

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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## Original Poetry.

For the Church.

### THE CENTURION'S TESTIMONY.

The sixth hour came, and Darkness kept  
Watch o'er the world while Nature wept;  
And the sun withdrew his glorious eye  
As loth to behold the Saviour die.

And blackness o'erspread the ghastly crowd,  
Clothing the heav'ns in its murky shroud;  
And the temple's veil in the midst was rent,  
And thunders mutter'd their loud lament.

Tho' stir'd no breath of the winged wind,  
Calvary's top dense clouds enshrin'd,  
That, sullen, sweeping in wide array,  
Stamp'd funeral night on the brow of day.

Uproll'd the earthquake its crushing waves,  
And roar'd the rocks from their rifted caves;  
And a dismal cry o'er creation went,  
As sicken'd with horror each element.

Below—where slept the dead in the tomb—  
Shot a mingled ray—half light and half gloom,—  
And the grave half unlock'd its embrace that hour,  
And, groaning, confess'd its victor's power.

Deeply, O Earth! did thy centre shake,  
When his dying words the Saviour spake;  
When his agoniz'd prayer, ascending above,  
To his Father commended his soul in love.

Stern stood a rugged soldier near,  
Nor trembled when all gave signs of fear;  
And quail'd at his brow that shudder'ing band  
O'er which his spirit held high command:

And when that soldier "saw what was done,"—  
The frowning heav'ns—the darkened sun,—  
His spirit was touch'd with tender ruth,  
And well he witness'd—tho' late—to the truth.

And the words that rough centurion spake  
Bid echoes in hearts of beholders wake;  
And thousands thought—as they homeward trod—  
"Truly this man was the Son of God!"

J. H.

### DANTE.\*

There have been four great ages of Literature in Italy. The Augustan age,—the revival of learning,—the age of Leo X.—and, finally, that which may be said to have closed with Alfieri. The second of these periods shone brightly with the greatness of three men rarely to be paralleled—Dante, Petrarca, and Boccaccio. They as it were created the language and literature of modern Italy, for they stamped the impress of their own mighty intellect upon the age, and no lapse of time will ever efface the impression. Of this glorious trio, DANTE stands pre-eminent in greatness. The most sublime, the most singular, the most astonishing poet of continental Europe, he is indeed unapproached, and perhaps unapproachable. It is probable that there were never more than three poets whose powers were equally stupendous with those of Dante—Homer, Shakspeare, and Milton; and of these, only Shakspeare ventured to take such daring liberties, to commit such egregious extravagances. They lived when invention was young, when genius was unfettered by rule; they gave the reins to their imaginations, and well it is that they did. They created—later ages could correct. The character and station of Dante breathe forth in every line of his poetry—proud, yet gentle, and kindhearted; lofty, and dignified, yet simple and unadorned; born noble, he possessed that elevation of mind which art in vain endeavours to imitate, which education cannot produce, and which Nature, alone capable, bestows on so few. The stern integrity of his public character in an arduous and truly difficult station, amidst tumults within and hostilities without; the ardent and undying affection he bore to his ungrateful country; and the high talent he displayed, as a statesman, would alone give him a place among the greatest names of Europe. As a scholar, his attainments were extraordinary; he was profoundly skilled in the Latin, French, Provençal, and Italian languages; metaphysics, the mathematics, and natural philosophy, he cultivated with no common success; and he was both deeply and extensively read in history. His learning, his public life, his varied talents, and, above all, the almost supernatural genius displayed in his great work, the Divina Comedia, invest the character of Dante with a great deal of the wonderful, and produce a more than usual veneration in the mind that contemplates him. It is as a literary man, as a reviewer of learning, that the following pages will exhibit him.—Before his time no Italian writers of any eminence appeared. Brunetto Latini, his tutor, had indeed written his Tesoretto, which Dante commends; but if we read the work itself, we shall be at once convinced that Dante's opinion was prejudiced by the esteem with which he regarded his quondam instructor; and the modern reader who, without such associations, peruses it, will unhesitatingly pronounce it to be certainly a literary curiosity, but altogether devoid of poetry and unworthy of the serious attention of later times.

Dante, then, was the first, and, like Homer, unquestionably the greatest poet of his country. It is a mistake to imagine that the Divina Comedia is not popular in Italy: there is no book more read; and since the death of its illustrious author, its acceptance among his countrymen has not ceased to advance. Milton, indeed, we may say, is not popular in England; Milton is too lofty, too sublime for the present day; and, although every one buys Milton's works, there are comparatively few that read them. They require a pure taste and a somewhat vigorous mind; and the novels of fashionable life, songs, tales, and sentimental effusions, suit better the enervated mental powers of ordinary readers. But Italians quote Dante, read, mark, learn, and inwardly digest him; and this is one of the best signs of the times among them. The mind that can rejoice in the pure and lofty atmosphere of such poetry cannot be very diseased. Probably the nature of the work itself is more calculated for popularity. It is generally known that the Divina Comedia is a narrative of a vision, in which the writer proceeds through the world of spirits. After an introduction, which is one of the most sublime parts of the poem, Dante meets with Virgil, who being commissioned by a celestial spirit, conducts him through the infernal regions, points out to him the most remarkable among the damned, and the pains and tortures of

all. With many of these lost souls the poet has conversations, often turning upon the points of history almost lost in the obscurity of distance, and often on the judgments of God. But philosophical and theological questions are usually solved by Virgil. The manner in which hell, purgatory, and paradise are divided will be hereafter mentioned. Let us attend now to the style of the poem; and in speaking of this I wish it to be particularly understood that I speak solely of the Italian; for there has never yet in any language of Europe been a translation that can in the slightest degree give a full idea of the original. No French writer has attempted it; I have seen two Spanish versions, but both decided failures; and am told that the same is the case with regard to the Germans, in which language, however, I have never seen Dante. We have three or four in English; Carey's is correct as to what Dante says, but not so exactly as to how he says it; and though Carey's poem be a very fine one, it is not the Divina Comedia of Dante, but that of Carey. An attempt has been lately made by Mr. Wright to restore something like the original stanza; but Mr. W. has taken Dante and adorned him, served up the Divina Comedia in a painted dish, and well sweetened it with sugar; he has changed the slow, solemn, majestic march of the original, for a soft and elegant tender cadence, and has ornamented the massy and mighty portals of the "città dolente" with exquisitely framed columns of Corinthian architecture. The continuity, which is the distinguished characteristic of the Terza Rima, is sought for in vain in translations. The severity of that mind which rejected every ornament, which flung them behind it with disdain, as unworthy of its own grandeur, and unfit to be employed in describing the fearful abode of demons and damned spirits, is not to be found save in minds similarly constituted. It is easy to make bald translations, but these are not poetry; and while, on the one hand, the words of the original must be faithfully kept in view, the spirit of the original must, on the other hand, be never forgotten. Thus it is that this work should be read in the original or not at all; at least until some sublimer bard shall arise and give us a suitable version.

No man of taste and feeling can read this poem without being powerfully affected; and this by its sublimity. Homer, Milton, Shakspeare, are equally (perhaps more) sublime; but there is a great difference in the effect they produce on the mind. He who for the first time reads their works, if he previously is well acquainted with poetry, can figure to himself the emotions he will probably feel,—and he will do this correctly, save that he will find them so much more powerful than he anticipated, he will be wrapped in ecstasy, in irresistible enchantment. But he that has not read Dante in the original, can form no idea of the feelings he awakens. Other poets have followed, though at humble distances, in the steps of the other chiefs of poetry—Dante stands by himself, none resembling him. His metre is so continuous, that it is difficult to come to a full pause till the end of a canto. Hence his cantos are very short, never containing more than 150 lines, seldom more than 140. Throughout the whole of his work, there is an evenness of execution not to be found in any other poet. There are no bright flashes of genius—no consultations of fancy—no pretty elegancies—no sweet delicious images. His genius neither shines nor sparkles; it glows; it is, to use the beautiful phrase of a modern critic, like the intense red glare of a heated furnace. And his versification is like his imagination; his lines are not melodious, but they are strong, majestic, harmonious; though not sweet, they are never harsh. That he abounds with what we must call faults, extravagancies, absurdities, none can deny; but none, save those who have served a regular apprenticeship to critic-craft, could see these while reading the poem—it is only when we abstract the story from the poetry that they appear defects; and even then they are but spots in the sun; and many of those things which some ignorant critics call faults are really beauties. With the very first lines of this magnificent production you are lifted away from this world into a dim and misty state of existence; the undefined feelings of separation from living beings come over the soul with an appalling truth. As you proceed, the scene becomes more fearfully distinct, till the gates of the infernal regions stand before the mind's eye in awful reality. The howlings of the fiends—the sighs and wailings of the lost—the moanings, the distant roarings of the blasts of hell—strike the terrified ear; and after such preparations, what poet but Dante would pass within and "tell the secrets of the prison-house?" But his powers were equal to the task. With a frightful minuteness we listen to the confessions of the damned, and the gibes, jests, and bitter taunts of the devils. These last make us laugh, in English or French—in the original, they make us shudder; and there is a fiend-like depth of satire—which may be paralleled in Goethe's Faust, or in the Deformed Transformed, but in no other place. Much of their solemnity is owing to the peculiarly inverted style, and continuous metre.

But we must not close the subject without adverting to the philosophy of Dante. It is well known that immediately after his death, professorships were established in all the principal universities of Italy for the purpose of explaining him; and there is little doubt but that the professors and students made discoveries in his works of which the author had not even dreamed. Yet as a philosopher, he is well worth studying. We find in his works much and deep mathematical and metaphysical knowledge—much acquaintance with natural philosophy. His opinions on a metaphysical subject of difficult investigation, viz., the foreknowledge of God, will be interesting to the reader. He intimates that we know, with God, a thousand years are as one day, and one day as a thousand years,—that the past and the future are alike present to him, who is from eternity to eternity, "all times with him are one eternal now,"—he can alter or abolish the past; if he pleases, can cause it never to have existed—and he sees the future, because to him it is present. But this does not imply predestination: for as the ship sailing over a glassy sea has wherever it goes its image reflected on the water, but the ship does not move because the reflection goes forward, but the reflection proceeds because of the ship's motion, on which the motion of the image depends; so the events of the future are, as it were, reflected in the mind of the Deity, because they happen—for to him the future is always present: but they do not happen because he sees them. There is great depth and sound philosophy in this; it is, in fact, the only theory which reconciles the free agency of man with the absolute government of God. We are incapable of understanding the manner of existence of an infinite and omnipotent spirit; but the ideas of Dante are, perhaps, the nearest approximation to the

truth that the human mind can make. Let us turn to his natural philosophy. I think it can be clearly proved that he understood the doctrine of gravitation. This I am aware is a startling proposition, but I think I shall be able to demonstrate its truth. In the first place, I prove that he believed the earth to be a globe. The first circle of hell he believes to be a vast space beneath the earth. The second a smaller one—

Così discesi del cerchio primaio  
Già nel secondo che men luogo cinghia.

The third yet smaller, and so on until the nine circles of the infernal region terminate in a point where there is what he calls a "pozzo." When Virgil and Dante arrived at this central pozzo, Virgil observes that here is the centre of the earth, and points out to Dante a colossal figure, viz. Lucifer. When they come to this pozzo, Virgil plunges down head-foremost, his companion does the same, and they come up on the other side in their natural position. Dante now looks again at the gigantic shape of Lucifer, and enquires why he has the feet uppermost? Because, says Virgil, we have passed the centre; "siamo al di là del centro;" and for the same reason that the upper part of that figure appeared in its natural position on the other side does the lower part appear inverted, "sotto sopra," on this; for the waist of the figure is fixed in the centre, "fitto nel centro." At the same time he gives a similar explanation of their throwing themselves down the "pozzo" or well head-foremost, and coming up at the other end in their natural position. Thus the figure of hell is an inverted cone, according to Dante; and on the opposite side is another of the same dimensions, the joints of the two cones touching each other—

Luogo è laggiù da Belzù rimoto  
Tanto quanto la tombasi distende.

He here says "laggiù," downwards; because, as to the inhabitants on the surface, the centre is downwards; so that which is on the other side of the centre must be apparently downwards. Besides, he says that when it is morning on one side it is evening on the other side of the centre; another proof that he knew the globular figure of the earth. And the arguments given above convince me that he understood the doctrine of gravitation.

I shall close these long and, I fear, tedious remarks by noticing the religion and morality of this great poem. Few, indeed, are there who come up to his standard of either; for, as our Lord has observed, he that gathereth not with me straweth, so Dante has placed in the first circle of hell those whose lives, though free from vices, were not actively employed for the glory of God and the good of their fellow-creatures. Heretics he places in hell, but not through bigotry, as may be perceived from his mention of Saladin, Homer, Antonius, and other illustrious Pagans and Mahometans. But as a specimen of his religious sentiments, I subjoin the following translation of a part of the Purgatory. After my remarks upon other translators, I ought not to venture upon a line of such a poet; however, I claim no merits for mine other than giving the same metre, thoughts, and, as near as I can, the words of the author. Dante speaks concerning mortals in this life:—

Then I—Oh master wherefore fear no they  
Lest the love which to this lost word descendeth  
Should shine on them with a less brilliant ray,  
And glow less fervent as it more extendeth.  
But he—because the end of your desiring  
Is this low world where every blessing tendeth  
To less—as after it are more conspiring.  
But if the love of that celestial sphere  
Drew upwards to its orb your hearts aspiring,  
Unknown within your breasts would break above far.  
For the more share that influence from above,  
And the more lift their minds to glories there,  
More brightly burneth that celestial love.  
Yet understand I not, said I, Oh Father,  
Thy words, which vainly while thou speak'st I strove,  
But still more doubt within my mind I gather.  
Then answered he, the mind that will enlighten  
Its eye with earthly, shadowy objects, rather  
Than the bright heaven, draws darkness even from light,  
And that the most of that celestial sphere  
That is above us doth us so incite  
To love, as sparks flash from the burning brand.  
And the soul, as it nearer heavenward soareth,  
The God of love from where his glories stand  
Looks down and on its course more blessing poureth.  
And the eye that most gazes on the throne,  
And most the grace of him who reigns imploreth,  
Sees most to love; and most that love will own,  
Which mirror'd in the holy mind doth make  
A bright but borrowed radiance—not its own.  
Thus far I tell—Reason thus far may speak;  
But pray thou to thy Father, high, eternal,  
That o'er thy darkened mind his beams may break.  
Even as the breezes, when the year is vernal,  
Sweep the dim vapours from the shimmering vale,  
And the sun looks down from his bright supernatural,  
Then on we went the mountain steep to scale.

I may just observe, in conclusion, that Lord Byron has exquisitely translated the story of Francesca di Rimini, from the fifth canto of the Inferno, and has given us a correct and beautiful imitation of the great Tuscan in his "Prophecy of Dante."

### FEELINGS AFTER RECEIVING THE SACRAMENT.

The devout soul hath thus supped in heaven; and returns home; yet the work is not thus done; after the elements are out of eye and use, there remains a digestion of this celestial food, by holy meditation.

And now it thinks, oh, what a blessing have I received to-day! no less than my Lord Jesus, with all his merits; and in, and with him, the assurance of the remission of all sins, and everlasting salvation. How happy am I, if I be not wanting to God and myself! How unworthy shall I be, if I do not strive to answer this love of my God and Saviour, in all hearty affection, and in all holy obedience!

And now, after this holy repast, how do I feel myself? What strength, what advantage hath my faith gotten? How much am I nearer to heaven than before? How much faster hold have I taken of my blessed Redeemer? How much more firm and sensible is my interest in him?

Neither are these thoughts and this examination the work of the next instant only; but they are such as dwell upon the heart, and most often solicit our memory, and excite our practice, that, by this means, we may frequently renew the efficacy of this blessed sacrament; and our souls may be bidden down more and more with this spiritual nourishment, and may be led up to eternal life.

A devout man is he that ever sees the Invisible, and ever trembleth before that God he sees; that walks ever, here on earth, with the God of heaven, and still adores that Majesty with whom he converses, that confers hourly with the God of spirits, in his own language, yet so as no familiarity can abate of his awe, nor fear abate ought of his love; to whom the gates of heaven are ever open, that he may go in at pleasure to the throne of his grace, and none of the angelic spirits can offer to challenge him of too much boldness; whose eyes are well acquainted with those hea-

venly guardians, the presence of whom he doth as freely acknowledge as if they were his sensible companions. He is well known of the King of glory, for a daily suitor in the court of heaven: and none so welcome there as he. He accounts all his time lost that falls beside his God, and can be no more weary of good thoughts than of happiness.

His bosom is no harbour for any known evil; and it is a question whether he more abhors sin or hell. His care is to entertain God in a clear and free heart; and therefore, he trusts the world out of doors, and humbly beseeches God to welcome himself to his own. He is truly dejected and vile in his own eyes, nothing but hell is lower than he. Every of his slips are heinous, every trespass is aggravated to rebellion. The glory and favours of God heighten his humiliation. He hath looked down to the bottomless deep, and seen, with horror, what he deserved to feel everlastingly. His cries have been as strong as his fears just; and he hath found mercy more ready to rescue him than he could importunate. His hand could not be so soon put forth as his Saviour's for deliverance.

The sense of this mercy hath raised him to an unspeaking joy, to a most fervent love of so dear a Redeemer. That love hath knit his heart to so meritorious a deliverer, and wrought a blessed union betwixt God and his soul. That union can no more be severed from an humble and cheerful acquiescence in his munificent God. And now, as in a heavenly freedom, he pours out his soul into the bosom of the Almighty, in all faithful suits for himself and others, so he enjoys God in the blessing received, and returns all zealous praises to the Giver.

He comes reverently to the oracles of God, and brings not his eye, but his heart with him; not carelessly negligent in seeking to know the revealed will of his Maker, nor too busily inquisitive into his deep counsels; nor too remiss in the letter, nor too peremptory in the sense; gladly comprehending what he may, and admiring what he cannot comprehend.

Doth God call for his ear, he goes awfully into the holy presence, and so hears as if he should now hear his last—catching every word that drops from the preacher's lips, ere it fall to the ground, and laying it up carefully, where he may be sure to fetch it. He sits not to censure, but to learn; yet, speculation and knowledge is the least drift of his labour. Nothing is his own but what he practises.

Is he invited to God's feast, he hates to come in a foul and slovenly dress; but trims up his soul so as may be fit for a heavenly guest. Neither doth he leave his stomach at home, cloyed with the world; but brings a sharp appetite with him, and so feeds as if he meant to live for ever. All earthly delicacies are unsavoury to him in respect of that celestial banquet. Shortly, he so eats and drinks as one that sees himself set at table with God and his angels; and rises and departs full of his Saviour; and, in the strength of that walk, walks vigorously and cheerfully on towards his glory.

Finally: as he well knows that he lives and moves, and hath his being from God, so he refers his life, motions, and being, wholly to God—so acting all things as if God did them by him, so using all things as what that enjoys God in them; and, in the mean time, so walking on earth that he doth, in a sort, carry his heaven with him.—Bishop Hall.

### CLERICAL ROBES.

From a Tract recently published by the Rev. Mr. Cuning, Rector of St. Andrew's Church, Ann Arbor, Michigan.

One of the peculiarities by which we are distinguished, from most other denominations of protestants, consists in the dresses worn by our clergy. As my object is to prove that all things appertaining to the church have been appointed and arranged with special reference to edification, I will not take up your time in showing how reason suggests, a sense of propriety would seem to require, and the word of God does actually authorize that the ministers of the altar should be clothed, while in the discharge of holy functions, in other than their ordinary attire. The subject requires me to proceed immediately to explain the object of this peculiarity of the church.

The minister enters the sacred desk arrayed in a vestment of purest white. Is this done for the purpose of vain display, to fix attention upon the individual, the man, by whom it is assumed? By no means. It is that you may now lose sight, as it were, of him in his personal character, and of all his imperfections and unworthiness, and consider the office he fills, and the qualifications you should possess. We come to "worship, and fall down, and kneel before the Lord our Maker." White is the emblem of sincerity and purity. When, then, we stand before you in our robe of white, let this heart to you that it is not a formal worship, but that of a sincere heart the church expects you now to offer; that blessed are the pure in heart, for only they shall see God; that if your prayers are to go up with acceptance before God, not only must "your righteousness be as clear as the light, and your just dealing as the noon-day;" not only must your conduct be irreproachable in the sight of men, but also that you must possess honesty of intention, a love of truth, an unfeigned desire for the grace by which alone you can lead a godly life.

More than this may you learn from seeing the minister in his robe of white. By this you are reminded how those made kings and priests unto God in the temple not made with hands, will appear,—says our Lord, "blessed is he that watcheth and keepeth his garments. He shall walk with me in white. He that overcome, the same shall be clothed in raiment of white." (Rev. iii. 4. 5.) Was it not "clothed in white robes that St. John beheld a multitude that no man could number, standing before the throne of God?" (Rev. vii. 9.)—And did not the apocalyptic elder say unto him, these have washed their robes and made them white in the blood of the Lamb?" (Rev. vii. 13.) Alas! my brethren, that the conscience of any professed christian—of any one who hopes hereafter to be clothed in white and numbered with the saints in everlasting glory, should be offended because the church, not content with constantly praying that our hearts may be clean within us, and preaching to us to cultivate purity, even clothes her ministers in garments designed to help us to remember the important lesson! Alas! that any one can entertain prejudices against what is designed to promote so holy an end. And alas! that any one should be so ignorant, as not to know, that cannot be a "rag of popery," which as a warrant for its use, has the command of God himself, given as far back as the days of Aaron, when he prohibited the priests from ministering before him save in the linen Ephod, which was worn by Fathers, Confessors, and Martyrs in the Christian Church in her ancient and purest days; and which, moreover, all the time we gaze upon it preaches to us of that unsullied righteousness the saints must have, and which they can find only in Christ Jesus, but which, however, is upon "all them that believe."

But the minister sometimes appears in a robe all of black. And what then? This change is not made until the prescribed, ordinary devotions are over, and he is about to ascend the pulpit to discharge his duty as "a preacher of righteousness," an "ambassador" entrusted with a message from God to a sinful, dying race. And is black an unsuitable dress in which one so commissioned should be arrayed? In ancient times, God not unfrequently directed his messengers to cover themselves with sack cloth, for the purpose more effectually of arresting attention. When, then, the dreadful effects of sin are to be described, transgressors to be reminded of "the blackness of darkness" into which the finally impenitent will be plunged, and the "weeping and wailing" that

will break from them because they repented not, is a black robe—its color the emblem of sin, and the badge of mourning—an improper one, in which sinners should be entreated to flee from the wrath to come? Or, will it be maintained that a robe of black is more effectual to produce formalism, than the full suit of black, almost always, if not invariably, used by those who eschew the former? Alas! my brethren, how few seem conscious, that, though they strain at a gnat, they are swallowing a camel! How often, while objecting to the rites, ceremonies, forms, appendages of religion, observed expressly for spiritual edification; and which, when their design is considered, reason will admit are decent and appropriate, may we be indulging a censorious or self-righteous spirit, and, in the sight of God, be formalists of the most odious character! Let the white robe in which the minister is arrayed when he officiates in the desk, or at the altar, admonish us to be more candid, to aim at greater purity of heart. Let the black robe in which he stands before us in the pulpit warn us of what will be the end of those who profess they know God, but in works deny him: whenever and wherever he preaches, serve to help us more resolutely to struggle to overcome prejudice, and to keep ourselves unspotted from the world.

### A WESLEYAN'S VIEWS OF CONFIRMATION.

In the first volume of the life of Dr. Clarke, as published at the Methodist Conference office in New York, in 1833, page 94, the Dr. gives the following account of his own confirmation:—

"It was at this time that the Bishop of Bristol held a Confirmation in the Collegiate Church. I had never been confirmed, and as I had a high respect for all the rites and ceremonies of the Church, I wished to embrace this opportunity to get the blessing of that amiable and apostolic looking prelate, Dr. Lewis Bagot. I asked permission; several of the preacher's sons went with me, and I felt much satisfaction in this ordinance; to me it was very solemn, and the whole was well conducted. Mrs. S., who was a Presbyterian, pitied my being so long held in the oldness of the letter." I have lived nearly forty years since, and upon this point my sentiments are not changed.

Again in the third volume of the same work, page 123, is the following letter, written by Dr. Clarke, only two years before his death:—

Hayden Hall, June, 1830.

Dear Mrs. Wilkinson,—You wish for my opinion on the subject of confirmation. It is supposed to be a rite by which the moral burden is taken off the shoulders of the sponsors, and transferred to those shoulders to which it properly belongs. Now, as long as these opinions and feelings relative to it, prevail in the minds of all parties, I say, in God's name let the rite, duly administered, be humbly received; but the subjects of it should be well informed that by it they have not merely performed a duty, and so far may have an easy conscience, but in addition, they have by it taken a strong and perpetual yoke upon their necks, in their vow "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and that they should keep God's holy will and commandments, and walk in the same all the days of their lives." This is no ordinary obligation. This they solemnly take on them when they come to be confirmed, and by the act they come under a new and perpetual covenant to give themselves wholly to God, that they may have a thorough "death unto sin," and a complete "new birth unto righteousness." Should any young person say, if all this is comprised in being confirmed, then I will not be confirmed at all, I answer you are bound to all this by your profession of Christianity; so that confirmed, or not confirmed, this yoke is about your neck, and if you break it, or throw it away, it is at the peril of your final destruction. Again, the rite itself is useful to call these things to remembrance, and who knows how much grace may be received during the performance of the ceremony, and especially by having a holy man's hands laid on your head, and the blessing and protection of God solemnly invoked in your behalf. Tell these things to your dear daughters and sons, and tell them another thing of which few would think, viz. that not having had the opportunity of being confirmed when I had arrived at that age in which I had an ecclesiastical right to receive it—I was determined not to be without it, and therefore went and received CONFIRMATION EVEN SINCE I BECAME A METHODIST PREACHER. Yes, I was confirmed in the Collegiate Church at Bristol, in the year 1782, by that very holy man Dr. Lewis Bagot, then Bishop of that see and afterwards bishop of Norwich. You see now, my good sister, both from my teaching and my practice, what I think of the rite of Confirmation, and I will just add one word more. I believe the rite will be very solemnly administered by the present bishop of London, who will go through the whole with an honest conscience toward God. I have sometimes thought that I should write a little tract on this as I did on the third collect for grace, now called "The Traveller's Prayer."

ADAM CLARKE.

### THE REFORMATION IN FRANCE.

The war [between the French King and his Protestant subjects] now went on with much fervour, neither could I dissuade it, though using, according to the instructions I had from the King my master, [James I.] many arguments for that purpose. I was told often, that if the Reformation in France had been like that in England, where they observed we retained the Hierarchy together with decent rites and ceremonies in the Church, as also holidays in the memory of saints, music in churches, and divers other testimonies, both of glorifying God and giving honour and reward to learning, they could much better have tolerated it; but such a rash and violent Reformation as theirs was, ought by no means to be approved; whereunto I answered, that, though the causes of departing from the Church of Rome were taught and delivered by many sober and modest persons, yet that the Reformation in great part was acted by the common people, whereas ours began at the Prince of State, and therefore was more moderate; which reason I found did not displease them: I added further, then, that the Reformed Religion in France would easily enough admit an Hierarchy, if they had sufficient means among them to maintain it, and that if their churches were as fair as those which the Roman Catholics had, they would use the more decent sorts of rites and ceremonies, and together like well of organs and quires of singers, rather than make a breach or schism on that occasion; as for holidays I doubted not but the principal persons, and ministers of their religion would approve it much better than the common people, who, being labourers and artisans for the most part, had the advantages for many more days than the Roman Catholics for getting their living; howsoever that those of the [Reformed] Religion had been very cautious to make the Roman Catholic priests, if not better, yet at least more wary in their lives and actions; it being evident that, since the Reformation began among those of the [Reformed] Religion, the Roman Catholics had divers ways reformed themselves, and abated not only much of their power they usurped over Laics, but were more pious and continent than formerly. Lastly that those of the [Reformed] Religion acknowledged solely the King's authority in government of all affairs, whereas the other side held the Royal power, not only inferior in divers points, but subordinate to the Papal.—Life of Lord Herbert, of Chesham, by himself.

\* By the Rev. Henry Christianus.

THE CHURCH.

TORONTO, SATURDAY, APRIL 10, 1841.

Appropriate to the meditations for EASTER-DAY will be some remarks upon that paschal feast to which we, last week, made brief allusion,—as bearing close analogy to the true paschal Lamb which taketh away the sins of the world.

And in considering the Divine injunction that the people of Israel were to take each of them a lamb, "according to the house of their fathers, a lamb for an house," we may profitably remark upon the peculiar circumstances under which this institution was to be put in force, viz. at the very moment of preparation for their departure from the land of bondage. We can, therefore, suppose it to have been a season of peculiar employment and haste, a time of more than ordinary anxiety and care;—a circumstance from which we, as Christians, may be strengthened in the conviction, that no cares or business in which we may be lawfully engaged,—that no employments of life, however pressing,—no engagements of the world however needful to be attended to, can excuse us from the most exact and punctual fulfilment of our religious duties.

The selfishness of the world, we are aware, will argue differently; but this sentiment of an earth-bound spirit receives, as in many other places, an unequivocal contradiction in the present divine command to the Jews.

In this injunction relative to the Passover, "if the household be too little for the Lamb, let him and his neighbour next unto his house take it according to the number of the souls," we have an early and beautiful testimony to the value of association in the offices of religion. If in any thing "it is not good for man to be alone," it is perhaps the least so in the duties of his faith; there fellowship whets and kindles up the soul's kindly sympathies; there the intercessory prayer and the united praise cement the bond of union and increase the glow of thankfulness. This is a union which adds delight to the worshippers in the house of God, and conveys additional refreshment to the soul which joins in the mysteries of the Saviour's altar.

But the victim itself selected for the Jewish Passover claims our most serious attention: it was to be a "lamb"; and why? Because of its typical resemblance to the "Lamb of God" about to be sacrificed for the sins of the world; because it is the most innocent and gentle of animals; in the idea and language of all nations and ages, another name for harmlessness and simplicity; and therefore the fittest representative of him who "did neither strive nor cry, neither was his voice heard in the street,"—who was "led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

And as the selected paschal lamb was to be "a male of the first year," so Christ our Saviour offered himself up in the prime and vigour of his days,—neither sacrificed when the babes of Bethlehem were slaughtered by the tyrant Herod, nor waiting until old age had come upon him,—a consolatory proof and type of the vigour and sufficiency of him on whom "was laid the iniquity of us all."

Again, the lamb of the Passover was required to be "without blemish," in order to complete the resemblance to him "who, through the eternal Spirit, offered himself without spot to God;" who, in all the course of his earthly sojourn, in the saddest hours of persecution and temptation, was "holy, harmless, undefiled, and separate from sinners."

Yet a further evidence of resemblance: the paschal lamb was to be chosen out of the flock "four days" before its sacrifice. And so the Lord Jesus, as he was crucified at the Passover, solemnly entered the city of Jerusalem, the scene of his apprehension and sacrifice, just four days before that tragic consummation of his human sorrows,—at the very time when his memorable type, the paschal lamb, was set apart.

This appointed sacrifice, we are further informed, was to be "roasted with fire;" not eaten raw, nor sodden with water. Probably a symbol of the late condition of the people upon whom that ordinance was enjoined,—tried, prepared, refined in the fire of Egyptian oppression; but doubtless in more particular reference to the exquisite sufferings, the more than "fiery trial" of Jesus our Passover. He, for our sakes, endured the fierceness of his heavenly Father's anger, which is said to "burn like fire;" and to his indescribable sufferings this prophetic language of the Psalmist applies, "My heart is like wax, it is melted in the midst of my bowels; my strength is dried up like a potsherd, and my tongue cleaveth to my jaws."

Again, the institution of the Passover required that "not a bone of it should be broken;" a circumstance rendered remarkable from its exact fulfilment in the crucified antitype of the paschal lamb; for when the legs of the malefactor were broken, to accelerate their death, those of Jesus, because he was dead already, remained untouched. It may have a more particular relation to the complete and unbroken strength and sufficiency of that atonement which was fulfilled by him who "bare our sins in his own body on the tree."

Nor was it enough that the blood of the paschal lamb was shed: it must be sprinkled also,—denoting that, all-sufficient as is the Redeemer's sacrifice, it is made, as regards ourselves, in vain unless there be a distinct application to our own souls of his precious blood. We must, individually, "receive the atonement;" we must draw near to the mercy-seat, "having our hearts sprinkled from an evil conscience." And as, in the original institution, the blood of the sacrificed Lamb was to be sprinkled "with a bunch of hyssop," so faith to the Christian is like that bunch of hyssop in the hands of the paschal worshipper, sprinkling the blood of the atonement "upon the upper door-post and upon the two side-posts,"—upon the understanding, the heart, and the life, the ruling and the governed powers of our nature, that the whole may be acceptable through the "Beloved."

It was, we are particularly to remark, sprinkled upon the door-posts, upon the most exposed part of their habitations,—to represent the open profession which Christians are to make of their faith in the blood of sprinkling, as persons who are not ashamed to own their dependence upon him. It was to be sprinkled upon the "lintel and side-posts," but not upon the threshold,—a caution to us to take heed lest we "trample under foot the blood of the covenant."

Again, the solemn eating of the Lamb was typical of our Gospel duty. The passover sacrifice was not merely to be looked upon, but fed upon; and so must faith in the Lord Jesus Christ be something more than an outward act,—it must be received into the heart, fed upon, and produce nourishment and strength in every Christian grace. "For my flesh," says the Saviour, "is meat indeed, and my blood is drink indeed."

Moreover, the paschal lamb was to be all eaten: nothing of it was allowed to "remain until the morning." Even so, they who by faith feed upon Christ, must feed upon a whole, an undivided Saviour: they must take up Christ and his yoke, and Christ and his cross, as well as Christ and his crown. No half-hearted attachment to his cause will suffice,—no doubtful, wavering adherence to him will avail: "if any man will come after me, let him deny himself and take up his cross and follow me,"

—no man putting his hand to the plough and looking back, is fit for the kingdom of God."

The divine ordinance also was, that the passover was to be eaten at once, and not deferred until the morning. Thus, too, Christ is offered for our acceptance now: today that bread of life is proffered: without delay, the meat which never perisheth, the waters of salvation which never fail, must be resorted to by the hungry and the thirsty. This very night, without waiting for the morrow, should the offered Saviour be embraced; because this very night the destroying angel may visit our abodes and smite our impenitent souls.

A further direction was, that the passover should be eaten with "bitter herbs,"—a remembrance to the Israelites of the bitterness of their bondage in Egypt, and an admonition to Christians that they must feed upon Christ with a contrite and broken heart, in bitterness of contrition, in humbling and painful recollection of sin,—a remembrance also of the sufferings and sorrows he endured on our account, being assured that "if we suffer with him, we shall also reign with him."

The Israelites were required to eat their first passover in the habit and posture of travellers; which, in the mystical sense, would signify that such as enter into covenant with God through Christ, must be determined in mind, and ever stand prepared to go forth to every duty to which He may call them. It is an impressive admonition that, seeking our home and country beyond the grave, we should "gird up the loins of our mind and be sober," and "as pilgrims and strangers abstain from fleshly lusts which war against the soul."

Finally, it was ordained that, in eating the passover, they should use "unleavened bread;"—a type, undoubtedly, of the purity of life which must distinguish the followers of the true paschal Lamb, and which the Apostle St. Paul thus beautifully improves, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore, let us keep the feast not with the old leaven; neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Let us, we repeat, KEEP THE FEAST, enjoined upon us as a memorial for ever; and let us pray that the Master of the feast may clothe us with the wedding-garment ere we kneel at his banquet; and that through his blessing upon the hallowed food which is proffered there for our acceptance, we may rise refreshed for our journey to the land of rest and peace, where we shall "hunger no more, neither thirst any more."

The equalization of condition and property, such as is contended for in republican forms of Government, is so flattering to the native pride and selfishness of mankind, that we cannot much wonder that it should find so many advocates even under a civil polity which recognizes the propriety and the wisdom of a distinction of ranks and fortunes. But associated with this species of equality,—an essential attribute, in theory at least, of republican liberty,—it is usual to find a desire not only to reduce to an indiscriminate and chaotic level every conflicting tenet of professed Christian faith, but to elevate to an equal degree of political and moral importance the blasphemous opinions of the levelling and equalizing system of a republican form of government: there the powers of darkness, with something of the show of prescriptive right, can marshal themselves openly and visibly against their opponents of the truth; they can declare their opinions with something of the tone of authority; and appeal from the amazement and outcries of the right-minded and the religious, to their privileges as free and unshackled citizens of a free and unfettered commonwealth!

In confirmation of what we affirm to be an innate and constitutional tendency of a republican government,—of such especially as repudiates from its polity any thing like a formal recognition of Christianity by a national provision for its support,—we beg to refer our readers to an article on our third page headed "THE INFIDEL PETITION;" which, while it will be perused with sentiments of unmingled disgust and abhorrence, must produce in every well-constituted mind a feeling of thankfulness that we live under a form of government where such a display of opposition to the Christianity with which its whole system is engrained, would not be tolerated for an hour.

We do not mean to say that no sceptics or infidels exist in Great Britain, where Christianity upon pure and Protestant principles is by law established; but we do fearlessly assert that the very existence of that Establishment is a check to their boldness,—a powerful hindrance to the spread of their poisonous principles. With all their wickedness and presumption, what body of infidels in Great Britain and Ireland would venture to present to Parliament such a Petition as that which we have copied,—or what member of the House of Commons would have the hardihood to introduce it? And if by dint of extreme presumption on the one hand and extraordinary forbearance on the other, such a petition should actually be read in the House of Commons, we venture to affirm that, if it was not forthwith consigned, with every mark of reprobation, to the contemptuous neglect which it merited, it never would experience such an approximation to respect or consideration as to be referred to a Select, or to any other Committee.

The existence of such a spirit as this Petition manifests in the neighbouring republic, should cause the advocates of democratic principles in this country to pause and reflect before they push further their schemes of mis-government, provided they are animated by a solitary feeling of reverence or regard for the precious and sanctifying principles of the Gospel. If sober reasoning and an appeal to Scripture fail to satisfy them of this tendency of democratic principles, let them be warned by examples such as the French Revolution has furnished, and which are daily presented, with hues of increasing darkness, in the neighbouring land where this blasphemous sentiment has too wide a prevalence, "The voice of the people is the voice of God!"

It is gratifying to perceive that the opinions we have expressed upon certain features in our Provincial Elections are concurred in by so disinterested an observer of our Colonial affairs as the Editor of the New York *Albion*. The following remarks, which appeared in that journal of the 27th ult. are characterised by the usual judgment and moderation of its Editor:—

"Our correspondent at Montreal details the progress of the elections, and other affairs up to the date of his letter. From the Upper Province we learn that much opposition to the Polls is manifested, and what is more to be regretted, that the strife lies between the immediate adherents and supporters of Lord Sydenham and the Conservative party. Thus we see Messrs. Dunn and Buchanan opposing Messrs. Sherwood and Monro at Toronto; and Mr. Harrison the Government Secretary, offering himself for Hamilton, in opposition to Sir Allan M<sup>r</sup>Nab. This is truly unfortunate, as it tends to divide the loyal party, and to perpetuate bad feelings, where nothing but confidence and respect should exist. We had hoped that old party feuds had ceased, and that the big-bear of the 'Family Compact' existed only in the minds of those of distempered imaginations. The Conservatives have been called upon, for the sake of patriotism, to abandon party feelings, to support Lord Sydenham's policy, and to give the Union a 'fair trial.' They have very generally done so, as may be seen from the altered tone of nearly all the Conservative journals in the two provinces. This course they have adopted, and that too, in the most handsome and liberal manner, notwithstanding the measure

of the Union and the mode of carrying it was highly repugnant to the feelings of a large portion of them. This support and confidence we do not think is well or judiciously rewarded by the government in putting forward their own candidates in opposition to some of the most able, most estimable, and well tried loyalists in the country. Perhaps in some cases the matter was unavoidable, but the recklessness with which it has in many instances been done, and the tone of the journals which call themselves the immediate supporters of the Governor General, are calculated to damp the ardour of those who were willing to give the Union this trial. In a word, we think that the Conservatives have not been well treated. The party feeling at the Polls will be carried into the House of Assembly, and there produce all the mischief it is capable of doing—it will depress the loyal, encourage the disloyal, and disgust the peaceable and well inclined."

Our contemporary will perceive, in later contests and in subsequent proceedings for which, in the opinions of impartial people at least, the Government will be held responsible, much more to shock and disgust those feelings of manliness and generosity, and that love of fairness and honest dealing which are native to the breast of every loyal and true-hearted Englishman. When the remarks which we have extracted were penned, the result of the Election contest at Toronto was unknown to their writer, as well as the tumultuary and calamitous proceedings in that city which he predicted as the result of the collision which it was the folly of Government to provoke. That result would not surprise our contemporary, when it was considered that the contest was carried on at the very seat of Government, and where so overwhelming an influence could necessarily be brought to bear by the Executive in their favour. We do not say that this was an influence unfairly employed, except so far as it may have coerced any honourable or high-minded individual—who could not afford to lose his situation,—into a violation of his previous pledges, either by compelling him to absent himself from the poll or to record his vote in opposition to his first promises. Of this we know not the number of instances; but every one that can be adduced is a dark, deep stain upon the purity and honour of an administration which could, for a temporary support,—rather ought we to say for factious purposes,—give countenance to dishonesty and help to loosen the moral obligations of a well-ordered mind. We repeat that we do not wonder at the result; but with our contemporary of the *Albion*, we may reiterate our surprise that such a contest should have been provoked at all. Both the Conservative candidates were respectively in the lead before their victorious opponents; and why, in this case, should special nominees of the Government be brought forward to displace men of undoubted loyalty,—of tried attachment to our municipal Constitution,—possessing the confidence and esteem of an undoubted majority of their unshackled fellow-citizens? It is not that the Editor of the *Albion* terms the "bugbear of the Family Compact," which will, in the minds of moderate and impartial men, adjust this inconsistency and reconcile to the sanguinary consequences which it has provoked.

But we pass from this city,—where, we trust, every remaining sentiment of animosity and vexation is fast giving way to sober-mindedness and good-will,—to another instance of Executive infatuation in the matter of the Elections. We allude to that outrage upon political decency lately enacted in the County of Hastings. Mr. Murney, a gentleman of Conservative principles and of unblemished private character, possesses the confidence and regard of an undoubted majority of the *bona fide* electors of that district, and his prospects of success are to every reasonable mind certain. But because he possesses conservative principles, and has proved himself a staunch and uncompromising upholder of the Constitution in its integrity, he is opposed by the Solicitor-General of Upper Canada; whose only chance of success is from marshalling under his banner every political malcontent in the District, not excluding a goodly number whose treasonable combinations must be pretty fresh in the recollection of the inhabitants of Belleville. With this reputable phalanx, aided by a considerable number who, from official station, are bound to support the Government candidate, he achieves a victory over his opponent by a majority of 36 very dubious votes out of 1218 which were actually polled!

We might safely appeal to every man of honest mind, and whose pulses beat true to the watchword of British supremacy, whether this is an agreeable or a conciliatory feature in our present Colonial policy. We express ourselves calmly, is in duty bound; but we must use the liberty of British subjects in expressing ourselves honestly and undauntedly upon this odious and ominous aspect of our public policy.

Still, with our contemporary of the *Albion*, we hope for the best; and either he, or any other fair-judging and true-hearted Briton, need be reassured that Conservatives will cling to the standard of the Constitution through evil as well as through good report, and that they will hug the ensign of British supremacy even though the minions of power should smite and trample upon them for their presumption. We can appeal to the past as a guarantee for the future. When the proposal was made to alienate the property of the Church, we resisted it, firmly and fearlessly, on constitutional, on legal, or moral, on religious grounds: we fought the battle, step by step and inch by inch, with every honourable and allowable weapon: having, from conscientious persuasion, assumed our position, we maintained it in defiance of all the power and threats of multiform and, in many cases, unscrupulous opponents. When the Imperial Government, however, was appealed to as umpire, and an adjudication was made by them adverse, in many particulars, to our own pre-conceived and solemn convictions, we threw down the weapons of contention at once, and expressed publicly and privately our determination to abide contentedly and complacently by the law of the land.

And so with the Union Bill. We, in common with a large body of Conservatives in the Province,—embracing individuals of the most prominent standing, the greatest stake, and the highest talents in the country,—opposed that measure as involving much prospective injury to the Colony, and likely to cut away the already enfeebled chords which bound us to our father-land. Well, despite the powerful opposition which it experienced, the Union Bill was carried here, and subsequently by an Imperial enactment it became the law of the land.—Immediately upon this announcement, the leading portion of the Conservative press,—our own journal prominently amongst the number,—expressed their determination to abide contentedly by the issue, and vigorously support the new Constitution. More than this,—now that the Union Bill was actually passed and opposition would be unparliamentary and factious, the Conservative press (almost without an exception) voluntarily proffered all reasonable support to Lord Sydenham in carrying out the principles of this new and important measure, and openly avowed their determination to resist any thing like a factious opposition to his plans and policy.

It mattered not whether this avowed purpose of the Conservatives was appreciated by Lord Sydenham: for our own part, we were influenced in the case by no other motive than a sense of public duty: we had nothing either to hope or fear from his Lordship; and we adopted what would to all disinterested observers appear a generous and patriotic part, purely from a love of justice and a desire for our country's good. How Con-

servative generosity, disinterestedness, and patriotism have been met in return, has been more forcibly expressed by the Editor of the *Albion* than it could be by ourselves.

It is not unnotable that those who have been disciplined in a political school which admits as cherished disciples such persons as Joseph Hume and Daniel O'Connell, should ascribe to their Conservative opponents those qualities of public faithfulness and duplicity with which early and intimate association would render themselves familiar; and we shall therefore hope,—in our anxiety for a charitable palliative,—that no worse influence than that of a bad public education has been the cause of the late effort to trample under foot the best men of the country. But be the motive what it may, the inherent principles of Conservatives can never be changed; no, from the pressure unkindly applied to them, they will bound up more elastic than ever. And should Lord Sydenham ever be reduced to the difficulty which some of his predecessors had the misfortune to experience, of appealing from the revolutionary violence of the radical faction to the Constitutional strength of the country, he will find it to be as young and fresh and dauntless as ever. Let him, in the day of the monarchy's peril in this Province,—and long may God avert it,—unfurl the standard of the Constitution, and let us but see emblazoned on its folds, "British Supremacy and No Surrender," and the maligned and ill-treated Conservatives will be amongst the foremost to encircle the glorious ensign with a wall of stalwart arms and indomitable hearts, and when foes, foreign or domestic, threaten to clutch it from its citadel, they will be amongst the loudest to proclaim in the words of an honest and an able, but ill-used man, "LET THEM COME IF THEY DARE."

In another column will be found a full and interesting account of the Baptism of the Princess Royal, which we deferred giving until the arrival from England of our own files. As these are sent from Halifax via Quebec, they unfortunately generally reach us a considerable time after we are furnished with an abstract of the news by the Boston and New York papers.

Under our Colonial head will be found an accurate list of all the members who have been returned to the first Parliament of the Province of Canada, with the exception of two places,—Shefford and Stanstead,—the returns of which we have not yet obtained. It will be seen that Mr. Woods, and not the Hon. S. B. Harrison—as we mentioned in our last—has been returned for the County of Kent. This election, we understand, will be subjected to scrutiny.

We understand that Sir A. N. MacNab, M.P. for Hamilton, has been superseded as Queen's Counsel, at the Gore sittings, and James E. Small, Esq., substituted in his room! We have not space this week to comment upon this most unexpected change; but we shall probably return to the subject in our next. In the mean time, we fear no doubt can be entertained of the fact of Sir A. MacNab's being so suspended; the cause will be equally apparent to our readers.

We have noticed a very advantageous alteration in the appearance of our contemporary of the *Western Herald*. The size of the *Kingston Chronicle* has also been judiciously increased.

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

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC.

Marchmont, near Quebec, 30th March, 1841.  
Rev. Sir,  
I beg to inform you that I have been honoured by an Official Letter from His Excellency the Governor General, informing me of an Order in Council to the effect that in all Prayers, Litanies and Collects for the Royal Family, the words the *Prince Albert* be inserted after the words *Adelaide the Queen Dowager*.  
I am, Rev. Sir,  
Your affectionate brother,  
G. J. MONTREAL.

CIRCULAR TO THE CLERGY OF THE DIOCESE OF TORONTO.

Toronto, 2nd April, 1841.  
Rev. Sir,  
I beg to inform you that I have been honoured by an Official Letter from His Excellency the Governor General, informing me of an Order in Council to the effect that in all Prayers, Litanies, and Collects for the Royal Family, the words "the Prince Albert" be inserted after the words "Adelaide the Queen Dowager."  
I am, Rev. Sir,  
Your affectionate brother,  
JOHN TORONTO.

ECCLESIASTICAL INTELLIGENCE.

**CHURCH EXTENSION.**—We are informed that it is proposed to build a small church at Farsley, in the parish of Calverley. Subscriptions to the amount of upwards of £500 have been promised towards this desirable object, and we have pleasure in stating that Mrs. Lawrence, of Studley Park, has very handsomely contributed £20 in aid of this necessary work. Farsley is a large clothing village, containing a population of more than 2000 persons, and has neither a church nor a school in connexion with the Established Church.—*Newcastle Journal*.

**CONSECRATION OF A NEW CHURCH.**—On Tuesday last a new church, recently erected in Liverpool from the funds of the District Church Building Association, was consecrated by the Lord Bishop of Chester. The church, which is a noble structure, dedicated to St. Bartholomew, has been erected at a cost of £6000, and is capable of accommodating 1400 persons, half the seats being free and unappropriated. The Bishop arrived shortly before 11 o'clock, and was received by the chancellor, registrar, trustees, &c., and was by them conducted to the vestry-room. The petition for consecration, and the deed of conveyance, having been presented, the usual prayers of the church, and those specially appointed were read. The Bishop then delivered an appropriate discourse. The trustees of the new church are the Bishop of the diocese, the Rectors of Liverpool, the Rev. R. F. Buddicom, and the Rev. Hugh McNeil. The Rev. G. Dover, M. A., has been appointed minister.

The Bishop of Bath and Wells has given £50 towards the building of a new church at Nailsea, Somersetshire, the present church accommodation being insufficient for the neighbourhood. Sir John Smyth, Bart., has given a large piece of ground for the site, and Lord Calthorpe and Col. Gore Langton, M.P., have subscribed handsome sums towards its erection.

The congregation of Christ Chapel, St. John's Wood, are about to present a splendid testimonial to their respected minister, the Rev. Sanderson Robins, on his resignation of the ministry. Between £500 and £600 has been obtained for this purpose. This indefatigable and zealous minister has been the means of collecting above £12,000 within six years, for charitable purposes, connected with the chapel.

**SCULLY.**—A very elegant silver snuff-box, bearing an appropriate inscription, was, last week, presented to the Rev. James Lane, by the inhabitants of Tescoo, Brechar, and Samson, as a testimony of the exemplary manner in which he has discharged his pastoral duties among them during a period of 21 years, and of the regret experienced at his departure from the island.—*Cornwall Royal Gazette*.

**THE VOLUNTARY PRINCIPLE.**—In illustration of the efficiency of this darling "principle" of the civil-and-religious-liberty men, in procuring good and well informed ministers for their people, we would point to the following fact.—The Baptists have a chapel, and of course a "church" to fill it with, at Clayton, near Bradford; and in lieu of a minister to preach to them, pray for and with them, and visit them, they hire a schoolmaster (who is glad to "do a turn" on Sunday to eke out his slender weekly income from his school), to mount the pulpit, and officiate sermons on that day as their Father in God. And how much do Churchmen suppose this poor man can "make" by his job? How much does this voluntary principle, so beautiful in theory, and so much idolized and extolled, afford for two services a week? We are ashamed, for the sake of the brokers of this principle, to mention the paltry sum. He has eightpence a Sunday!—nippence a service!—*Leeds Intelligencer*.

The statement respecting the illness of the Lord Bishop of Limerick, which appeared in several papers, was greatly exaggerated. His Lordship was only slightly indisposed, and is now perfectly recovered.

"We understand that the Right Reverend the Bishop of Newfoundland has fixed an Institution in this town for any other Candidates for the Ministry, and that His Lordship has appointed the Rev. Charles Blackman to the Professorship of the said Institution. We are not in possession of information sufficiently extensive for us to make any lengthened remarks upon this establishment,—but we venture to predict that it will be of inestimable benefit to the Church, and we respectfully congratulate His Lordship on the adoption of a plan which promises such happy results."—*Newfoundland Gazette*.

On Wednesday last the monthly meeting of the Church Society was again well attended. The devotional parts of the service were conducted by one of the Vice-Presidents, assisted by the Rev. Mr. Jaynes. After which the latter gentleman gratified the Society by an account of his interesting visit to the Bay of Fortune, the details of which cannot be heard without calling forth our commiseration; while the scattered position of the thousands who at present have none to care for their souls, make a missionary enterprise among them a gigantic undertaking. The members of the Society were, however, greatly encouraged by an announcement made by the Very Rev. the Commissary of the Bishop, that His Lordship had been empowered by the venerable Society for propagating the Gospel to assist in the building of churches to a considerable amount, and that four missionaries would be ready in the spring to "break up this fallow ground."

Bryan Robinson, Esq., addressed the meeting at considerable length on the blessings of religious education, and read a most interesting letter from one of the missionaries of Conception Bay to His Lordship the Bishop, and from which we take the following extract, which is likely to be perused with much interest at this particular moment:—  
"Living as we do under the protection of a country where a national religion is established in connection with the State, and the same being recognised as the established religion of this Island, it is matter of doubt whether the legislation constitutionally applies its funds for teaching the people by any other agency than that of the Established Church. However this may be, it is certain that the members of the established religion look with jealous eye on foreign interference. The Education Act embodies a system not only unscriptural in its character, but opposed to the Established Church and all Protestant institutions. The prohibition of the Bible in the school is a virtual denunciation of the sheet-anchor of Protestantism—a national declaration that the Word of God (in which Timothy was instructed from his youth) is a book unfit for the use of the rising generation—and, moreover, a violation of the birthright of Protestant subjects.

"To hold out the benefits of such a system to Protestants, is to offer them a deadly draught in a cup of gold. However generally the benefits of such a system of education be extended, it is received but in few instances by the Protestant portion of the community. I have the satisfaction to inform your Lordship that although a school has been opened in this district under the provisions of the Education Act, the Protestant population, amounting to 1063, by the census of 1836, rather than allow their children to use mutilated versions of the Holy Scriptures, or submit them to the over-seership of the Vicar-General of the Romish Church, without an exception, decline any participation in the benefits of local education, and thus I am thankful to say they conscientiously abstain from touching the unclean thing."

"The Archbishop of Canterbury writes thus upon the subject—I consider it as an imperative duty to oppose every measure which may have the effect of depriving any portion of the people of that early instruction in the faith and fear of the Lord, which is only to be found in the scriptures, and to which every child that is born in a Christian country has an undoubted right.

"That your Lordship may be the honoured instrument in the hands of Almighty God of restoring the scriptures to the lambs of Christ's flock, who may otherwise faint and grow weary by the way, for the want of the sincere milk of the word, if not ultimately perish for the lack of knowledge, is, believe me, my Lord, the unceasing prayer of—  
"Your Lordship's obedient and humble servant."

This letter, together with the clear and earnest appeal of Mr. Robinson, were listened to with evident emotion, and called forth from the Hon. Mr. Thomas a most energetic reply, in which he prayed his hearers that they would awake to their privileges as Protestants, that they would exert themselves to counteract the efforts now making to deprive their children of religious education; and that, if they did not fear for themselves, as having their little ones under their own religious instruction, they would carry out the principle of charity to others, and act for them who, in the out-harbours, had not the same advantages.

As close of the meeting, twenty-five persons were enrolled as associated members.

We are glad to learn that Auxiliary Societies have been formed at Harbour-Grace and Port-de-Grave, and that a most liberal collection in aid of the funds had been made at the Church of St. Paul, Harbour-Grace, and at the Church of St. Matthew, Bay Roberts.—*St. John's (N. E.) Times*.

Civil Intelligence.

**EXTRACTS FROM OUR ENGLISH FILES BY THE CALEDONIA.**  
By recent arrivals from the Circassian coast we are informed that the fort of Soucha, one of the strongest forts occupied by the Russians, has fallen into the hands of the Circassians. The contest was very sanguinary, for the assailants stormed the place with desperate obstinacy. It will be sufficient for our present purpose to point out by the want of a large additional force in the East Indies, and the comparative paucity of troops scattered over our widely spread West Indian colonies. The contemplated increase is to be effected by adding to the numerical strength of the different regiments, the establishment of which will, in all probability, be increased from 800 to 1000 rank and file. We have good reason to believe that a plan of this kind was several months ago submitted by Lord Hill for the final approval of her Majesty's government, and that it will be almost immediately adopted.—*United Service Gazette*.

**HOW TO GET UP A REPEAL PETITION.**—The *Clare Journal* has the following curious paragraph.—"We have been made acquainted with the following trick played off outside the chapel door in this town yesterday evening. Copies of petitions were placed for signatures, purporting to be against Lord Stanley's bill. There were four copies, said to be similar, intended as duplicates, to those for presentation to each house of parliament. Two of them, however, turned out to be petitions for a repeal of the union, to which signatures were attached that would never have been placed there if the fact were known. A similar ruse was understood, played off at the Friary. No doubt these will be presented to parliament as the petitions of the people of Ennis—they might just as honestly be presented as those of the people of Othelie. They came ready cut and dry from the beautiful city."

**ATTEMPT TO ESCAPE FROM THE FLEET PRISON.**—On Sunday night Sir William Boyd, who has been confined in the Fleet Prison for debt since November last, made a second attempt to escape from that place of confinement. In both instances, however, through the caution and sagacity of the turnkeys, his efforts were fortunately frustrated. On the first occasion, Friday last, having dressed himself in female attire, with bonnet, veils, curls, &c., he managed to pass through the outer gate. The turnkey, however, suspecting something wrong, followed him as far as Charing Cross, where, in order, it is presumed, to breathe a purer atmosphere, he raised his veil, when the turnkey, seizing the opportunity, stepped forward with, "I beg

your pardon."—Madam, he would have said, but for his having at once recognised in the person of the would-be lady his truant prisoner, whom he instantly, in as polite a manner as possible, handed into a cab and reconveyed to his old quarters. On Sunday night he again made a futile attempt to escape in the garb of a Jew, with false large black whiskers, a long beard and wig, and his face saturated with some ingredient which gave his countenance altogether a peculiarly Jewish cast. Here again he was foiled, and the adroitness of the Jews was again apparent, as they instantly recognised him on his making his appearance between the gates. He was quickly stripped of his ornaments, and conveyed to the strong-room, where the warden is determined he shall remain so long as he continues under his jurisdiction.

DINNER TO CELEBRATE THE RETURN OF MR. GLADSTONE. M. P. A public dinner was given on Wednesday evening at the New Inn, Walsall, to celebrate the return of Mr. Gladstone, the Conservative member for this borough. There were about 150 electors present, together with a number of influential Conservative gentlemen residing in the neighbourhood. The chair was filled by J. James, Esq., supported on the right by C. Foster, (late member for the borough), J. Hately, Esq., and J. Curtis, Esq.; and on the left by R. James, Esq. G. Phillips, Esq. (son of the Bishop of Exeter), and J. H. Barnett, Esq. The vice-president of the dinner was occupied by Mr. Swift, supported by Mr. Brookes, Mr. Edwards, &c. The dinner was supported by the spirit and proprietor of the New Inn. The health of Mr. Gladstone was received in the most enthusiastic manner. The hon. gentleman was prevented by his parliamentary duties from being present. It appears by a letter received from London, although the fact has not been noticed in the public papers, that a hole and corner petition has been got up, and was presented on Monday night, against the return of Mr. Gladstone. The petition purports to be signed by one "Joseph Higgins" (the late delegate to the convention), and alleges "bribery and treating" against Mr. G. or his agents. The anti-corruption law movers will not, however, contest the point, unless, as they have whispered, "the government bear them harmless" to the expenses which the proceedings in a petition against the return of a member of parliament involve. The petition against Mr. Gladstone's return is indeed a forlorn hope.

THE ROYAL CHRISTENING.

From the St. James's Chronicle.

The ceremony of christening her Royal Highness the Princess Royal took place on Wednesday, February 19, in Buckingham Palace, with every state and solemnity befitting the occasion. Half-past six o'clock was the hour fixed upon for the ceremony to take place, and the illustrious and distinguished guests who were honoured with invitations for the state banquet given in honour of the event, were invited for half-past six precisely. Among the earlier arrivals at the Palace were His Grace the Duke of Wellington, who was received by the band of the Coldstream Guards, who attended in the Grand Hall, with "See the Conquering Hero Comes;" Prince Esterhazy, the Austrian Ambassador (who wore a very rich Hungarian costume, with the stars of several Orders of Knighthood, and the Esigens of the Golden Fleece); the Duchess of Sutherland, the Archbishops of Canterbury and York, the Bishop of London; the Duke of Norfolk, carrying his baton as Earl Marshall; the Belgian and Russian Ministers, General Lord Lytton, Lord Hill, Lord John Russell, Earl of Clarendon, Marquis of Normansby, Viscount Palmerston, the Chancellor of the Exchequer, and the Earl of Minto.

Their Royal Highnesses the Duke and Princess George of Cambridge, attended by Baron Kuesbeck, arrived at 25 minutes past six o'clock; the Duke of Sussex, attended by Col. Willman; the Duchess of Gloucester, attended by Lady Caroline Legge; and the Duchess of Kent, attended by Lady Fanny Howard and Col. Couper, followed close afterwards.

Her Majesty the Queen Dowager came in state with three carriages, accompanied by His Serene Highness Prince Edward of Saxe Weimar, the Duke of Devonshire, Lord John Russell, Miss Mitchell, Earl Howe, Earl of Derby, and the Hon. Wm. Ashley. Her Majesty was received at the foot of the grand staircase by her Royal Highness Prince Albert, who conducted her Majesty to the state rooms. Her Majesty and the Royal Family were received on alighting from their carriages by the Hon. Miss Murray and Hon. Miss Lister, Maids of Honour in Waiting, Lady Gardner, Woman of the Bedchamber in Waiting, Colonel Wemyss, Equerry in Waiting, Lord George Lennox, Gentleman in Waiting on Prince Albert, and Colonel Wylie, Equerry to his Royal Highness.

All the company appeared in full Court dress. The Queen and Prince Albert entered the Green Drawing-room at an early hour, attended by the Mistress of the Robes, the Lady in Waiting, the Lord Chamberlain, the Lord Steward, the Master of the Horse, the Groom of the Stole to his Royal Highness Prince Albert, the Treasurer of Her Majesty's Household, and the Comptroller of the Household. In this apartment her Majesty and his Royal Highness received their visitors.

A few minutes after the arrival of the Queen Dowager, her Majesty and the entire party passed into the Throne-room. This saloon, the most magnificent of the state apartments, was prepared with great splendour for the christening. The throne had been removed and an altar erected in its place within the throne alcove, the front and sides hung with crimson velvet, very richly and elegantly ornamented with broad gold lace. The back of the altar was fitted in the same splendid style, having the initials I.H.S. in the centre, embroidered in gold, and enriched with deep rays. The back was finished with a curved gilt border, forming an elliptical arch at the top. The gold communion plate, from the Chapel Royal, St. James's, was arranged on the altar, a large gold silver being placed in the middle, containing a fine representation, in alto relievo, of "The Last Supper."

In front of and at a short distance from the altar was the font, new for the occasion, very elegant in its form, and exquisitely finished. The base is divided into three compartments, one bearing the arms of her Royal Highness the Princess Royal, in a niche, with supporters, and surmounted by Her Royal Highness's coronet, the others having the arms of her Majesty and Prince Albert embossed. Over the coats of arms are cherubs executed in full relief. The body of the font takes the form of the waterlily, and supports a large shell, the rim of which, on the inside, has small waterfalls floating on the edge.

The font, which was executed by Messrs. E. and W. Smith, is of silver gilt, and the water which it contained, and which was used for the ceremony, was brought from the river Jordan. The font was placed on a handsome circular table of marble, having the Royal arms executed in mosaic at the top. The table itself stood on a small raised platform placed on a large carpet of crimson velvet extending to the seats reserved for the illustrious sponsors and visitors. The carpet was embroidered with gold at the angles, and had also a deep gold border. Candelabra on gilt pedestals were on either side of the altar, and within the alcove were two cut glass chandeliers; another chandelier of the largest size was hung in the middle of the room, and candelabra on pedestals richly carved and gilt lined the sides of the apartment. The seats for the company were of crimson satin damask and gold.

His Grace the Archbishop of Canterbury performed the ceremony of christening the Princess Royal, assisted by the Archbishop of York, the Bishop of London, the Bishop of Norwich, and the Dean of Caidlee.

The Queen and Prince Albert were on the left of His Grace. Her Majesty wore splendid diadem of brilliants, diamond ear-rings and necklace. Her Majesty also wore the Ribbon and Jewel of the Most Noble Order of the Garter. His Royal Highness Prince Albert was habited in a Field Marshal's uniform, and wore brilliant stars of the Orders of the Garter and the Bath, and the Ribbon of the Order of the Garter, with the ensigns of the Order of the Garter, and also of the Most Ancient Order of the Bath. His Royal Highness the Duke of Cambridge was habited in a Field Marshal's uniform, wearing stars at in diamonds of the Orders of the Garter and the Bath. His Royal Highness Prince George of Cambridge wore the uniform of his regiment; and His Serene Highness Prince Edward of Saxe Weimar that of a cadet of the Royal Military College.

Opposite to Her Majesty was the Duke of Wellington, His Grace officiating as sponsor on the part of His Serene Highness the Duke of Saxe Coburg and Gotha. The other sponsors were Her Majesty the Queen Dowager, Her Royal Highness the Duchess of Gloucester, Her Royal Highness the Duchess of Kent, His Majesty the King of the Belgians, and His Royal Highness the Duke of Sussex. The illustrious party were ranged round the altar, and the Duke and Princess George of Cambridge and Prince Edward of Saxe Weimar also occupied places in the front. The Mistress of the Robes and the Great Officers of State were behind Her Majesty and Prince Albert.

When the Archbishop of Canterbury came to that part of the ceremony for naming the Princess, Her Royal Highness was given into his hands by her nurse. Her Majesty the Queen Dowager then named Her Royal Highness

"VICTORIA ADELAIDE MARY LOUISA."

After the baptism the Princess was returned to her nurse. The service being concluded, the party retired, and shortly afterwards the whole of the company who had witnessed or officiated at the ceremony, went to dinner, which was served in the Picture Gallery, the band of the Royal Regiment of Horse Guards, who were there in attendance, playing "God save the Queen," as the different members of the Royal Family entered the gallery.

The gallery, as fitted up for the Royal banquet, presented a very elegant and splendid appearance. It was shortened by the erection of a temporary partition at each end, and on each was displayed a number of paintings of very numerous and beautiful articles of the most costly and magnificent description. The shield of Achilles occupied the centre of one of them, surrounded by large gold silver, vases, sconces, candelabra, the interlaces between the more massive articles being filled up with cups of crystal and gold, lapis lazuli vases, tankards of ivory most beauti-

fully carved, and mounted in gold, and articles of a similar light and elegant description, many of them being encrusted with precious stones, the whole being brilliantly illuminated with lights. The table was decorated with the plateau known as the "Prince of Wales's," having been made by order of George IV. when Prince. On it were placed a series of epergnes containing artificial flowers, candelabra, and vases all of silver gilt. In the centre of the table was an immense cake decorated with flowers, and surmounted with the car of Neptune, bearing Britannia with the Princess Royal in her arms. From the ceiling were suspended three chandeliers, and on the table the candelabra, bearing wax lights, were very numerous. Among the pictures which decorated the walls were some of the finest specimens of Rembrandt, including the "Bangmaster Paneras and his Wife," "A Shipwright and his Wife," and "Women at the Tomb of Christ;" the "Death of Dido," and "Iphigenia," by Reynolds; a very brilliant study, "The Assumption of the Virgin," by Rubens; a "Merry Making," by Teniers; the "Orphan," by Allan; and "Healing the Sick," and the "Marriage of St. Catherine," by Van Dyck.

The same illustrious and distinguished assembly who assisted at and witnessed the ceremony of christening Her Royal Highness the Princess Royal, were also present at the state banquet.

After dinner the following toasts were given by the Earl of Erroll, K.T., Lord Steward of her Majesty's Household:—"Her Royal Highness the Princess Royal;" "His Majesty the Queen Adelaide;" "His Majesty the King of the Belgians;" "Her Majesty the Queen;" "His Royal Highness Prince Albert."

In the evening the entire suite of state rooms were opened, and were brilliantly illuminated. Her Majesty's Chamber Band occupied the Grand Saloon, and performed a number of favourite pieces in the course of the night.

The Yeomen of the Guard lined the grand hall, commanded by Capt. Seymour Sadler, Exon in Waiting. Mr. Samuel Hancock, Exon of the Yeomen of the Guard, was also in attendance.

The band of the Coldstream Guards attended in the grand hall during the evening. The Queen's Guard of the Foot Guards was on duty on the Palace lawn.

TRIAL OF THE EARL OF CARDIGAN.

From the St. James's Chronicle.

Our readers have now before them the conclusion of the trial of the Earl of Cardigan. They will see that the noble earl has been acquitted by the unanimous vote of the assembled peers, but acquitted solely on the ground of a failure of proof as to the identity of the gentleman fired at and wounded at Wimbledon Common, with the person named in the indictment. This fatal defect was promptly seized upon by Sir William Follett and the defendant's other counsel, and pressed by Sir William with his characteristic acuteness, and with irresistible force. The trial, therefore, terminated somewhat abruptly in the verdict of acquittal, which we have stated. This result, though unexpected perhaps as to its circumstances, cannot in our opinion be thought unsatisfactory. It reflects no discredit upon the high tribunal concerned that sufficient evidence was not brought before it. Granting that such evidence might have been procured by the use of due diligence on the part of the prosecution, or that the indictment might have been so framed (as easily it might have been) to render any additional evidence unnecessary, it is plain that the fatal omission did not rest with the House of Lords, inasmuch as their lordships had nothing to do with summoning and marshalling the evidence, or with preparing the indictment. Their lordships' sole duty was to decide whether the body of evidence adduced supported the indictment before them; and though the one presented too little for full proof, and the other exacted more proof than it ought to have done, they were not to blame. The fault rests with the prosecution, who, by the production of a clerk from the War Office, could have shown that there was but one Captain Harvey Tuckett in the Eleventh Hussars;—and thus settled the question of identity as to name, or by adding another count or two to the indictment (say shooting "a person unknown"), could have rendered it impossible for any other proof of identity than proof of the identity of persons.

Whether the blunder was, or was not, intentional on the part of the Attorney General, we, of course, cannot say; though, seeing to whom Sir John Campbell knew himself to be opposed, we can hardly imagine that he fell into his error from defect of care—few would place a hasty ill-considered piece of work at the mercy of Sir W. Follett. But whether the blunder was, or was not, intentional, we think that it ought not to be regretted. Sanctioned as the custom of duelling has been by the usage of centuries—savage, irrational, and unchristian though it be—there must be something harsh and even substantially unjust in beginning to repress it by the sacrifice of a victim, caught up as it were by accident, and without notice of his danger. The harshness and substantial injustice would be greater, if the sacrifice seemed to be suggested by the temporary personal unpopularity of the victim.

The House of Lords has indeed happily escaped a great difficulty, if the point made by Sir William Follett was Lord Cardigan's only ground of defence. But for that point, the noble earl, as we have seen, would have been convicted and sentenced to a long imprisonment for an offence, for the commission of which, under like circumstances, no man was ever before imprisoned, or even questioned—for an offence which the senseless law of custom has in some cases enforced as a duty, and has countenanced as innocent in most cases. This painful necessity has been spared to the House; but let it not be supposed that the proceedings against Lord Cardigan have been altogether useless—they have practically established the fact, previously admitted only in theory, namely, that the fighting of a duel, even though neither death nor a wound ensue, constitutes a felony. The plea of the noble earl admits this—the exigency taken of the indictment by the House of Lords admits this. There can be no doubt that if the offence charged were not a felony, Sir William Follett would have demurred to the indictment instead of advising to plead Not Guilty, and there can be as little doubt that the House of Lords would in such case by rejecting the indictment, have spared themselves the trouble of trying a case properly within the jurisdiction of the inferior tribunals.

This surely is a great matter. It is now practically settled law that to fight a duel is to commit a felony, and that every man who fights a duel is for his whole life after subjected to prosecution as a felon by any prosecutor who may choose to bring him to justice. We can scarcely conceive anything to happen more likely to repress duelling than this practical declaration of the law. It is the first step towards the path of reason and religion, and it is a long one. It would seem hard, and it would justly seem so, to prosecute as a felon any one for fighting a duel up to the present time; but whoever shall engage in one from and after the 17th of February, 1841, must know what he has to expect—must be prepared to pass from the field of battle to a felon's cell.

(From a Correspondent).—Such was the doubtful character of the issue of the late trial in the House of Lords, entertained by the Earl of Cardigan and his legal advisers, that his lordship, in the event of being found guilty of felony, and to prevent in that case, the whole of his property being forfeited to the Crown, executed, some time before, a deed of gift, assigning over the whole of his valuable possessions to Viscount Curzon, the eldest son of Earl Howe, the latter nobleman having married a sister of Lord Cardigan. It is stated, that the legal expenses of this transfer of property, arising from fines upon copyholds, and the enormous stamp duties, amounted to upwards of £10,000. As the deed is stated to have been enrolled in due form, the same expenses will now have to be again incurred to effect a re-transfer of the property from Viscount Curzon to his Lordship. Should the statement of our informant regarding the stamp duties payable to government be correct, they will not only multiply defray all the expenses incurred by the country in fitting up the House of Lords, &c., but leave a very handsome surplus.

THE DIVISION UPON LORD MORPETH'S BILL, OR THE MINISTERIAL MAJORITY OF FIVE.

From the Times.

We give you joy, Lord Melbourne, of your majority, after four nights' debate, and in a house of 597 members, besides pairs, to have carried a vote which in effect, if it were to have any sensible effect, would be one for the repeal of the union with Ireland—for the overthrow of all genuine liberty in that island—for the confiscation of property throughout that island—for the extinction of the Protestant faith within that island, by the ultimate extermination of all who durst profess it (sinking any reference to a minor topic—namely, the breaking up of the system of election created by the Reform Bill of 1832, with its various adjuncts and appendages)—for the dismemberment of the British empire, and the establishment of a French tool and vassal at our threshold; we give you joy, O guardian of a duped, blinded, and traitor-stricken Princess! O Minister, in whom, through the infatuation calamitous, as it is to herself injurious, the Queen of this great nation hath so reposed her misguided and ill-requited confidence.

You, Lord Viscount Melbourne, we congratulate, under such circumstances, upon your majority of "five whole votes" the precise number which was assigned to you by this journal in the leading article of last Wednesday—"a vote for every pound" in the projected qualification of Lord Morpeth. Yes; you are worthy of this disgraceful—this fortunately barren triumph. When you carried your bill for subverting the representative constitution of Jamaica 20 months ago, by an equal majority of "five whole votes," your lordship declared it to be so plain a proof that this parliament of your own summoning had withdrawn its confidence from you, as to leave you no alternative but that of "resigning." The world well knows the progress of that manœuvre, and its prepared results. The interests of 26,000,000 white men, and of 100,000,000 Hindoos, were sacrificed with remorseless levity to an intrigue of the Bedford-chamber, characteristic of the French Court before the revolution; and the Sovereign's name and feelings disrespectfully compromised, as if her Majesty had been left in ignorance that her dominions, or her duties, extended beyond the Palace walls.

You, Lord Melbourne, cannot look back upon such a transaction without shame. You will not repeat the farce of last May twelvemonth; and, otherwise than in the spirit of farce-playing, you have become not capable of even the formality of a resignation. The acuteness of your lordship's judgment, or show you will sufficient cleverness what is right; but the mere degeneracy and weakness of your character have, we suspect, rendered moral reasoning of no use to you.

The ministers, then, will not immediately resign. That the country is prepared for. But what is the amount of their victory? We long ago warned them that the second reading would not carry with it the principle of this atrocious bill—that it would not carry the £5 franchise, in which alone the real principle of the bill consisted. We will tell Lord Melbourne what the vote of Thursday night has done for him. It secures to the House of Commons an opportunity of rejecting the £5 qualification, on its special and peculiar wickedness, at whatever amount the Melbourne Cabinet may dare to take their stand upon it in committee. They have already been ridiculed and lashed by the Times out of their scheme of bringing up this criminal measure for the remainder of the present session of parliament. They have talked big about fixing an early day for committing the £5 clause. We trust it is no make-believe—no sham committee. We trust that Sir Robert Peel, whose speech on Thursday last exhibited such masterly ability, and so abounded in plain speaking and in pluck, will not endure to have the committee on this most profligate and dishonest measure shewed off, under any pretext, however plausible, beyond the shortest period at which it can be finally disposed of, and the public indignation caused by it laid safely asleep.

This bill, we repeat, will never pass the House of Commons, but will stand on the journals a lasting record of selfishness and treachery in those whom it was recommended.

The marriage of the old ex-King of Holland, with the Countess D'Oultremout, was solemnized at Berlin. The ceremony was performed twice—according to the Protestant and Catholic forms, the Countess being a catholic. The newly married couple are known as the Count and Countess of Nassau. The marriage was left-handed, or morgantice, and to children, should there be any, will not be accounted princes of the blood.

UNITED STATES.

THE INFIDEL PETITION.

To the Senate and House of Representatives of the Commonwealth of Pennsylvania.

A Petition praying for the repeal of all laws that interfere with religious matters; such as annexing a penalty to blasphemy and libel on Sunday, and requiring a religious test of a witness at Court.

Your petitioners pray for the repeal of these laws, because they think them unjust; and they will readily show the reasons upon which their opinion is founded:—They hold the opinion—

1st. That among the numerous sects, differing with each other in their religious opinions, the Legislature cannot legislate with justice, decide which is, and which is not, the true one; and, consequently, what is, and what is not, real blasphemy. All legislation, to be just, should be impartial; but in enacting a law against blasphemy, the Legislature is compelled to prefer the religion of a part of the people; therefore it is partial, consequently unjust.

2d. That compelling the people to abstain from labour on Sunday is both unjust and unscriptural. It is unjust, because it takes away man's dearest right—LIBERTY OF ACTION; it is unscriptural, because Sunday is not the day commanded by the Gospel to be kept holy; the 10th and 11th verses of the 20th chapter of Exodus are sufficient to establish this point.

3d. That the principle, that religion should be the basis of the credibility of witnesses at Court, is calculated to produce hypocrisy, instead of adding to the light of truth, because those wishing to be admitted as witnesses will conform to the requirements of the established religion, whether they believe in it or not, while those who are honest enough to behold, and who happen to differ in opinion with those holding to the truth of the doctrines of such religion, cannot have a chance of telling the truth, when such truth would be highly beneficial to the community, for no other reason than because they are bold enough to be honest.

The foregoing considerations, your petitioners think sufficient for the repeal of the laws interfering in religious matters; but as they were not so considered by the Legislature of last year, who was presented a similar petition from M. Joel Debennoy, they notice a few of the positions advanced in opposition to these by the committee on Vice and Immorality, in their report upon the said petition. The report says: "There are sects, doubtless, who differ as to some things, very widely in their belief; but all profess to hold the doctrines of the Bible. Now, though every man who pleases, may, in decent and respectful terms, question its claims to authority as revelation, his privilege does not nor cannot extend to scoffing at it and reviling it to the outrage of the public mind; and, as such, it has a right to be protected by the civil law, as to speech, as such a subject of protection by the civil law, as to speech, as such a subject of protection by the common law from insult, and from libel and obscene exhibitions." Your petitioners are grieved that those who do not hold the doctrines of the Bible, Atheists and Deists, they deny both its genuineness and authenticity. And they are of opinion, that if the prejudices of one part of the people should be protected from insult, the prejudices of the other part should also.—Again: "At stated periods there must be holidays or time of rest; considerations of health, cleanliness, humanity require it; the constitution of both man and beast require it." Your petitioners think this sound doctrine. Nature has so both constituted man and beast that they must enjoy an adequate amount of rest to enable them to perform, and that periods of rest and labour must be alternate and at short intervals. But they have no evidence to convince them that any other periods are necessary. The conclusion of the paragraph, "What would be these periods if they were not regulated and enforced by the civil government?" They would be devoted to drunkenness, loitering away at grog shops, gambling, horse racing, cock fighting, or perhaps something worse," they think is paying but a poor compliment to the morality of a "Christian community," and tells not well for the religion that produces such a deplorable state of morals. Again: "The ground assumed by the petitioners, that the suppression of the testimony of an unbeliever, may diminish, but not add to the light of truth; that if a witness is honest enough to confess himself an infidel, that he is honest enough to tell the truth in any other case; that if he is dishonest enough to swear falsely in the matter pending, he would be dishonest enough to swear falsely as to the actual state of his belief; in other words, that a good man requires not the obligation of an oath, and a bad one would disregard it. These petitions are not more remarkable for bad reasoning than for bad law." In the opinion of your petitioners, these petitions may be alike remarkable for bad reasoning and bad law, and may be extremely remarkable for both, but to them, the report contains nothing to establish their remarks in either case. To them they appear sound; and our courts of justice are equally of opinion, that for more reliance is placed upon the moral character of the witness and the consistency of his story, than upon the solemnity of an oath. They think that an oath ought to be administered merely for the legality of form, to render the witness culpable, and for nothing else. And if a hold upon the conscience is needed, they think that the fear of the penitentiary will operate as a more efficient check upon false swearing, than the fear of any thing else. Again: "In theory the democratic form of government is based upon the virtue of the people, and it cannot long endure upon any other foundation." Granted. But in the opinion of your petitioners, the virtue of the people consists not in persecuting a man for opinions sake, but in granting just and equal rights to all. Again: "Republican France, when the National Convention had impudently attempted to displace the Almighty, and to set up the Goddess of Reason in his stead, hastened, with unexampled rapidity, to cast herself into the arms of an Emperor, sustained by an army and titled nobility." Your petitioners consider it a well ascertained fact, that England, when France had adopted the Republican form of government, sent emissaries, in the shape of ministers of religion, into her territories, to excite the people into civil commotion. And Robespierre, the prime agent and leader of the bloody gang in France, was not a devotee to the Goddess of Reason—but a Roman Catholic Priest! They consider that the downfall of the Republic of France was owing to any thing else but to following the dictates of sound reason. Had the advice of Paine, Lafayette, Condorcet and others, real devotees of the Goddess of Reason, been taken, France might now have been ranked

among the happy republics. As it is, none deny but that her condition is far superior to what it was before the Revolution.

P. S. V. Hamot James Pomeroy  
Hiram A. Beebe Obed Wells  
Carson Graham Samuel Sherman  
M. P. Young Timothy Baily  
Wm. Monroe George Reed  
W. Sherman Lake Warner  
Henry Collin Lyman Turner  
David T. Hall Daniel Aiers  
R. Lee W. Titus Hand  
S. J. Godfrey Thomas Kidder  
H. A. Hills John Huntington  
H. B. Fairman Charles C. Wade  
Francis Pierce A. W. Battles  
George Pomeroy Job Rod  
Wm. C. Huntley Pearson Clark  
Elias Palmer Wm. L. Kelley  
Abner T. Matthews A. B. Conifield  
R. K. Sreitan David Mills  
Edward J. Keelo Samuel Halstead, Jr.

[Upon this petition, the following remarks are contained in the Erie (Pennsylvania) Gazette.]

THE INFIDEL PETITION.—In another column will be found the infidel petition of certain citizens of Erie County, praying the legislature to abolish the Sabbath, legalize blasphemy, and extend the privilege of giving testimony in court to all sects, or persons, whether believers or unbelievers.

The petition was presented in the House on the 8th by Mr. Penniman, in due form, together with another of the same from Allegheny County, signed by about an equal number, and a motion made to refer both to the committee on the Judiciary. Mr. Middlewast moved to amend by referring to the committee on Vice and Immorality. After some debate, the question was indefinitely postponed.

We believe the signers to the petition are all infidels except one or two—some of them the prime leaders of the party in this county—and at least five of them are, or have recently been, officers of the State and General Governments. It is possible that some who signed the petition, did so without reading or fully comprehending its nature. If such was the case, they are to be pitied.

The enormity of the doctrines advanced in the petition fully entitle the public to the confidence and favour of that body of Infidel Destructives, commencing with Danton, Marat, Robespierre, and Titus Oates, and continuing through a regular graduation to Robert Dale Owen, Fanny Wright and Brownson—Amos Kendall, Recorder Morris, the New York Evening Post, and others of the present day, whose whole aim is the destruction of religion—then of government—the abolition of the marriage institution—an equal distribution of property—and all things in common.

The attempt to maintain the doctrines promulgated in the petition, by any reference to the history of the French Revolution, is perfectly ridiculous. The writers perhaps have about the same knowledge of the multifarious and that cannot be much, or they never would have troubled the public with their petition.

The idea of reducing the oath of a witness to mere form—to the penalties attached to perjury—without any reference to the existence of a God, or a future state of rewards and punishments, is equally ridiculous, and the author of such a proposition would be justly punished if scouted from all civilized society as a dangerous and poisonous canker. He that believeth in his heart there is no God, is a fool—and no fool should be allowed the privilege of giving evidence in court. Where the necessity then, of abolishing this solemn obligation?

But suppose the peculiar notions of the authors of the petition, in this particular, to be adopted;—the oath to be administered would then read somewhat in this style: "You do swear, by the pains and penalties attached to perjury," &c., in other words, "You do swear by your dead of the Penitentiary," &c. What, in such a case, would hinder a man of wealth—such an one for instance as is attached to the petition—from bribing villains enough to swear him into the possession of any thing, or any amount of property he might covet. There would be found many base enough to do this work, and undergo confinement in the Penitentiary one, two or three years, for a few hundred dollars—and would perhaps be better off there than running at large. But the notion is too ridiculous to merit comment.

Let the public mark these destructive, and seen closely any doctrines which they may hereafter attempt to teach.

CANADA.

THE LATE RIOT.

Our cotemporaries, the *Essexian* and the *Colonist*, in their remarks on the late melancholy proceedings, have alluded to us in a manner sufficient to apologize for our bringing ourselves, however unwillingly, before the public in collision with their journals. We are of opinion, and have always had that opinion regulate our conduct, that nothing can be in worse taste in a newspaper, than filling its columns with editorial disputations, in which the public cannot possibly feel the slightest interest.

In all we have said on the late disturbance—we have strictly and conscientiously endeavoured to adhere to the rigid line of truth. Not one word of our remarks savors in the least of party bias, or animosity. We tried to speak and write of these deplorable events, not as the prejudicial partizan, but as the well-disposed citizen, far more inclined to grieve over the deplorable political excitement which has brought such unhappy scenes to light, than to pounce on any man or set of men who may happen to be opposed to us in sentiment, and to attempt to make the death of a fellow creature the medium of declaiming and reviling an antagonist.

We have not written a single paragraph in which any uncharitable insinuation or unfair assertion is advanced against private character or motive. Were we willing to engage in such discreditably warfare, we would experience little difficulty in finding materials from the ample profusion around us. We implored the press to join in an unanimous effort to allay the dangerous excitement that prevailed. We tried to speak and write of these deplorable events, not as the prejudicial partizan, but as the well-disposed citizen, far more inclined to grieve over the deplorable political excitement which has brought such unhappy scenes to light, than to pounce on any man or set of men who may happen to be opposed to us in sentiment, and to attempt to make the death of a fellow creature the medium of declaiming and reviling an antagonist.

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We do not in such occasions, and even though unassisted by our cotemporaries, will not cease from our earnest, though perhaps futile attempts, to induce our fellow townsmen of all classes to unite in a fair determination to put down, at all cost and hazard, the deplorable party feeling which has produced such lamentable results. We would rejoice to hear every honest voice in United Canada calling loudly for peace;—to hear the Representative of royalty from the Vice-Regal throne—the Judge from the sacred bench of insulted Justice—the Minister of God from the pulpit, denouncing in the strongest and most impassioned terms that language can afford, the mad political hatred that seems to have sprung up among a people, whose interests ought to make them united in the bonds of affection, but whose evil passions have marshalled in hostile array on either side of a great gulf, beyond which there seems to be no passing. Are we aware that in maintaining this feverish excitement, we are strangling our own prosperity—that in attempting to gain a petty triumph over a political antagonist, we are inflicting perhaps a fatal wound on our dearest interests?

The account we first gave of the riot was perfectly correct, so far as we could speak from certain knowledge, we have nothing to explain or unsay as to our first statement.

The sworn testimony which we afterwards heard, induced us to come to the decided opinion that "terrible provocation had been given to the unfortunate inmates of Allan's tavern before they resorted to the use of fire-arms."

Our cotemporaries little know or appreciate our feelings as to these melancholy occurrences, when they suppose us capable of endeavouring to screen some of the guilty parties. We value too deeply our character and position as a citizen of Toronto, to lend ourselves for a moment to the disgraceful task of attempting to screen any persons, be they who or what they may, from the merited penalties of a violation of law or a dereliction of duty. Let them show us the guilty parties, and prove their wickedness by some sounder evidence than prejudiced assertion, and they will see whether we will stoop to screen certain guilt or palliate the conduct of a criminal, or merge our horror of his iniquity in our admiration of his services as a political partizan.

We cannot help regarding it as one of the worst signs of the times to find individuals attempting to throw discredit on the administration of justice, and, on the happening of some political disturbance, sending forth the wicked cry that there is no justice for the offender,—that the magistrates will forget their sworn duty—jurors commit corrupt and willful perjury, and judges prostitute their high and sacred office to screen political allies from the consequences of proved guilt.

We had hoped that the conduct of the Upper Canada judiciary for the last few years, would have saved it from such cruel aspersion. Never, we believe, was there a tribunal where "justice tempered with mercy" has been more rigidly and impartially administered. Never was there a tribunal which more scrupulously excluded, even a shadow of a political influence, from swaying its unimpeachable decisions.

We know that the country at large, no matter how divided by party feeling, will unanimously accord to its valued judicature, the tribute of a high and pure character, and will proudly treat as it deserves, any attempt to lower the administration of justice in the eyes of the people, and darken the spotless purity of the judicial ermine with the coarse missiles of political invective.—14.

We ought to have mentioned before now, the great pleasure which it afforded us to learn, that Mr. Boston was appointed sole Sheriff of the District of Montreal. No one is more competent to perform the duties of this high and responsible office than Mr. Boston; and the manner in which he has hitherto discharged his part of those duties, is such as fully to justify the further confidence which has been reposed in him by the Governor General.—Mon. Gazette.

FIRST PARLIAMENT OF THE PROVINCE OF CANADA.

COUNTIES AND TOWNS. MEMBERS RETURNED. Beauharnois, John W. Dunscomb, Bellechasse, A. G. Ruel, Berthier, D. M. Armstrong, Bonaventure, Hamilton, Brockville, G. Sherwood, Bytown, S. Derbishire, Carleton, J. Johnston, Chambly, J. Yule, Jun. Champlain, Dr. R. J. Kimber, Cornwall, C. Chesley, Dorchester, C. Taschereau, Drummond, R. H. Watts, Dundas, J. Cook, Durham, J. T. Williams, Essex, Col. Prince, Frontenac, H. Smith, Jun. Gaspé, Christie, Glengarry, J. S. McDonnell, Grenville, S. Crane, Haldimand, D. Thompson, Halton—East Riding, G. Hopkins, Halton—West do., J. Durand, Hamilton, Sir A. N. McNab, Hastings, Hon. Robert Baldwin, Huntingdon, A. Cuvillier, Huron, James Strachan, Kamouraska, A. Berthelot, Kent, Mr. Woods, Kingston, A. Manahan, Lanark, M. Cameron, Leeds, J. Morris, Lennox and Addington, J. M. Raymond, Lincoln—North Riding, W. H. Merritt, Lincoln—South do., D. Thornburn, L'Islet, Dr. E. Tache, London, Hon. H. H. Killaly, Lotbinière, Dr. J. B. Noel, Megantic, Hon. Dominic Daly, Middlesex, T. Parke, Missisquoi, Hon. R. Jones, Montmorency, F. A. Quessell, Montreal (City), Hon. G. Moffatt, B. Holmes, Montreal (County), A. M. Desjais, Niagara, E. Campbell, Norfolk, N. Morris, Northumberland, J. W. Powell, Northumberland—N. Riding, John Gilchrist, Northumberland—S. Riding, G. M. Boswell, Ottawa, Mr. Solicitor General Day, Oxford, F. Hincks, Portneuf, T. C. Aylwin, Prescott (County), Donald McDonald, Prince Edward, J. P. Roblin, Quebec (City), Black, Quebec (County), Hon. J. B. Viger, Richelieu, D. B. Viger, Rimouski, M. Borne, Rivière, A. M. De Salaberry, Russell, Hon. W. H. Draper, Saguenay, E. Parent, Sheffield, Sherbrooke (County), Hon. E. Hale, Sherbrooke (Town), John Moore, Simcoe, Elmes Steele, Stanstead, St. Hyacinthe, T. Bouthillier, St. Maurice, J. E. Turcotte, Stormont, Dr. McCallough, Terrebonne, Dr. McCallough, Three Rivers (Town), Hon. C. R. Ogden, Toronto, Hon. John Henry Dunn, Isaac Buchanan, Two Mountains, Colin Robertson, Val d'Aulais, J. Simpson, Verchères, H. Desrivieres, Wentworth, H. Smith, Yamaska, J. G. Barthe, York—First Riding, G. D. Price, York—Second do., G. D. Price, Jun. York—Third do., J. E. Small, York—Fourth do., Hon. R. Baldwin.

WANTED.

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

CHARACTER OF BISHOP RIDLEY.

Divine Providence had appointed Bishop Ridley's lot in the world in times of no ordinary character, when the mind of man was just breaking loose from the bondage in which popery had long retained it.

Her way of enforcing these subjects was like one who felt their importance, and wished her child to do so likewise. First instructed by her to read, I have not forgotten, in my Bible lessons, with what simplicity and propriety she used to explain and comment on the Word of God, its precepts and examples.

remained pre-eminent in Italy while his father lived. To signalize the end of such a reign, the pope died by eating a poisoned dish, which he had intended for one of the cardinals.

SLAVERY OF THE FEUDAL SYSTEM.

Under the Anglo-Saxons, parents are known to have exposed their children for sale in the market-place, like cattle; and an old historian accuses the Anglo-Saxon nobility of selling their female servants as slaves to foreigners: thus proving the practice of slavery in England many centuries since.

The Garner.

THE RESURRECTION NOT THE OFFSPRING OF IMPOSTURE. It was no fine story apt to please the lusts, to flatter the humours, or to gratify the fancies of men; but rather very distasteful to flesh and blood.

THE RESURRECTION A PROOF OF A FUTURE EXISTENCE.

The resurrection of Christ from the dead assures us of a future judgment, and of the recompences and rewards of another world. That Christ was raised from the dead, is a demonstration of another life after this; and no man that believes the immortality of our souls, and another life after this, ever doubted of a future judgment.

STATE OF THE POPEDOM IN THE FIFTEENTH CENTURY.

So eminently was this era of monarchical growth, that the popes themselves were infected with the example, and in the last half of the fifteenth century were busy about nothing so much as to found an Italian empire.

THE CONVENT OF ST. BERNARD.

In the Alps, in Switzerland, about eight thousand feet above the level of the sea, is the convent of St. Bernard. The mountain on which it is built rises still three thousand feet higher than that part on which the convent stands.

BELIEF OF A RESURRECTION.

This is indeed the centre of all religion, the main point to which all spiritual precepts tend; 'tis our faith in this point that supports our hope, 'tis our hope of this that encourages our obedience, and enables us to run through all the difficulties of this life, in a full assurance of better things in the life to come.

"THE HOPE OF THE RESURRECTION."

Christ is our hope: why, hope is joined to the living (saith the wise man): Christ is dead, buried, laid Friday. If he be our hope, and he be dead, our hope is dead too; and if our hope be dead, our labour will not live long; nay, both are buried with Christ in his grave.

THE ISLAND OF PAXO.

The island of Paxo, in the Ionian sea, has been made an object of much interest, of which every one who passes by it in the night time will be sensible. "Here," in the words of the old annotator on Spencer's Pastoral in May, "about the time that our Lord suffered his most bitter passion, certain persons sailing from Italy to Cyprus, at night, heard a voice calling aloud, Thamus, Thamus! who giving ear to the cry, was Thamus, (for he was the pilot of the ship) when he came near to Palodas, to tell that the great God Pan was dead; which he, doubting to do yet, for that when he came to Palodas, there was such a calm of wind that the ship stood still in the sea unmoored, he was forced to cry aloud that Pan was dead; wherewithal there was such piteous outcries and dreadful shrieking as hath not been the like.

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LEGH RICHMOND'S MOTHER; OR, THE INFLUENCE OF A PIOUS PARENT.

I well remember, in the early dawn of my expanding mind, with what care she laboured to instil into my mind a sense of the being of God, and of the reverence which is due to him; of the character of a Saviour, and his infinite merits; of the duty of prayer, and the manner in which it ought to be offered up at the throne of

WM. STODART & SONS, PIANO-FORTE MANUFACTURERS.

Table listing piano models and prices: Patent Grand Piano-Fortes, 6 octaves, 120; Patent Semi-Grand, 6 octaves, 90; Cabinet, 6 octaves, 75; etc.

ON SALE, A SQUARE PIANO-FORTE.

Price £55 currency. Enquire of Henry Rowse, King Street.

HAT, CAP, AND FUR MAKT.

CLARKE & BOYD, grateful for past favours, respectfully announce the arrival of their Fall and Winter Stock of London Hats from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate.

A CARD.

J. HUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal hotels, he has opened a commodious room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c.

AXES! AXES! AXES!

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

CAMERON'S ANNUAL DIGEST OF DECISIONS IN THE QUEEN'S BENCH AND PRACTICE COURT FOR 1840.

Price 2s. 6d. Toronto, Feb. 20, 1840.

TO SUNDAY SCHOOLS, &c.

Just published, & for sale by HENRY ROWSELL, King-st. Toronto, NEW EDITIONS OF THE FOLLOWING:

THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Book of Common Prayer. Price One Penny each, or Six Shillings per hundred.

THE CATECHISM OF THE CHURCH OF ENGLAND BROKEN INTO SHORT QUESTIONS, with the Answers at length, to which is appended a Glossary, &c. Price Three-pence each, or Two Shillings and Six-pence per Dozen.

SUNDAY SCHOOL CARDS, No. 1, containing Alphabets, Figures, Lord's Prayer, Child's First Prayer, &c. and before and after Meals.

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

By Order of the Board, G. DE BOSCO ATTWOOD, Secretary.

D. R. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Cardie.

To be Sold or Let in the Township of Seymour

THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon.

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

G. BILTON, Woollen Draper and Tailor, 129, King-street.—Always on hand a large assortment of Wools of England and Clew, Castles, Merces, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest style. Naval and Military uniforms.

TORONTO AXE FACTORY, JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES.

EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO.

Earthen, China, and Glassware Establishment, No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET.

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

JOHN MULHOLLAND & Co. 17-18

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto. All Carriages built to order warranted twelve months. Old Carriages taken in exchange.

THE Church, Toronto, every Saturday.

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Advertisements.

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. THIS School will be re-opened, after the Christmas recess, on Monday the 4th of January, 1841.

BROCK DISTRICT SCHOOL. WANTED, A TEACHER to the Brock District School. References as to Qualification, &c. to be forwarded to H. C. BARWICK.

THE CANADA SPELLING BOOK, BY ALEXANDER DAVIDSON. BEING an introduction to the English Language, with AN APPENDIX, containing several useful Tables; the Outlines of Geography, a comprehensive sketch of Grammar, with Morsing and Evening Prayers for every day in the week.

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

October 10, 1840.