

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

TORONTO, CANADA, SATURDAY, APRIL 17, 1841.

[NUMBER 41.]

VOLUME IV.]

Poetry.

A FATHER'S DREAM.

There was a lovely little flower,
I fondly hoped to rear;
I saw it at the matin hour,
It was expanding here.

I looked again—my flower was gone;
I knew it must be dead;
And put a robe of sackcloth on,
Strewed ashes on my head,
And sat me down to wail and weep
That thus my flower had died;
And in my sorrow fell asleep:—

There stood One by my side,
Who told me of my lovely flower,
And showed me where it grew,
Beyond the scorching summer's power,
Where winter never blew;

And told me he had taken it
To that more genial sphere,
Because, in truth, it was not fit,
That it should wither here;

And said, "It was too sweet a thing
To bloom on earth for me;
For waters from a purer spring,
Around its root must be;
And dews, which always fall in heaven,
But never here below,
Must wash its leaves, both morn and even,
Or it will never grow;

And it must have a tender care,
A truer love than thine,"
He pointed unto Heaven, "And there,"
He said, "a hand Divine
Shall tend, and drain thy flower for thee,"
'Till it is fully grown;
'Then, come to Heaven! and it shall be
Eternally thine own."

And then he went away. My heart
Was calm and reconciled;
But gently yearning to depart
And join my blessed child:
And thinking of my pleasant dream,
In happy sleep I sang:
Both joy and grief were in my theme,
And both were on my tongue.

It was not quite a gloomy strain,
Nor quite a merry glee;
But a sweet mingling of the twain
In one deep melody.

I woke in tears—when soon were dry,
And knelt me down to pray;
And then I laid my ashes by,
And flung my weeds away.

British Magazine.

THE NATIONAL EDUCATION SYSTEM IN IRELAND.

BY CHARLOTTE ELIZABETH.

Alas! the bright picture of Christian zeal and diligence in Newry is deeply shadowed with that ominous, unwelcome appendage—the new National Education system. I have not, as yet, fallen in with a single individual of either sex, from Waterford to Newry, who does not denounce it as a curse to the land. In Dublin I saw the immense building, or rather palace, that they are preparing for the Central Board; but I had neither leisure nor inclination to turn my attention from better things to that mischievous institution. In Newry the plan is vigorously pursued, under the special patronage of priests and nuns; and a few plain facts in reference to this place may give you an idea of the reasonableness of the hope indulged by some, that Popery will be undermined by such a system. You know the ostensible purpose of these schools is to provide a strictly neutral ground, on which the children of both parties can meet, without any danger of either being influenced in a way contrary to the wishes of their parents. The necessity for such a plan is stated to have arisen from the objections raised by the poor people against having their little ones taught to read the word of God; and the notable device agreed upon was, that religious instruction of all descriptions should be excluded from the schools, except at particular hours, on a stated day in the week, when a separation was to be carefully made, the children of the Romanists to be taught according to the doctrines of Popery by their peculiar guides, and those of Protestants allowed to receive Scriptural instruction from any Clergymen who might choose to give it. Well, this looked plausible in the eyes of that class called liberal, and even deceived some really good people. How do you suppose it is carried into effect here? The National School for girls adjoins the convent,—the usual entrance being through that building, with another door on a line with the nunnery hall door, and within its precincts. The teachers are all nuns, habited in the most remarkable and extreme dress of a monastic order, robes, rosaries, and all the awful paraphernalia of the black sisters. No Protestant visitor can enter this 'public' school, without being previously examined, and kept waiting sufficiently long to put aside objectionable books; but in spite of every precaution it has been ascertained, and proved too upon oath, that at all hours bigoted catechisms of the Romish Church are in use, being regularly taught by the nuns; and books of the most pernicious tendency have been found in the hands of the children. Attempts are continually made to induce Protestant pupils to join in these exercises; by introducing them during the period avowedly set apart for secular study; and the consequence is that all their parents who do not value a little paltry and most miserably inferior education for their children before the salvation of their souls, are obliged to withdraw them. Consequently the national grants, with all the vast and costly machinery of this deceitful system, are employed in rivetting the fetters of spiritual bondage on these poor little creatures by the hands of male and female ecclesiastics of the Romish creed. What renders the whole thing most inexcusable is, that by a rule of the board, the regular daily teachers must belong to the laity, while here, as in Galway, and innumerable other places, professed nuns are the sole and exclusive conductors of the whole business of the girls' schools; as monks, regularly habited, and belonging to the various orders, Dominican, Franciscan, Carmelite, black, grey, and so forth, are of the boys. It is common to have a small sliding panel in the doors, which are kept locked: when a visitor knocks, the master partially withdraws the slide, takes a survey, asks questions, then refastens his panel, and puts away whatever books he does not wish to expose to the prying gaze of a heretic, before the door is opened. I will give you an extract from a book studied by the children in the nuns' National School here in Newry, that you may duly appreciate the 'useful knowledge'

instilled into the minds of the pupils, and admire the strict adherence of the Board to its first great principles of total abstinence from all that can offend the consciences of any class. Here it is—the work is intitled 'Indulgences granted by the sovereign Pontiffs to the faithful who perform the devotions and pious works prescribed.' Printed by and for 'the Catholic Book Society,' and it was found among the books of united instruction—that is, for instruction totally unconnected with any thing religious, during the hours when, on the faith of this exclusion of all that could bias the minds of the children either way, all are mingled together. As a specimen of the valuable information contained in the volume, and its freedom from all obnoxious subjects, take the following: 'By a plenary indulgence we gain the remission of all the punishment which remains due to sins forgiven, provided we have the proper dispositions, and comply with the conditions required.' These conditions are thus explained, 'It is enjoined to visit a church, and pray according to the pious intentions of the sovereign Pontiff.' These intentions are again described a little farther on: 'the intentions of the Pope are generally these; the exaltation of the Catholic Church, the propagation of our holy faith, peace and concord among Christian Kings and Princes, and the extirpation of heresy.' Now not to mention the importance of communicating such knowledge to the Protestant children; what think you of a plan that supplies the monks and nuns with means to diffuse it among the little ones of their own flock? The concluding expression too, conveys an early lesson of fearful import: the lower order of the Irish know of no other mode of extirpating heresy than by draining it out with the life blood from Protestant veins. It was the war-cry of the sacerdotal warriors, who in 1798 led their people to the attack; and whatever spiritual meaning it may be intended to convey to the minds of the pupils, the idea with which they are certain to connect it is that of slaughtering their fellow creatures.

Another instance of the power enjoyed and exercised by the inferior officials of this Board appears in the fact that, although the exclusion of religious instruction, except on the appointed day, is publicly boasted of by its advocates as the one all-sufficient guarantee against the communication of any thing to the children which their parents would not approve, in this very school the nuns possess a distinct permission in the Inspector's hand-writing, for imparting religious instruction every day. The excuse offered for this is, that no Protestant children attend the school; which again proves that the public money is withdrawn from scriptural institutions, where all denominations alike drink at the pure fountain of truth, unadulterated by man's inventions, to be placed at the disposal of those whose existence as a church and community depends on their keeping the people in ignorance and error; and who do actually employ it for that purpose, to the exclusion of the offspring of a loyal Protestant population. Do you not suppose it must be a startling thing to those who have had such fearful experience of the temper of Popery towards itself, to send their little ones within the very walls of a convent, to be taught exclusively by females habited in so strangely imposing a manner, who firmly believe that all must be eternally lost who do not embrace the delusions of popery? I have alluded to the dress,—we are all influenced by externals, children especially so, and you may imagine the effect likely to be produced on the mind of a little ignorant timid creature, by the appearance of a teacher, whose semide severe aspect, and stiff practised solemnity of manner are further enhanced by the following garb:—A loose robe, with a flowing train, formed of the blackest serge; the bust being enveloped in a peculiar wrapper of white cotton, somewhat between a shawl and a tippet. A cap or hood close, and so drawn down on the sides as to perform the same office as blinkers to a horse; while the small portion of face thus left open to view is farther curtailed by an enormous neck-cloth, covering the chin, and meeting the aforesaid wrapper. In fact, nothing can approach nearer to the grim effect of old-fashioned grave-clothes. Several of these apparitions, each with an hour-glass in her hand, a black rosary and crucifix depending from the leathern girdle that confines her waist, and a black riband beside it, with an image of the virgin and child, are to be seen daily in the school-house, the sole teachers and managers, moving up and down among the awe-stricken little ones, and bringing all these striking externals to bear upon the doctrines which they inculcate, and of which you have a sample in the foregoing extract. Such is my solicitude for the deliverance of those poor Irish children of the Romish persuasion from the deep and fatal darkness surrounding them, that I would cheerfully relinquish every shilling of the national grant to their service alone, trusting to private liberality for the means of educating the Protestant class. But is it not frightful to see the latter deluded, except so far as the watchfulness of their parents may keep them from these schools, into sharing the deadly poison thus administered to the minds of the poor little Romanists? It will be a terrible thing for England when in her skirts is found the blood of the souls of these poor innocents. What a strikingly applicable passage is that to which I allude, Jer. ii. 34: "I have not found it by secret search but upon all these." This national board plan is not a sin of mere passive connivance, where abuses may creep in unprovided against, because unexpected: it is a sin of which the government vaunts, an offence in which the perpetrators glory, a confederacy deliberately entered into with popery and infidelity, to secure their present possessions against the intrusive claims of the Lord Jesus Christ.—He comes to seek and to save his lost sheep: they build an inclosure, shut in the poor victims, and place a guard of wolves to watch their fold. I could not bear the spectacle, had I not that glorious promise ever before me, given by Him who most assuredly will fulfil every title of his own word. Let earth and hell combine; let all the enemies of Christ unite their efforts, and some of his friends abandon their Master's cause, to bless that which he has cursed, and to build up that which he has sworn shall fall; yet can they not avert the coming hour, when he who has spoken will also make it good. "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick, but I will destroy the fat and the strong; I will feed them with judgment." That thirty-fourth chapter of Ezekiel will yet be felt in all its awful applicability, by those who so justly incur the rebuke, "Seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures; and to have drunk of the deep waters, but ye must foul the residue with your feet?"

RELIGIOUS JOURNALISM.*

Under this head will be found on our last page an article from Blackwood, which we have copied from *The Church*, (a paper which often lays under similar obligations,) and which contains suggestions that have long seemed to us worthy of consideration. It is easy for monks and ascetics to find reasons, and for querulous objectors to multiply complaints without reason, against the use of journals and periodicals as vehicles of religious intelligence and discussion. The question, however, ought not to be considered abstractly, but in relation to the actual temper, customs, and idiosyncrasy of the age. It may be true that in past ages and in the absence of many now prevalent means of popular religious excitement, men were more given than at present, to meditation, prayer, obedience and the substantial duties of the Christian life. But this, if true, is foreign to the purpose; for we are not called upon, as practical men, to discuss the relative merits of different ages, but to say whether we shall or shall not adopt and make available to the Church a species of instrumentality which belongs to the age in which we live. Bards and crosses were very little things, and the Reformers were very great men; and as theirs was not the age in which the lion and the lamb could consort together, it was to be expected that forms and ceremonies instead of being enlivened and spiritualized, should be run down and discarded. But no men in some ages, and few men in any age, are worthy to become reformers: the majority of us must take the age as it is, and use the machinery already furnished to our hands.

Modern sermonizing has been a growth, and in its redundancy, an exercise of the Reformation. "I will remember," says good old Jackson, (speaking of "those times and those dioceses wherein there were then scarce to be found preachers besides the prebendaries of the Cathedral Church, under whose tuition in a manner the rest of the clergy were," "and I cannot but remember with joy of heart, that the synods of that diocese wherein I was bred, did constantly examine the licensed readers how they had profited in learning, by their exercises, which they did as duly exhibit unto the Chancellor, Archdeacon, &c., as they did their orders or their fees. Such as had profited well, were licensed to preach once a month, or once a quarter, having certain books appointed from whose doctrine they should not swerve, but for the most part translate." "But," he presently adds, "since the liberty of prophesying was taken up, * * * things have gone so cross and backward in our church, that I cannot call the history for these forty years or more to mind, or express my observations upon it, but with a bleeding heart." What then would Jackson, or the English Reformers of whose views on the subject he is in the above passage a witness, have said to every deacon in the church, preaching two or three times a week! But whatever they might, or we may think, of modern sermonizing, no judicious man would advocate a return to postils, and reading sermons and homilies. The age demands preaching, and will demand it, until the victory gained by the apostles and primitive christians, is again achieved; and men are once more reclaimed to the church from which Papal superstition and intolerance have driven them. Other means may help to secure the victory after it is achieved; but preaching, varied and multiplied, aggressive as well as conservative, converting the world as well as edifying the church, is an indispensable means to achieve it.

Now religious journalism we hold to be similar to modern sermonizing.—It is a growth of the age, demanded by it, and a needful implement for all those who would work upon its character. It is an agency, sui generis, having its own peculiar laws and character; its own ends and its own way of attaining those ends; and to wish to explode it or quarrel with it because it is not something else than it is, would argue as morbid, captious, and impracticable a temper, as the wish to abolish preaching because we have sometimes the indelicacy of a frothy sermon; or to explode learned commentaries and systematic treatises, in divinity, because they are not manuals of devotion.

Religious journalism, as it seems to us, (and we wish our remarks on the subject to assume more of the suggestive than the didactic form,) has its own peculiar ends. Besides matters of intelligence, there are many topics of daily occurrence which are not of sufficient seriousness for the pulpit: nor of sufficient magnitude for books, which may be properly (and nowhere else so properly and effectively) introduced into the columns of a religious journal. These are matters on which churchmen without any detriment to the unity of the faith, may have different opinions which they wish to interchange; they concern points on which the church is open to misrepresentation and assault, and need to be instantly and briefly vindicated to the world; they relate to the minutiae of worship, to ecclesiastical arrangements, to the externals of the church, to her minor morals and policies; they are notices of books and new publications, or fragments of history or biography, or fugitive essays in prose or poetry; or they may be even matters of faith and fundamental principles of church polity, developed in their relations to the passing fashions of the age, and with a view to that instant, fresh, and distinctive impression which journalism is so well fitted to produce. The rapid treatment and discussion of such topics in a religious journal, tend to bring the principles and features of the church into contact with the minds of many who might otherwise never give them a thought; to cherish and increase in many others an interest which without such excitement might flag and become torpid; and to absorb and make subservient to the digestion of sounder aliment an amount of excitability which would otherwise be wasted on the world, or made to nourish tastes, predilections, and interests that have no sort of affinity with the church.

But religious journalism has not only its own ends, but its own way of attaining those ends. It has its own individuality, as much so as preaching or conversation; and its characteristic traits are the freedom, off-handness, piquancy and raciness which belong to popular periodical literature. To write reviews of books, or notices of the passing events of the religious world, its fantastic fashions of sentiment or odd vagaries of error, in the style of Wilson's *Sacra Privata*, or Sutton's *Disce Mori*, would be as out of place as to discuss politics on the model of Stenhold and Hopkins, and in the twang of Puritan pedantry. Sermons are good in the pulpit, learned treatises in the study, devotional books in the closet, and colloquial gifts in society; but not any of these nor all of them together constitute religious journalism. Journalism itself, as it now exists, is an entity by itself; a new feature of society; a new phase or fashion of mind; a new medium of intercourse, having its appropriate laws, style and complexion, and occupying an intermediate position between grave books and sprightly conversation. Whether it becomes the church to adopt it, and if so, under what regulations, are questions which we stop not to discuss, and which perhaps it is too late to discuss; we suppose it to be anything more than a drug or an anodyne, it must still be journalism. It must be treated as a separate language, and be made the vehicle of instruction for those who understand and enjoy it. It must bring out the treasures of history, biography, theology, and liturgical lore, in its own peculiar way, and allure the minds of men to sound principles, by a style adapted, as far as it is justly and innocently may be, to the taste and temper of the age. Otherwise, the end which it proposes will never be gained; it may have the name and form of journalism, and multiply itself in folio or quarto sheets, monthly or tri-monthly pamphlets, but

* From the *New York Churchman*.

its life will be gone; it will bring upon us the evil which the French wit was willing to bear without the compensation for it which he so eagerly coveted, or in other words, it will cause us to be abused by every body and read by nobody; instead of helping us to seize on the activities of the age, and shape them towards sound principles, it will doom us to perpetual leeway; instead of being a new and independent wheel in the machinery of the church, it will be no better than a clog on her operations, and a dead weight to impede her movements.

Ware far from saying or thinking that there should be any descent to frivolity, ill-natured sarcasm, or to any unworthy artifice to catch popular attention. Such things are not necessary, nor indeed, actual features of journalism, in any of its more reputable specimens. The clergyman does not lose his dignity because he mingles with his parishioners and indulges in the freedom of social intercourse without the formality of a text and gown. In like manner the church, we think, may adopt the journalism of the age, with its pungency and vivacity, its playful satire and severity, and communicate her influence by means of it, to the sympathies and intellects of thousands who will feel its vibrations, without derogating from her dignity, and in strict fidelity to her character as the guardian and witness of the heavenly deposit.

There is, indeed, a class of persons—sincere and zealous men in their way—to whom these suggestions will be the proofs of "an evident carnal temper;" such men to use the words of a favourite author already quoted, "as from a passionate, humorous, cynical spurring at monkish practices and popish customs, have thrown themselves off the shore into the whirlpool, which finally sucks them in the very depths of that error, wherein the others were drowned. The very self same superstitions or magical conceits, the one bath of his beads and crosses, the other feeds by precise hearing sermons and loathsome abuse of the Word of life, upon every trivial occasion." These are men who preach in a journal, exhort in a parlour, and cant everywhere; and who seem to live mainly for two objects, to abuse the papists, and to puff themselves. Journals, books, conversation, and all else that can feed their vitality, must first be dragged down to their deadly damps of subterranean dulness; nor can they themselves ever be fairly exhaled, and grow up to humanity on the food of men and in the light of heaven, until they have taken the advice of South, and applied for the cure of their noxious humours to Luke the physician, instead of Luke the Evangelist.

Others, however, there are, of no vulgar taste, but of a really elevated piety, of deep and fervent spirituality of mind, who shrink from every agency not sanctioned by Catholic prescription, as a development of Antichrist. To such persons, we would say, that we are aware of the delicate ground which we have been treading; and that we have offered our suggestions with no other wish than to widen the sphere and to strengthen the outworks of interior spirituality, without sulling the purity or diminishing the intensity of the flame. We would not deprive the flame of its aliment, but we doubt whether journalism should be held on to such extent as its feeder. We would have the pages of ardent journal offer, both to writers and readers, a relaxation from the severe efforts of devotion and a barricade of its foundation and outposts, rather than a direct and firm means of sustaining it. We would advocate journalism in its living individuality, and would have writers write and readers read its style with the same easy versatility that they throw their minds into the colloquial style in conversation, the epistolary in letter, or that of sustained seriousness from the pulpits. Why not? Shall we die of dignity because we are churchmen? or cease to breathe and move and dress like men because we are christians? Surely this is not the way to influence the world. We must have means of fellowship with the workers of darkness, if we would wean them from their works; we must learn the language, and bend to the bustle, and watch the ways, and study the sympathies and touch the tastes of the world, in order to leave it with the principles and influences of the church. The authors of the "Tracts for the Times," whatever may be thought of their doctrines, are allowed to be eminent for a severe and deep-principled piety; and yet where is to be found a more genuine specimen of journalism than the late article in the *British Critic* (edited by the Rev. J. H. Newman) on the writings of Dr. Channing? In this instance we had the journalism of the world made subservient to the deep and broad principles of the church; and we beheld a priest of the church, (we speak figuratively, for the writer, perchance was a layman), discoursing to the world "in a language understood of the people." Before we repudiate such writing, and denounce it as inconsistent with the vitality of the christian faith, it may be well to reflect whether, if it were more favourably regarded in the church, much loose and floating energy might not be diverted into a safe and valuable channel, which is now (at least remotely) tributary to the current of infidelity and voluptuousness; whether much of the feeling and talent of the country might not by this means assume a religious form and manifestation, which, for want of such an outlet as is offered by a well defined religious journalism, controlling and directing the energies which it enlists, is left to evaporate in the mere sentimentalism of literature, or entwine itself around the ministry of vice.

A new country like ours, which calls her children to the active duties of life too soon and too entirely to allow them to become deep and profoundly learned scholars, affords at the same time a rich variety of talent for the species of literature we have advocated. For this reason also, it behoves, we think, serious and thoughtful men to be less desirous than some are, to treat the alliance as unholy, and to seek its separation from the church. Two things already implied we would more distinctly add, though rather abruptly, as we must hasten to a conclusion. One is, that articles of faith, considered as distinct from religious opinions, should never be discussed in religious journals, and certainly never in the style of journalism; and the other is, that the journal, however free and versatile in its tone, should always seem to candidly tend to support the faith and being of the church, and to seem for them, intellectually and practically, an ascendancy over the world.

THE PRAYER OF JABEZ.

How unlooked for, yet how refreshing, this fountain in the desert! It is the fragrance of a rose, blooming in a scene of desolation! A lovely flower, unfolding its beauties on the barren hillside! It is a familiar tone, coming to the ear when it listened only for discordant sounds! the welcome voice of a friend, rising over the din of the passing multitude, and bringing assurance of the nearness of one whose sympathies, and joys, and sorrows, are in unison with our own. The eye passes carelessly over the group of strangers congregated around us, but it rests, with delight, on one whom we recognise as a fellow pilgrim, on his way to Jerusalem. He speaks the language of Canaan! Shall we not give him the right hand of fellowship, and say, 'Peace be upon thee?' He is one of the Lord's songsters. Listen to his warblings! 'O that thou wouldst bless me indeed!' Do not our hearts re-echo the petition? We have used the very same, a thousand and a thousand times.

'O that thou wouldst indeed bless me!' This looks like humility, sincerity, and fervor! It is a good prayer, for 'the blessing of the Lord, it maketh rich, and he addeth no sorrow therewith.'

Here, too, we find the seal of adoption, the aspiration of the soul after God—and we do not doubt that the individual in whose company we are fallen, is one of the sons of the *Most High—elect—precious*. We hear him saying, 'My soul thirsteth for thee, O

God! my flesh longeth for thee! Oh! that thou wouldst indeed bless me!

The next petition is a request for temporal blessings, and these our Lord has himself taught us to ask for. 'Give us this day our daily bread'—'Feed me with food convenient for me'—'Casting all your care upon him'—'Oh! that thou wouldst bless me indeed, and enlarge my coast.' My own valor and strength avail nothing. It is the Lord who teacheth my hands to war—and who subdueth the people under me. In the name of my God will I set up my banners, and take possession of the inheritance he hath given me, while my waiting eyes are unto thee, 'that thine hand may be with me.' With me to prosper my way—with me to baffle the designs of my foes—with me to shield my head from danger—with me to uphold and sustain—with me to crown with joy and gladness.

'And that thou wouldst keep me from evil!' from the evil of suffering—from the evil of temptation—from the evil of sin—'that it may not grieve me.' Here, again, we behold the Israelite indeed! All the evils which flourish so luxuriantly in the soil of earth, are sources of grief to him, but most of all, the evil in his own heart. It is over this he sheds the bitterest tears. Other evils excite the compassion of the Divine Being, but this awakes his holy displeasure. This grieves his Holy Spirit! Against this, therefore, he most earnestly prays, 'Oh! that thou wouldst keep me from evil, that it may not grieve me.'

Surely, he who taught us to say, 'Our Father,' must have inspired this prayer, so strikingly does it breathe the spirit of that simple, beautiful model. How brief, yet how comprehensive its petitions! How childlike! How fervent! How well it exemplifies the definition of prayer:—'the offering up of our desires to God for things agreeable to his will.' At the close of such a prayer, we do not wonder to find the record, 'and God granted him that which he requested.'

DR. CHALMERS' LETTER ON DISTRICT VISITING.

MY DEAR MRS. FRY.—I have ever held both your own experience and that of Mr. Howard to be immensely valuable, as establishing not only a most beautiful, but practically the most important lesson I know in the management of human nature; and that is, the *charm or power of kindness, even in the hearts of the most hardened and worthless of mankind*. Let us carry back this lesson from dungeons to dwelling-places, and try, if a principle, not extinct in the malefactor's cell, in what higher degree it exists, or with what more powerful effect it may be operated upon, throughout the homes and common habitations of the people.

This grateful sensibility in one bosom to the manifested goodwill of another, is surely a right and virtuous affection as far as it goes; and if it have been found, as by yourself, to survive that depraving process which the worst of criminals undergo, in what greater vigour may it confidently be looked for, anterior to that process, in the abode and on the domain of average humanity? The experiment which you have found to be successful in the veriest receptacles of the felon and the outcast, carries in it a bright and universal promise when it comes to be tried, as is now doing by yourself, in the large scale, and upon the field of human society.

I rejoice to hear from you of the perfect welcome and cordiality wherewith your visitors are received in the districts on which they operate. It is but the exemplification of what you experienced in circumstances which at the outset looked far more discouraging and unkindly. This grateful response on the side of the people, almost unexpected, I believe, forms a cheering prognostic, if the undertaking be rightly prosecuted and constantly persevered in, of your full and final success.

Its influence, therefore, of the specific errand on which those of the higher go forth among those of the lower classes, in the very mingling of the two, in the frequency and closeness of their personal intercourse, there is an incalculable benefit. Even though you should fall in certain of your objects, you will have gained incalculably in the growth which your operations must promote of a kindlier and better spirit between the rich and the poor. They only require to know each other more, that they may love each other more. To sweeten the breath, as it were, of the community, and to break down those malignant and social prejudices which separate one class from another, is in itself a service of the highest order, and one which in our present distempered condition is the most urgently called for. To augment the feeling and recognition of a common brotherhood among men is of itself an achievement of the greatest value. This you will at all events do; but I trust you will do more, and that good, not of a higher certainty, but of a more substantial and tangible description, will be the result of your present labours, the distinct tendency of which is to raise the character as well as comfort of the lower orders, to elevate both the moral and economic state of our population.

THE FRIENDSHIP OF JESUS.

It is acknowledged by all, that friendship affords one of the highest and sweetest enjoyments of which this life is capable. Few subjects have been more frequently the theme of the poet's verse, or more enlarged upon by other writers. To be possessed of a sincere friend, has been among the warmest desires of the human heart. Who has not felt such a desire? A friend with whom he might take sweet counsel! A friend with whom he might increase his pleasures by sharing them, and lessen his sorrows by dividing them. . . .

That we may better realize the privilege, allow me, for a few moments, to dwell upon the qualities that meet in a desirable friend. I notice, first, amiableness—or having those properties which are calculated to attract the heart. For friendship, being founded upon affection, can never subsist when there is not at least the appearance of what is amiable. We may be grateful to those we cannot esteem, and even admire those we cannot love; but to make a friend desirable, there must be something lovely; and need I say that this exists in our blessed Saviour in the highest degree? 'Who that has had his mind enlightened by the Holy Spirit, will readily adopt the words of the church, when asked "What is thy beloved more than another's beloved?" "He is the chiefest among ten thousand; he is altogether lovely." This is my beloved, and this is my friend, O daughters of Jerusalem.'

Another quality which makes a friend desirable, is power. For although it is not the primary quality, yet, when there are other attractive excellencies, who does not feel the value of having a friend, whose understanding enables him to give wise counsel, whose station affords him extensive influence, and whose property admits of his putting forth his resources with a liberal hand? Such a friend is the blessed Jesus. He is "the wonderful counsellor," able to give the best advice. He has that influence with his Father, that "he hears him at all times." And such is the extent of his riches, that "in him are hidden all the treasures of wisdom and knowledge;" "yes, "in him dwelleth all the fullness of the God-head bodily."

A third quality that makes a friend desirable, is faithfulness; and this assuredly our Lord possesses. He is one in whom the soul may perfectly confide. We need not fear to pour out our hearts before him, and lodge our secrets in his bosom, or imagine that he will ever betray his trust. No, blessed be his name, he is "faithful and true;" true to his word, and faithful to his engagements.

I mention another quality that makes a friend desirable, which is tenderness. For friendship is like a foreign plant, which requires delicate treatment. It shrinks from whatever is rough and unfeeling. It cannot repose confidence in rudeness, but seeks such a friend as the palmist describes the Lord to be, when he thus speaks of him:—"He shall cover thee with his feathers, and under his wings shalt thou trust." O how tender a friend must he be, when he compares himself to the parent bird, who opens her wings to receive her young, and gathers her callow brood under her downy pinions!

Nor would I omit that which may be called the crowning quality of a friend—unchangeableness. And this our Lord is. He, my beloved brethren, is not a summer friend—a friend, who, like the butterfly, is continually fluttering round our dwellings while the sunbeams are shining, but retires when rain, or frosts, or tempests come. He is "a friend, born for adversity." "Whom he loves to the end." He will correct his people for their sins; "but his loving-kindness will he not take away, neither suffer his faithfulness to fail." This is his name, "Jesus Christ, the same yesterday, and to day, and for ever."—Rev. J. Hallane Stewart.

THE CHURCH.

TORONTO, SATURDAY, APRIL 17, 1841.

It was our pleasing duty some few weeks ago to present in our columns a masterly letter from the Lord Bishop of this Diocese, in exculpation of himself from the ungenerous animadversions which had been made upon him in various quarters, in reference to certain transactions connected with the University of King's College in this Province. His Lordship did wisely in confining his defence to an explanatory letter published in the London Times; here, upon the spot, there could be no necessity for formally meeting the charge: the respectable and impartial portion of the community could be at no loss in making up their minds upon the matter, even with the evidence before them; and that their decision was favourable to his Lordship was abundantly testified in the universal and unabated respect with which he was every where received during his late visitation tour. But in England, where the public, in such a case, must form their judgment in a great degree from what is presented to them in the public newspapers,—having no means of referring to documentary or other collateral testimony,—it was quite possible, from the tenor of the debate in the House of Commons, coupled as that was with the harsh reflections contained in Lord Sydenham's despatch of the 2d of May last, that opinions unfavourable to his Lordship might have gained currency. It was, therefore, proper that his defence should appear in a leading public journal in London; and every person of candid mind who has perused that mild but energetic reply, cannot fail to arrive at the conclusion which the Editor of so distinguished a journal as the Times at once admitted, that it was triumphant and complete.

At the time that the despatch which contained these unkind reflections upon the Bishop of Toronto first made its appearance in public, it seemed to be very eagerly copied by all the newspapers in both Provinces, with very few exceptions,—whether to aid in the somewhat fashionable effort to crush a Protestant Bishop, or to help the administrative policy of Lord Sydenham, remains to be seen. Of their republication of this document, however, as it was public property, we have no special reason to complain; but when the defence against the allegations it comprised appeared, it would strike the generality of the sober-judging portion of society as an evidence that common honesty and common justice really characterised our Provincial press, had they proved themselves as forward to retract an unwarrantable accusation as they were apparently anxious to make it. We believe, however,—in opposition to our pre-conceived hopes of such manly and virtuous dealing,—that no more than three or four papers in both Provinces, which gave circulation to the accusation, have thought it proper to give equal publicity to the defence.

This is not an age, as we have often borne testimony, in which men are remarkable for yielding reverence and honour where both are due,—least of all where ecclesiastical dignity is in question; and so we find that, about six months ago, a fresh accusation,—emanating from one or two of what are termed the "liberal" Toronto papers,—was got up against the Bishop of this Diocese; viz., that as one of the prominent members of the "LOYAL AND PATRIOTIC SOCIETY," formed for the relief of sufferers by the late war, he had never accounted for certain sums of money intended to be applied to the purchase of medals for the more meritorious of our gallant militiamen,—and ending with the charitable conclusion that these moneys had been appropriated to the Bishop's private use! It has been our gratification lately to receive and peruse a pamphlet, containing various statements supported by every necessary voucher, which sets this whole matter in that light in which every man of common good feeling anticipated at once that it could be placed.

But the calumny thus recklessly expressed, though, it is a refreshment to feel, only partially circulated, was the more uncalled for, since after the closing of the labours of the Society in October, 1817, a detailed account of all their proceedings was printed, shewing, in the most minute particulars, to whom and in what manner its funds had been distributed,—an account so particular and so minute, indeed, that it occupied no less than four hundred and nineteen octavo pages.

Subsequent, however, to the closing of the local transactions of the Society in 1817, a communication was received from Montreal, announcing the receipt from London of the munificent donation of £4,000, which, during the war, had been collected there in furtherance of the objects of the Loyal and Patriotic Society. As the distribution of this sum amongst individuals who had suffered by loss of property during the war, would have afforded no perceptible relief amongst claimants of so large an amount, and as such distribution was foreign, indeed, to the original objects of the Society, it was proposed to appropriate that donation towards the founding of three Hospitals in different parts of the Province,—an arrangement which received the prompt concurrence of its contributors, except that they earnestly recommended its application to the establishment of one Hospital only, instead of three. With this sum, therefore, to adopt the words of the published statement before us, "the Hospital was built in Toronto, which has for many years past extended, and is at this moment extending inestimable benefit to the poor and afflicted, and especially to the destitute Emigrants from the Mother Country,—the source from whence the fund was derived." The balance above the cost of the building was paid into the Hospital fund, and has been invested in Bank Stock, for the use of the institution.

We now come to the charge concerning the Medals. In the original constitution of the Society, it was proposed that a sum not exceeding £1,000 should be set apart for the purchase of gold and silver medals, as a reward for gallant services rendered in defence of the Province; and at the conclusion of the war, the sum of £750 was accordingly appropriated for that purpose, and the medals were received from England in 1817.—Yet, to adopt the language of the printed statement,— "Though nothing could have been better intended than

this plan of the Society, for bestowing medals as a reward for meritorious service, it was unfortunate that they did not at first sufficiently consider, that it belongs to the Sovereign to confer that mark of honour, for public services rendered to the Crown, in a military or civil capacity. Although this seemed to have been lost sight of in framing the Constitution of the Society, it occurred upon more deliberate reflection; and it added to the other difficulties which were felt upon attempting to make arrangements for the distribution. But the main difficulty consisted in the making selection. In reviewing the events of the war, the Society felt that to make distinctions which were not founded in justice, would be injurious and offensive, while, on the other hand, to comply with all the claims which might be fairly advanced for the contemplated distinction, (supposing that any soldier could properly receive a distinction of the kind not awarded by the Sovereign), would require a vast number more medals than the funds which had been set apart for that purpose would enable the Society to furnish. Embarrassed by these considerations, and deterred by the conviction that the distributing the medals upon any principle, and according to any scale to which it was in their power to conform, would occasion much disappointment and heart-burning than satisfaction; and perplexed also by the discordant views taken of the subject by the different Commanding Officers of militia to whom they applied for recommendations, the Society delayed acting finally in the matter, from time to time, till several years had elapsed. In consequence of this delay, the medals were deposited in the Bank of Upper Canada for safe keeping."

On the 22d of February, 1820, on motion of the late Sir William Campbell, the following resolution was passed by the Society:—

"Resolved—That it is the opinion of this meeting, that as the gold and silver medals cannot now be distributed in any manner to answer the original purpose for which they were designed, it is expedient that the same be sold as bullion, and the net proceeds thereof be put to interest, for the purposes above stated."

In a matter, however, of so great delicacy, the members of the Society felt a growing disinclination to deal finally with the question. The subject of the medals continued to engage their thoughts, and was frequently a matter of discussion; and as it was always hoped that some plan might yet be struck out for more exactly meeting the original intention of the Society, the medals were allowed to lie untouched in the vaults of the Bank of Upper Canada.

If our Colonial Legislative bodies are not discovered, in the aggregate, to prove of very distinguished benefit to Colonial interests, they are generally found to be very quick-scented in the discovery of grievances; and accordingly in the last session of the Upper Canada Legislature, the delay in distributing these medals was taken up as a public grievance: in other words, this deliberative body take up as a public grievance the non-fulfilment of an original design of a private and unchartered benevolent institution, to whose funds the Legislature had never, at any time or in any shape, granted one shilling, nor had manifested, during its most active operation, the slightest interest in its affairs!

Without admitting the propriety of this interference, the surviving members of the Loyal and Patriotic Society felt, nevertheless, the necessity of putting an end to all further agitation of the question, and resolving upon carrying into effect the purport of the resolution above given. Previous, however, to the disposal of the medals as bullion, it was thought proper to deface them, "because that alone could ensure their not falling into unworthy hands, while they retained their impression, which, for obvious reasons, was not desirable."

This was accordingly done: the medals were disposed of for the net sum of £393 12s. 1d.; and so ends this "public grievance!"

It is always painful to us to be compelled to differ from any of our Constitutional contemporaries,—much more to feel called upon to censure the spirit in which their statements or opinions may be given. We grieve, then, to have to rebuke the harsh and vituperative manner in which Mr. Berrie, late Clerk of the Peace in the Gore District, is spoken of in the Montreal Herald. Had Mr. Berrie been identified with the celebrated party who framed the 92 Resolutions, and who subsequently called out the loyalists of Lower Canada from their quiet homes and peaceful occupations to put down their treasonable combinations,—had this gentleman, we repeat, been dismissed from his situation for his rebellious practices, he could hardly have been assailed in language more coarse and contemptuous. But when such language is applied to a gentleman of sound constitutional principles and unspotted private character, it becomes quite insupportable, and calls for a rebuke as loud and public as the accusation itself. Mr. Berrie is of Scottish parentage,—the son, we believe, of a General officer,—called to the Upper Canada Bar many years ago,—and appointed, if we mistake not, by Sir John Colborne to the office which he lately filled. He is of extremely quiet and unobtrusive manners, and no man can have a greater abhorrence of anything bordering upon presumption than he.

An election, however, was pending in Hamilton where he resides, and he felt himself bound in conscience to support Sir Allan McNab; but as the opponent of the gallant Knight was to be a leading member of the Government, he, as the holder of a situation under that Government, felt it to be a point of delicacy, not to say of public duty, to detail to that gentleman his reasons for appearing as the supporter of another at the approaching election. We are free to say that Mr. Berrie erred in his manner of communicating those reasons,—that he travelled out of his way in finding arguments in defence of his conduct,—and that some of his positions, even on great constitutional grounds, are untenable; but we contend that his motive was sound and correct, and that it was much more honourable in him antecedently to declare his reasons for appearing as the opponent of the Government candidate, than subsequently to have shielded himself from blame on the ground of the quietness with which that opposition had manifested. We cannot but believe that Mr. Harrison himself felt the correctness of Mr. Berrie's manner of proceeding, although he may have dissented, as we do ourselves, from many of the public reasons by which he professed himself to have been actuated; and if Mr. Harrison, instead of communicating this letter to his Excellency the Governor General, did not, with a friendly candour and generosity, afford him the opportunity of recalling it as irrelevant and ill-judged, we must impute that too to what would be deemed perhaps the preponderance of a public duty over all private considerations. Be this as it may, and even while we cannot deny the strict justice of the course which, in this case, Lord Sydenham has pursued, every man of candid mind must acquit Mr. Berrie of any vain-glorious desire of intruding himself upon the public notice,—least of all, of adopting a very usual, though a very exceptionable method of acquiring consequence and notoriety as a public martyr.

In our last, we gave a complete list of the members returned to the United Parliament, with the exception of Shefford and Stanstead in the Lower division of the Province, in which the results of the elections were then unknown. We have, however, since learned that they have terminated in the return of Mr. Foster for the former, and of Dr. Colby for the latter county.

We have given to the list of members thus published a very careful inspection, and we have availed ourselves, at the same time, of such information, in forming an opinion of their general political complexion, as is furnished by our contemporaries. With the opinions of

none of these can we entirely agree in the estimate of public principle by which they believe the new Legislature to be influenced, nor with the ideas of future parties in the House which they appear to entertain. Nothing, for example, can be to our mind more absurd than to separate them into two great classes of Unionists and Anti-unionists, as the question which that designation would imply is not by any means likely to be a prominent subject of discussion in the new Legislature. It is very clear to us,—though we admit our own liability to error in the opinions which we entertain upon this point,—that there will be few parties in the House; none of them holding precisely the same views with the others, and not likely on all, or even on most occasions, to act in concert.

First, there will be the Administration or Purely Government party; composed of members of the Executive, and a few others well understood, from various ties or expectations, to be bound to their policy, and likely to be uniformly their supporters. This party, after a careful estimate, we reckon to amount to twelve.

Next, there will be the Conservative party, properly so called; gentlemen of sound and unalterable constitutional principles, but who have never avowed any implicit confidence in the measures or the policy of Lord Sydenham; who will honestly support him when they believe him to be right, and as frankly oppose him when they know him to be wrong. This body,—adding to the few in Upper Canada who have been returned, those gentlemen in Lower Canada who, although originally anti-unionists and averse to the general policy of Lord Sydenham, are nevertheless hearty constitutionalists, and whose sentiments will, on most occasions, be found strictly to accord with those of the Upper Canada Conservatives,—we also reckon, at the very lowest estimate, at twelve.

A third party will be such members in both Provinces as hold constitutional principles, but who have expressed themselves more decidedly in favour of Lord Sydenham's policy than the body last mentioned, and who therefore, in general terms, may be set down as his supporters.—These, at the highest calculation, we reckon at twenty-four.

Lastly come the Anti-unionists of Lower Canada who hold democratical principles, with whom we ally what are usually termed the Reformers or Radicals of Upper Canada; because they agree in their political principles generally, and without question entertain similar views upon elective institutions, responsible government, and other republican theories. It is true they may not, at first, act together; for at the commencement, probably, several of the Upper Canada Reformers, so called, may be found to be supporters of Lord Sydenham, while the republican anti-unionists of Lower Canada will, no doubt,—whether right or wrong,—be invariably opposed to him. But classing them according to their well-known principles,—the best criterion as to their ultimate conduct, whatever their initiatory acts may be,—we reckon this whole body, at the least, to amount to thirty-six.

We do not say there will be, at the outset, this standing opposition of thirty-six; but they possess such principles as will cause them, we believe, to be ultimately in formal array against the constitutional members.—These last,—reckoning the twelve direct and pledged supporters of the Executive; the twelve Conservatives, a sort of corps of observation, who, without any special friendliness towards Lord Sydenham, will always be ready to "do the state some service;" and the twenty-four Constitutionalists, as for the sake of distinction we term them,—will form altogether a band of forty-eight members, who, in any trial of a question of British supremacy, or constitutional ascendancy, will be unanimous, hearty, and immovable.

It is undoubtedly a very gratifying and consolatory feature in the newly-elected House of Assembly, that out of the eighty-four members of which it is composed, forty-eight may be depended upon, in any emergency, to resist democratical invasion and preserve the Constitution in its integrity,—that they may thus be depended upon, provided the whole of the twelve members connected with the Administration are imbued with the principles which will be found undoubtedly to actuate the remaining thirty-six. Still this large constitutional force,—constituting a certain majority of twelve over those of opposing principles,—does by no means insure to Lord Sydenham or his policy a majority of equal amount. A leaning to any measures so extremely "liberal" as to endanger our monarchical institutions, will alienate the twelve Conservatives at once and probably three-fourths of the Constitutionalists along with them; while the manifestation of an honest determination to cling to monarchical supremacy will combine at once the whole force of Radicals, Liberals, and Anti-unionists in decided opposition.

Moreover, should occasion fairly arise, from any offensive management, to test the amount of public confidence really reposed in the counsellors of Lord Sydenham, we may see the Conservatives, aided by many Constitutionalists, taking the lead in opposition and largely outvoting the Administration. We apprehend that the result of certain of the elections in Lower Canada,—unless the proposal for inquiry be met at once in a fair and generous spirit,—will be the first cause of a formidable coalition against the Executive; and certain it is,—such as we should have to deplore the change,—that should new elections be ordered in those counties where they were so abruptly and strangely terminated, anti-unionists or oppositionists will, probably, in every instance be returned. This unfortunately is a contingency,—although on a principle of "equal justice" it cannot be averted,—which would at once equalise the strength of the anti-monarchical with the whole aggregate force of the Constitutional party, and produce, we fear, just that parliamentary conflict which we anticipated from the measure of the Union.

The able and lucid speech of the Bishop of Exeter upon the claims of the SEMINARY OF ST. SULPICE, will be perused with great interest and satisfaction by the great body of our readers. It effectually rolls away the mist with which that important question had been shrouded by the ignorance or violence of the local press.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday the 25th of April. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis attested in the ordinary manner. The Examination will commence on Wednesday the 21st April, at 9 o'clock A. M.

ECCLESIASTICAL INTELLIGENCE.

The Duke of Buccleugh has signified his intention of building, and partly endowing an Episcopal Chapel in the town of Dalkeith, for the convenience of the members of the Episcopal Church in that neighbourhood. BRIGHTON PROTESTANT ASSOCIATION.—The Committee of the Association have just issued an address at the close of the first year of their labours. We extract from it a startling statement as to the progress which Popery has lately made in this country. "Popish colleges, monasteries, mass-houses, numeraries, and convents have one by one sprung up around us,

fill their number is alarming. In the year 1814, there were only forty-five Papal chapels in England and Scotland; but now, within an interval of only sixteen years, they have increased to 522. Popish processions are openly paraded in defiance of the statute called the Emancipation Act; shows and pretended miracles are openly exhibited; in our Colonies there are no less than twenty-three bishops, and two superiors of missions from Rome, with numerous assistants, many of whom are receiving public support and pay from our Government; in London the "Catholic Institute" has been established, directed by all the Vicars Apostolic of British America; the realm being Presided, and all the British Bishops and Priests of Britain and the Colonies, and the Romish Peers and members of Parliament, the committee."—London Watchman, January 13, 1841.

The Treasurer of the District Committee of the Society for Promoting Christian Knowledge acknowledges the receipt of the sum of £80 5 6, amount collected after a sermon preached in Christ Church, Montreal, on Sunday last, by the Rev. Dr. Bethune.—Com. Mess.

Civil Intelligence.

(FROM OUR SUPPLEMENT.) ARRIVAL OF THE BRITISH QUEEN. LATE AND HIGHLY IMPORTANT FROM ENGLAND.

From the New York Sun Extra, April 4. The British Queen, for which public expectation has been excited for a week past, arrived at quarantine about three o'clock this morning, bringing us our full London and Liverpool files, and interesting letters from our correspondent, to the day of her sailing, 10th March.

The Queen experienced a very rough and disagreeable passage, and on the 30th ult. having been out 20 days, found herself obliged to put into Halifax for fuel. She left Halifax on the 1st, and made the passage to this port in three days.

The news she brings is of the most interesting nature, and we hasten to lay it before an anxiously expecting public. The people of England appear to have been panic struck at the intelligence which reached that country by the packets George Washington, United States and Westchester, from New York.—The first named vessel took out the news of the stoppage of the United States Bank—the second that of the indictment of McLeod, and the Westchester, Mr. Pickens' report in Congress on the McLeod affair. These three causes combined, created a sudden panic among all classes of persons, and the funds at the Stock Exchange were materially lowered in consequence.

We find it quite impossible in our limited space to give at this moment even a synopsis of the contents of the press upon this intelligence; but upon Mr. Pickens' Report, which seems to have created the greatest shock, the Globe says—"The painful effect which this intemperate 'party document' must otherwise produce on the strongly cherished hopes of the people of this country, of an amicable adjustment of the dispute, will be much relieved by the tone of the principal speakers in the debate which ensued on the question of printing the Report."

The Morning Chronicle of the 9th says.—The publication of this report created considerable uneasiness. In this feeling we confess we do not altogether participate. The very men who drew up this document—it is plain upon the face of it—must have had their eyes upon the fact, that a case upon which no nation would venture to enter upon hostilities. The language of the report is not the language of men who either were convinced that they had a good cause, or were determined to go to extremities in a bad one. The Times says—"We shall quote from this offensive and unjust tirade, but we earnestly invoke our readers to study it in extenuo for themselves, and then judge what chance exists of fair or just treatment for Great Britain from those authorities with which such a catalogue of insults could have originated."

If the Harrison Government be, as we believe it will be, against the report, is there no ground to fear that they may be too feeble to resist the war faction? From the Money articles in the same papers, we find that the American news caused a panic in the markets. The Despatch says, "the stoppage of the U. S. Bank will cause a great deal of misery here as well as in America. Shares which brought two years ago £24, are now anxiously sold for £14 10s."

The Morning Herald says, "the financial and political news from New York produced a considerable impression on the Stock Market, but the depth of this impression would be ill measured by the actual decline merely in quotations of stocks, for it must be remembered that the funds were on the rise, and with a firm tendency to a greater rise still."

The Globe of the 8th says—"The arrival of the West Chester from New York, whence she sailed on the 16th of February, brings certain information that the Congress of the United States, by the lame majority of 103 against 68, had voted in favor of the report on the McLeod affair, which was calculated to excite hostilities with England. The subject being thus taken up by Congress, the government must of course act in conformity with the will of the majority, and therefore the chance of seeing the acts of the interior jurisdiction of the State of New York overruled by the General Government no longer exists. It makes the danger of a collision more imminent than ever. Our citizens, viewing it in this light, have shown a much greater degree of alarm regarding the question this morning, than they did on the receipt of the previous communication, and stocks fell 3/8 or 1/2 per cent. immediately after opening of business."

In the House of Lords, on the evening of the 8th, reference to the Congress report, its effect upon the funds, &c., was made by the Earl of Mountcashel, who felt disposed to doubt the authority of the document, and appeared to suspect that it had been got up for stock-jobbing purposes. He thought that, if genuine, a document more violent had never been penned by one country respecting another; and he put the question to Lord Melbourne whether Her Majesty's government considered the document genuine or not, and whether any official information had been received on the subject.

Lord Melbourne replied that he was not able to answer their questions, but he apprehended that no doubt could be entertained of the authenticity of the document.

A SQUADRON ORDERED TO AMERICA. The Times and other papers state as a positive fact, that some part of the squadron, believed to consist of ten sail of the line, which had been engaged on the Coast of Syria, had been suddenly ordered to the Coast of America, to support the remonstrance of the British Minister, Mr. Fox, against the "judicial murder of McLeod."

INFANTRY FOR HALIFAX. The Times also states that "three battalions had been put suddenly under orders for Halifax," and adds, "God knows how the home service of the regiment could be furnished after their departure."

The Atlas says, "War with America must and will as surely follow upon the murder of McLeod, as the light of morning follows the darkness of night; but then this war will be a war without any definite object, except revenge for an injury which cannot be atoned."

We cannot occupy any more space with this exciting subject at this time, but we promise to refer to it again hereafter. The news from the continent we find of very little interest. In France every thing is as quiet as at our former dates.

From the New York Commercial Advertiser. UNITED STATES BANK.

By the arrival of the Caledonia steamer we had intelligence that the news of the suspension of the Pennsylvania banks had been received at London but no time had elapsed to show its effects upon that market. On the 4th of March, the day of the reception of the intelligence, British stocks declined in consequence of it. The Globe of that evening remarks:—"On the first announcement of the suspension this morning, people were disposed to take alarm; but on mature reflection it is thought the break-up will eventually remove the principal impediment to a renewal of confidence in America, and also benefit the shareholders of the United States Bank, by preventing any further waste of their property in fruitless attempts to carry on business after their means are crippled. The Bank must now liquidate as fast as possible. It cannot injure the commercial classes here, because the shares and debentures of the Bank are held by capitalists and individuals out of trade, who bought them to secure a high rate of interest. The loss on the shares is enormous; their original value was £22 10s. but they stood at 25s or 26s for years, and it is doubtful if they would bring £5 in the market to-day. It is estimated that about 150,000 of these shares are held for English account, consequently the loss upon them will amount to 2 1/2 or 3 millions sterling."

On the 5th the sale of 200 shares was noticed. They had previously sold at 4s. Other American securities were at nominal rates, no business being transacted in them. The paper quoted above says—"Some uneasiness is felt by the holders of the United States Bank debentures falling due next month, to the amount of four hundred thousand pounds; it is not known for certain that provision has been made to take them up when due, although it is surmised that the advance obtained from the English capitalists was intended to cover the debentures at maturity."

On the 6th United States Bank shares were quoted at £5 a £5 10s., but no sales are mentioned. On Monday the 8th, according to the London Commercial List, the shares were sold at £5.

The papers of the 9th and 10th contain neither quotations nor mention of sales. From the London Globe of March 6. By the statement of the Bank averages published in the Gazette of last night, we perceive that a general enlargement of the cur-

rency has taken place during the last month. Compared with the account published in February, the increase is, on circulation £142,000, on deposits £202,000, on security £130,000, and on bullion £260,000. This increase in the stock of bullion is very gratifying under present circumstances; we estimate the actual stock at the moment to be upward of £4,500,000; and as this increases, so will the rest subside.

HOUSE OF LORDS, MARCH 8. THE CASE OF MR. McLEOD.

Lord Mountcashel rose to ask the noble viscount opposite (Lord Melbourne) a question relative to the very important news which had been received from the United States of America. The report of the American minister for foreign affairs, which, according to the newspapers, had been adopted by a large portion of the Congress, had created the greatest sensation in the city, and had a considerable effect upon the funds.

He, Lord Mountcashel, thought the document he alluded to so ill-judged in its tone and substance that he could not believe it to be genuine. He was anxious not to say one word to produce a greater disturbance than existed already in the minds of our transatlantic brethren; but the matter was one of such high importance, if true, that he was anxious to be informed whether it was so or not. His own opinion was that the published document was not a genuine one. It might have been put forward as an invention for certain purposes, for stock-jobbing purposes, for instance. (Hear.) He had too good an opinion of the understanding and feelings of the inhabitants to believe it. He could not think them so blind to their own interests, to believe them capable of adopting in Congress such a document as that published, and so large a majority, too, as was reported to have passed it. It was still more surprising to him that no member in Congress had been found to rise and move an amendment to it. (Hear.)

For if they would but think for a moment, that there were 3,000,000 of negroes ready to take part with England against them in case of a quarrel between the two countries—if they would but consider that the Canadians would average themselves if provoked—if they would but consider the large number of regular troops which we at present had in that country, and the large naval force which we had ready for action now that the Eastern question was settled, and which, in case of necessity, could be immediately brought against them—if they would consider all these things, surely they would see that they were more likely to be losers than gainers by such undertakings as those they seemed to be contemplating. He repeated his doubts as to the genuineness of the document, but as it was of the highest importance that the matter should be set at rest in this respect at least, he begged leave to ask the noble viscount whether any official intelligence had been received by Her Majesty's government on the subject, and whether the noble Lord considered the report to be official.

VISCOUNT MELBOURNE.—I am unable to answer the question put to me by the noble Earl. I do not know whether Her Majesty's government has received any information from our ambassador at the United States; but I apprehend, from the form in which the report alluded to by the noble Earl has appeared, and from the manner in which it comes before us, that there can be no doubt of its authenticity.

HOUSE OF COMMONS, MARCH 5. MR. McLEOD.

On the motion for going into a committee of supply, Mr. S. O'BRIEN rose, and said that it appeared from the public papers that two circumstances had appeared which, if true, deserved the notice of the House of Commons. The first was, that a bill had been found against Colonel McLeod, on allegations that he was present in a transaction conducted under the colonial authorities of the Province of Canada, on a charge of murder and arson; and the other was, that there had been a resolution by the legislature of the State of Maine, resolutions to this effect:—"That the governor be authorized to take immediate measures to remove the troops of the Queen of Great Britain, now quartered on the territory called disputed by the British Government. That the resources of this state be, and are hereby placed at the disposal of the governor, and that the specific sum of 400,000 dollars be, and the same hereby is appropriated for the purpose of carrying the said resolution into effect." He did not know what authenticity was to be assigned to these reports, but if they were true, it could not but be considered as a declaration of war against this country.

He was as much averse to war as any individual in the house—he looked upon it as the greatest calamity—he looked upon a war with America as particularly to be deprecated,—because, in the first place, to a certain extent, it would be of a fratricidal character, and the immense commercial interests which existed between the two countries would be subjected to great disasters by its continuance.—(Hear.) If a war took place, however, it would not be our seeking; and he did not think that we could have any claim upon the allegiance of our fellow subjects in Canada, if we were not prepared to extend to them our protection when they acted under our authority. He had seen on the part of the noble Lord, the Secretary for Foreign Affairs, a great exercise of vigor in other parts of the world, where perhaps the policy of England was of a more doubtful character than in this instance; and he did hope that the noble Lord would indicate some portion of that vigor on the present occasion.

The noble Lord's movements were necessarily secret, and it was impossible for this house to form an opinion on the subject, without having information laid before it; but he spoke his opinion as a member of the British House of Commons, that he should feel that British interests were better secured if there were a strong fleet in the American harbours, and a powerful military force on the boundaries of British America. He did not know whether the present estimates were founded on a sufficiently large scale to enable them to meet every contingency that might arise in that quarter; but he thought Her Majesty's Government would be wanting in their duty if they did not come down to this house and ask for an adequate sum, for he was convinced that this house would promptly meet the demand.—(Hear.)

MR. EWART did not see the necessity of anticipating hostilities. He believed that the mass of the people of the United States were inclined to peace with England. They knew their own interests too well to wish to see peace disturbed. He hoped that this unhappy discord which appeared to have arisen might pass off without fatal consequences, and he felt that if it did it would not only be in accordance with the interests, but also in accordance with the wishes of both nations.—(Hear.)

MR. HUME hoped that the noble Lord would be able to remove any prejudices that might be created by his honourable friend's speech. All that had taken place had been done under the civil law, and they were yet uninformed whether the transactions were consistent with the law of the State. He hoped the noble Lord would soon be able to satisfy the house that matters would be settled in a most amicable manner.

ARRIVAL OF THE OVERLAND MAIL FROM INDIA.

The overland mail arrived on the 9th of March, with accounts from Calcutta to December 31st, from Calcutta to January 22, and from Bombay to the first of February.

As regards the progress of affairs in China, nothing decisive in the way of negotiation had yet taken place, though, after some delay, the preliminaries had been begun. The Imperial Commissioner, Keshen, arrived at Canton on November 29; and it was stated that he was about to establish himself at Measow, for the purpose of entering upon affairs. Previous to his arrival a flag of truce had been fired on by the Chinese in the Bogue fort, but this was subsequently explained and apologized for. The most material feature, however, in the news from Canton, is the resignation of Admiral Elliot, on the plea of ill-health. He shifted his flag from the Melville to the Volage and sailed immediately for Singapore, leaving the command of the fleet to Commodore Sir J. Gordon Bremer, and the negotiation of affairs in the hands of Captain J. J. J. It was hoped that the energy of the Commodore would counteract the veilliance of the commissioner. The squadron at the mouth of the Canton river amounted to eleven ships of war, besides steamers and store-ships; the remainder of the fleet under Captain F. Bouchier, were at Chusan. The troops there were still suffering from sickness, but not in so great a degree as had previously been the case, though few of them could be looked upon as fit for service. The actual state of the negotiations at Canton is as yet unknown. Mr. Stanton had been released.

TURKEY AND EGYPT.

As we stated on the arrival of the Caledonia, the affairs of the Pacha are not yet entirely settled. The terms imposed on him by the Sultan are of very great severity, and there is a possibility that the old warrior will yet make an effort at resistance. These terms we annex, as set forth in the hatti-sherif addressed by the Sultan to the Pacha.

"When the government of Egypt shall become vacant, it shall be confided to such one of your sons as I shall select, and the same mode of succession shall be applied to his male children, and so on. In case your male line shall become extinct, the male issue of your feminine branch shall have no right to the succession. The son appointed to succeed you in the government of Egypt shall come to Constantinople to receive investiture there.

"The prerogative of inheritance conferred on the governors of Egypt shall not give them any rank or title superior to that of other viziers, nor any claim to precedence, and they shall be treated on the very same footing as their colleagues. The provisions of his hatti-sherif, of Gulhane, as well as the administrative laws now in force, or hereafter to be made within my empire, and all treaties concluded, or to be concluded, with friendly powers, shall be equally executed in Egypt. All the taxes which shall be imposed in this province shall be collected in my name, and in order that the inhabitants of Egypt who form part of my Sublime Porte may not be exposed to extortions and irregular exactions, the tenth duties and other impositions shall be regulated upon the same system as the rest of the empire.

"One-fourth of the revenues to be derived from the customs duties, tithes, and other impositions in Egypt, shall be paid,

without any deductions into the treasury of my Sublime Porte—the remaining three-fourths shall serve to cover the expenses of collecting, the civil and military administration, the maintenance of the governor, and also to make payment for the corn to be sent annually to the holy cities of Mecca and Medina. The tribute above made payable by the Governor of Egypt, and the mode of payment, to continue for five years, dating from the year 1257 (224 February, 1841). They may afterwards be regulated in a manner suited to the future state of Egypt, and the nature of the circumstances. As it is due to my Sublime Porte to be made acquainted with the annual amount of the revenues, and the manner of collecting the impositions, and as this object requires a commission of superintendence in the province, this shall be ultimately provided for according to my imperial will.

"The very important regulation of the coinage having to be settled by my Sublime Porte in a way to admit of no variation, either as to the intrinsic or the current value, the gold and silver coinage which it will continue to permit in Egypt, in my name, is to be equal to that of the imperial mint of Constantinople, as to value, form, and model. In the case of 18,000 troops being sufficient for the internal guard of Egypt, this number cannot be exceeded; but as the Egyptian forces are no less destined for the service of the Sublime Porte than the other forces of the empire, they may be augmented in time of war in the proportion which may be considered proper. According to the new system of military service, which has been adopted for the whole of my empire, the soldiers after having served five years will have to be replaced by new soldiers, and this system will also be followed in Egypt.

"Thus out of the last recruits of the troops now serving, 20,000 men will be chosen to commence the new service, of whom 18,000 shall be kept for Egypt, and 2,000 sent here to serve their time. The fifth of these 20,000 men having been replaced each year, there shall be chosen annually 4,000 recruits, according to the mode prescribed by the military regulation by lot, and observing all necessary humanity, impartiality and diligence. 3,600 of these recruits shall remain in Egypt and be sent here. The soldiers who shall have served their time, either in Egypt or here, shall return to their homes, and cannot be called on a second time.

"Although the climate of Egypt may require a different military clothing, as to the cloth of which it may be composed, the uniforms, distinctive emblems and colours of the Egyptian troops shall not differ from those of the other troops of the empire. This shall also be the case with the costume and distinctive emblems of the officers, sailors and soldiers of the Egyptian navy, and the colours of the vessels shall be the same as those here. The nomination of officers both by sea and land, up to the rank of lieutenant inclusively, shall belong to the Government of Egypt, that of the superior officers shall depend on the imperial pleasure. In future the Governor of Egypt shall not be allowed to build any vessels of war without my express permission.

"The grant of the hereditary government of Egypt being subjected to the above conditions, the execution of either of them shall warrant the immediate revocation of this grant."

INDIA AND CENTRAL ASIA.

The threatening condition of affairs in the Punjab still continued, but nothing of a definite character had taken place. An intervention by the British was confidently talked of, and the anticipated result of such a measure was the annexation of Peshawar and Cashmere to the Anglo-Indian territory.

In Sindh the British troops were likely to have full occupation; and the intelligence from Candahar was that the whole country was in a state of insurrection against Shah Soofah. Dost Mahomed had been sent off to Hindostan.

LATEST INTELLIGENCE.

ARRIVAL OF THE ACADIA.

From the New York Commercial Advertiser.

On the 15th March, in the House of Lords, the Bishop of Exeter moved an Address to the Crown, praying Her Majesty to disallow the Ordinance, passed by Lord Sydenham, Governor of Canada, to incorporate the Roman Catholic Seminary of St. Sulpice in Montreal. The motion was debated at great length and with considerable heat; the Duke of Wellington took part against the Bishop, and the motion was negatived without a division. The Conservative Journals are very strong in their expressions of sorrow and disappointment at an event so prejudicial to Protestantism in Canada.

In the House of Commons, on the 11th of March, Lord Stanley gave notice that he should persevere in his endeavours to effect the passage of his Irish reformation bill, and to that end moved that the order of the day for its second reading be fixed for the 23rd of April—the Government bill having been set down for the 23rd.

On the 12th, in the House of Lords, the Earl of Mounteshel gave notice that soon after the Easter recess he should move for a committee to inquire into the causes of duelling, and to see whether it could not be put a stop to. Should the house refuse a committee, he would move a repeal of the Act in Victoria (under which Lord Cardigan was tried), for it was quite ridiculous to allow the law to remain as it now stood.

In the House of Commons, Lord Palmerston was pressed with questions, by Sir Robert Peel, Lord Francis Egerton and others, relative to the conditions imposed by the Sultan on the Pacha of Egypt—whether the hatti-scherif had received the sanction of the four powers—whether it was in accordance with the treaty of July 15—whether it had been communicated to the English ambassador at Constantinople before it was sent to the Pacha, &c. &c. Lord Palmerston evaded direct replies, saying that he had no official information—that communications might be still pending.

On the 18th in the House of Commons, great numbers of petitions for the abolition of church rates were presented, and may also for the extinction of Ecclesiastical Courts. A long debate arose on the motion to print one of these petitions and the motion was negatived, 45 to 40.

The London paper announces the death of Lord Valentia, eldest son of the Earl of Mountnorris, and somewhat distinguished as an Oriental traveller. He published a book, some years ago, containing an account of his travels in Abyssinia.

The arrival of the packet ship *England*, on the 10th of March, and that of the steam packet *Columbia* on the 10th, revived the alarm and angry excitement occasioned by the report of Mr. Pickens earlier in the month. The former carried out of the United States six regiments of which are the 19th and 48th regiments, now in Ireland. It is also stated in private letters from the circles in Paris, that Lord Granville, on the 27th ult., officially announced to M. Guizot that the English Government would find it necessary to send ten sail of the line to the same quarter. Of course a fleet of steamers will form part of such an expedition.

"The boy Jones," who had already been twice detected prowling about the apartments of the Queen, in Buckingham Palace, was a third time found there on the 16th of March.

UNITED STATES.

DEATH OF THE PRESIDENT OF THE UNITED STATES.

From the N. Y. Commercial Advertiser.

Major's Office, April 5, 1841. GENTLEMEN: It becomes my painful duty to announce to you the melancholy intelligence of the death of General WILLIAM HENRY HARRISON, President of the United States; an event sudden, solemn, and afflicting to the nation. Of his services, civil and military, it is unnecessary for me to speak; they are identified with the history of our country.

I should do injustice to my own feelings and to the station I temporarily fill, were I not to partake of the general gloom that pervades the community which mourns the loss of a chief magistrate, recently called from peace and retirement to preside over a nation of freemen.

I respectfully suggest, that such measures be taken as will evince the respect and affection due to one who has occupied so exalted a station and shared so largely in the public confidence.

I am with respect, gentlemen, yours, &c.

ELIJAH F. PURDY, Acting Mayor.

From the National Intelligencer of Monday, April 5.

Immediately after the decease of the PRESIDENT, MR. WEBSTER, Jr. chief clerk in the Department of State, accompanied by MR. BELL, an officer of the Senate, set out for the residence of the VICE PRESIDENT, in Virginia, bearing to him the following letter:

"To JOHN TYLER, Vice President of the United States: 'SIR: It has become our most painful duty to inform you that WILLIAM HENRY HARRISON, late President of the United States, has departed this life.

"This distressing event took place this day, at the President's Mansion, in this city, at thirty minutes before one in the morning.

"We lose no time in despatching the chief clerk in the State Department as a special messenger to bear you this melancholy tidings.

"We have the honour to be, with the highest regard, your obedient servants.

DANIEL WEBSTER, Secretary of State. THOMAS EWING, Secretary of the Treasury. JOHN BELL, Secretary of War. JOHN J. CRITTENDER, Attorney General. FRANCIS GRANGER, Postmaster General.

REPORT OF THE PHYSICIANS.

Washington, April 4, 1841.

Dear Sir: In compliance with the request made to us by yourself and the other members of the Cabinet, the attending and consulting physicians have drawn up the abstract of a report on the President's case, which I herewith transmit to you.

Very respectfully, your obedient servant.

THOMAS MILLER, Attending Physician.

To the Hon. D. Webster, Secretary of State.

On Saturday, March 27th, 1841, President Harrison, after several days' previous indisposition, was seized with a chill and other symptoms of fever.—The next day pneumonia, with congestion of the liver and derangement of the stomach and bowels, was ascertained to exist. The age and debility of the patient, with the immediate prostration, forbade a resort to general blood-letting. Topical depletion, blistering, and appropriate internal remedies, although the greatest measures, did not relieve the lungs and liver, but the stomach and intestines did not regain healthy condition. Finally, on the 3rd of April, at three o'clock, P. M. profuse diarrhoea came on, under which he sank, at thirty minutes to one o'clock on the morning of the fourth.

The last words uttered by the President, as heard by Dr. Worthington, were these—"Sir, I wish you to understand the true principles of the government, I wish them carried out. I ask nothing more."

THOS. MILLER, Attending Physician.

FRED. MAY, M. D.

N. W. WASHINGTON, M. D.

J. C. HALL, M. D.

A. ALEXANDER, M. D., Consulting Physicians.

To ourselves the scenes of the past month seem but as a protracted dream—opening in a bright and glorious vision on the 4th of March, and ending in gloom at the close of one short month. Just one month ago yesterday we saw the good old man moving in triumph through the streets of the capital, attended by a throng of countless thousands, making the arches of heaven to ring with their shouts of gladness. We marked his own deportment—grave and solemn, as though deeply impressed with the high duties devolving upon him by the new relation in which he was to stand to the people. He was neither lifted up by his exaltation, nor depressed as though the charge was too great for him, but his carriage was altogether that of an unostentatious and plain republican statesman, carrying upon his countenance the impress of patriotism, integrity, and benevolence.

We saw him dismount from his steed, and stand forth upon the porch of the national capital, there to proclaim in the ears of the people the principles by which he should be governed in the administration of the concerns of this vast republic. Calmly stood the good old man, surrounded by the wisdom of the Senate, the Representatives of the people, the chivalry of the army and navy and much of the beauty of the land—to say nothing of the ministers of foreign powers gazing intently upon such a popular pageant as the old world cannot exhibit. Having read his declaration in a full, clear voice, the noble and patriotic sentiments of which met the ardent response of thousands, he then with deep solemnity received the oath of office from the Chief Justice of the United States, and reverently kissed the sacred book of God, in whose name he swore to be true to the constitution and the people.

"Then went up the last long shout of the mighty throng—proclaiming that the work of the people in a great civil and bloodless revolution was accomplished,—it remaining only for their servants to execute their behests. That moment was one of awful solemnity and grandeur. But how true is the line of Cooper: "God moves in a mysterious way!"

One short month, and the nation then so joyful is overwhelmed in woe.

The administration of the government now devolves upon the Vice President, and until he shall have assumed the duties of the station to which he is called by the constitution, the most intense anxiety will prevail as to the course of policy by which the new chief magistrate will be governed. Meantime the question is already asked who is now the Vice President of the United States? The following citation, from the first volume of Kent's Commentaries, gives the law upon the subject:—

"In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the office, the same devolve on the vice president; and, except in cases in which the president is enabled to re-assume the office, the vice president acts as president during the remainder of the term for which the president was elected. Congress are authorized to provide, by law, for the case of removal, death, resignation, or inability, both of the president and vice president, declaring what officer should then act as president; and the officer so designated is to act until the disability be removed, or a president shall be elected, and who is in that case to be elected on the first Wednesday of the ensuing December, if time will admit of it, and if not, then on the same day in the ensuing year. In pursuance of this constitutional provision, the act of Congress of March 1st, 1792, sec. 9, declared, that in case of a vacancy in the office, both of president and vice president, the president of the Senate pro tempore, and in case there be no president of the Senate, then the speaker of the House of Representatives, for the time being, should act as president until the vacancy was supplied."

The reader will remember that previous to the adjournment of the late extra session of the Senate the Vice President vacated the chair, and Mr. Southard, of New Jersey, was elected President of that body pro tempore. It will therefore be seen by the authority above quoted, that the Hon. SAMUEL L. SOUTHARD, of New Jersey, is now Vice President of the United States. In view of the calamity that has befallen the nation, the selection of Mr. Southard by the Senate for their presiding officer was most fortunate.

HOUSE OF LORDS, THURSDAY, MARCH 4.

The Bishop of Exeter said, that in rising to present the petition of which he had given notice, it might be convenient, particularly with reference to the views which had been taken of the subject, to enter at large into the case as it appeared in the petition, and which, he believed, was capable of proof. His reason for taking that course was, that as he meant to-night merely to move that the petition do lie on the table, an opportunity should be given to their lordships to consider (if any thing that fell from him were worthy of consideration) his statement, in case that he should feel it necessary to submit to their lordships any ulterior motion on the subject. The petition was one of no common moment. It was one also of a very singular character—for it addressed their lordships with a prayer, that they would be pleased to give advice to the Crown not to afford the royal sanction to an ordinance of the Governor and Special Council of Lower Canada. This was the first time, he believed, that such a petition was presented to their lordships; but, singular as the instance was, the occasion, in his opinion, justified that singularity; for it appeared to him to be a case of a very grave and serious nature. Her Majesty's Ministers had had in their lordships' table (and he thought their lordships ought to feel obliged to them for doing so), within these few days, certain despatches from the Governor-General of British North America connected with this subject. The first of these was dated the 20th of January in the present year, which enclosed a list of persons who had enfranchised their property under the ordinance of the Governor and Special Council of Lower Canada, the 3d Victoria, cap. 30. The Governor, in that despatch, thus expressed himself, "I am happy to say that all excitement on this subject has now subsided, and I can conceive no probability of its being renewed, except it were supposed that there was a possibility of the ordinance being interfered with in England. How little such an interference would accord with the wishes or interests of those who last year petitioned the Crown, your lordship will easily understand from perusing the enclosed list." Now, among those who had enfranchised their property were some of the present petitioners; and they asked their lordships to interpose, and prevent far greater evils than those which the ordinance was intended to remedy. What those far greater evils were he should presently state to their lordships. Having adverted to the first despatch, he should next notice the despatch of the Governor-General, dated Montreal, the 28th of June, 1840, in which the conduct of the petitioners was impugned and censured. Now, he ventured to think that they should not go beyond the rules of propriety, if he laid before their lordships some statements with reference to the facts of the case that were a little at variance with the observations made in the despatch of the Governor-General. The tone in which the Governor-General had spoken of the petitioners rather called on them to justify themselves; and certain statements had been put into his hands, connected with the passing of the ordinance, which, but for the observations contained in the despatch, he would not have introduced. The Governor-General stated, in the first paragraph of the despatch, that he had sent down to the Special Council the draught of an ordinance for incorporating the ecclesiastics of St. Sulpice, "which, after the fullest discussion, was passed." Now, this was rather an equivocal expression, and he did not imply that the fullest information on the subject was afforded to the parties interested. The Special Council, by motion, called for information as to all that had passed before the heads of the seminary of St. Sulpice and the Government; but it was refused. That, however, was not all. They wanted information as to the value of the property that was to be given to the seminary; but all this information was withheld

torily refused. He therefore repeated, that the "fullest discussion" did not include the fullest information. In one other respect, the discussion in the Special Council was not satisfactory. A circumstance of a novel nature—the Governor-General himself attended there, and, a thing before unheard of, presided in the council during the whole time they were discussing this question in their legislative capacity. The authority he had for calling this an extraordinary proceeding was no less than that of the Governor-General himself. If their lordships looked to the despatch of the 16th of November, 1839, addressed to the Colonial Secretary by the Governor-General, they would find that the Chief Justice presided at the deliberations of the Special Council. The Governor-General stated in that despatch, "I expect that great advantage will result from the presence of the Chief Justice in the Special Council, and from his presiding over its deliberations, which could not be so well carried on in the absence of the Governor-General." Therefore it would appear that it was not usual for the Governor-General to sit in that assembly. Being present, the Governor-General must of necessity know how the members spoke and voted—a practice which, in the despatch he had alluded to, was treated as being not only unusual, but unfit to be pursued. Under such circumstances there might be a full, but at any rate there could not be a free, discussion. In the despatch of the 28th of June the Governor-General further observed, "I have every reason to believe, that notwithstanding the clamour raised by a few individuals, and the violence of the press, the measure is approved by the presence of the men of all parties. If it were so, then he (the Bishop of Exeter) says, that the moderate men of the British party were exceedingly few indeed. A petition was drawn up against the ordinance for incorporating the seminary of St. Sulpice, when it originally appeared in the Gazette Extraordinary of Montreal. The ordinance actually proposed and carried differed, however, from that which was so published. The committee of the petitioners, immediately on the ordinance being passed, addressed letters to their agents in England, calling on them not to be less active in pressing forward the petition against the ordinance. They impressed on them, in the strongest manner, the necessity of making every effort they possibly could in support of the prayer of the petition. The petition which was publicly spoken of by the Governor-General was framed in terms of the utmost moderation; but at the same time evinced such strength of argument and of understanding as entitled it to the most serious consideration. It was signed by 2,000 persons, who were described as proprietors of real estates, merchants, and others, inhabitants of Montreal. But, though the numbers who signed it were great, it had been sent off in such a hurry, that sufficient time was not given for all those to sign it who wished to do so. 2,000 persons, however, formed a very considerable portion of the population of Montreal. That population was calculated at 15,000 British inhabitants. Of these 3,000 were Catholics and 12,000 British Protestants. Now, supposing one-half of these 12,000 British Protestants were in favour of the petition, most strictly adhered to the resolution, and came before their lordships with the signatures of children or of young persons who were little more than children)—supposing, he said, that there were 6,000 males, and that of these 3,000 had signed, it might fairly be said that one-third of that large population were opposed to this ordinance. They were not to be described as not being moderate men because they held that opinion; they were not to be held up to the reproach of this country because they came forward to petition against such a measure. There were 24 magistrates at Montreal. Of these 18 signed the petition; and as to the remaining six, some were absent, and some were sick. There were two members of the Special Council opposed to the measure, and two members of their situation declined signing the petition against it. Here they had a majority of 24 magistrates, all calling on their lordships to save the country from the calamities which would accrue to them and to the general peace and safety if the measure were sanctioned. There was one individual who had signed this petition, whose opinion the noble viscount himself would say was worthy of attention, and that was Her Majesty's Solicitor-General in the colony. He was not at that situation at the time that the ordinance passed, but he had opposed it, and since that the individual in question (Mr. Day) had been made Attorney-General. This was a striking proof, he thought, of the high estimation in which he was held. Mr. Friend, one of the Special Council, who had opposed the ordinance in one of its stages, had afterwards stayed away, and was assumed to be a gentleman of the faculty, that Mr. Black, another member of the council, who had also opposed the ordinance in one of its stages, was immediately afterwards sent for by the Governor-General. What occurred at that meeting he did not know; but, though Mr. Black remained in Montreal, he did not subsequently take any part in the proceeding. He did not mean to say, "ergo propter hoc," that this was the consequence of the interview, but merely to state the fact. He now came to what was the prayer of the petition. The petitioners said, "Having stated our reasons for calling on Her Majesty to refuse her sanction to any ordinance for incorporating the seminary of St. Sulpice, we humbly pray that the measure proposed for that seminary may be applied to those public purposes from which all classes of the population will derive equal and commensurate advantages." Such was the prayer of the petition, the object of which was to prevent the incorporation of the society of St. Sulpice, and the appropriation of the funds in question to other purposes than those which tended to the public good, and the petitioners called upon their lordships to take such measures in relation to the prayer, by address to Her Most Gracious Majesty, or by such other course as in their wisdom might seem fit, to avert the evils thus complained of, by refusing to sanction the obnoxious ordinance. It was stated by the Governor-General, that in his support on which this ordinance was founded the petitioners were not parties—not only parties, but assenting parties; and in his opinion, that no assent was made to the report of Mr. C. Buller, which was to be found in Appendix E to Lord Durham's report. But, if their lordships looked to the statement of Mr. Buller, they would find that he did not commit himself in this manner. Mr. Buller was directed to investigate the subject, and he had consulted with Mr. Quiblier, the master of the seminary. He did not neglect together the whole body of individuals who were interested, but he collected three persons, who he doubted not, Mr. Buller thought fit to decide this question. After consulting with them, he made a most lucid report on the subject, and in it he stated that his opinion was founded on the sentiments of the whole, who might fairly be regarded as representing the general feeling of the British inhabitants on the subject. That assent was very different from that which was stated that all those who were interested were parties to the bargain. Mr. Buller referred to those whom he had consulted as persons very likely to know and speak the general feeling, but on that point he happened to be quite mistaken. In fact, from the first, much opposition was offered to this plan; and when it was originally spoken of, a deputation from the petitioners waited on the late Earl of Durham, to entreat him that no such ordinance should be passed. The noble earl was succeeded by a noble lord (Seaton), who he wished was now in the house to give them the benefit of his advice on this subject. Finding the matter nearly concluded, the assent of the parties to whom he referred obtained to the proceeding, as was imagined, the noble earl went with his ordinance. Immediately a deputation waited on Lord Seaton, and stated, that so far from having given their assent to the ordinance, they were not even aware of the step proposed. There was no bargain made; those parties had uniformly, from first to last, declared themselves against it, not merely on pecuniary grounds, but for higher and better reasons. He rejoiced to say that the parties who had signed this petition had shown their moderation by abstaining from saying a single word against the incorporation of the seminary of St. Sulpice. From all he had heard of the members of that body, he believed that they were entitled to the utmost credit for their zeal, temperance, and desire faithfully to do what they believed to be the duty of their station. His investigation that had been made into the claims of this seminary was that which was made in 1836, by the Commission of Inquiry into the Grievances of the Canadians. That commission was composed of a noble earl and a gallant officer, and a right hon. gentleman who had formerly been Chief Justice of Calcutta, who was a very old and valued friend of his (the Bishop of Exeter's), as he must be of every one who had the advantage of his acquaintance. While those commissioners negatived everything like a legal claim on the part of this seminary to the possessions it claimed, they likewise urged what they considered to be the equitable claims of the seminary on Her Majesty's Government. Two of the commissioners were rather long in language as to the nullity of the pretended claim than the third, but the right hon. judges, who on a question of law might be considered as high authority as the noble earl and the gallant officer associated with him, spoke of the legal claim as being absolutely destitute of reasonable ground, asserting, however, along with the others, the equitable claim which he supposed it to have. The strongest argument assigned for the legal claim by the two commissioners was the 34th article of the capitulation of Montreal, by which it was stipulated that the seminary should retain their property in the seigniories; but Sir C. Grey disposed of that argument altogether, and showed its complete fallacy. The commissioners, however, declared their opinion that the seminary had the strongest claim on the generous consideration of Her Majesty's Government, asserting that all the acts of Government since the conquest had all along recognized the equitable right at least of the parties in possession of the property. One of the strongest points in favour of the view was drawn from a clause in the Royal instructions to the Governor of Canada, after the Quebec Act of 1774, 14th George III. c. 83. In that act there was a provision that all Her Majesty's Canadian subjects, except the religious orders and communities, should freely hold the possessions and properties to which they were entitled at the time of the cession of the province. This seemed like an absolute exclusion of the claims of the seminary; but in the Royal instructions to the governor, issued subsequently to the passing of the act, there was a passage declaring, "that the societies of the Romish priests, called seminaries, in Quebec and Montreal, should continue to possess and occupy their houses of residence, and all other lands and houses to which

they were lawfully entitled on the 13th of September, 1759." The commissioners said, "New instructions were given to the Governor of Canada on the 3d of January, 1775, in consequence of the passing of the Quebec Act in the preceding year; the 21st section relative to the exercise of the Roman Catholic religion; and by the 11th head of it, it was directed that the seminaries of Quebec and Montreal should remain in possession of all houses and lands of which they were in possession on the 13th of September, 1759." Surely, there was a marvellous discrepancy between the real language of the instructions and the account of it thus given by the commissioners! The commissioners said the seminaries were to hold all the lands of which they were in possession on the 13th of September, 1759, whereas the Royal instructions expressly restricted the lands to those to which they were "lawfully entitled" on that day. Now, the commissioners themselves declared that the seminaries were not lawfully entitled to the houses and lands they held. Then with respect to the claim to seigniorial rights and duties, he appealed with confidence to the noble and learned lord opposite to say whether a claim to houses and lands could cover such a claim? He would not go into any tedious detail of the nature of such seminaries as that of St. Sulpice. The body with which they were immediately concerned was one illustrious instance of the piety of the minister of St. Sulpice—an individual who was the friend of Fenelon. It was established originally to assist in the conversion of the Indian tribes, and had been for a time successful, but much permanent good had not resulted. A society at the time existing in France, like that for the Propagation of the Gospel in Foreign Parts in this country, made over to it the title of Montreal, and by letters patent in 1767 Louis XV. gave the seminary a right to hold it. The seminary of St. Sulpice in Paris was an affiliated society to that of St. Sulpice in Paris; it was a dependency of the latter, and accounted for its receipts to it. This was fully established by Sir J. Sewell in 1801, who proved the fact from various documents and books of unquestioned authority. Now, he (the Bishop of Exeter) contended that at the time of the conquest the property of this society reverted by every principle of national law to the Crown of this country. He apprehended that it was a recognized principle of national law that all corporation property, all institutions opposed to those of the conquering state, were ipso facto converted to the uses of the conquerors. It was said that by the Quebec Act natives of the mother country holding property in Canada were allowed to part with it to other persons in the Colony, and that in 1764 the seminary of St. Sulpice in Paris granted a deed of gift of all the property in dispute to the seminary in Montreal. This was one ground on which the seminary claimed; but it was ridiculed by every lawyer. With respect to the assertion of the commissioners, that for the last 70 years the Government of this country had acquiesced in the claims set up by the seminaries, he would read an extract from a despatch of the Earl of Aberdeen to Lord Alymer of the 1st of January, 1835, which would show you that the Government of that day considered the question open to dispute. The despatch, which was very conciliatory in its tone, assigned the reasons of Government for refusing to assent to a bill, passed by the provincial Legislature relating to public education, which appeared to be very objectionable in its general policy. The extract was as follows:—"Finally, the terms of this bill are so chosen, that I apprehend they would terminate the question so long disputed, whether the corporate character asserted by the priests of the seminary of St. Sulpice really belongs to them or not. The decision of that question in favour of the seminary would involve consequences which every Canadian, whatever his national origin or religious persuasion, would alike have reason to deprecate—such as the holding a great commercial city upon a feudal tenure, &c.; the dedication of a vast territory to purposes now become, in a great measure, obsolete, and for which, to the advantage of every class of society, the other public objects of the same general character might be substituted, &c. In that document then there was a complete contradiction of the main averment of the commissioners, on which they founded their opinion, that the seminary was entitled in equity to retain possession of the lands in their occupation; and more than that, there was the authority of the Government in the beginning of the year 1835, expressed by the noble Secretary for the Colonies at that time, that it would be looked upon as a most disastrous occurrence by every Canadian, whatever might be his religious or political opinions. In discussing this subject he wished not to be understood as throwing any censure upon the parties alluded to; as individuals, he believed most conscientiously that every man of every religious communion, and every man of every rank and condition, who had been in the country, he believed they were most exemplary in their conduct. That was, indeed, the uniform testimony from every quarter of Canada. But their merits as a civil body was quite another affair. How had they exerted themselves in their collective character? A return from M. Quiblier, the principal of the seminary, contained in the appendix to Lord Durham's report, set forth the object to which the funds of the seminary were actually directed to be as follows:—"1. The service of the parish of Montreal, containing about 20,000 Roman Catholics; one-third of which are English, Irish, or Scotch. For these the seminary maintains from 15 to 18 priests. 2. The Mission of the Lake of Two Mountains, for the instruction of two tribes of Indians. 3. The Little Seminary or College; priests and 15 masters. Here are taught French, English, Greek, Latin, the belles lettres, philosophy, mathematics, &c. About 250 scholars attend this establishment. 4. The parochial schools; 30 masters or mistresses, 1,400 children are taught almost gratuitously. 5. A foundation at the Hospital-General of the Gray Sisters for six poor and aged invalids. 6. Another foundation at the same hospital for 40 Irish female orphans. 7. This year (i. e. 1838) an establishment of Brethren of the Christian Schools." A French society, understood to be Jesuits; but he did not want to go into the subject of Jesuitism on this occasion. Yet he must say that he thought the Jesuits were not people whose merits were much to be reckoned upon by their lordships. (Hear.) When they considered what was going on in the world at the present time they must have some exclamation of Jesuits. (Hear.) "That establishment is frequented by upwards of 260 young men, who are taught (gratis) reading, writing, arithmetic, grammar, geography, the elements of geometry, and lineal drawing, &c. 8. Public and private alms, and subscriptions for public improvements." Of all these the second was the only one which all agreed with the objects for which the Seminary of St. Sulpice of Paris like its offspring at Montreal, was permitted to be established, by letters patent from Louis XIV., namely, for the "conversion and instruction of our subjects." The term "conversion" of course was applicable to the native Indians; "instruction" included both French and native Canadian youth, and thus all the subjects of the Crown in France, in New France, were embraced in that article. It was very remarkable, that at the capitulation of Montreal a special demand was made that the Indians should be instructed. The 4th article of the stipulations, after making provision for the security of the Indian tribes which had been friendly to the French during the war, proceeded thus to state the demand of the capitulating party, the people of Montreal—"The actual vicars-general and the bishop, when the episcopal see shall be filled, shall have leave to send them new missionaries, when they shall see it necessary." What was the answer to that demand? "Granted: except the last article, which has been already refused." Now what had been the conduct of the British Government—he did not mean of Her Majesty's present Ministers, but of every administration since the year 1763? Had they acted in conformity with this refusal? Yes; in the instructions given to the governors-general from that time to this—no, not to this period, because the instructions recently given to the Governor-General of Canada formed an exception—but, without that exception, down to the period of Lord Sydenham going out, all the governors-general had received these instructions:—"That all missionaries amongst the Indians, whether established under the authority of or appointed by the Jesuits, or by any other ecclesiastical authority of the Romish church, shall be withdrawn by degrees, and by such times and in such manner as shall be satisfactory to the said Indians and consistent with the public safety, and Protestant missionaries appointed in their place." (Hear.) That was the invariable order of the British Crown to the representatives of the British Crown in Canada, and it was dictated by the trust and most just appreciation of the duties of the Sovereign, who had bound himself in the most solemn manner to maintain throughout his dominions, not merely in Great Britain and Ireland, but in all the territories thereof, to the utmost, the true Protestant religion as established by law. Should it be said, that the object of the establishment of the seminary, as stated in the letters patent of 1677, was generally for the conversion and instruction of the subjects of the ruling sovereignty, the answer was, first, that this provision applied then to the whole province of New France, including both Canada; and secondly, that by right of conquest all such instructions became applicable to the similar objects of the conquering state, namely, the Protestant religion. But the recent instructions to the Governor-General, though they contained all the other instructions relating to religious matters, did not contain the two articles which he had read to their lordships. (Hear.) There was appended to the instructions given to Lord Sydenham an intimation that certain things that had become obsolete—that was the word—"certain things that had become obsolete," and the Governor was to apply himself to the instructions given in respect to those things that were not obsolete. (Hear.) In consequence of the fact that that was the subject was specially referred to in the Governor-General's letter to Lord Durham, and it was advised that more liberal views should be taken, that he should act upon liberal dictates, and that he should deal with his instructions in the manner best suited to a more liberal era. That clearly showed that this seminary was not clearly recognized, even in regard to this most important point, until Lord Sydenham's time. He applauded the instructions connected with the establishment of St. Sulpice for the efforts they had made to diffuse education. But what had been the practical result of their labours? Had they been productive of general advantage to the community? An answer to these questions was to be found in the following extract from Lord Durham's report:—"The bulk of the population is composed of the hard-working yeomanry of the country districts, commonly called habitants, and

their connexions engaged in other occupations. It is impossible to exaggerate the want of education among the habitants; no means of instruction have ever been provided for them, and they are almost universally destitute of the qualifications even of reading and writing. The piety and benevolence of the early possessors of the country founded in the seminaries that exist in different parts of the province institutions of which the funds and activity have long been directed to the promotion of education. Seminaries and colleges have been by these bodies established in the cities and in other central points. The education given in these establishments greatly resembles the kind given in the English public schools, though it is rather more varied. It is entirely in the hands of the Catholic clergy. The number of pupils in these establishments is estimated altogether at about 1,000, and they turn out every year, as far as I could ascertain, between 200 and 300 young men thus educated, whom the possession of members of the family of some habitants, having their own families, or at any rate among exactly the same class. Thus the persons of most education in every village belong to the same families and the same original station in life as the illiterate habitants whom I have described. They are connected with them by all the associations of early youth and the ties of blood. The most perfect equality always marks their intercourse, and the superior in education is separated by no barrier of manners, or pride, or distinct interests from the singularly ignorant peasantry by which he is surrounded. He combines, therefore, the influence of superior knowledge and social equality, and wields a power over the mass, which I do not believe that the educated class of any other portion of the world possess. To his singular state of things I attribute the extraordinary influence of the Canadian demagogue. The most uneducated population anywhere trusted with political power is thus placed in the hands of a small body of instructed persons, in whom it reposes the confidence which nothing but such domestic connexion, and such community of interest could generate. Over the class of persons by whom the peasantry are thus led the Government has not acquired, or ever laboured to acquire, influence; its members have been thrown into opposition by the system of exclusion long prevalent in the assembly; and it is by their agency that the leaders of the Assembly have been enabled, with little regard to the interests of the population of the country, they thought proper, the simple and ductile Government has thus, more than any other cause, contributed to render this people ungovernable, and to invest the agitator with the power which he wields against the laws and the public tranquillity." That was an extraordinary state of affairs. He admitted that the establishment had done something to prevent the outbreak of sedition and violence in Montreal; at least, so it had been stated, and he had no reason to doubt it. But what had been the effect of the instructions of that body in the rural districts? Why, those very districts which were immediately under their influence were the scenes of the worst excesses of Canadian tumult. That was clearly stated in the report of Lord Durham.

(To be concluded in our next.)

HENRY & WILLIAM ROWSELL, STATIONERS AND BOOKSELLERS, KING STREET, TORONTO. HAVING taken premises in BROCK STREET, KINGSTON, Ont., to announce that on the 1st of May, they will be prepared to open with a large and varied assortment of account Books, Printed Books, plain and fancy Stationery, and every article connected with the trade. The establishment will correspond in all respects with that at Toronto, and during the season will receive continual fresh supplies from England. A LIBRARY is preparing and will be ready for circulation in a few weeks. Toronto, April 16, 1841. 41

BOARD AND LODGING. TWO Gentlemen of regular habits, can be accommodated with Board and Lodging in a respectable private family. Apply to WILLIAM OSBORNE, House, Land, and General Agency Office. 51—41

THE BAZAAR. IN aid of the Funds of the HOUSE OF INDUSTRY, will be held at the PARLIAMENT BUILDINGS, on Wednesday, 30 May next, and the Ladies, who have kindly undertaken the arrangements, will be in attendance on the Monday and Tuesday previous, to receive any contributions which may be sent. House of Industry, Toronto, April 15, 1841. 41

ST. GEORGE'S SOCIETY. THE ANNIVERSARY DINNER will take place at Hutchison's City Hotel, on Friday, April 23, being St. George's Day. MESSRS. WALTON, STEWART, & CO. MESSRS. G. P. RIDDETT, J. ATKINSON, J. G. SPRIAGG, J. LAING, W. M. WESTMACOTT. Tickets—gratis. 1000 each, can be procured from either of the Secretaries, from the Treasurer, Mr. H. ROWSELL, at the City Hotel, or from G. A. BARBER, Secretary. Toronto, April 18th, 1841. 41

ST. GEORGE'S CHURCH. AT a Meeting of the Committee, held on Thursday, January 28,

JEANNE D'ALBRET, QUEEN OF NAVARRE.*

The truth of the declaration that in all ages of the church God has ever pleased to reserve to himself a people to bear witness to the glory of his name, and to worship him "in spirit and in truth," amidst the darkness of the idolatry which overspread the world, was seldom more powerfully illustrated than by those who early embraced the doctrines of the reformation in France. In defence of these doctrines they were willing to undergo exile, confiscation, tortures, and death. They have left a name and a memorial which shall cause them to be held in everlasting remembrance, and the Huguenots, loathsome as it must be to the popish ear, cannot but call forth feelings of gratitude to God for having enabled so many eminent individuals to bear witness to the truth, who, doubtless, shall join in the vast multitude of those who shall have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb.

"This epithet 'Huguenots' (says Mr. Browning) has been the subject of much discussion; to this day it is considered by many a term of reproach; and several persons of erudition have objected to its figuring in the title of this work. But with due deference to their opinions, I am not convinced that it is improperly adopted. The terms puritan, methodist, and quaker, were originally given in a reproachful sense, but custom has sanctioned their currency, and they are now used unhesitatingly by those who would cautiously avoid all tendency to abuse. The French Protestants are mentioned under a variety of names, heretics, pretenders, reformers, calvinists, huguenots, and sometimes, though seldom, protestants; for the fact of protesting against the infallible church is galling to orthodox Romanists. Each of these designations carries with it a sufficient explanation of its meaning, with the exception of huguenots, which is in downright obscurity with respect to its etymology, no less than to the period when it was first applied."

The first individual among these who claims attention is Jeanne d'Albret, Queen of Navarre, mother of Henry the Great! (alas! alas! how little he deserves the name). She was the daughter of Henry II. of Navarre, and Margaret of Orleans, sister of Francis I., King of France; and was born at the Chateau de Pau, January 7, 1528. Through the jealousy of her uncle Francis, she was, when only twelve years of age, married to the duke of Cleves, for he dreaded her being espoused to Philip of Spain by her father, or drawn from the Romish Church by the influence of her mother, who was a warm supporter of what was termed heresy. At first Margaret secretly embraced the doctrines of the reformation, sheltering the eminent men of that party; by degrees, however, her conduct became more decided as she was led to clearer views of divine truth, and it began to excite the notice and suspicion of the French court. On the death of her brother she retired to Tussan, in Angouleme, where she presided over a religious community of females, and afterwards to the Chateau d'Osos, near Tarbes, where she died December 21, 1549. Her husband survived her about six years, during which, though the reformed were by law subject to the severest penalties, they appear to have been suffered to remain unmolested. The marriage of Jeanne with the Duke of Cleves was dissolved by papal authority, and she married Antoine de Bourbon, Duc de Vendome.

Jeanne ascended the throne of Navarre in 1555, and with her husband took the usual oaths as members of the popish church. "Two days after this solemn ceremony" says Mr. Jameson, "the estates of Béarn (consisting of the nobility, clergy, and deputies of the towns) presented an address to their new sovereigns, stating that 'a sect had lately sprung up, infected with heresy, which offended the faithful by their contempt and transgression of the divine precepts; that, as it was the duty of the sovereign to protect the church against all injustice and persecution, they prayed their majesties to exhort the bishops to seek diligently after these new sectaries, and to direct that, in case of negligence on the part of the prelates, the delinquents should be prosecuted by the judges of the ordinary court, who should report, every two months, their proceedings thereon; and that proclamation should be made by sound of trumpet in all towns and markets, commanding all people to abstain from disputing on, or in any manner questioning, the constitutions of the church.'" It is evident from this address, that the reformed doctrines were, as yet, chiefly confined to the lower classes of the Béarnoise people, although some, at least of the prelates, were disposed to favour them. That the "sect" had become considerable in number, is also evinced by "classes of people in all towns and markets," requiring a legislative admonition.

The King and Queen of Navarre averred, in their answer to this address, that "they desired to extirpate heresy in their dominions, and would direct the bishops to proceed against heretics in conformity with the edict of the late King Henry, issued 1546."

An order was immediately issued. The mind of the Queen, however, began to feel the vast difference between those doctrines in which she had been educated, and those which her mother had so strenuously supported, and which it had been her dying wish that she should be brought to profess. She accordingly sheltered the friends of her mother.

"So great" adds Mr. Jameson "was the encouragement given by the sovereigns of Navarre to the remnant of the reformers who remained in that kingdom, after the death of Marguerite de Valois, that many others shortly joined them. Amongst these was a Genevese minister, Francis Guy de Boisnormand, a man of considerable talent, who, with Henri Barran, formerly a monk of Béarn, obtained so great an influence over the Queen, that she became a decided patroness of their doctrines. The Navarre court again became the place of refuge for the oppressed protestants of France and Germany, and, on every side, the welcomed strangers repaid the hospitality they received, by their missionary efforts."

Ever on the alert to prevent the slightest departure from its errors, the lynx-eye of popery soon discovered that in the kingdom of Navarre there was not the required submission to the infallibility of the Romish see. Every effort was made to bring the King and Queen into spiritual bondage. With the former these efforts had the desired effect, and he placed his son Henry under tutors bigotedly adhering to the papacy. The Queen, however, had grace given her boldly to protest against this proceeding, affirming, that nothing should induce her to consent to a step so utterly repugnant to her own feelings, and to the true interests of her son. "The education of that son," says Mr. Browning "was unlike that of princes, for he was exercised like a young Spartan, and nourished with food of the coarsest kind. His first years were passed amidst the rocks of Béarn, and the children of the peasants were his companions. His mother, in the mean time, provided him with an excellent tutor, named La Gaucherie, one of the most learned men of the day; and his death occurring soon after, a protestant, named Florent Chretien, was charged with his tuition."

When he was presented to the court of France, the blunt frankness of the little mountaineer prince caused some amusement to the courtiers.

"Passionately," says Smedley, "embracing her child, at that time in his ninth year, she entreated him to abide in the faith in which he had been originally trained, and, mingling threats with caresses, she menaced him with disinheritorship if he became a renegade.—When recommended patience, and a seeming conformity to her husband's will, she indignantly replied, that rather than attend mass, if she had her kingdom in one hand, and her son in the other, she would throw both into the bottom of the sea."

On all sides dangers threatened the Queen. The subtle trickery of the "man of sin" she knew to be devising plans for her destruction; she felt she was never a moment safe, and she consequently fled to Béarn.

Her husband fell an easy prey to the wiles of popery. He had been appointed guardian to Charles IX., then in his minority, and the Queen-mother, and the members of the house of Guise, did every thing in their power to induce him to forsake the protestant cause. The island of Sardinia was offered to him by the King of Spain, in the event of his so doing; and the pope was not an idle witness of the attempt to lead him back to popery. On the ground of heresy, he was told that he might lawfully divorce Jeanne; that Mary, Queen of Scots, might be his wife, and that the pope would settle upon him the kingdom of England. Antoine, though a very weak man, would not for a moment listen to such a proposal. He was led, however, to renounce his protestant principles; and he subsequently died from wounds received when warring against the Huguenots, at the siege of Rouen.

Jeanne now assumed the reins of government. The protestant worship was supported, its pastors provided for, and the mumery of processions forbidden. A remonstrance now reached her from the court of Rome (perhaps a stronger term should be used) which ran as follows:—

"As it is the duty of the holy office to proceed against all persons suspected of heresy, so more especially should it take notice of any error in those who, deriving sovereign power from God, ought therefore to serve and obey him from whom that power flows, and to acknowledge a loving mother in the church. We have learned by common and notorious report, and to the sorrow of our spirit, that Jeanne, Queen of Navarre, and princess of Béarn, has deviated, and every day more and more increases in deviation, from the faith held, believed, taught, and preached by the catholic church; and we doubt not that this open and public error conduces no less to the destruction of her subjects, than it does to her own eternal perdition. In order, therefore, to avert those ills and this grievous scandal, we cite the above-named Queen to appear—not by proxy, but personally—in our court at Rome, within six months from this summons, that she may clear herself from the above charges. And, if she should fail in obedience, and contumaciously refuses to appear, we pronounce that she is herself excommunicated, that her children are bastardized, and that she has forfeited all her kingdoms, principalities, dominions, fiefs, estates, and other property of every kind or condition; which, accordingly may be seized and occupied by any one whom his holiness or his successor shall please to confirm in their possession."

Against such an iniquitous document, though in full union with those emanating from the same quarter, Jeanne boldly and nobly protested; but that protestation might have been of little avail. The holy see, however, had gone a step too far; and the anger and jealousy of the King of France were aroused, and he used such language as alarmed the pope, and caused him to desist. A conspiracy was, however, got up among her disaffected subjects, to carry her and her children to the dungeons of the Inquisition, where, probably, she would have had bitter experience of the tender mercies of that execrable tribunal. But this was mercifully discovered. "One Dominick, a captain, born in the territories of Béarn, was singled out to go to the court of Spain, to communicate these counsels to the king, and to receive further instructions from him. But it pleased God that this Dominick, falling sick by the way, Annas Hespins, an honest man that attended him, smelt out the occasion of his journey, and, by giving timely notice, prevented the effecting of it; by which deliverance God showed his watchful providence over his handmaid, this religious Queen of Navarre." Her son was now removed to the court of France, and once more placed under protestant governors.

It were foreign to the objects of this series of papers to enter fully into the historical details of the reign of this excellent woman, of the many dangers to which she was exposed from Romish plotting, and of the cruelties inflicted upon her subjects; suffice it to say, that, after many severe struggles, she was ultimately restored to the peaceful possession of her throne, and, with her son, with Coligny, Admiral of France, and the chief leaders of the protestant party, she settled at Rochelle, where she kept her court. She had received considerable aid from Queen Elizabeth, of England. Her own conduct had been uniformly brave. She sought, by her addresses, to encourage her troops, reminding them that they were engaged in a holy cause, the support of God's truth. She gained the complete affections of her subjects in general, as well as of her soldiers. The idolatry of the mass was now prohibited; but Romish priests were suffered to remain in the country on condition of their paying due obedience to the laws.

[To be concluded in our next.]

MY WIFE'S GOLD RING, OR JOHN GASPARD LAVATER AND THE POOR WIDOW. (Translated from the German.)

It was a practice with Lavater to read, every morning, several chapters in the Bible, and to select from them one particular passage for frequent and special meditation during the day. One morning after reading the fifth and sixth chapters of the Gospel of St. Matthew, he exclaimed "What a treasure of morality! how difficult to make choice of any particular portion of it!" After a few moments' consideration he threw himself upon his knees, and prayed for divine guidance. When he joined his wife at dinner, she asked him what passage of Scripture he had chosen for the day; "Give to him that asketh thee; and from him that would borrow of thee turn not thou away,"—was the reply. "And how is this to be understood?" said his wife. "Give to him that asketh thee; and from him that would borrow of thee turn not thou away,"—are the words of Him, rejoined Lavater, to whom all and every thing belongs that I possess. I am the steward, not the proprietor. The proprietor desires me to give to him who asks of me, and not to refuse him who would borrow of me; or, in other words, if I have two coats, I must give one to him who has none, and if I have food, I must share with him who is an hungered and in want; this I must do without being asked; how much more then, when asked! This, continues Lavater in his diary, appeared to me so evidently and incontrovertibly to be the meaning of the verses in question, that I spoke with more than usual warmth; my wife made no further reply than that she would take these things to heart. I had scarcely left the dining room a few minutes, when an aged widow desired to speak with me, and she was shown into my study. "Forgive me, dear Sir," she said, "excuse the

liberty I am about to take, I am truly ashamed, but my rent is due to-morrow, and I am short six dollars; I have been confined to bed with sickness, and my poor child is nearly starving; every penny that I could save I have laid aside to meet this demand, but six dollars yet are wanting, and to-morrow is term-day." Here she opened a parcel, which she held in her hand, and said, "This is a book with a silver clasp, which my late husband gave me the day we were married; it is all I can spare, of the few articles I possess, and sore it is to part with it. I am aware that it is not enough, nor do I see how I could ever repay,—but, dear Sir, if you can, do assist me." "I am very sorry, my good woman, that I cannot help you," I said; and putting my hand into my pocket I accidentally felt my purse, which contained about two dollars; these, I said to myself, cannot extricate her from her difficulty, she requires six; besides, if even they could, I have need of this money for some other purpose; turning to the widow, I said, "Have you no friend, no relation, who could give you this trifle?" "No, not a soul!—I am ashamed to go from my house to house, I would rather work day and night;—my excuse for being here is, that people speak so much of your goodness; if, however, you cannot assist me, you will, at least, forgive my intrusion; and God, who has never yet forsaken me, will not surely, turn away from me in my sixty-sixth year!"—At this moment the door of my apartment opened and my wife entered. I was ashamed and vexed; gladly would I have sent her away, for conscience whispered—"Give to him that asketh thee; and from him that would borrow of thee turn not thou away." She came up to me and said, with much sweetness, "This is a good old woman, she has certainly been ill of late, assist her if you can." Shame and compassion struggled in my darkened soul; "I have but two dollars," I said in a whisper, "and she requires six; I'll give her a trifle in the hand and let her go." Laying her hand on my arm and smiling up in my face, my wife said aloud what consciences had whispered before—"Give to him that asketh thee; and from him that would borrow of thee turn not thou away." I blushed, and replied with some little vexation, "Would you give your ring for the purpose?" "With pleasure," answered my wife, pulling off her ring. The good old widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife called to her to wait in the lobby. When we were left alone, I asked my wife, "Are you in earnest about the ring?" "Certainly; how can you doubt it?" she said; "do you think I would trifle with charity? remember what you said to me but half a year ago;—oh, my dear friend, let us not make a show of the Gospel! you are, in general, so kind, so sympathizing, now is it that you now find it so difficult to assist this poor woman? why did you not, without hesitation, give her what you had in your pocket? and did you not know that there were yet six dollars in your desk, and that the quarter will be paid to us in less than eight days?" She then added, with much feeling, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body; what ye shall put on. Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: I kissed my wife, while tears ran down my cheek:— "Thanks, a thousand thanks, for this humiliation!" I turned to the desk, took from it the six dollars, and opened the door to call in the poor widow; all darkened around me at the thought, that I had been so forgetful of the omniscience of God as to say to her, "I cannot help you." Oh, thou false tongue!—thou false heart! If the Lord should mark iniquities, oh Lord, who shall stand! "Here is what you need," I said, addressing the widow. At first she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me, and pressed my hand; but when she perceived that I had given her the whole sum, she could scarcely find words to express her feelings. She cried, "Dear Sir, I cannot repay; all I possess is this poor book, and it is old." "Keep your book," I said, "and the money too, and thank God, and not me, for verily I deserve no thanks, after having so long resisted your entreaties; go in peace, and forgive an erring brother." I returned to my wife with downcast looks, but she smiled, and said, "Do not take it so much to heart, my friend, you yielded at my first suggestion; but promise me, that so long as I wear a golden ring on my finger, and you know that I possess several besides, you will never allow yourself to say to any poor person, 'I cannot help you.'" She kissed me, and left the apartment. When I found myself alone, I sat down and wrote this account in my diary, in order to humble my deceitful heart,—this heart which, no longer ago than yesterday, dictated the words, "Of all characters in the world, there is none I would more anxiously avoid being than a hypocrite;" yet to preach the whole moral law, and to fulfil only the easy part of it, is hypocrisy. Merciful Father, how long must I wait, and reflect, and struggle, ere I shall be able to rely on the perfect sincerity of my profession! I read over once more the chapter which I had read this morning with so little benefit, and felt more and more ashamed, and convinced that there is no peace, except where principle and practice are in perfect accordance. How peacefully and happily I might have ended this day, had I acted up conscientiously to the blessed doctrines I profess! Dear Saviour, send thy Holy Spirit into this benighted heart! cleanse it from secret sin! and teach me to employ that which thou hast committed to my charge, to thy glory, a brother's welfare, and my own salvation!

—Sir Walter Scott's Life of Napoleon.

The captives were carried in triumph to the Convention, who, without admitting them to the bar, ordered them, as outlaws, for instant execution. As the fatal cars passed to the guillotine, those who filled them, but especially Robespierre, were overwhelmed with execrations from the friends and relatives of victims whom he had sent on the same melancholy road.

The nature of his previous wound, from which the cloth had never been removed, till the executioner tore it off, added to the torture of the sufferer. The shattered jaw dropped, and the wretch yelled aloud, to the horror of the spectators. A masque, taken from that dreadful head, was long exhibited in different nations of Europe, and appalled the spectators by its ugliness, and the mixture of fiendish expression with that of bodily agony.

—Sir Walter Scott's Life of Napoleon.

The Garner.

TO KNOW GOD.

To know God, is something more than to confess the Scriptures to be his word, or to pay him ceremonial worship. Nay, it is something more than to be acquainted with his attributes, and to acknowledge his power, his justice, his mercy, his wisdom. It is so to bring these attributes of God before the mind, as to act upon them; to let them operate upon our affections, and influence our ways and doings. To know God in a scriptural sense, is to have that acquaintance with him which makes him the object of our reverence, and love, and obedience. It was knowledge of God in the patriarchs, Abraham, Isaac, and Jacob, that they made all their undertakings, all their journeys, all their enterprises begin with God; invoking his aid and depending upon his blessing. It was knowledge of God in Joseph, when the thoughts of what he owed to God repressed the motions of sin, and restrained him from entering into temptation. It was knowledge of God in Eli, when he acquiesced in the Divine will, though exercised against himself, and submitted to the hand of the Lord. The Psalms are full of the knowledge of God. There we find David, sometimes declaring his majesty and the excellence of his power; sometimes magnifying his goodness and mercy; sometimes bending before him in contrition, sometimes breaking forth in strains of joy and thanksgiving, and always depending upon him for increase of grace, and strength, and spiritual good. It was knowledge of God to say, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him." (Psalm viii. 3, 4.) It was knowledge of God to say, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is pure, making wise the simple. The statutes of the Lord are right, rejoicing the eyes; the commandment of the Lord is pure, enlightening the heart." (Psalm xix. 7, 8.)—Dr. J. B. Sumner, Bishop of Chester.

EVIL SPEAKING.

It is an argument of a candid, ingenuous mind, to delight in the good name and commendation of others; to pass by their defects, and take notice of their virtues; and to speak and hear of those willingly, and not endure either to speak or hear of the other; for in this indeed you may be little less guilty than the evil speaker, in taking pleasure in it, though you speak it not. And this is a piece of men's natural perverseness, to drink in tales and calumnies; and he that doth this, will readily, from the delight he hath in hearing, slide insensibly into the humour of evil speaking. It is strange how most persons dispense with themselves in this point, and that in scarcely any societies shall we find a hatred of this ill, but rather some tokens of taking pleasure in it; and until a Christian sets himself to an inward watchfulness over his heart, not suffering in it any thought that is uncharitable, or vain esteem, upon the sight of others' frailties, he will still be subject to somewhat of this, in the tongue or ear at least. So, then, as for the evil of guile in the tongue, a sincere heart, truth in the inward parts, powerfully represses it; therefore it is expressed, Ps. xv. 2, That speaketh the truth from his heart; thence it flows. Seek much after this, to speak nothing with God, nor men, but what is the sense of a single, unfeigned heart. O sweet truth! excellent but rare precious! it is that loves that truth within, alone can work it here; see it of him.—Archbishop Leighton.

IDLENESS AND INDUSTRY.

In this spiritual warfare let us take heed, that our vigilant, active enemy find us not idle and unemployed. The soul's play-day is always the devil's working day, and the idler the man, still the busier the temptation. The truth is, idleness offers up the soul as a blank to the devil, for him to write what will upon it. Idleness is the emptiness, and business the fullness of the soul; and we all know that we may infuse what we will into an empty vessel, but a full one has no room for a farther infusion. In a word, idleness is that which sets all the capacities of the soul wide open, to let in the evil spirit, and to give both him, and all the vilians he can bring along with him, a free reception and a full possession; whereas, on the contrary, labouriousness shuts the doors and stops all the avenues of the mind, whereby a temptation would enter, and (which is yet more) leaves no void room for it to dwell there, if by any accident it should chance to creep in; so that let but the course a man takes be just and lawful, and then the more active still the more innocent, for action both perfects nature and ministers to grace; whereas idleness, like the rust of the soul, by its long lying still, still soils the beauty, and then cuts out the strength of it. In like manner, the industry of the person tempted ever supercedes that of the tempter; so that as long as the former is employed (as we hinted before) the other can have but little to do, and consequently will be hardly brought to address himself to one, whose head and heart, whose eyes and ears, and all the faculties of the soul are actually taken up, and nothing at leisure to receive him; for few make visits, where they are sure neither to be entertained nor let in.—South.

THE AWE OF LAWFUL AUTHORITY.

It is observable, that as other inferior creatures reverence the very countenance of a man, and those few strictures [marks] of the defaced image of God which are still remaining there, and that although they far exceed in strength, yet dare not (unless enraged) make use of it against their natural, though weaker, lords; so also, that God hath spread such an awe upon the face of authority that a look or a word from a lawful magistrate shall more daunt and terrify than the armed force of an enemy. There is some secret character that God hath imprinted on them, which makes them venerable; and although their subjects do as far exceed them in strength, as they do in number, yet strength alone was never made to command, but rather to obey and execute, and power ought to be the servant of authority.—Bishop Hopkins, (Londonderry.)

VALUE OF THE CHURCH'S CREED.

If we were to take up the buoys, and destroy the lighthouses around our coasts, and bid the deluded mariner find out for himself the shoals and rocks which endanger his course, or discover in the darkness of night "the haven where he would be," we should be acting as reasonably as those who, to the learner in the doctrine of Christ, would abolish all creeds or formularies which the Church, under the guidance of the Holy Spirit, has established, to warn from error, or to guide into truth.—Woodgate's Bampton Lectures.

Advertisements.

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. THIS School will be re-opened, after the Christmas recess, on Monday the 4th of January, 1841. Mrs. CROMBIE's Seminary will also re-open on the 6th of the Wednesday following. M. C. CROMBIE, Principal. 24-41

TORONTO DISTRICT SCHOOL. WANTED, A TEACHER to the Brock District School. References as to Qualification, &c. to be forwarded to H. C. BARWICK, Woodstock, 16th February, 1841.

WM. STODART & SONS, PIANO-FORTE MANUFACTURERS

TO HER MAJESTY AND THE ROYAL FAMILY, No. 1, GOLDEN SQUARE, LONDON.

H. & W. ROWSELL, having been appointed Agents by Messrs. STODART & SONS for the sale of their PIANO-FORTES in Canada, are happy to receive orders for their instruments, and to be imported from England. The following is a List of the various instruments, with prices in Sterling money, to which 50 per cent. must be added for cost of packages, difference of exchange, freight, insurance, &c.

Table listing piano models and prices. Columns include 'Patent Horizontal Grand Piano-Fortes', 'Square Piano-Fortes', 'Circular corner', and 'Patent Grand Square Piano-Fortes'. Prices range from 120 to 140.

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A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand. Also, Wigs, Curls, and Frizzets, always on hand, or made to order on a short notice. Toronto, September 17, 1840. 12-4f

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 the first rate workmen in Canada. Storekeepers, 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, 15-1f

TORONTO, 10th October, 1840.

Just published, and for sale by HENRY ROWSELL, Bookseller and Stationer, King Street. CHAMBER'S ANNUAL DIGEST OF DECISIONS IN THE QUEEN'S BENCH AND PRACTICE COURT FOR 1840. Price 2s. 6d. Toronto, Feb. 20, 1840. 33f

TO SUNDAY SCHOOLS, &c. Just published, & for Sale by HENRY ROWSELL, King-st. Toronto, NEW EDITIONS OF THE FOLLOWING: THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Book of Common Prayer. Price One Penny each, or Six Shillings per Hundred. THE CATECHISM OF THE CHURCH OF ENGLAND BROKEN INTO SHORT QUESTIONS, with the Answers at length, to which is appended a Glossary, &c. Price Three-pence each, or Two Shillings and Six-pence per Dozen. SUNDAY SCHOOL CARDS, No. 1, containing Alphabets, Figures, Lord's Prayer, Child's First Prayer, and Grace before and after Meals. Price Three-halves each, or One Shilling and Three-pence per Dozen. SUNDAY SCHOOL CARDS, No. 2, containing Lessons in One and Two Syllables, Elementary Scripture Questions and Answers, Morning and Evening and other Hymns. Price 2d. each, or Two Shillings per Dozen.

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the SEVENTH DAY OF AUGUST, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. By Order of the Court, G. DE BOSCO ATTWOOD, Secretary. London, June 3, 1840.

D. R. CAMPBELL, late of the late Dr. Carleton, Cobourg, June 19th, 1840. 51-1f

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TORONTO AXE FACTORY. JOHN C. CHAMPTON begs to inform the dealers in AXES, that he has the pleasure of announcing the establishment of his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champton's Axes. Hospital Street, 22d July, 1840.

G. BILTON, Woollen Draper and Tailor, 123, King-Street.—Always on hand a large assortment of West of England Cloths, Cassimeres, Tweeds, &c. &c. Clergymen's and Barristers' Robes made to the latest style. Naval and Military uniforms. Toronto, Nov. 13, 1840. 15-4f

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* From the Church of England Magazine. † See "Notices of the Reformation in the South West Provinces of France," by R. F. Jameson, 1839.

* Reformation in France, vol. i. p. 218.