate peasant sought redress from the courts of law, the hon. and venerable member himself, (Mr. Viger) has said, he got no redress, because says the hon. member, the verdict of the courts of law is based on error? "The decisions were contrary to law." Why was this? He (Mr. Holmes) would tell them why—the judges were themselves Seigneurs, and they complained of as had and exacting Seigneurs too.—(order, order, and hear.)—justice was not to be expected under such circumstances. (Hear, hear.) The hon. members from Upper Canada did not understand, they did not feel the burthens of the Federal Tenure, and notwithstanding what had been said by the ven. member from Richelieu, and the hon. member from Quebec, (Mr. Holmes) would fearlessly assert, that so far as it was from a fact, that the French Canadians were satisfied with that antiquated system, that from the bay of Chaleurs to Coteau du Lac, the Federal System was condemned, may excepted.—(hear, hear, hear.)—but even admitting that the sale of tenure might be admissible, what was its effect in villages, towns and cities? (Cheers.) What was its effect on commerce? It was a bar to improvement, a tax upon industry, a direct tax—(hear, hear.)—(Mr. Neilson said, no, it was a tax, a direct tax—the hon. member says it is not a tax, he (Mr. Holmes) did not understand the difference attempted to be drawn by the hon. member, but he persisted in saying it was a tax, a most enormous, burthensome, and unjustifiable tax too. What was it? An emigrant, or a merchant, or any other person, bought a vacant lot of land for perhaps £100, or £200, on a matter on the purchase money was paid eight per cent.—he improved the property, erected buildings, a palace if you will, expended thousands upon it—a circumstance induced a change, a desire to sell, misfortune compelled the improver to part with his property—it is sold, the Seigneur comes in and lays his hand upon the twelfth part of the product, thus taxing industry, and this beautiful and boasted right of the Seigneur is repeated at each transfer.—[hear, hear.]—each sale of the property. In some instances the claims upon the property swallowed up the whole product—and were hon. members to be told that this whole system was a paternal system. [Hear, hear.] The Droits de Banquette too—another beauty of the system—what would farmers in this section of the province say, if they, like the Serfs of Lower Canada, were obliged to carry their corn to be ground at the Seigneurial mill, no matter how distant nor how miserable or bad that mill might be? Then he would not be permitted to erect a mill upon his own lands, even had he the most splendid water privileges at his door; or, no, those are the Seigneurial rights; and what does the Seigneur give to the Censitaire in return? The privilege of eating black bread, for the mills of the St. Lawrence, with three or four exceptions, are unfit to grind provender for cattle. [Hear, hear, hear.]

Mr. Armstrong, the member for Berthier followed and pointed out the abuses, the burthens, and the oppression that existed. He scouted the idea of attempting to deny it. (Cheers.) He stated that he held his seat in that house, he

was sent there by his constituents on account of his well known opinions on that subject and his hostility to the whole system, and the people would never be satisfied until they had redressed (Cheers.) The hon. member proceeded to point out that besides the banquette—the droits de ventes—the retraits—there were other grievances—the lords' estates could take any tree he liked without his consent off his farm—he could run a road in any part of his farm to his manor house.

Mr. Johnston was personally acquainted with the burthens, the grievances of the Feudal system—it was a disgrace to any country, and he would use his best endeavours to remove it.

Mr. Tarcoite spoke at great length in French. We understood him to have said he would return to his country, eye to eye to any country in the province of Lower Canada, and upon the feudal question would hang his election—that the whole population were incensed against it—that they execrated the very name, and would consider any measure delivering them from the infamous system a boon conferred by the legislature. He described the peculiarities of the feudal system, and the exactions under it with great effect. He appeared to inflict upon its supporters a severe and well-merited castigation, under which, to judge from the manner and the countenances of the hon. members who were favourable to the tenure, they were not at all comfortable. Mr. Quetton, Mr. Morin, Mr. Parent and Mr. Neilson, all spoke at length; the latter only in favour of the tenure.

Mr. Moffat was of opinion that the change was necessary, and that it could be produced by a change in the Canada Tenures Act. He was an advocate for a voluntary measure, and not compulsory. The hon. member explained that if the Seigneur was allowed first to commute with the censitaire and then with the crown, the change would soon be required. He depicted any time that he wished in further enquiries. If the hon. member had done nothing during his long parliamentary career? The hon. member then proceeded to show how the system operated to the prejudice of the country, and particularly the towns.

The following are the resolutions:—  
1st. Resolved.—That from the increasing improvement of the country, and from the abuses which have grown out of the operation of tenure of lands, now existing in that part of the province heretofore called Lower Canada, commonly known as the "Seigneurial Tenure," the said tenure has become less adapted to the wants, prosperity and advancement of the province, and in many instances burthensome and oppressive to the people.—Yeas 45, Nays 3.

[Yeas—Messrs. Armstrong, Baldwin, Borne, Bouthillier, Buchanan, Cameron, Cheley, Christie, Cook, Day, Delisle, Derbishire, Draper, Duncombe, Durand, Foster, Hincks, Holmes, Johnston, Killaly, J. S. McDonnell, Moffat, Moore, Morin, Morris, Parent, Parke, Powell, Price, Quetton, Raymond, Robertson, Sherwood, Simpson, Small, H. Smith, Steele, Tache, Thomas, Thorburn, Turcotte, Watts, Williams, Woods, Yule.—45.—Nays—Messrs. Berthier, Neilson, Viger.—3.]

2nd. Resolved.—That the different legislative enactments passed in the Parliament of the United Kingdom touching and concerning the said tenure, have not attained the end sought for by their framers,—and that it is expedient to adopt other efficient and equitable means for relieving the people from the above difficulties, and of gradually substituting for the seigneurial system a free tenure more consonant to their condition, interests, and wishes.—Yeas 45, Nays 3.

3rd. Resolved.—That in the changes to be made in the laws of tenure, due regard should be paid to the vested rights of all parties concerned, and provision made for ascertaining the same with a view to an equitable adjustment.—Unanimously.

The Resolutions were then referred to Messrs. Morin, Noel, Raymond, Moffat, Taschereau, Armstrong, and Duncombe, to report upon.

Advertisements.

SALE OF LANDS FOR TAXES.  
NOTICE is hereby given, that in pursuance of certain Writs, under the hand and seal of the Clerk of the Peace for the Home District of Toronto, on Wednesday, the 27th day of October, 1840, being the second day of the General Quarter Sessions of the Peace for the Home District, and then and there exposed to sale such portion of the respective lots of land in the townships of Alden, Adolphus, Brock, Essex, Etobicoke, Flos, Georgia, North Gwillimbury, Inish, Mono, Mulmur, Mara, Oro, Orillia, Thornby, Tay, Vespra and Whitchurch, which have been advertised by the Treasurer of the Home District, as being in arrears for Assessments, as at the price of two shillings and sixpence per acre, will pay the Assessments due on the respective lots.  
W. B. JALVIE, Sheriff.  
Sheriff's Office, Toronto, July 1, 1841.

BRITISH LIFE ASSURANCE COMPANY.  
No. 1, PRINCES STREET, BANK, LONDON.  
CAPITAL, ONE MILLION, STERLING.  
(Empowered by Act of Parliament.)  
PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to  
FRANCIS LEWIS,  
General Agent,  
144, King Street, Toronto.

THE PHOENIX FIRE ASSURANCE COMPANY OF LONDON.  
APPLICATIONS for Insurance by this Company are requested to be made to the Secretary, who is also authorized to receive premiums for the renewal of policies.  
ALEX. MURRAY,  
Toronto, July 1, 1841.

HERBERT AND GERMAN.  
MR. J. M. HIRSCHFELDER,  
LATE OF THE UNIVERSITY OF HEIDELBERG.  
WILL give Private Instructions in the above languages.—(See prospectuses made at Messrs. J. & J. MANN'S Music Saloon, and at Messrs. ROWSELL'S, Booksellers, King Street, will meet with punctual attention.)  
Toronto, July 1, 1841.

BRITISH SADDLERY WAREHOUSE,  
WELLINGTON BUILDINGS, TORONTO,  
AND STORE STREET, KINGSTON.  
ALEXANDER DIXON respectfully informs the Military and Genry of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, and which constitutes a  
FIRST-RATE ENGLISH ESTABLISHMENT.  
N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen.  
Earthen, China, and Glassware Establishment,  
No. 10, NEW CITY BUILDINGS,  
NEARLY OPPOSITE THE ENGLISH CHURCH,  
KING STREET.

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 three, five, and seven pieces; and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call.  
JOHN MULHOLLAND & Co.,  
Toronto, October 30, 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. Stock on hand, and others in want of the above article, will please to call and examine for themselves. Every Axe equal to the guarantee will be exchanged.  
SAMUEL SHAW,  
120, King Street,  
Toronto, 10th October, 1840.

HAT, CAP, AND FUR MART.  
CLARKE & BOYD, grateful for past favours, 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.

STEAM BOAT NOTICE.  
THE Steamer GORE will until further notice, leave Toronto for Rochester every Saturday evening, at 9 o'clock, and Rochester for Toronto every Tuesday and Friday morning, calling at Cobourg both ways; commencing on Sunday the 4th inst.  
Toronto, 10th October, 1840.

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and 80, St. George Street, Kingston, all Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order.  
167.

SPRING AND SUMMER DRY GOODS.  
THE Subscribers beg to intimate to their Correspondents, and to the Trade generally, that they are now in receipt of part of their importations made at Messrs. J. & J. MANN'S Music Saloon, and at Messrs. ROWSELL'S, Booksellers, King Street, will meet with punctual attention.  
FRANCIS LEWIS,  
General Agent,  
144, King Street, Toronto.