

THE CHURCH.

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[NUMBER 2.

Poetry.

From the New York Churchman.
NATURE'S TEACHINGS.

Go forth with Nature—she hath many voices,
Speaking deep lessons to the human heart,
Where the blue streamlet in its course rejoices,
And where amid the forest wild birds dart,
Hearing some sweet chorus each a part;
Wind, wave, and blossom, tree and fragrant soil,
The mossy hillock in its robe of green,
The tiny bells that in the breezes nod,
Litting their dewy heads, broad leaves between—
Each has a tone, a lesson; man had need
Off to go forth and ponder all their lore:
Nature's open volume he may read
Truths of the mightiest import, and in awe
Bow down an humble heart, an unseen power adore.

II.

Go to the ocean, when its giant waves
Are lashed to fury in the tempest's hour,
And while each tortured billow wildly raves;
Learn thou the Lord Jehovah's might and power;
Then turn thee to the little modest flower,
That bloom unnoticed 'mid the gay and fair,
Or gives its bright cheek to the summer shower,
And read His watchful love and goodness there.
The lilies of the field are still His care,
And He who fixed the rolling worlds on high,
And spread abroad the broad blue arch of heaven,
And clothes it with the gorgeous hues of even,
Looks on the meanest worm with guardian eye,
And marks the sparrow's fall, and heeds the raven's cry.

III.

Trace the waters of the sparkling rill,
From out their rocky birthplace wildly gushing,
Trickling in infant beauty from the hill,
Or in the sun with diamond lustre flushing;
Now gliding onward for a white scene,
Now twisted roots and vexing rocks between,
Then dashing on with fierce, wilder force,
And swifter race along their destined course,
To mingle with the ocean waves at last;
And such is life—it's childhood's fount so fair,
Its Youth's gay morn so joyous and so free,
Its Manhood's hour of fearful strife and care—
Its Age of rapid flight so quickly past—
Till lost amid thy depths, Eternity.

IV.

Go in the spring-time—when the smiling earth
Puts on her robes of beauty for thine sigh,
And lo, she speaks of that celestial birth
The Spirit knows in brighter worlds on high:
And when the Autumn winds all mournful sigh
Through leafless branches, then go forth and stow
Thy mind with thoughts of death, and read once more
The lesson of thine own mortality.
Ay, wander forth with Nature, every glade,
Each leafy aisle amid the forest's shade—
The lightning's flash—the thunder's awful roll—
The rainbow's arch—the dazzling orb of day—
Have each mysterious tones to pierce the human soul.

M. N. M.

AWFUL IMPERIES OF THE FRENCH REVOLUTION.

From Alison's History of the French Revolution.

To obliterate as far as possible all former recollections, a new era was established; they changed the divisions of the year, the names of months and days. The ancient and venerable institution of Sunday was abolished; the period of rest fixed at every tenth day; time was measured by divisions of ten days; and the year was divided into twelve equal months, beginning on the 22nd September. These changes were preparatory to a general abolition of the Christian religion, and substitution of the worship of Reason in its stead.

The execution of the Queen was an act of defiance by the National Convention to all the crowned heads in Europe. It was immediately followed by a measure as unnecessary as it was barbarous,—the violation of the tombs of St. Denis, and the profanation of the sepulchres of the kings of France. By a decree of the Convention, these venerable asylums of departed greatness were ordered to be destroyed,—a measure never adopted by the English Parliament even during the frenzy of the Covenant; and which proves, that political fanaticism will push men to greater extremes than religious. A furious multitude precipitated itself out of Paris; the tombs of Henry IV., of Francis I., and of Louis XII., were ransacked, and their bones scattered in the air. Even the glorious name of Turenne could not protect his grave from desecration. His remains were almost as undecayed, as when he received the fatal wound on the banks of the Loire. The bones of Charles V., the saviour of his country, were dispersed. At his feet was found the coffin of the faithful Du Guesclin, and French hands profaned the skeleton before which English invasion had rolled back. Most of these tombs were found to be strongly secured. Much time and no small exertion of skill and labour, was required to burst their barriers. They would have resisted for ever the decay of time, or the violence of enemies; they yielded to the fury of domestic dissension.

This was immediately followed by a general attack upon the monuments and remains of antiquity throughout all France. The sepulchres of the great of past times, of the Barons and Generals of the feudal ages, of the Paladins, and of the Crusaders, were involved in one undistinguished ruin. It seemed as if the glories of antiquity were forgotten, or sought to be buried in oblivion. The tomb of Du Guesclin shared the same fate as that of Louis XIV. The skulls of monarchs and heroes were tossed about like foot-foots by the profane multitude; like the grave-diggers in Hamlet, they made a jest of the lips before which nations had trembled.

The monumental remains, which had escaped their sacrilegious fury, were subsequently collected by order of the Directory, and placed in a great museum at Paris, where they long remained piled and heaped together in broken confusion,—an emblem of the Revolution, which destroyed in a few years what centuries of glory had erected.

Having massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the revolutionists but to direct their vengeance against Heaven itself. Paché, Hebert, and Charette, the leaders of the Municipality, publicly expressed their determination "to dethrone the King of Heaven, as well as the monarchs of the earth." To accomplish this design, they prevailed on Gobet, the apostate constitutional Bishop of Paris, to appear at the bar of the Assembly, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. He declared, "that no other national religion was now required but that of liberty, equality, and morality." Many of the Constitutional Bishops and Clergy in the Convention joined in the proposition. Crowds of drunken artisans and shameless prostitutes crowded to the bar, and trampled under their feet the sacred vases, consecrated for ages to the holiest purposes of religion. The sections of Paris shortly after followed the example of the Constitutional Clergy, and publicly abjured the Christian religion. The churches were strip of all their ornaments; their plate and valuable contents brought in brats to the Municipality and the Convention, from whence they were sent to the mint to be melted down. Trampling under foot the images of our Saviour and the Virgin, they elevated, amidst shouts of applause, the busts of Marat and Lepelletier, and danced around them, singing parades to the Hallelujah, and dancing the Car-

shortly after, a still more indecent exhibition took place before the Assembly. The celebrated prophecy of Father Beauregard was accomplished,—"Beauty without modesty" was seen usurping the place of the Holy of Holies." Hebert, Charette, and their associates, appeared at the bar, and declared that "God did not exist, and that the worship of Reason was to be substituted in His stead." A veiled female arrayed in blue drapery, was brought into the Assembly; and Charette, taking her by the hand, "Mortals," said he, "cease to tremble before the powerless thunders of a God, whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this." When

letting fall the veil, he exclaimed, "Fall before the august senate of Freedom, oh! veil of Reason!" At the same time, the goddess appeared personified by a celebrated beauty, the wife of Momor, a printer, known in more than one character to most of the Convention. The goddess, after being embraced by the President, was mounted on a magnificent car, and conducted, amidst an immense crowd, to the cathedral of Notre Dame, to take the place of the Deity. There she was elevated on the high altar, and received the adoration of all present, while the young women, her attendants, whose alluring looks already sufficiently indicated their profession, retired into the chapels round the choir, where every species of licentiousness and obscenity was indulged in without control, with hardly any veil from the public gaze. To such a length was this carried, that Robespierre afterwards declared that Chaumette deserved death for the abominations he had permitted on that occasion. Thenceforward that ancient edifice was called the Temple of Reason.

The services of religion were now universally abandoned; the pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying no consolation. A heavier anathema than that of Papal power pressed upon the peopled realm of France; the anathema of Heaven, inflicted by the madness of His own inhabitants. The village bells were silent. Sunday was obliterated. Infancy entered the world without a blessing; age left it without a hope. In lieu of the services of the Church, the licentious rites of the new worship were performed by the most abandoned females; it appeared as if the Christian truth had been succeeded by the orgies of the Babylonian priests, or the grossness of the Hindoo theocracy. On every tenth day a Revolutionary leader ascended the pulpit, and preached atheism to the bewildered audience; Marat was universally deified, and even the instrument of death sacrificed by the name of the "Holy Guillotine." On all the public cemeteries the inscription was placed, "Death is an eternal sleep." The comedian Monot, in the church of St. Roch, carried impurity to its utmost length. "God! if you exist," said he, "avenger of your injured name. *I bid you defiance*; you remain silent; you dare not launch your thunders; who after this will believe in your existence?" It is by slower means, and the operation of general laws, that the destinies of Providence are accomplished. A more convincing proof of divine government than the destruction of the blasphemers was about to be afforded; the annihilation of the guilty by their own hands, and the consequence of the passions which they themselves had unchained; the voluntary return of a rebellious people to the faith of their fathers, from the experienced impossibility of living without its precepts.

After an interval of seven years, the worship of Christianity was restored by Napoleon, with the general approbation of the French people. But a ruinous effect was produced by this long cessation of its services; a great portion of the youth of France, now occupying the most important situations in the country, were brought up without receiving any religious impressions in early life. This evil is still severely felt; its consequences are irremediable; it has for ever disqualifed the French from the enjoyment of freedom, because it has extinguished the feelings of duty, on which alone it can be founded in the young and influential part of the people.

The subject of this sketch, Charles Hughes Terrot, was in his infancy brought from India by his mother, who still survives; gifted with a strong mind, clear intellect, and sound judgment, she devoted herself with uncommon prudence, care, and assiduity, to the formation of her son's character. The greater part of his boyhood was passed at Berwick-upon-Tweed, where some of his father's family had their residence. At the Grammar school of that town, under the tuition of the Rev. Joseph Barnes, he for some years pursued a classical education; afterwards he was placed under the care of the Rev. John Fawcett, a clergyman eminent for zeal and piety, at Stanwix, near Carlisle. In the year 1808, he entered upon his academic studies at Trinity College, Cambridge, where, as an undergraduate, he was a first class man at each annual examination; he also obtained a Scholarship, and subsequently a Fellowship; both of which distinctions are at that College open to competition and are the rewards of merit. In 1816, he gained the Seatonian Prize for the best sacred poem, of which the subject was Elezeiah and Semmacher. Upon receiving holy orders, the first charge that he undertook was at Haddington: in a few years he removed from thence to Edinburgh, upon the invitation of the Rev. Mr. Walker, to be associate Minister with him of St. Peter's Chapel. On the resignation of the Rev. Mr. Morehead, he was chosen Minister of St. Paul's Chapel, in the new town of Edinburgh, where he had for his colleague the Rev. Mr. Sinclair. In the year 1815, he married Sarah, the eldest daughter of Captain Samuel Wood, of Nunlands, Berwickshire, sister of the Rev. S. S. Wood, of Three Rivers. In addition to the ordinary duties of the Ministry, and the publication of an Exposition of the Catechism for the younger portion of his flock, and of Pastoral letters, he has been the author of various pamphlets on subjects connected with Theology and the Church; he has also given to the world a Paraphrase of the Epistle to the Romans, with Annotations, a Translation of Ernest's work on the Interpretation of Scripture, and a new edition of Leslie's Case Stated on the Romish Controversy. Both at Haddington and in Edinburgh, a portion of his time was devoted to the tuition of private pupils, and many young men, connected with families of high rank, have enjoyed the benefit of his instructions. His discourses from the pulpit have always been considered of a superior order; yet there is nothing either in his manner, style, or manner, *au captandum*, all appears honest, sober, and genuine; his language is lucid, terse, and vigorous; his countenance is intelligent and expressive, and his delivery earnest, and occasionally emphatic; but, upon the whole, he decided takes his place in the class of forcible, energetic, and argumentative preachers, rather than among those whose animation is of the warm, winning, or gently persuasive cast. His conversational powers are copious and brilliant; whether the topic of discussion be of a grave or lively cast; whether the matter in hand be divinity or literature, or the occurrences of the day, he is never found to flag. His correspondence, likewise, is interesting and satisfactory; like his preaching, it has nothing in it verbose, prolix, or involved—it goes straight to the point,—gives his friends *multum in pars*,—all the information they require in a few words.

In the general havoc, even the establishments of charity were not overlooked. The revenues of the hospitals and humane institutions throughout France, were confiscated by the despots whom the people had seated on the throne; their domains sold as part of the national property.—Soon the terrible effects of the suppression of all permanent sources of relief to the destitute became apparent; mendicity advanced with frightful steps; and the condition of the poor throughout France became such as to call forth the loudest lamentations from the few enlightened philanthropists who still followed the ear of the Revolution.

THE LATE BISHOP WALKER OF EDINBURGH.

From the Caledonian Mercury.

This distinguished person has been long respected, not less on account of his public station, than for the influence of his character as a private individual. Having passed through the regular course of a Scottish College, he entered the University of Cambridge as a freshman, where, after residing the usual number of terms, he took the several degrees in Arts. Upon his return to his native country in 1793, he devoted himself to literature, as sub-editor of the Encyclopedia Britannica, the third edition of which was then passing through the press, under the auspices of the late Bishop Gleig. While in this employment, he contributed many valuable articles to that national work, and also exercised, in the frequent absence of his friend, a general superintendence over the whole publication. At that period, too, he gave to the world several Tracts and Discourses, but without his name,—considering himself too young to be justified in inviting public attention to his opinions in an avowed discussion on controverted subjects. Being induced, towards the close of the century, to go abroad as tutor to a young Baronet, he spent two or three years on the Continent, where, as he enjoyed the society of some of the most distinguished men in Germany, he made himself acquainted with the principles of their philosophy, more especially of those transcendental speculations, which, at that epoch, occupied the minds of metaphysical inquirers. The article on the system of Kant, inserted in the supplement to the Encyclopedia, was the fruit of his researches while at resident in Weimar.

But, as his heart was chiefly attached to the profession which he had chosen, he had no sooner attained the order of priesthood than he settled in Edinburgh, as minister of St. Peter's Chapel, a charge which he held till ill health compelled him to relinquish its more active duties. On the death of Bishop Sandford, in January, 1830, he was unanimously elected his successor, as Superintendent of the Episcopal Congregations in the district of Edinburgh; and, on the resignation of Bishop Gleig, about four years ago, he was chosen by his brethren to be their head, or President, under the ancient title of Primus.

In discharging the duties thus devolved upon him, added to those of Divinity Professor, he found full employment for his time; and though impeded in his exertions by an increasing infirmity of body, he bent the whole vigour of his mind, which mercifully continued unimpaired to his last hour, to the discharge of the weighty obligations connected with his office. But amidst all his avocations, his favourite pursuit was Theology, in which he had read much, and systematized his knowledge with great success. Hence his conversation was always found exceedingly instructive; and strangers more especially, who knew not his habits of close study, were surprised at the richness of the prof-

sional learning which flowed from his lips. On such occasions, too, it might be perceived, that to a considerable ardour of temperament derived from nature, he joined the utmost placidity of manner, the effect of a sincere benevolence, and of an extensive intercourse with good society; and it may be confidently asserted, that though resolute in maintaining his own principles, both political and religious, he never cherished an angry feeling even against those who differed with him the most widely.

To the scenes of domestic life, and the duties of personal piety, belong a sacredness with which a stranger ought not to intermeddle. In these respects, Bishop Walker taught by example as well as by precept; and those who knew him best will ever have the highest opinion of his character, and particularly of that rare consistency between profession and practice,—which showed that he had seated in the heart. He was beloved by his friends, highly respected by the clergy under his inspection, and venerated by the whole body of the church over

a peculiar society, in which Romanism or Romish errors are added to orthodox truth. But when we call them *Catholics* we as much as call ourselves *Heresies*, we as much as admit them to be orthodox. And they gladly avail themselves of this admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Romish Schismatic, and not a Catholic.

PROTESTANT.—The designation of Protestant is used in England as a general term to denote all who protest against Popery. Such, however, was neither the original acceptance of the word, nor is it the sense in which it is still applied on the Continent. It was originally given to those who protested against a certain decree issued by the Emperor Charles V., and the Diet of Spies in 1529. (*Machim, Book iv. 26.*) On the Continent it is applied as a term to distinguish the Lutheran communions. The Lutherans are called Protestants; the Calvinists, the Reformed. The use of the word among ourselves, in a sense different from that adopted by our neighbours abroad, has sometimes led to curious mistakes. The late Mr. Canning, for instance, in his speech to support the Romanists, and not being sufficiently well instructed in the principles of the Church of England, assumed it as if it were an indisputable fact that, being Protestants, we must hold the doctrine of consubstantiation. Having consulted, probably, some foreign history of Protestantism, he found that one of the tenets which distinguishes the "Protestant," i.e. the Lutherans, from the "Reformed," i.e. the Calvinist, is that the former maintains, the latter denies, the dogma of consubstantiation.

It is evident that in our application of the word it is a mere term of negation. If a man says that he is a Protestant, he only tells us that he is not a Romanist,—at the same time he may be what is worse, a Socinian, or even an Infidel, for these are all united under the common principle of protesting against Popery. The appellation is not given to us, I believe, in any of our formularies, but has chiefly been employed in political warfare as a watch-word to rally in one hand all who, whatever may be their religious differences, are prepared to act politically against the aggressions of the Romantics. In this respect it was particularly useful at the time of the Revolution, and as politics intrude themselves into all the considerations of an Englishman, either directly or indirectly, the term is endeared to a powerful and influential party in the State. But on the very ground that it thus keeps out of view distinguishing and vital principles, and unites in apparent agreement those who essentially differ, many of our divines object to the use of the word. They contend, with good reason, that it is quite absurd to speak of the Protestant Religion, since a religion must, of course, be distinguished, not by what it renounces, but by what it professes: they apprehend that it has occasioned a kind of sceptical habit, of inquiring not how much we ought to believe, but how much we may refuse to believe; of looking at what is negative instead of what is positive in our religion; of fearing to inquire after the truth, lest it should lead to something which is held by the Papists in common with us, and which, therefore, as some persons seem to argue, no sound Protestant can hold: forgetting that on this principle we ought to renounce the Liturgy, the Sacraments, the doctrine of the Trinity, the Deity and atonement of Christ,—nay, the very Bible itself. It is on these grounds that some writers have scrupled to use the word. But although it is certainly absurd to speak of the Protestant religion,—i.e. a negative religion, yet there is no absurdity in speaking of the Church of England, or of the Church of America, as a Protestant Church—the word Church conveys a positive idea, and there can be no reason why we should not have also a negative appellation. If we admit that the Church of Rome is a true, though a corrupt Church, it is well to have a term by which we may always declare that, while we hold in common with her all that she has which is Catholic, scriptural, and pure, we protest for ever against her multiplied corruptions. Besides, the word, whether correctly or not, is in general use, and is, in certain sense, applicable to the Church of England; it is surely, therefore, better to retain it, only warning our congregations that when we call ourselves Protestants, we mean with good reason, that it is quite absurd to speak of the Protestant Religion, since a religion must, of course, be distinguished, not by what it renounces, but by what it professes: they apprehend that it has occasioned a kind of sceptical habit, of inquiring not how much we ought to believe, but how much we may refuse to believe; of looking at what is negative instead of what is positive in our religion; of fearing to inquire after the truth, lest it should lead to something which is held by the Papists in common with us, and which, therefore, as some persons seem to argue, no sound Protestant can hold: forgetting that on this principle we ought to renounce the Liturgy, the Sacraments, the doctrine of the Trinity, the Deity and atonement of Christ,—nay, the very Bible itself.

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As acuteness of mind, promptitude and decision in movement, and integrity of purpose, especially when enlisted in the active promotion of high and sacred objects, always add weight to character; those who know Bishop Terrot, may reasonably conclude why the unanimous choice of his brethren has fallen upon him, as well as sugar many important and happy results, under the Divine blessing, from his accession to the Episcopal Office.

CATHOLIC AND PROTESTANT.

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THE CHURCH.

TORONTO, SATURDAY, JULY 17, 1841.

It is impossible, perhaps, to adduce any stronger evidence of the rapidity and vigour with which the Church of England is extending her branches throughout the world, than is afforded by the fact that the demand for Clergymen, and the pecuniary means of supporting them, are by no means met with a correspondent supply. Notwithstanding that the Universities pour forth annually increasing numbers of candidates for Holy Orders, the labourers are but few, when compared with the extent of the whitening harvest-field, and so far are the great Church Societies from being able to send out Missionaries to the Colonies, though furnished with funds necessary for their maintenance, that, in several parts of England there are incumbents with large parishes, in want of pastoral assistance, who find the greatest difficulty in obtaining the services of a curate.

Such being the state of things existing in a country where the Church possesses a large patrimony, and holds out many a chance of competence, and prizes of affluence and honour, to her ministering servants,—can we wonder that in a colony, like Canada, the want of clergy should be severely felt, and that so few should be ready to devote themselves to a clerical life? can we wonder that parents should shrink from dedicating their children to a profession which offers no promise of a reasonable provision, or that young men should be too willing to suppress any rising inclination for the ministry, when they see, in the distance, manhood struggling against the wants of a family, and a cheerless old age of destitution? Is it not, instead of a matter of surprise, but a natural consequence, that the Church should be heard to exclaim, in the mournful words of Isaiah,—“There is none to give her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up”?

It may indeed be said that the motives which should influence a person to desire Holy Orders, ought to place him far above the reach of mercenary considerations, and arm him with the courage to dare poverty and privation in the service of his heavenly Master. Those who make an observation of this sort are apt to instance the case of the apostles and their earliest successors, as shaming the degenerate Christianity of modern days, and as examples to be followed according to the letter, as well as to the spirit, of Scripture. But these holy men, it should be recollect, were endowed with supernatural powers and gifts, which have long since been denied to the Church, and God in his wisdom has ordained that the Gospel, in these our times, should be propagated and maintained through the ordinary channels of human agency. The Missionary can no longer vouch for his divine commission by raising the dead and healing the sick,—he no longer exercises that mighty and instantaneous influence with which such preternatural attributes invested his apostolic forerunners,—but, having received his credentials from episcopal hands, he prosecutes his labours in a prescribed manner, and resorts to all the aids and appliances which the wisdom of the world or experience may suggest. As the Christian faith is adapted to every clime, and to every state of society, the Missionary must regulate his conduct according to many varying circumstances. In India, where pomp and external dignity strike the native mind with awe, it would be absurd to run counter to the national and immemorial feeling, and to present Christianity in a mean, and consequently repulsive, form. In such a case, the harshnesses of the dove must be accompanied by the wisdom of the serpent, and things indifferent may be rendered the instruments of unguilfined good. The evangelical Bishop of Calcutta will not be suspected of paying too much regard to the outward observances and support of religion, and yet so convinced is he of the lawfulness and necessity of studying the peculiarities of the Eastern mind, that he has commenced a Cathedral on a scale of magnificence, sufficient to inspire a high idea of the dignity of the Christian faith, and devoted the larger part of his private resources to this noble undertaking. Here, then, we see the rule which must be taken as a guide in all Christian undertakings,—that if we wish to promote the growth of the gospel, we must become all things to all men, and have recourse to those lawful maxims of conduct, which are followed with success in matters of mere worldly concern.

Hence it is that if we wish the Church to flourish, something more than aspirations and good wishes, and even prayers, are required. Men must be duly and exclusively set apart to preach the gospel,—and a sufficient maintenance must be provided for them. The Ministers of Christ are properly precluded from meddling with secular occupations, and the State is bound to act as a nursing-father, and assign a portion to those who serve at the altar. But in this colony, save a scanty pittance but just snatched from the fire, the Church owes little to the bounty of the State.—English charity builds her houses of worship, and furnishes the means of subsistence to her Missionaries. Defective as the voluntary system is, and little as it exonerates the State from its highest responsibility, it is our chief ministrant, and without it we should scarcely exist as a Church. A few individuals have set the example, worthy of more general imitation, of building churches and endowing them with land: and, in some places, great efforts and sacrifices have been made by the people to erect a place of worship, and secure the services of a resident minister. But, generally speaking, we have trusted more to home support than to our own exertions, and in no one instance, perhaps, have Canadian Churchmen more failed in discharging their duty, than in neglecting to contribute towards the maintenance of the Clergy.

Much of this inattention to the support of our Ministers may have arisen from the circumstance that they receive, in most cases, a certain income through the Society for the Propagation of the Gospel. Some such income the greater number of them certainly do receive,—but the highest amount is only £170 sterling per annum, and in a majority of cases it is only £100. Even supposing that the parishioners add £100 or £50 per annum to the scanty pittance,—have they then done their duty? Granting that the contributions which they undertake to pay are actually received, have they set apart for this holy purpose a sum that bears a fair proportion to their own resources and income? In many instances the Missionary really receives not a farthing from them, and on £100 per annum is left to bring up a family, to maintain the appearance of a gentleman, and to contribute, perhaps, to the building of the very church in which he officiates. His condition would not be so bad, did hope smile upon him in the distance, but he is not justified in entertaining any expectation that time will bring much improvement in its train. The Rectories, represented as so many rich benefices, are scarcely worth holding; for the glebes, at best, rent but for a very few pounds, and generally do not bring in the slightest emolument. The clergyman can buy no books to enlarge his own

stores of learning,—he can scarcely afford to purchase a few tracts for his Sunday School, or for distribution among his scattered flock. If, as is generally the case, he has to serve two churches, lying wide apart, he is absolutely compelled to keep a horse, and this becomes an additional burden upon his meagre, insufficient income.

We have not drawn this sorry picture of ministerial poverty, either to excite compassion for the Canadian Clergy, or to cast indiscriminate reproach upon the Canadian Laity. The former are seldom heard to complain, and the latter, very frequently, where there are the least means, make sacrifices and exertions honourable to themselves, and expressive of attachment and gratitude to their pastors. Our object in calling attention to the subject is to account for the lamentable want that exists of proper candidates for the ministry, and to urge the necessity of greater and more systematic efforts for the maintenance of the Clergy,—a point, which, if it could be attained, would in some degree tend to a mitigation of this additional.

Should it happily prove the case that additional bishoprics will shortly be appointed in several dependencies of the British Empire,—and should the Church at home (which God mercifully grant!) continue advancing from strength to strength,—our prospect of obtaining more Missionaries from England will year after year become fainter. The Canadian Church will have to depend on its own resources, to look for a continuance and addition of Clergymen from its own children,—and to take measures for establishing “a School of the Prophets,” whence a succession of Ministers may go forth, to supply the places of those who have finished their course, and to occupy fresh ground as it is opened to their labour. And if the laity of this generation feel any gratitude for the support they have received from the societies in England,—if they desire to see a priesthood respectfully educated, and competently supported,—if they wish the faith of their fathers to be handed down in its purity and sobriety to their children,—they will do all in their power to remove the obstacles which deter so many from entering the ministry, and be more careful to discharge the debt which they owe to those who already minister unto them in spiritual things. In what manner they can best fulfil this part of their duty, it is not so easy to lay down any particular rule. Contributions in money must of course be most acceptable to the clergyman, as enabling him to purchase those necessities of life which he most requires; and punctuality in paying the sum for which each individual has rendered himself liable, cannot be too strongly enforced; for upon the strength of a certain subscription from his parishioners, the clergyman has probably incurred liabilities, and if they fail in making good their engagement, he is placed in a position of pecuniary embarrassment, which must destroy his peace of mind, and impair his respectability and influence. Besides these stated contributions in money, it would, we think, be a most excellent custom, were persons to set apart some portion of the fat of their land, and the increase of their flock, for the use of their clergyman. If when men, overflowed with plenty, and were standing amid the riches treasured up in their barns, and mills, and homesteads, they were occasionally to think of the man of God, and appropriate to his use some firstling of the flock, or some share of that which constitutes the staff of life, they would be invoking a blessing both on giver and receiver. Such a practice would introduce an affectionate relationship between pastor and people; and, without being felt as a loss or privation by the farmer, would greatly increase the comforts, and spare the pecuniary resources of the minister. This kind of contribution might especially be resorted to in recently settled townships, where money in scarce and hardly to be expected; though, as a general maxim of conduct, it is equally binding on the merchant as the farmer, just as capable of being followed in the town as in the country, in the store as in the farm. No one is so poor as not to be able to cast something into the Lord’s treasury,—the small present offered by a grateful parishioner, is as soothing and encouraging to the minister as a large donation from the richest of his flock; and the habit of mind, from which such an offering proceeds, should be carefully cherished, as pre-disposing us to think often of our spiritual overcomers, and to consult their temporal wants. And if we glide into this habit of thinking about them and their welfare, we shall be led on to weigh more carefully the doctrines which they preach; and thus, from the performance of one simple duty, encourage a frame of mind that will incline us to the observance of all.

There is, besides, another point of view in which this question remains to be considered, and it would not be right to conclude without adverting to it. He who refuses a reasonable proportion of his worldly substance towards the maintenance of the Clergy, virtually robs God of what is due to Him, and practically refuses to co-operate in the extension of His kingdom. The state of a neglected church, and the awful responsibilities of those who, possessing this world’s goods, neglect and defraud it, are represented by two American bishops in language more powerful than we can hope to employ:—“Again and again I say,” exclaims Bishop Donne (of New Jersey) in a recent charge,—“What layman does not own, what pastor does not feel it—the Clergy of the Church, with very few exceptions, go starving to the Master’s work. The world indeed makes a show of being Christian, and patronizes the Church, and takes not a little credit for the patronage: but after all it loves its own, and is clothed in purple and fine linen, and fares sumptuously every day—thoughtless and careless that the laborious pastor, who is God’s minister for their salvation, goes with a threadbare coat, and keeps a swarm of children on what would not make the crumb the worldling wastes.” These terms would be too strong, were they not unhappily too true; and would we could add that the preceding passage, as well as the one which we proceed to quote from Bishop Onderdonk’s late address to the Clergy of Pennsylvania, were not equally applicable to this branch of the Catholic Church:—

“Before closing, I must add my deep regret, that, in too many cases, the support of our Clergy receives no adequate attention from their parishes. The far greater portion of our people are either wealthy, or thriving in their respective occupations, and can afford to give in this service of God three or four times the amount they now give. I say this with confidence, regarding the matter in a merely secular view. But this is a low estimate of the duty, for it is a duty we owe to God; and, if it be pure and bright in our bosoms, will assure us that what we give to God will certainly redound to our advantage, here or hereafter: ‘who hath this world’s good, and seeth his brother (much more his spiritual father) have need, and stretcheth up his compassion from him, how dwelleth the love of God in him?’ There are pastors in this diocese who do not receive, from their parishes, enough to pay a common labourer for a half, or even a quarter of a year. There are other pastors, who hardly receive of their flocks, at the rate of a dollar a day; and this for the support of a family, who are expected to appear in society in a manner corresponding to the respectable position they fill. Let not these facts be questioned: for they are not stated upon assumption, but after a sufficient and most painful investigation. And do our laity imagine that these things will not come into judgment? do they imagine that ‘the Lord’ who ordained that ‘those

who preach the gospel should live of the gospel,’ gave this command for Christians to turn their backs upon, and treat it like an empty sound? O let them no longer be inconsiderate! He who is ‘yea and amen’ in His promise, is ‘yea and amen’ also in His requirements; and it is vain presumption to think that this portion of His law will not bring forward its condemnation, in the last day. But I forbear. It affords me no gratification to speak with censure. Yet thus much I could not but say, in justice to many neglected servants of the Redeemer.”

Still, though we recognize the necessity of adhering to prudence and taking a common sense view even in matters of the gravest religious importance, we have by no means intended to encourage anything like distrust in a gracious Providence, or to quench the flame of holy zeal in him, who remembers his Creator in the days of his youth, and desires to become a Priest in the Temple of the Lord. What the clerical profession wants in fame and profit, it supplies in purity and peace of mind. If it offer no great temporal rewards, it lies at a distance from the paths of temptation and sin. If it be attended with serious responsibilities, with the awful charge of immortal souls, it furnishes every motive and inducement to a holy life. He who entertains a deep and matured conviction that he is fitted and called upon to do the work of the Lord, will not be swayed from his solemn purpose by unworthy fears, lest God should not make provision for his necessities. He will only the more accurately count the cost of the warfare in which he is about to engage, and apply more fervently to that fountain of strength, of which whosoever drinks shall know neither hunger, nor thirst, nor poverty, nor death everlasting.

From the *Aberdeen Constitutional* of June 4th,—for which we are indebted to a much esteemed Churchman,—we learn that Bishop Terrot was consecrated to the See of Edinburgh on the 2nd June. The solemn rite was performed in St. Andrew’s Chapel, Aberdeen, and so great was the interest excited by the occasion that hundreds had to go away from the doors unable to obtain admittance. All the prelates of the Scottish Episcopal Church were present. The Hon. and Rev. Mr. Yorke, after the usual form of bidding prayer, preached a very sound and highly practical discourse, setting forth the nature, uniformity, and permanence of spiritual authority, as vested in the Bishops of the Church, and earnestly impressing upon clergy and laity the duty of obedience and humility, as the means of entering into and realizing the unity of the Church. The text was Hebrews xiii. 17: “Obey them that have the rule over you, and submit yourselves.”

Immediately after the consecration of Dr. Terrot, the six Bishops held an Episcopal Synod, and proceeded to elect one of their number to fill the office of Primus of the Episcopal College, in room of the late Bishop Walker. The choice fell on Dr. Skinner, Bishop of Aberdeen, and a more excellent or more highly venerated prelate could not have been selected.

The Diocese of Edinburgh can exhibit a succession of Bishops, whose virtues have shamed a lustre over the long-depressed fortunes of Scottish Episcopacy; and now that a brighter day has dawned upon this pure and long-suffering branch of the Christian Church, we have every assurance, in a life already devoted to the best interests of his fellow creatures, that Bishop Terrot, will walk worthily in the footsteps of his departed and sainted predecessors, Bishops Sandford and Walker.

No reasonable doubt can now exist, that in the course of a few weeks, Sir Robert Peel will be Prime Minister. Whenever the new election takes place, the Conservatives are certain of increasing their present majority on the English constituency to a great extent. Even in the manufacturing districts they are preparing to contest every borough, with a strenuous determination to win the battle, if it is to be won by energy and unanimity. In Manchester and Leeds, where of late they have been defeated, they are returning to the charge with no faint hopes of victory, and in the great commercial town of Liverpool they are taking every measure to retain the two seats, which they already hold. In the city of London four Conservative merchants, of high character and great wealth, are canvassing the electors, and hope to supplement two at least out of the four radical members. In the counties, the corn-law-repeating Whigs are rapidly retreating before the Tories, and in a great many instances actually resigning without a contest. In Ireland a considerable Conservative gain is also expected,—for the Roman Catholics are getting weary of Mr. O’Connell’s yoke, and Protestant landlords are regaining their natural influence over their Roman Catholic tenants, notwithstanding the denunciations and interference of the priests. In Scotland, we think the Conservatives will find themselves lying under a great disadvantage, for the *celo* question has split up parties in such an extraordinary manner, that the struggle is no longer between Whig and Tory, but between *Vetoist* and *Anti-Vetoist*; and the question uppermost in the Scottish mind, is not whether a candidate will support Peel or Russell, but whether he will maintain the Kirk in her resistance to the Courts of Law. The Scottish Conservatives, we apprehend, will mostly be found on the side of the Law, and therefore we fear that the agitation of this question will prevent them from gaining that ground at the elections, which they otherwise would have been able to do. Yet, notwithstanding this drawback, we look forward with confidence to Sir Robert Peel’s obtaining at least a working majority of 50 in the Imperial Parliament. Some, with good means of knowing, say that it will exceed 100: but without being quite so sanguine as this, we do not think that it is in the slightest degree improbable.

The Corn Law question, which so many persons in Canada regard as a thorn in the side of Sir R. Peel, is an instrument of success and strength to him. The attempt to repeal the protecting duties arrays an immense majority of the landed property of the nation on his side, whether Whig or Tory; while it does not look as if the Manufacturing Body were unanimously in favour of repealing the corn laws, when the Tories are prepared, with strong chances of success, to contest almost every borough in which the manufacturing interest exclusively predominates.

Moreover, whatever mistrust may have been felt by the High-Tories towards Sir R. Peel, has been completely dissipated by the decided course which he has lately taken; and instead of the Conservative camp betraying symptoms of dissension, we find Lord Stanley emphatically declaring in Parliament during the late great debate, that “after seven years of the most intimate and unreserved communication with Sir Robert Peel—after the most cordial concurrence with him upon all political questions—after the most unreserved mutual interchange of opinions, he was prepared to take his share of whatever responsibility might devolve on his right hon. friend.” And again, at a magnificent entertainment given by the Merchant Tailors’ Company, when returning thanks for his health being drunk in conjunction with the House of Commons, he offered this glowing tribute of friendship and praise to his absent friend:—

“However flattered he might feel at the manner in which that toast had been proposed and received, it must be a matter of deep regret to every one, as it was to him, that that toast had not been responded to by one whose heart was with them that day (cheers)—one who, with a perseverance, a patience, and a judgment unparalleled, (cheers) had marshalled the constitutional forces of this great empire, and had led them through a succession of difficulties and reverses till they had gained what he believed he might call a complete victory. (Immense cheering.) He regretted that the health of the House of Commons was not on that occasion responded to by his right hon. friend, whom he might already call the leader of the House of Commons. (Cheers.) It was now three years ago since, by the kindness and liberality of the company, he had been present in that hall, at the festival given to his right hon. friend—a scene which was indefinitely stamped upon his memory—when his right hon. friend found himself in the unparalleled position of being the leader of an opposition of 312 gentlemen. (Loud cheers.)

This does not sound like the language of jealousy or dissension; and we are sure there is sufficient sense in the Conservative body to merge all minor differences, and co-operate cordially with their great leader in rescuing the Queen, the Church, and the State, from the fearful jeopardy in which they all at present stand. Neither do we think the ascendancy of the Tories likely to be so short-lived, as many would fain believe: for we trust that the feeling which has been so long running in their favour, will continue to flow towards them in a wider and fuller stream: and when they have once got the reins of power in their hands, they will be able greatly to increase their strength.

We do not conjecture that the accession of Sir R. Peel to office will have much effect on Lord Sydenham’s administration. His Excellency, it is rumoured, will return to England in the month of September, and will scarcely be able to hold much communication with the new Ministry, should the Conservatives, as we anticipate, succeed in ejecting Lord Melbourne. Neither, if Lord Sydenham were to continue with us, do we think that his immediate removal would be desired by Sir R. Peel: he would probably be left to carry out the many beneficial measures which he contemplates, and which his active mind could so well manage,—while a stop would be put to all those parts of his policy, which are opposed to British and Conservative principles.

A description of the Person of Jesus Christ, as it was found in an ancient manuscript sent by Publius Lentulus, President of Juden, to the Senate of Rome,—which has been copied by our loyal and spirited co-temporary, the *Montreal Herald*,—has, we believe, been declared, by the highest authorities, to be a spurious document.

We have this week devoted more than ordinary space to English news, under the impression that an occasional, though rare, variation from our usual selection of matter, will be generally acceptable. “Prince Albert’s visit to Oxford,” on the fourth page, will be read, we are confident, with much satisfaction, as evincing the overwhelming predominance of Conservative principles amongst the educated youth of England.

Canadian Ecclesiastical Intelligence.

ORDINATION AT THREE RIVERS.—On Sunday last, 4th July, the Bishop of Montreal held an Ordination in the Parish Church of Three Rivers, assisted by the Rev. S. S. Wood, M. A., Rector of the place, (and recently appointed as one of His Lordship’s Chaplains,) the Rev. H. Burgess, B. A., Missionary at Nicolet, and the Rev. N. Gouraud, Missionary at the Rivière du Loup, Three Rivers District, when the following gentlemen were admitted respectively to the Orders of Deacon and Priest:

DEACONS.—Mr. G. Milne, M. A., who proceeds to a charge in the Bay of Chaleurs, Gulf of St. Lawrence, vacated by the removal of the Rev. C. J. Morris, M. A.:

Mr. G. R. Peele, Theological Student, who is appointed to a temporary charge of certain detached Protestant Congregations in the District of Montreal.

PRIESTS.—Rev. C. J. Morris, M. A., appointed to succeed the Rev. W. W. Wait in the charge of Port Neuf and parts adjacent, in the District of Quebec: (Mr. Wait having received an appointment in the City.)

Rev. D. B. Parther, Missionary of Huntingdon and parts adjacent, District of Montreal:

Rev. W. B. Robinson, Travelling Missionary in the District of Quebec, under the auspices of the Quebec Society for Propagating the Gospel, &c., making his head-quarters, at present, at the Rivière du Loup, in that District, where the erection of a Church is now in progress.

This is the first time that the solemn and impressive ceremony of Ordination, according to the rites of the Church of England, was ever performed in Three Rivers, and it was an entire novelty to a large part of the congregation; who witnessed it, however, as it may be hoped, with better and higher feelings than those of the mere gratification of curiosity or interest arising from the acknowledged beauty of the appointed services.

The Ordination Sermon was preached by the Bishop. The afternoon sermon by the Rev. D. B. Parther. The singing, aided in its effect by instrumental music, was beautifully conducted, in a great measure by some of the principal ladies of the place, and was truly calculated to promote devout feelings.

The Bishop returned to Quebec on the morning of Wednesday, the 7th instant.—*Quebec Mercury*.

Civil Intelligence.

From our English Files.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS, Thursday, June 10.

CHURCH EXTENSION.

Sir R. Inglis said, although it could hardly be expected at this period of the session that he should have the opportunity of bringing forward the motion of which he had given notice, with reference to church extension, he wished, out of respect to the house, to state the course he intended to pursue. He gave notice in the first instance, that he would bring the subject under consideration after Easter, on the 18th of May. On the 17th of that month, under the pressure of an adjourned debate, he was compelled to postpone till after WhitSunday, and he then saw very soon that there was no prospect of discussing the question this session. It was now his painful duty to declare that it was not his intention, nor was it possible, to bring forward the question. He trusted, however, that in another session the subject would be brought forward under the happiest auspices. (Hear, hear.) He begged leave to present 164 petitions (making, in all, with what he had before the honour of presenting, 500) in favour of church extension.

HOUSE OF LORDS, June 11.

JEWS’ DECLARATION BILL.

The Marquis of BUTE moved the order of the day for the third reading of the above bill.

The Bishop of LLANDaff said, he felt the strongest objections to this bill. It was their duty, by rejecting the measure, to

Lord John Russell has accepted the nomination offered him, as a candidate for the city of London in the new Parliament, and addressed a great meeting of the electors held on the 15th, at the London Tavern. The other candidates, put in nomination with Lord John, are Sir Matthew Wood, Mr. Crawford, and Mr. Patterson, the city of London sending four members.—The candidates nominated by the Conservatives are Messrs. The Earl Masterton, W. Atwood, and Alderman Pirie.

LAW AND THE AGRICULTURAL INTEREST.—At a agricultural meeting recently held at Lewes, a letter was read from Sir John Shelley, in which he says, "As I find my name is causing Lewes against my old friends who returned me to Parliament, and doing all he can to unseat the present Conservative Members, I give you authority to make use of my name to-morrow, and to tell the farmers that, in my opinion, the interest of the farmer and the preservation of the country depend on the two Conservative Members being re-elected."

LEEDS.—The result of the canvass up to the present time has been most cheering. The *Leeds Chronicle* and the *Leeds Courier* are filled with the spirit-stirring addresses of the two Conservative candidates, Sir George Murray and Mr. Entwistle, at the various district meetings of the electors. At one of these meetings, alluding to the arrival of Mr. O'Connor in the town, Mr. Entwistle said—"Feeling themselves on their last legs, the cry of distress has gone out, and ministers have sent down to Manchester the great man who is the minister's master. He arrived this morning, and has been holding forth at a public meeting in language which ought to disgrace Englishmen to listen to. (Hear, hear.) I regret that my fellow-townsmen should suffer themselves to be insulted by this man, who stands before the public a convicted slanderer. (Cheers, and 'He ought to be hanged at Gravy-row.') If it ever should be my fate to meet him, though he be a master of very foul language, and has a vocabulary with which very few men could hope to cope, I will not hesitate to declare what I think of him—(hear)—and the contempt with which he has inspired every honest man in the kingdom. (Loud cheers.) But he has come down to Manchester, and it is by his voice, it appears, that our affairs, as well as those of the ministry, are to be determined. Are we to suffer this man, who is supported on the hard-earned pence wrung from the poor and distressed of his countrymen, not only by the small force which he always is in the House of Commons, to decide on what measures the ministry shall carry, but that he shall come down to a town like this and dictate to us who we are to have for our representatives? (Loud cheers.) I take shame to myself for wasting words on him; but I take greater shame to myself to live in a town where this man is suffered to intrude his presence, and carry, apparently, an influence with him that ought never to belong to him or to any man that does not enjoy the character of an honest and good man. (This is a free town; it is open to all blackguards!) (Loud cheers.) This man, who is the very personification of evil, appears to be a scourge sent down on us for our sins—from this, and all such evils, good Lord deliver us. (Cheers.) He is indeed an evil, and I do hope we shall soon see the day when that man will not be allowed to make a triumphant entry into Manchester. (Cheers, and 'He will catch it to-morrow.') He has gone off to-night. (Cheers.)"

THE WEATHER AND THE CROPS.—The extraordinary fine weather which has prevailed during the past month has been very beneficial to vegetation; and from all parts of the country the accounts are of a most gratifying description for the wheat plant, which is looking better than has been the case for the last five years at this period, and there is every appearance of an early and abundant harvest. Oats, barley, beans, and peas, are progressing under the most favourable auspices, and there is a prospect that the production will greatly exceed that of last year. Of grass the crop is exceedingly heavy, and of all kinds of fruit there will be an abundant produce this season. Potatoes promise a very yield well, and supplies have begun to arrive at market. The accounts from all parts of the country state the demand for grain to be dull, prices on the decline, and the supply large. Letters from all parts of the Continent represent the standing crops as the finest ever seen. In some favoured parts in the counties of Northumberland and Durham, wheat is quickly progressing towards "shooting."—*Newcastle Journal*.

DEATH OF Rear ADMIRAL SIR ROBERT BARRIE, K.C.B., and R.C.I.I.—We have to announce the demise of the above distinguished officer, which took place at Swartdale, his seat in Lancashire, on Monday last. The deceased, who was the son of Mr. Barrie, of Sanquhar, N.B., was born in 1774, and entered the navy before he had completed his 14th year. In 1801, when Lieutenant of the Bourdaisie, he was wounded in an action with a French squadron, and from 1806 till 1811 commanded the *Hannone* in the Mediterranean under Lord Collingwood, during which period he directed several daring exploits, particularly the destruction of a convoy near Sables d'Olonne, in 1807, and succeeded in capturing five transports with provisions, and captured a vessel in which was Prince Lucien Bonaparte with his family and all his valuables, all claim to which the officers and crew of the Pomone surrendered as belonging to an individual. In 1811, when in company with the *Unité* and *Saint*, he destroyed three ships of war, though they were protected by strong batteries, in Sangane bay. During the American war he rendered great service to his country. He was then in the command of the *Dragon*, and directed the taking of Bandon and Hampsden, and assisted at the capture of Cumberland Island; for some time he held a temporary command in the *Chesapeake*. The late admiral was generally esteemed by the officers under him; and at the close of the war the officers of her Majesty's ship *Dragon* presented him with a splendid piece of plate as a mark of their respect. In 1819 he was appointed by the government resident commissioner on the Caulainco Lakes, and was commander at that station from 1827 until the naval establishment was broken up in 1834. The deceased married, in 1816, Miss Ingilby, fourth daughter of Sir John Ingilby, Bart., who died in 1836. In his early days, the late admiral sailed round the world with Vancouver on a voyage of discovery. His commission was dated as follows: Lieutenant, 5th of November, 1795; commander, 23d of October, 1801; captain, 29th of April, 1802; and rear admiral 10th of January, 1837. The late Sir Robert was nominated a companion of the Bath 4th of June, 1815, and a knight commander in 1840; and on the 24th of October, 1834, was nominated a knight commander of the Royal Hanoverian Guelph Order.

Twenty-one houses were burnt down at Dunstable, near London, Saturday last; but, providentially, no lives were lost.

EXTENSIVE CONFLAGRATION AT CREDITION.—This morning, the inhabitants of the town of Credition were thrown into a state of the greatest consternation and alarm, by the occurrence of a fire, which raged with terrific fury for several hours, and by which no less than 40 dwelling houses have been entirely destroyed. The houses were all thatched, and of no great value. Much of the property which the houses contained was saved from destruction.—*Western Luminary*.

The non-arrival of the Britannia steamer at the expected time, in consequence of her grounding near Halifax, caused much excitement and alarm in England; and the day previous to her arrival being known in London, 30 guineas premium for insurance on her was paid at Lloyd's. This boat had a remarkably short run, having made the passage from Halifax in 11 days and — hours.

CAREFUL MANAGEMENT.—Since the opening of the Great Western Railway, about two millions of passengers have passed over it, and the number of miles travelled exceeds forty-three millions, and this has been performed without fatal accident to a single passenger. This railroad connects London with Bristol, and is perhaps the best in the world.

The estimate called for to pay the amount due consequent upon the late disturbances in Canada, is £108,000.

DUBLIN, (CITY).—Messrs. West and Grogan receive the unanimous support of the Conservatives. Mr. O'Connell hopes to get the Marquis of Kildare (son to the Duke of Leinster), to contest the city with him, against the above named gentlemen.

DUBLIN COUNTY.—Here the Whig faction may calculate on being singularly overthrown with the loss of two seats. The Conservative candidates, as our readers are aware, have already taken the field, and the present members will most assuredly routed. Everything which prudence and energy can accomplish will have been brought into action to insure their downfall, and the results, even now, looked forward to with a confidence amounting to a certainty. Mr. James Hans Hamilton and Captain Taylor will, if they be any truth in the science of numbers, be the new representatives for the metropolitan county.

DUBLIN, JUNE 4.—The Fellowship examination ended this day. From the marks it appears Mr. Salmon, son of Michael Salmon, Esq., gets the first fellowship; Mr. W. Roebert, son of Captain Robert, of Kilmorey, county Cork, the second. Mr. Longfield, son of the Rev. W. Longfield, of Lismore, county Cork, gets the first, or Madden's premium, value £150; Mr. Atkins, son of George Atkins, county Cork, the second prize. The answering was of the most brilliant description, fully sustaining the high character of the Protestant University of Dublin.

DUBLIN UNIVERSITY.—It is rumoured that a new Conservative candidate will offer himself to the constituency of the college of the Holy and Undivided Trinity.

REPRESENTATIVE PEER.—The *Gazette* contains the official announcement of the election of Lord Blayney as a representative peer for Ireland, in the room of the late Earl O'Neill.

The same government organ offers a reward of £100 for the apprehension of the persons who fired two gun shots into the residence of W. Hickie, Esq., J. P., and posted Rockite notes upon his door on the 29th ult. Also a reward of £100 for the apprehension of the incendiaries who burned the dwelling-house and offices of T. Hengron on the 7th instant, at Kilkeel, in the King's county.

THE CENSUS.—An unfortunate constable of police, employed in collecting the census papers, nearly met his death on Sunday morning, whilst engaged on this service in the village of Cabinteely, about four miles from Dublin. The Irish peasantry, at all times unwilling to give a direct answer, have expressed the greatest and most superstitious horror at this "numbering of the people;" and to such a pitch did they carry in the present instance, that the ill-fated policeman after having collected a number of the papers, was followed by a crowd of persons, who knocked him down, beat him in a most dreadful manner, and totally destroyed the papers. He was brought to the hospital, where he lies in a very precarious condition, having it said, received a stab from some sharp weapon.

LOCUSTS IN SPAIN.—Such immense quantities of locusts have appeared this year in Spain, that they threaten in some places entirely to destroy the crops; at Daimiel, in the province of Ciudad Real, 300 persons are constantly employed in collecting these destructive insects, and though they destroy 70 or 80 sacks every day, they do not appear to diminish. There is something frightful in the appearance of these locusts proceeding in divisions, some of which are a league in length, and 2000 paces in breadth. It is sufficient if these terrible columns stop half an hour on any spot for every thing growing to vines, olive trees, and corn, to be entirely destroyed. After they have passed, nothing remains but the large branches and the roots, which being under ground escaped their voracity.

CANADA.

PROVINCIAL PARLIAMENT.

From the *Wig*.

LEGISLATIVE COUNCIL.—Thursday, July 8.

The house met at one o'clock, and was occupied some time in Committee with the hon. Mr. De Blaquier's Resolutions on Agriculture, and after some time had been occupied in hearing the hon. mover, the matter was postponed until Thursday next.

After several petitions were presented, the hon. Mr. Morris moved for an address to the Governor General for a copy of the Rules and Regulations of King's College respecting the masters of the District Grammar School. The hon. Mr. Sullivan said, that if the motion were withdrawn, he would, in conformity with the practice at home, lay a copy of the said Rules and Regulations on the table of the house. Mr. Morris declared himself delighted with the arrangement, and withdrew the motion. The house adjourned.

Mr. Sullivan has given notice in the Council of his intention to bring forward a bill to explain and amend the act establishing the Court of Chancery.

Friday, July 9.

A discussion took place on the reading of Mr. Turner's bill, to be allowed to practise as a Solicitor in the Court of Chancery.

The hon. P. B. De Blaquier wished that it be referred to a select committee, with power to send for persons and papers.

Hon. R. B. Sullivan opposed referring it to a committee.—In the course of the debate, the hon. Speaker (the Vice Chancellor) in alluding to certain rumours against Mr. Turner, said he felt it his duty to state, that so far as he had seen of the professional character of Mr. Turner, it was highly creditable.

The question was then put, and on a division the number stood: Yeas—Messrs. Sullivan, Vice Chancellor Jameson, Fraser, Ferrie, Joliette, McDonald, Fraser, —7. Nays—Messrs. De Blaquier, Bruneau, Hamilton, Macaulay, Morris.—5.

HOUSE OF ASSEMBLY.—Wednesday, July 7.

The house met at two o'clock, and was called over. There were a great many absentees. The house proceeded to ballot for a committee to try the contested election for the town of Niagara, on petition of Mr. H. J. Bolton. That gentleman and his counsel (J. Cameron) attended at the bar.

A desultory conversation took place touching the right of exemption from serving on election committees. Mr. Harrison wished to be exempted on the ground of being a public servant. Mr. Viger on the score of old age. Mr. Price on the plea of severe illness in his family, calling him home. The two latter excuses prevailed, but Mr. Aylwin failed in his plea.

Sir Allan McNab, who was intended as the nominee of the petitioners, but whose name was drawn as one of the first committee, made a legal objection to this course, and the house was occupied a long time in discussing the matter. Sir Allan at length moved for counsel to be heard at the bar, on the ground of the alleged irregularity.

Mr. Roblin said that there were already thirty lawyers in that house, and surely there was no occasion to have a stranger dictate to them. He should oppose the motion.

Mr. Sherwood should wish to hear the learned counsel. He was there to attend to the rights of the petitioner, and he ought to be heard.

Col. Prince said that he had often listened to the learned counsel with pleasure, and would again; but on the present occasion he should be deprived of the enjoyment, as the statue was plain one, as all who could run might read. The law of the land must be obeyed, and if the name of the learned knight was wrongfully drawn there was no remedy now.

The Speaker decided that the motion was irregular, and called upon the counsel to name a nominee from the gentlemen whose names were not drawn as committee men. Mr. Small was chosen.

The committee were then desired to withdraw and strike the acting committee, which eventually consisted of the following gentlemen, viz.—Messrs. Quenell, Woods, Williams, Hale, Gilchrist, Cheeley, D. McDonald, Powell and Hopkins. Mr. Thorburn was the nominee for the sitting member, and Mr. Small for the petitioner.

The committee was ordered to sit to-morrow morning, at nine o'clock; and it was intimated, that a committee to examine witnesses, consisting of Messrs. Shuter, Smith, Tiffany, and Radenburst, would be applied for.

The house then proceeded to ballot for a committee on the Hastings contested election. Mr. Murry and his counsel (Mr. Ross) appeared at the bar. After upwards of two hours were consumed in this tedious duty, listening to objections started one after the other, and disposed of summarily, the Speaker declared that there were not a sufficiency of legal members present, and declared the house adjourned according to law, i.e. until two o'clock to-morrow.

Thursday, July 8.

The house met at two o'clock, and proceeded to ballot for the committee of the Hastings contested election; but only twenty-one legal members were present, and consequently no committee was struck.

The house remained in session two hours longer, debating what ought to be done under the circumstances, and a call of the house was moved for and lost. When nearly every member had expressed himself, the Speaker declared the house adjourned according to law. Thus, another day has been lost to the country.

Abridged from the Examiner.

Friday, July 9.

The house was still in the same dilemma, indeed, this day there were only eighteen members present instead of twenty-three, which were required. When the name of Mr. Holmes was called, that gentleman, already serving on an election committee, stated that he had no objection to act again. It was then moved by Mr. Aylwin, seconded by Mr. Cartwright, that "B. Holmes, Esq., one of the members of this house and a member of the committee appointed to try and determine the petition of Wm. Dunlop, Esq., complaining of an undue election and return of J. M. Strachan, Esq., to the House of Assembly," and the house adjourned.

FRIDAY, JULY 9.—The decision of the house prevented the committee being struck, and there was no resource left but to have a call of the house for Saturday. It was then resolved:

1st.—"That the names of the members of this house now in Kingston, be called over on to-morrow, Saturday, at 2 o'clock, P.M."—43. Nays—15.

2d.—"That such of the said members as shall not be then present be taken into the custody of the Sergeant-at-Arms, or his deputies."—Yeas—45. Nays—13.

The house then adjourned.

Saturday, July 10.

The house was called this day, and every member liable to serve on election committees was present. Still, however, we were one short, and of course in the same dilemma as on the three previous days. Mr. Black moved to expunge from the journal the resolutions of the day previous, which declared that member serving on one election committee was incompetent to serve on another. An animated debate ensued, but, on a division, the motion was negatived by about the same majority as before, and in a faller house. The difficulty into which the house has been brought was ascribed by the *Kingston Chronicle* to the efforts of "a faction," and the house is threatened with dissolution, to punish them for their neglect of business. All this is truly absurd. The whole difficulty has arisen from the operation of the Upper Canada Grenville Act, passed many years ago; or rather, in our opinion, from the construction put upon that act by the members connected with the Government. By the act in question, the house is prevented doing any business whatever after an election petition has been taken into consideration, until the committee shall have been struck. It is maintained by the law officers of the Crown, that the name of any member serving on another election committee must be set aside when called. The law is imperative in declaring that any member whose return has been petitioned against is ineligible, and that any member over sixty

years of age must be excused. There are twenty members out of eighty-four disqualified altogether from serving on election committees, and there are thirty-two members liable to be drawn, and twenty-five is the number from which, by statute, the committee has to be struck. This plain statement will show that those who have charge of the members with neglect of their duty, have been much in error. There were only seven absent on Saturday whose presence would have done any good, and of these some were sick and others absent on leave. The *Chronicle* should have recollectcd, when he ascribed the four days' delay that has taken place to the factious opposition of a party, that his Majesty's Provincial Ministers were the leaders of the party whose decision prevented the striking of the committee. Messrs. Ogden, Draper, Day, Dunn, Harrison, Daly, and Killaly, divided with Messrs. Viger, Morin, Neilson, Aylwin, and the other Lower Canada reform members. We have no doubt that all the hon. members voted conscientiously, but the extraordinary amalgamation of parties on the division, is proof positive that there was no combination to impede public business. We would also take leave to inform the *Chronicle*, that we are not aware that there is one single member in the house so attached to Kingston as to be desirous of protracting the session one single day beyond what is absolutely necessary. In our notice of Friday's proceedings, it is stated that Mr. Viger would have consented to serve had there been a sufficient number, with his assistance, from which to strike the committee. In this we were mistaken. Mr. Viger availed himself of the privilege to which he was by law entitled. It is probable that there will be very little done during the early part of the ensuing week.

From the *Mirror of Parliament*.

Monday, July 12.

Col. PRINCE rose and said that as he observed every hon. member of the Executive Council who had seats in that house were present, he would give notice that he would on Thursday next put the following question to them, namely, whether it was the intention of Her Majesty's Government to introduce any measure for the relief and pardon of certain persons charged with political offences alleged to have been committed within the last four years. Col. Prince said that many worthy men had been entrapped into the traitorous schemes of artful and cowardly leaders, and undeserved banishment from their country and homes had been the consequence. He was not at this moment prepared to say where the line of mercy and forgiveness should be drawn, but he sincerely hoped that it would be speedily chalked out, and as speedily established, and that very many of the exiles from the soil would be very soon recalled. The important changes about to take place in the Imperial Cabinet, if reports be true, render some prompt action upon this interesting subject necessary; and he sincerely hoped that the last act (which had been the first act) of a liberal government would be to restore to their families and homes many, very many, of those misguided persons who had been temporarily seduced from their allegiance and loyalty by traitors and designing and dishonest knaves, but who, if suffered to return, would be (Col. Prince) very likely believed, prove good and faithful subjects for the entire remainder of their lives. (Hear, hear.) Tuesday, July 13.

Mr. Aylwin rose and said, if he was in order, he would desire to give notice to the hon. gentlemen on the treasury benches, that he would apply for a copy of the Commission under which Sir James Stuart was appointed as Deputy Governor of this Province. He perceived by the public prints that such appointment had taken place.

Attorney-General O'Donnell replied that he would save the hon. gentleman the trouble of making any motion upon this subject. A commission had been issued under the great seal of the Province to the hon. gentleman, and upon application at the Secretary's office, he would furnish him with a copy of that commission.

Mr. Aylwin said he presumed that as a member of that house, representing a part of the constituency of this province, he had an undoubted right to ask for information upon any subject, and that he would not be obliged to apply to any public office for such information, but that it would be furnished to this house upon motion by command of his Excellency. He believed that he was perfectly in order to call upon the officers of the government to lay before the house copies of all documents required by the house. The reason of his giving the motion was this: there was nothing more dangerous than an union of the Judicial and Executive powers, and although there was no one whom he (Mr. Aylwin) would be more willing to trust with the exercise of those powers than the Chief Justice of Lower Canada.

Severall Hail Storms.—One of the most violent and destructive storms of hail ever experienced in this country, passed through that portion of the township of Kington called Glenburnie, on the afternoon of Monday the 5th instant. It commenced between three and four o'clock

Ecclesiastical Intelligence.

His Grace the Archbishop of York has been on a tour of confirmation throughout his Grace's diocese, and has confirmed several thousands of children of both sexes.—His Grace held a confirmation on Wednesday at York, when he confirmed upwards of 1200 young persons, and on Friday visited the rural districts, when his Grace confirmed 1000 children.

The Archbishop of York has made the handsome contribution of £1,000 to the Colonial Bishops' Fund.—Among the other recent noble donors are the Duke of Northumberland, £500; Bishop of Chester, £200; Bishop of Clogher, £200; Bishop of Lincoln, £200; Lieutenant-General Thornton, 100 guineas; Earl of Onslow, £100; Lord Calthorpe, £100; Sir Robert Harry Inglis, Bart., M.P., £50; Lieutenant-General Sir Andrew Barnard, £25; the Earl Jermyn, M.P., £25; and Dowager Lady Mordaunt, £25.

NOTTINGHAM.—**New Churches.**—(From a Correspondent.) It is gratifying to observe in this district an anxious desire to promote church extension in a practical manner. The first stone of a new parish church, to be built at Lenton, near Nottingham, was laid on Friday last by Mr. Wright, with the usual religious ceremonies, which were conducted by the Rev. G. Browne, M.A., Vicar of Lenton, and the Rev. C. Plumptre, M.A., Rector of Claypole. A new National School adjoining the intended church-yard is also erected. Lenton is a vicarage in the gift of the crown, containing 4,000 inhabitants, chiefly poor; and the old church, which is incapable of enlargement, affords accommodation for no more than 210 persons. The necessary funds are raising, by voluntary contributions, of which Mr. Wright, of Lenton Hall, has subscribed the liberal sum of £2,000, (exclusive of the value of the site £800) which he also gave; the Misses Wright, £500; Mr. J. Smith Wright, £105; Mr. Smith (High Sheriff for Nottinghamshire), £100; Miss Evans, £100; Mr. H. Gally Knight, M.P., £100; Mr. Hamby, £50; Mr. Fisher, £50; Mrs. Killingsley, £50; Rev. C. Plumptre, £50; Mr. Bowler, £50. The first stone of a new church was also laid a few weeks ago at Carrington, a large village near Nottingham; to which good work an unknown donor has contributed £500; and the respected family of the Wrights, £50; the site being also given by Mr. Leibnold Wright of Mapperley. An elegant new church is now building at Nottingham, and will be ready for consecration in August next; and during the last 18 months a new church has been opened at Snaith, a populous parish adjoining Nottingham; and the interior of the ancient church of St. Mary, in this town, has been altered and enlarged so as to afford accommodation for 2,000 persons, being an increase of 600 above the number who could formerly worship within its walls. These facts serve to prove that the important duty of extending the ministrations of our apostle church is not neglected in this neighbourhood.

A meeting of the clergy of the denney of Buckingham, very numerously attended, was held on Thursday, June 3, in the Magistrate's Chamber. Amongst those present, were the Rev. Dr. Causton, Prelate of Westminster; Rev. John Coker, and Rev. H. Norris Russell, Rural Deans; Rev. Henrico Drummond, Secretary of the Society for the Propagation of the Gospel; Rev. Mr. Oldin, Secretary of the Church Missionary Society, &c. Several matters of general interest were brought before the meeting; and it was resolved that an address of congratulation be presented to His Grace the Archbishop of Canterbury, on the plan in contemplation for making certain alterations in the ecclesiastical relations of the Church Missionary Society, which will enable his Grace and the entire body of the spiritual rulers of the Church, to give it their support and patronage. The auspicious moment chosen for such a measure, was hailed as a signal occasion for promoting union among all members of the Church. It was resolved that a similar address should be presented to the Lord Bishop of London, the zealous promoter of so desirable an object. These addresses, it was agreed, should be transmitted through the Lord Bishop of Lincoln (as diocesan), and first subjected to his lordship's approval. Petitions to both houses of parliament, on matters of interest to the Church, were drawn up and signed by all present. The unanimity of feeling which prevailed throughout the whole meeting was truly gratifying, and promises well for the effects of the measures in contemplation.

PROTESTANT BISHOP OF MELITA.—It now appears certain, that in the course of another year, a Protestant Bishop will be appointed for Melita.—*Mata Times.*

WINDSOR, WEDNESDAY.—It is with feelings of the utmost pleasure, that we are enabled to announce that our very efficient and zealous curate, the Rev. G. A. Selwyn, has received the appointment to the lately created bishopric in New Zealand. Mr. Selwyn intends emigrating in the month of September to the field of his new labours; and when we say that his loss as a spiritual adviser to the rich, and a kind-hearted, liberal, and benevolent friend of the poor, will be severely felt by all classes of the community, we are but giving utterance to the general feeling of every one of his parishioners. We understand that this appointment has been conferred on Mr. Selwyn, through the interposition of his Royal Highness Prince Albert, who some time since was studying the English constitutional law under the reverend gentleman's father.

THIS CHURCH.—In addition to the munificent donation by her Majesty the Queen Dowager, of £2,000 to "The Colonial Bishops' Fund," we have been informed that her Majesty, hearing of the exhausted state of the funds of "The Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels," has most graciously announced her intention of contributing to that society the liberal amount of £500.

PROPECTIVE ERECTION OF A METROPOLITAN WELSH PROTESTANT CHURCH.—Saturday afternoon, a public meeting of noblemen and gentlemen connected with the principality of Wales, was held at the Thatched House Tavern, St. James's-street, for the purpose of raising subscriptions towards the building of a Welsh Church in the metropolis, for the benefit of the Welsh residing in London, in which service, according to the established usage, may be performed in the Welsh language. The Earl of Powis was called to the chair. Amongst the clergy and noblemen present, we observed the Bishop of Bangor, the Bishop of St. David's, the Dean of St. Asaph's, the Marquis of Bute, Viscount Dungannon, Lord Kenyon, the Right Hon. C. W. Wynn, Bart., Hon. Robert H. Clive, M.P.; Colonel Wood, M.P.; Sir Benjamin Hall, Bart., M.P. Upwards of £1,500 were contributed in the room.

THE BISHOP OF EXETER.—In consequence of false statements inserted in a Bristol paper, and in the *Monmouthshire Merlin*, as to the early career of the Bishop of Exeter and his family, the venerable Arthur B. Evans, Head Master of the Gloucester Cathedral School, has addressed a letter to the editor of the latter paper, in which he says, "Mr. Philpot's sons were my daily scholars, most assiduously attending, and I may safely say among the very best I ever had. Henry, the youngest, entered the school in October, 1783, at the age of 5 years and 6 months; John, who has been left at school at Bridgwater, entered in the following May, 1784, at the age of 9 years; they both continued at school until John, at the age of 14, became an attorney's clerk, in 1789; and Henry, at the very early age of 13 years and 6 months, gained a Somersetshire Scholarship in Corpus Christi College, Oxford, after a week's strict examination by the College, and came of victorious over 5 competitors of 16 and 17. He took his Bachelor's degree at 17, and then pronounced, in the theatre, before the assembled University, a Prize Essay on the Influence of Religion. In a few months, he was invited by Magdalen College to accept a vacant Fellowship not attached to any county, as they mostly are. Thus, in his 18th year, he became Fellow of Magdalen College. He, in no long time after, was presented by the Bishop of Durham to a valuable prebend in that church, and is now the truly excellent Bishop of Exeter."

CONSECRATION OF THE BISHOP OF SODOR AND MAN.—On Sunday morning, the newly-appointed Bishop of Sodor and Man (Dr. Short) was consecrated at her Majesty's Chapel Royal, Whitehall. Precisely at 11 o'clock, his Grace the Archbishop of York entered the chapel, and was received by the Bishop of London, the Bishop of Ripon, and other dignitaries of the Church, and was conducted to the robes, during which a full voluntary was played on the fine-toned organ, at the conclusion of which the Archbishop took his seat on the north side of the altar, the Bishops of London and Ripon on the south side. The morning prayers were then read in a most impressive manner by the Rev. Mr. Jones, one of the Chaplains of Whitehall. The Archbishop then read the Commissaries. The Bishop of Ripon read the Epistle, and the Bishop of London the Gospel. The Sermon was preached by the Rev. Mr. Shore (brother of the new Bishop). The ceremony of consecration then commenced; the organ playing another voluntary whilst the new Bishop was vested in his robes, who was then presented to the Archbishop by the two assisting Bishops.

The Queen's mandate was then read, and the oaths administered. The Bishop of London then read the Litany, and the Archbishop the Prayers after the Litany.

The new Bishop was then fully robed, and the ceremony of "laying on of hands" took place by the Archbishop and the two Bishops.

The Holy Bible was then presented to the new Bishop. The Archbishop read the exhortation and the blessing.

The Holy Sacrament was then administered by the Archbishop to the three bishops and the clergy present, and then to the congregation.

The altar table presented a most magnificent display of gold plate.

The singing was by the choir attached to the chapel. Mr. Massey presided at the organ.

The Right Hon. Sir Robert Peel, and a great number of the nobility who usually attend the chapel, were present at the interesting ceremony.

WILTON.—The Hon. Sidney Herbert, M.P. is erecting a new church at Wilton, *at his sole expense*.

In a note to Bishop Doane's late Annual Address to the Convention of New Jersey, he says, "We want 20

Missionaries: give me the means, and I will find the men!"

He perhaps little hoped that the former would so soon be supplied; but we are happy to learn that the late Samuel S. Olden, Esq., of Princeton, in addition to the legacy of six thousand dollars to General Domestic Missions, has bequeathed the further sum of eight thousand dollars to the Missions in his own diocese. Such noble examples of Christian liberality as we have several times of late been called on to notice, are truly heart-cheering to the friends of "Christ and the Church."

Further Extracts from Late English Papers.

PRINCE ALBERT'S VISIT TO OXFORD.

The announced intention of his Royal Highness Prince Albert to visit Oxford on Tuesday, combined with the circumstance of that being the day appointed for the annual commemoration of the founders and benefactors of the various colleges and halls, drew together from London, and the counties surrounding this ancient seat of learning, a vast concourse of spectators of the various interesting proceedings of which Oxford was the scene. Of the numbers assembled some notion may be formed from the circumstance that beds were scarcely to be had at Oxford on Monday night at any price, and that several gentlemen were forced to provide themselves in this respect at Abingdon and the surrounding villages. The principal influx was from London; and the trains on the Great Western railway were so considerably increased in length throughout the whole of Monday as greatly to retard their transit.

Her Majesty and Prince Albert arrived at Nuneham, the seat of his Grace the Archbishop of York, shortly after two o'clock on Monday, where great preparations were made for their reception. The inhabitants of Nuneham and its vicinity lined the road for a considerable distance, and hailed the arrival of the Royal cortège with every demonstration of royal attachment. A large party of students from the University repaired to Nuneham by water, rowing up the picturesque windings of their favourite Isis, and joined enthusiastically in the acclamations by which her Majesty and Prince Albert were received on their arrival. The "demonstration" was continued with so hearty a vigour long after her Majesty and the Royal suite had entered the archbishop's splendid residence, that her Majesty and Prince Albert were induced to present themselves on the balcony, nothing short of which would apparently satisfy their numerous admirers, and the acclamation was thereupon renewed with increased fervour. A hope was for some time entertained by the young gentlemen from the University that her Majesty would accompany the Prince in his visit to Oxford. But this hope was presently dispelled, her Majesty having been dissuaded by cogent reasons from accompanying her Royal Consort, to the merit of his Royal Highness's glorious ancestor, the Elector Frederick, the Orator coupl'd the name of Frederick with that of Luther amidst the loudest applause, which reached its acme when he described the Prince's renowned progenitor as "*Populi superstitionis uecrinus hostis*."

His Grace the Chancellor then conferred the honorary degree of Doctor in Civil Law upon the following noblemen and gentlemen:—His Grace the Duke of Marlborough, his Grace the Duke of Sutherland, the Earl of Liverpool, Lord Camden, Lord Ashley, Lord Prudhoe, Sir John Johnston, Bart., Sir Edward Bowater, K. C. B., and Mr. John Lovejoy, High Sheriff of the county of Oxford.

The announcement of each name was received with loud applause. His Grace the Chancellor in each instance pronounced the words, "Admitto te ad gradum doctoris in legi civili honoris causa," and then turning to the community inquired in a loud tone of voice, "Placet?" to which the response was in each case the most deafening cheer. The Public Orator preceded the announcement of the dignity conferred upon each individual by a happily worded panegyric. In the case of the several noble aspirants, he dwelt on their high lineage, and on the great public acts in which they and their ancestors had taken part. When it came to Sir E. Bowater's turn, he alluded to the valour displayed by the gallant officer on the plains of Waterloo, of which he bore the commemorative medal on his bosom, and happily associated him with the illustrious Chancellor in the glorious recollections of that "foughten field." The most enthusiastic cheers hailed the sonorous Latinism in which this tribute of just praise was conveyed; and the cheering was renewed when the illustrious Duke, in a classical version of the ordinary phrase, "the gallant gentleman" summoned Sir Edward to add meritorious to his laurels.

Precisely at nine o'clock, His Grace the Duke of Wellington, ever distinguished by military precision as to time, drove into the principal street, and set down at the Angel Hotel, where he partook of breakfast. Throughout the entire course of his progress from the outskirts of the town the applause was tumultuous, and in front of the hotel an immense crowd soon congregated, by whom, on his subsequent appearance, he was received with similar demonstrations. His Grace wore his usual looks, and appeared exceedingly well pleased by the proceedings of the day throughout.

Shortly after 10 o'clock, his Royal Highness Prince Albert, who breakfasted at Nuneham with her Majesty, drove into the town in an open carriage and four, with outriders, escorted by Lord Norreys' troop of Oxfordshire Yeomanry Cavalry. His Royal Highness was accompanied by his Grace the Archbishop of York, and a second carriage and four contained Lord George Lennox, Sir E. Bowater, and Mr. Anson, of the Prince's suite. At twenty minutes past ten, his Royal Highness entered into the centre of the knot of buildings called the Schools, where he was received by his Grace the Duke of Wellington, in his full robes as Chancellor of the University, and by all the Heads of Houses, also in their state costume.

At half-past ten, the folding doors were thrown open, and the distinguished procession, headed by his Royal Highness Prince Albert and his Grace the Chancellor of the University, entered the theatre. The applause which hailed their appearance no power of language could describe. The entire theatre was filled—the under circle with elegantly-dressed ladies, the gallery with a throng of under-graduates, reciting Milton's description of Pandemonium by the density with which they were packed head over head, and not a little too, perhaps, by the discontented noise to which they gave utterance without inhibition. The centre of the hall was allocated to the masters of arts, non-resident as well as resident; and this was also completely filled. The procession included, besides the Chancellor and the Prince, the Heads of Houses, together with the noblemen and gentlemen, upon whom, as will presently be seen, an honorary degree was conferred. Within the circle set apart for the collegiate dignitaries and the distinguished visitors, his Grace the Chancellor took his seat at the centre. His Royal Highness Prince Albert occupied a chair of state at his Grace's left, and behind his Royal Highness stood Lord G. Lennox, Gentlemen in Waiting, and Mr. G. E. Anson, Private Secretary to the Prince, both attired in the Windsor uniform. The Prince, who looked a little pale, but otherwise exceedingly well, wore the gown of a Doctor of Civil Law over a black suit, cut in the style of the Windsor uniform; his Royal Highness also wore the garter on his left knee, and the star and ribbon of the order, which were also worn by his Grace the Chancellor, and the several other knights of the order (about half a dozen) who were present. At the Chancellor's left stood the Vice Chancellor, and some paces beneath, at either side, the senior and junior proctors. Amongst the distinguished persons who had seats on the date, we observed his Grace the Duke of Marlborough, the Marquis of Lansdowne, Lord Grey, the Marquis and Marchioness of Londonderry, Ladies Alexandra and Frances Lucas, Commissary of Queen's College.

For Latin Verse.—"Vix per Anglian ferro strata."—Frederick Fanshaw, Scholar of Balliol College.

For English Essay.—"The pleasures and advantages of literary pursuits compared with those which arise from the excitement of political life." George Marshall, Student of Christ Church, and Craven Scholar.

For Latin Essay.—"De Etruscorum cultu, legibus, et moribus, evanep apud Romanos vestigia." Benjamin Jowett, Fellow of Balliol College.

Portions of the English poem were superior to the average productions of this description. The Latin poem, which is very smooth hexameters, contained occasional and rather marked reminiscences of Virgil. Many of the allusions to the marvels of steam, in which it is Latinized form of "exposure," sounded *per se* very felicitous. The poem concluded with a rural picture, embodying the bucolic image of a herd of cattle drinking; and the descriptive words,—

"...ducentque bibunt e flumine vitam."

provoked a laugh by the obvious quiz which they suggested upon that great modern rival of steam—*teetotism*.

At the conclusion of the recital of the prize essays, his Royal Highness and the Chancellor retired amid similar plaudits to those which hailed their entrance, and were followed by the Heads of Houses, and the noble and other distinguished visitors, upon which the theatre was specially cleared.

LATEST POLITICAL CHANGES.—Many and important changes are every day taking place in the political world. To some we openly refer; others we are yet not in a state to be publicly announced. The Duke of Richmond has declared positively against the government. His Grace has placed his proxy in the hand of the Conservative Lord Ripon! The Marquis Wellesley has withdrawn his proxy from the Whig peer that had previously held it, and handed it over to the Duke Wellington!! The Duke of Roxburgh has encouraged his tenants to petition against the government plan, and has declared his proxy not to be used in favour of the government as heretofore!!! Lord Carrington has declared against the government, and has sent his own lawyer as a Conservative candidate for the future representation of High Wycombe!!! The Earl of Leicester only waits to resign his situation under the government and to declare against them in consequence of the request of Lord Melbourne, who said to Lord Leicester, "Pray withhold your resignation. We shall all go together at the next election!!!"

Such are some of the changes which have come to our knowledge, and which we are able to communicate with confidence. To this we may add what we know to have been said by Earl Grey to a friend of his lordship's at the Queen's Hall, to the effect that he had seen many wonderful things in his political life, but none so extraordinary and unjustifiable as the conduct of her Majesty's present ministers.—*Nottingham Herald.*

TO FIELD MARSHAL HIS ROYAL HIGHNESS FRANCIS ALBERT AUGUSTUS CHARLES EMANUEL, DUKE OF SAXE, PRINCE OF SAXE-COBURG AND GOTHA, KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER.

"May it please your Royal Highness.—We, the Chancellor, masters, and scholars of the University of Oxford, already

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He perhaps little hoped that the former would so soon be supplied; but we are happy to learn that the late Samuel S. Olden, Esq., of Princeton, in addition to the legacy of six thousand dollars to General Domestic Missions, has bequeathed the further sum of eight thousand dollars to the Missions in his own diocese. Such noble examples of Christian liberality as we have several times of late been called on to notice, are truly heart-cheering to the friends of "Christ and the Church."

stand, Mr. Sheil as Vice-President of the Board of Trade, and is made a privy councillor. Lord Seymour has succeeded

Mr. F. Maule at the Home-office, and yesterday (Tuesday)

the noble lord commenced his official duties as Under Secretary of State.

It is also confidently stated this (yesterday) morning,

that it is now arranged for the Right Hon. R. L. Sheil to

succeed Sir J. R. Carnac as Governor of Bombay; and Mr.

S. Lefevre (late Poor Law Commissioner), it is said succeeds

Mr. D. Le Marchant as Assistant Secretary of the Board of Trade.

It is now generally known in fashionable society, that the young Prince Nicholas Esterszky, is to be married, at the beginning of the ensuing year, to the lovely daughter of Lady Jersey, now in the 18th year of her age. It was expected that

the Prince would have married a daughter of one of the Sov-

ereign Princes of Germany, but the beautiful English belle

seems to have the greater attraction.

The preliminaries are arranged for the marriage of Miss Peel,

eldest daughter of the Right Hon. Sir R. Peel, Bart., M. P.

with Viscount Villiers eldest son of the Earl and Countess