

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.

VOLUME IV.]

TORONTO, CANADA, SATURDAY, JULY 3, 1841.

[NUMBER 52.]

Poetry.

HYMN BEFORE SUNRISE, IN THE VALE OF CHAMOUNI.

BY S. T. COLERIDGE.

Besides the rivers Arve and Arveiron, which have their sources in the foot of Mont Blanc, five conspicuous torrents rush down its sides; and within a few paces of the Glaciers, the Gentiana Major grows in immense numbers with its "flowers of loveliest blue."

Hast thou a charm to stay the morning star
In his steep course? So long he seems to pause
On thy bold awful head, O sovran Blanc!
The Arve and Arveiron at thy base
Have ceaselessly; but thou, most awful form!
Rise from forth thy silent sea of pines,
How silently! Around thee and above
Deep is the air and dark, substantial, black,
An ebon mass: methinks thou piercest it,
As with a wedge; but when I look again,
It is thine own calm home, thy crystal shrine,
Thy habitation from eternity!
O dread and silent moun't! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought: entranced in prayer
I worshipp'd the Invisibile alone.

Yet, like some sweet beguiling melody,
So sweet, we know not we are listening to it,
Thou, the meanwhile, wast blending with my thought,
Ye, with my life and life's own secret joy;
Till the dilating soul, enrapt, transfused,
Into the mighty vision passing—there
As in her natural form, swell'd vast to heaven!

Awake, my soul! not only passive glad
Thou owest! not alone these swelling tears,
Mute thanks and secret ecstasy! Awake,
Voice of sweet song! Awake my heart, awake!
Green valleys and ivy cliffs, all join my hymn.

Thou first and chief, sole sovran of the vale!
O struggling with the darkness all the night,
And visit'd all night by troops of stars,
Or when they climb the sky or when they sink:
Companion of the morning star at dawn,
Thyself earth's rosy star, and of the dawn
Co-herald: wake, O wake, and utter praise!
Who sank thy sunless pillars deep in earth?
Who fill'd thy countenance with rosy light?
Who made thee parent of perpetual streams?

And you, ye five wild torrents fiercely glad!
Who called you forth from night and utter death,
From dark and ivy caverns called you forth,
Down those precipitous, black, jagged rocks,
For ever shattered and the same for ever?
Who gave you your invulnerable life,
Your strength, your speed, your fury, and your joy,
Unceasing thunder and eternal foam?
And who commanded (and the silence came)
Here let the billows stiffen, and here rest?

Ye ice falls! ye that from the mountain's brow
Adown enormous ravines slope amain—
Torrents, methinks, that heard a mighty voice,
And stopped at once amid their maddest plunge!
Motionless torrents! silent cataracts!
Who made you glorious as the gates of heaven
Beneath the keen full moon? Who bade the sun
Clathe you with rainbows? Who, with living flowers
Of loveliest blue, spread garlands at your feet?
God! let the torrents, like a shout of nations,
Answer! and let the ice plains echo, God!
God! sing ye meadow-streams with glad voice!
Ye pine groves, with your soft and soul-like sounds!
And they too have a voice, you piles of snow,
And in their perilous fall shall thunder, God!

Ye living flowers that skirt the eternal frost!
Ye wild goats sporting round the eagle's nest!
Ye eagles, playmates of the mountain storm!
Ye lightnings, the dread arrows of the clouds!
Ye signs and wonders of the element!
Utter forth God, and fill the hills with praise!

Thou too, hoar moun't! with the sky-pointing peaks,
Oft from whose feet the avalanche, unheard,
Shoots downward, glittering through the pure serene
Into the depth of clouds, that veil thy breast—
Thou too again, stupendous moun't! thou
That as I raise my head, awhile bowed low
In adoration, upward from thy base
Slow travelling with dim eyes suffused with tears,
Solemnly seemest, like a vapour cloud,
To rise before me—Rise, O over rise,
Rise like a cloud of incense, from the earth!
Thou kingly spirit throng'd among the hills,
Thou dread ambassador from earth to heaven,
Great hierarch! tell thou the silent sky,
And tell the stars, and tell your rising sun,
Earth, with her thousand voices, praises God.

THE FALSEHOOD OF THE NAG'S HEAD CONSECRATION FARTHER PROVED.*

What has been already said [in "The Church" of April 3rd] in answer to Mr. Ward, is sufficient to prove the Nag's Head consecration to be a mere fable, invented, without any colour of truth, in order to nullify the orders of the Church of England. But, that I may as much as possible take away all occasion for scruples out of the minds of honest men, who labour under the yoke of Popery, and who have been misled by these and the like insinuations, I shall farther prove the falsehood of this story, by such arguments as did not naturally fall in with Mr. Ward's objections.

The first thing I shall take notice of in this case, is errors in chronology, which manifestly appear in the relation of this fable; and this has ever been a certain sign among all critics, of the falsehood of any fact. Dr. Champney, in his book of the "Vocation of English Bishops," fixeth the date of this Nag's Head consecration, some time before the 9th of September, 1559, which cannot be, because Parker and the rest could not be consecrated without a commission from the Queen. Now Parker's commission does not bear date till the 6th of December following; besides, his election was not confirmed by the dean of the Arches, until the 9th of the same month, both which are undeniable proofs that he could not be ordained before that time. Besides, there are fourteen more who are said to be consecrated at the same place, and at the same time, which is as incredible as the former, because it appears that some of them were not so much as consecrated in the same year. If this be not a certain undeniable evidence of the falsehood of this story, I know not what is.

2. Another very manifest argument of the falsehood of this story, is the profound silence of all Popish writers (a generation not much inclined to silence) during the whole reign of queen Elizabeth, and the beginning of King James's, of any such ridiculous consecration as this is. We do not find a word of it even in Sanders' wild book, "De Schismate Anglicano," although he has there collected together all the scandal that could well be invented of the reformation, yet he is as mute as a fish with respect to this matter, which nobody can suppose to be owing either to his modesty or good will to us, for he had as little of the one as he had of the other;

* From a work entitled "The Succession of Protestant Bishops asserted."

and therefore it is certain that this story was the product of some other more modern genius than his.

Besides him, there are a great many others, as Harding, Stapleton, Parsons, and even Kellison, before his reply to Sutcliff, were absolute strangers to any such account of our consecrations as this is, which evidently appears by their writings. I shall instance only in Kellison, whom I take to be the inventor of this story. Before this noble project came into his head, he argued against our orders, because he thought our first ordainers were apostates and heretics, and because they did not use the Popish ordinal, but not one word of the Nag's Head, or of bishop Scory's form there. His words are these:

"They will, peradventure, say, that their first bishops, priests and preachers, were ordained by ours, before they departed from us, and that they ordaining others, still continued the succession. But this evasion is not sufficient; for first of all, either our pastors were lawful or unlawful; if lawful, then are theirs unlawful, who preached against the commandment of ours, yea, then are they usurpers, who thrust out their lawful pastors, and settled themselves in their rooms. If unlawful, then do they absurdly challenge succession from them; because none can succeed lawfully to unlawful predecessors, if they have no other title but from them. Secondly, although some of their apostates were made priests and pastors by our bishops, yet all were not such; Luther and Calvin, the first founders, and many others, were not bishops, and so could not ordain priests and pastors, and they which were true bishops among them used not the matter and form of ordination. And if they had truly ordained their ministers, as their apostate bishops might have done if they had used the matter and form of order, because power of consecrating and ordering, which divines call *potestas ordinis*, is never abolished; yet besides order, jurisdiction and mission from a lawful pastor is also required, for as St. Paul saith, 'Quomodo predicabunt, nisi mittantur?' How shall they preach except they be sent? And seeing our pastors were so far from sending them, that they forbade them all pulpits, and preaching, from them they could have no mission. And so they cannot prove their ordinary mission." Thus far Kellison.

Now here it is observable, that the manner of his opposition runs thus: first, that it is not lawful to separate from lawful pastors. Secondly, if we say their pastors were unlawful, ours could not be lawful, because deriving their authority and mission from them. Thirdly, that though our first bishops were true bishops, yet all were not such, as Luther and Calvin—but then the mission of Luther and Calvin is nothing to us, for we do not pretend to prove any mission from them. Fourthly, that our bishops did not use the true matter and form of ordination. Fifthly, that their bishops gave them no jurisdiction, but rather opposed them.

But when Dr. Sutcliff set aside these objections, by proving the justice and piety of our separation, and the validity of our forms and the jurisdiction of our bishops—Kellison being thus beaten out of his holds, is forced to take refuge under the protection of a lie, which is this of the Nag's Head fable. For in the year 1608, he published a reply to Dr. Sutcliff, wherein this story had its first life; nor was it ever heard of before this, notwithstanding there were so many very proper occasions to mention it. You see Kellison himself takes no manner of notice of it in his "Survey of the New Religion," which was published in the year 1605, though it was more to his purpose than all that he has there urged. If there had been any truth in this story, it had certainly been produced before the year 1608, which is almost fifty years after the time when the thing was supposed to be done; especially since there is so much depends upon it, as the validity of our whole reformation. And we cannot suppose it to be concealed out of any favour or tenderness towards us; for indeed if it had been true, it had been no tenderness to the souls of men to have concealed it so long; and therefore we must conclude this fable to be the invention of a man, pressed hard by an adversary, who had nothing else to say for himself.

3. Another argument, to prove this a fiction, is the silence, also, of the factious puritans of that age, who, no doubt of it, if there had been any thing of truth in the Nag's Head story, would soon have cast it in the teeth of the orthodox bishops and clergy, as the readiest and surest way to overturn the apostolical order of bishops, which they were so much displeas'd with. This had been a ready way to silence all arguments, if they could once show, that the Episcopacy contended for by the orthodox, was only nominal and not real; but they were so far from urging any argument of this nature, that they called our bishops popish and anti-Christian, because they had their orders by succession from the popish bishops.

I find a manuscript quotation to this purpose in the margin of the preface to "Parson's Discussion," which I have, and which I take to be written by a papist; the words are taken out of a book written by one *Prudent Ball*, a Nonconformist, which I never saw. The words are these: "Coverdale and Scory made Parker the first Archbishop of Canterbury, in queen Elizabeth's time; they received their orders of Crammer, and he of Pope Clement the VIIIth, who gave him Popish anti-Christian orders." Shows how well pleased they were with our orders upon the account of this succession. But if any body should think this quotation not so well attested as it ought to be, I refer him to "Bancroft's Dangerous Positions," &c. where he will find much of the humour of that set of men in this, as well as in other instances, taken out of their own writings; and will any body say, that if these men had known any thing of this story, that they would not have produced it; and instead of hard words, they would have produced one hard argument, especially when it was such as was just upon the level with their own capacities.

But it is evident, by the books then written in defence of Episcopacy by bishop Bilson, Hooker, Saravia, and others, that the subject of the then debate, was the Divine Right of Episcopacy; and can any body think that those empty wretches would not have been glad to rid themselves of such an untoward subject, if they could so easily have taken away the ground of the debate, by saying, that though Episcopacy were of Divine right, yet that their adversaries could pretend to no such right, because they wanted consecration, or at least that they were forced to be contented with a ridiculous one, which was rather worse than none.

4. The public manner of this ludicrous consecration is another plain argument against the truth of it; for if they were put to such shifts, as is pretended, they would have chosen some other more private place than a tavern

to have acted it in, at least they would never have permitted a known enemy to be there, as Neal was, to report the same to the world, and so to make themselves a laughing-stock to friends and foes.

5. There was no necessity for such a proceeding as this is, because they neither wanted an ordinal, nor a competent number of bishops of the Protestant religion to use it, nor yet a church, to go to perform this ordinance in. For in the first place there was an ordinal ever since King Edward's time, and which was established by the act of uniformity in the first year of this Queen, notwithstanding Bonner's quibble to the contrary, in order to save his bacon, and which Scory and Coverdale, two of King Edward's bishops, were themselves consecrated by, and therefore there was no deficiency upon the account of an ordinal, which was of Protestant extraction. 2. There was a sufficient number of Protestant bishops then alive: there were no less than four, viz. Barlow, Hodgskins, Coverdale, and Scory. For Barlow did not die until about the year 1570, which was ten years after this consecration. For Curtis, his successor in the See of Chichester, was consecrated, May 20, 1570. Secondly, Hodgskins was then alive, because we find the Queen nominated him for one of the consecrators in her letters patents, and certainly she would not have named a person that was then dead. Thirdly, and as to Coverdale, we have not only the Queen's letters patents, to testify his being then alive; but also bishop Godwyn, in his catalogue of the bishops of Exeter, takes notice of his return from banishment, after the Marian persecution. "Elizabetha regnum adepti, in patriam quidem eversus est; sedem vero relictam repetere non curavit. Londini grandaevus decessit, et in parochiali ecclesia S. Bartholomei, Sepultura est traditus." "Elizabeth coming to the crown, he returned to his country, but living left his See he did not care to be restored. He died very old at London, and he lies buried in the parish church of St. Bartholomew."

4. Scory lived until the end of the year 1585, which was twenty-five years after this consecration; so that you see here are bishops enough to perform this office, without being obliged to popish bishops for a consecration, not to say any thing of Bale, bishop of Ossory, or the Suffragan of Thetford, who were also named in the Queen's Mandate for the consecration. Lastly, that there were churches enough, whose doors must fly open to such a consecration, will I believe, hardly be disputed by any body of common sense, who considereth that the laws and government were at that time on the side of the reformation. So that weighing all these things according to common laws of reason, there could be no manner of necessity, but on the contrary, it would have been the height of folly and madness, to act such a part as the Nag's Head consecration is described to be.

6. There is not one sufficient witness produced to attest this matter of fact, and without such a witness, no fact can be proved; one witness indeed they pretend to have, but he is such a witness, as impartial men must own to be very incompetent; for it does not appear that he ever testified it upon oath, or before a public notary, as a witness ought to do; so far from this, that he was never produced to have affirm'd it before any person of impartiality. Nor do I believe, that this pretended witness, Mr. Neal, ever said it at all, because if he had told any body this, he must have told it to Bonner, who is said to have sent him to the Nag's Head to see, and to give an account to his master what was done. But it plainly appears by bishop Bonner's case before mentioned, that he never told him one word of it, otherwise he would have urged this in his plea; and consequently we may reasonably conclude, that this Mr. Neal never said it, and therefore they have not so much as one witness to attest this fact.

To number up all the improbabilities and inconsistencies of this ridiculous story, were endless; it has not so much as one mark of truth belonging to it. It is neither attested by sufficient witnesses, who lived in the time when it was supposed to be done, nor is it founded upon any probable circumstances, peculiar to that age, nor upon any record whatsoever; but on the contrary it evidently appears to be invented to serve the turn of a contemptible faction, who had nothing else to say for themselves.

I shall conclude this chapter with the account which Dr. Heylin giveth of our first consecrators in opposition to this fable. And this is an Historian which the Romanists themselves often express an esteem for, not that he is to be regarded the more for that reason; but because he really is in himself such a man as Tully describes a good historian to be. *Ne quid falsi dicere audeat, ne quid veri non audeat.*

"But to proceed," says Heylin, "unto the consecration of the new archbishop; the first thing to be done after the passing the royal assent for ratifying of the election of the dean and chapter, was the confirming of it in the court of Arches, according to the usual form in that behalf; which being accordingly performed, the Vicar-General, the dean of the Arches, the proctors and officers of the court, whose presence was required at this solemnity, were entertained at a dinner provided for them, at the Nag's Head tavern in Cheapsid; for which though Parker paid the shot, yet shall the Church be called to an after-reckoning. Nothing remains to expedite the consecration, but this royal mandate, which I find dated on the 6th of December, directed to Anthony Kitchin, bishop of Landaff; William Barlow, late bishop of Bath and Wells, Lord elect of Chichester; John Scory, late bishop of Chichester, Lord elect of Hereford; Miles Coverdale, late bishop of Exeter; John Hodgskins, Suffragan of Bedford; John ———, Suffragan of Thetford; and John Bale, bishop of Ossory, in the realm of Ireland, requiring them or any four of them at the least, to proceed unto the consecration of the Right Reverend Matthew Parker, lately elected to the metropolitan See of Canterbury. The first and the two last, either hindered by sickness, or by some other lawful impediment, were not in a condition to attend the service; which notwithstanding was performed by the other four, on Sunday the 17th of that month, according to the ordinal of King Edward VI, then newly printed for that purpose; the ceremony performed in the chapel at Lambeth-house, the east end whereof was hang'd with rich tapestry, and the floor cover'd with red cloth; the Morning Service read by Pearson, the archbishop's chaplain, the sermon preached by Dr. Scory, Lord elect of Hereford, on those words of St. Peter, 'The elders which are among you I exhort,' &c. I Pet. v. 1. The letters patent for proceeding to the consecration, publicly read by Dr. Yale; the act of consecration, legally performed by the imposition of the hands of the said four bishops, according to the ancient canons, and King Edward's ordinal; and after all a plentiful

dinner, for the entertainment of the company which resorted thither. Among whom Charles Howard, (eldest son of William, Lord Effingham, created afterwards Lord Admiral, and Earl of Nottingham,) happened to be one, and afterwards testified the truth of all these particulars, when the reality and form of this consecration was called in question by some captious sticklers for the Church of Rome.

"For so it was, that some sticklers for the Church of Rome, having been told of the dinner which was made at the Nag's Head tavern at such times as the election of the new archbishop was confirmed in the Arches, raised a report that the Nag's Head tavern was the place of consecration. And this report was countenanced by another slander, causing it to be noised abroad, and published in some seditious pamphlets, that the persons designed by the Queen, for several bishoprics, being met at a tavern, did then and there lay hands upon one another without form or order."

Now I appeal even to a prejudiced reader, that has not lost his senses, which of these two accounts looks most like a true history: whether their fable of the Nag's Head, which has so many inconsistencies in it, and is founded upon no evidence; or this account which Dr. Heylin giveth of Parker's consecration, the facts which he relates are founded upon what ought to be the foundation of all history, viz. public records; but their story has no such foundation, it is all hearsay work, which was never before reputed a competent testimony to assert a matter of fact. I have now done with it, and let it rest in the same pit of oblivion with the first inventors of it.

THE STUDY OF THEOLOGY.

All persons, not absolutely strangers to our history, are aware, that, so far as it was practicable, and the age allowed, our Reformation was, in all respects, conform'd to the example of the ancient Catholic Church. Hence was the order of Bishops retained in England, and that new form of ecclesiastical government rejected, which, by the advice of Calvin, was adopted in other Churches.—Hence were certain ancient doctrines, though most abhorrent from the sentiments of Calvin, established and confirmed by our Church. Hence, almost at the commencement of our Reformation, in the year 1571, was that remarkable canon respecting preachers sanctioned by the consent of a full provincial synod, and further confirmed by the royal authority of Elizabeth: "Let preachers, above all things, be careful that they never teach aught in a sermon, to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old and New Testament; and which the Catholic Fathers, and ancient Bishops, have collected from that very doctrine." Hence, among the directions and rules, which, with the advice of the Bishops, King James, the successor of Elizabeth, recommended to the special care of the Vice-Chancellor, the Heads of Colleges and Halls, the two Professors, and the two Proctors in the University of Oxford, when the puritanical faction was more than usually strong there, the following direction was inserted; it is the seventh in order:—"That theological candidates be admonish'd to give their labour and study to books of a nature most consonant with the doctrine and discipline of the Church of England: that is, to employ their time in reading the fathers, councils, scholastic writers, ecclesiastical historians, and polemical divines; and that they pay not so disproportionate attention to compends and abridgements, as to make them the foundation of their theological studies."—*Bishop Bull.*

THE CHOICE OF BISHOPS.

The Bishops of the Church of England are chosen by what is called a *congruë d'elect* (a leave to elect) from the Crown to the chapter of a vacant see. Perhaps the most important point of view in which the system of electing our prelates can be placed, is its conformity to ancient usage. The chapter of a cathedral may be considered as representing the clergy of a diocese, inasmuch as before the settlement of parishes a band of ecclesiastics lived around the mother church of a diocese, under the personal inspection of their bishop, and left their homes as itinerants to evangelize the surrounding country.

The custom, therefore, of entrusting even in appearance the election of their diocesan to capitular bodies, is a recognition of an important right inherent in the priesthood of a diocese or diocese. So long, indeed, as the Bishops are endowed with worldly possessions, it is fit that the Crown, from which such endowments originally flow'd, should have the privilege of selecting a prelate to fill them, upon the same equitable principle that assigns the patronage of parochial churches to the representatives of those who provided a maintenance for their incumbents. But the Church, as established in England, being of apostolical origin and constitution, depends not for existence upon political events. Were her endowments to be wrested from her, she would be found nobly to outlive the storm, and fully to substantiate in adversity those claims to the respect and confidence of mankind, which she has maintained so triumphantly during a long continuance of national liberality. It would then become the duty of her ministers to provide for continuing the succession of her prelate, and to choose among themselves, in their respective dioceses, according to the venerable usage of antiquity, individuals to preside over them.—*Soane's History of the Reformation.*

DESTRUCTION OF THE CANAANITISH NATIONS.

From Bishop Shuttleworth's Sermons.

Nothing can be more inconclusive than the argument attempted to be derived by the infidel writers against the spirit which dictated the severe injunctions of the Mosaic institutions, from the account transmitted to us of the destruction of the Canaanitish nations. Why have not the same persons been equally loud in their objections against the cruelty of that far more tremendous retributive dispensation recorded in the same sacred writings, of the destruction of nearly the whole human race by the general deluge? For I am not aware that any impugnor of revelation has advanced this circumstance as a charge against the moral attributes of the Almighty, however he may have been inclin'd to question the probability of the occurrence. Undoubtedly, because the right of the Deity to withdraw that life which he has given, especially when that existence has been perverted by habitual sin from the original purpose for which it was bestowed, is a truth too self-evident to admit of an argument. Yet no people were, perhaps, ever contaminated by more debasing and more atrocious habits of crime and profligacy than the exterminated Canaanites. Witness the abominations of their infant sacrifices in the valley of Hinnom, and the recorded impurities of their domestic habits, to which it is sufficient only for a moment to allude. Why, again, does not the sceptic derive an equally forcible argument against natural religion from the fearful, physical, and moral catastrophes, which continue to pass daily before his eyes? Does the desolation of whole civilized provinces by war or pestilence, at the present moment, afford a weaker argument against an over-ruling Providence, than the punishment inflicted in former ages upon the most debased people who ever let down by their vices the dignity of human nature? The fact is, that revelation is at all events to

be attacked, and therefore arguments which, when applied against natural religion, convey not the slightest conviction to the mind, are cherished and dwelt upon by the writers now alluded to as perfectly unanswerable, when they can by any means be brought to set against the evidences of Christianity.

THE DESTROYER OF DEATH.

BY DR. CHALMERS.

When we look at the wide extent and universality of the ravages of death, how hopeless is our escape! We see no exception—it scatters its desolations with unsparing regularity among all the sons and daughters of Adam. It perhaps adds to our despair when we see it extending to the lower animals, or behold the lovely forms of the vegetable creation dissolving into nothing. It carries to our observation all the immutability of a general law; we can look for no mitigation of the inevitable destiny; we cannot reverse the process of nature, nor bid her mighty elements to retire. Is there no power then, superior to nature, and which can control it? To a law of the universe carries the idea of some fixed and unalterable necessity along with it; and of none more strict, more unflinching, and more widely extensive in its operation than the law of death. In the wide circuit of things, does there exist no high authority that can abolish this law?—no power that can overthrow death, that can grapple with this mighty conqueror and break his tyranny to pieces? We never saw that being; but the records of past ages have come down to us, and we there read of the extraordinary visitor who lighted on these realms where death had reigned so long in all the triumphs of extended empire. Wonderful enterprise! He came to destroy death. Vast undertaking! He came to depose nature from this consecrated immutability; and a law which embraced within its wide grasp all who live and move on the face of the world, he came to overturn; and he soon gave token of a power commensurate to the mighty undertaking. That nature, to whose operations we are so apt to ascribe some stubborn and invincible necessity, gave way at his coming; she felt his authority through all her elements, and she obeyed it. Wonderful period!—when the constancy of nature was broken in upon by him who established it—when the Deity vindicated his honour, and the miracles of a single age, committed to authentic history, gave evidence to all futurity that there is a power above nature and beyond it. What more unchanging than the aspect of the starry heavens, and in what quarter of her dominions does nature maintain a more silent and solemn inflexibility than in the orbs which roll around us? Yet, at the coming of that Saviour these heavens broke silence—music was heard from their canopy, and it came from a congregation of living voices, which sung the praises of God, and made them fall in articulate language on human ears. After this, who can call nature unalterable? Jesus Christ hath abolished death, he has made perpetual invasion upon nature's constancy, and she never in a single instance resisted the word of his power. "What manner of man is this?" said his disciples, "even the winds and the sea obey him!" Philosophers love to expatiate, and they tell us of the laws of the animal and vegetable kingdom. These laws may prove an impassible barrier to us, but in the hand of the omnipotent Saviour they were nothing, he reversed or supported them at pleasure; he blasted the fig-tree by a single word; and what to us was the basis of high anticipation, he made the subject of his miracles. He restored sight to the blind, he restored speech to the dumb, he restored motion to the palsied, and to crown his triumph over nature and her processes, he restored life to the dead—he laid down his own life and took it up again. The disciples gave up all for lost when they saw the champion of their hopes made the victim of the very mortality which he promised to destroy. It was like the contest and victory of nature—but it was only to make his triumph more complete. He entered—

That undiscovers country, from whose bourne
No traveller e'er returns,
But he did. He broke asunder the mighty barriers of the grave; he entered and he reanimated that body which expired on the cross, and by that most striking of all testimonies he has given us to know that he hath fought against the law of death and hath conquered it.

UNIVERSAL TRADITION OF A DELUGE.

The universality of the deluge is also attested by profane history; for the fame of it is gone through the earth, and there are records or traditions concerning it, in all parts of this and the new-found world. The Americans (Indians) do acknowledge and speak of it in their continent, as Acosta witnesseth and Laet, in their histories of them. The Chinese have the tradition of it, which is the farthest part of our continent; and the nearer and western parts of Asia is acknowledged the proper seat of it. Not to mention Deucalion's deluge in the European parts, which seems to be the same under a disguise: so as you may trace the deluge quite round the globe in profane history; and, which is remarkable, every one of these people have a tale to tell, some one way; some another, concerning the restoration of mankind; which is an argument they thought all mankind destroyed by that deluge.—In the old dispute between the Scythians and the Egyptians for antiquity, which Justin mentions, they refer to a former destruction of the world by water or fire, and argue, whether [which] nation first rose again, and was original to the other. So the Babylonians, Assyrians, Phoenicians and others, mention the deluge in their stories. And we cannot, without offering violence to all records and authority, divine and human, deny that there hath been an universal deluge upon the earth; and if there was an universal deluge, no question it was that of Noah's, and that which Moses described.—*Dr. T. Burnet's Sacred Theory of the Earth.*

SCHISM.

From the Dublin Christian Journal.

Our apprehensions of the practical working of schism, or want of Christian unity, will be still more clear, if I repeat to you what a writer of some hundred years ago, a writer of as truly catholic a spirit as could be quoted,—says concerning schism:—"What is schism in its beginning and progress? The sparks of it are kindled, when proud conceited persons are brain-sick in the estimation of their own opinions, and heart-sick in their feverish zeal for propagating them. Ignorant souls think that every change of their opinions is made by such an accession of heavenly light, that if they should not bestir themselves to make all of the same mind, they should be betrayers of the truth, and do the world unspeakable wrong.—When they praise or censure men as they receive their peculiar discoveries and conceits, then schism is in the egg. "The flames of schism break forth, when several parties, in the same church or not, censure each other, and backbite and revile each other, perverting the words and actions of each to a bad sense; that is schism in the bud. "When people in the same church do gather into private meetings, not under the guidance of the pastors, to edify one another in holy exercises, in love and peace, but in opposition to their lawful pastors, or to one another, to propagate their singular opinions, and increase their party, and speak against those that are not on their side, schism is then ready to bring forth and multiply, and the swarm is ready to come forth and begone."

THE CHURCH.

TORONTO, SATURDAY, JULY 3, 1841.

The remarks offered in our last number upon the state and progress of the Church in England, will be appropriately followed by an attempt to lay before our readers some account of the present condition and future prospects of THE CHURCH IN CANADA.

The readers of this journal would be able to gather for themselves probably as accurate a conclusion upon this subject, as it may be in our own power to set before them; because its pages have, in no case, we believe, omitted any particular which might serve to manifest its advancement, either by the building of churches, the increase of ministers, and the proofs from time to time afforded of the estimation in which the services of the clergy are held. Still a brief condensation of these particulars will, we are persuaded, be interesting to our readers and advantageous to our common cause.

Our journal was established in the month of June 1837,—so that four years have elapsed since our editorial labours were commenced. During that interval, the event perhaps of greatest importance to our Canadian Church has been the division of the vast diocese which, up to November 1839, it had comprehended, and the allotment of the Episcopal charge to two prelates which had antecedently been borne by one. The most zealous prosecution of the Episcopal duties in the previous state of the Diocese, coupled with every physical advantage of a robust frame and uninterrupted health, would not have enabled the holder of that high office to pay to every parochial or missionary station within its bounds more than a very hasty visit perhaps once in three or four years. And the fulfilment even of this portion of the Episcopal duty,—to set aside the anxious care induced by this large oversight, and the accumulating toil produced by the correspondence of a charge so extensive,—was more than ordinary constitutions could long withstand. Nothing could be more earnest and heart-felt than the manner in which, as well by the late Bishops of Quebec as by the Bishop of Montreal, these weighty engagements were entered upon and fulfilled, and nothing could exceed the veneration, esteem and love with which these excellent prelates were regarded during the prosecution of their severe and trying duties; yet it must be a subject of fervent congratulation that a charge so vast and overwhelming, heretofore committed to one spiritual overseer, possesses now the same unwearied and devoted attention from two. A corresponding effect,—which we are helped to anticipate, from the able speeches on the subject of Colonial Bishops given in our last two numbers,—must soon be looked for, in the extension of the bounds and influence of our holy Church, and the growth in vital piety and practical godliness of all the scattered subjects of their charge.

The formation of the new Diocese of Toronto is one cheering feature in the recent history of our Colonial Church; and the great increase of the number of our clergy and congregations, is another amongst the refreshing evidences of our prosperity. During the last four years, THIRTY-TWO clergymen,—nearly one half of the whole of the previous number in Upper Canada,—have been added to the ecclesiastical establishment of the Diocese of Toronto, and EIGHTEEN to that of Quebec; making the whole number of clergy in the former, after deducting vacancies by death and removal, NINETY-SIX, and in the latter FIFTY-FIVE. We do not profess, however, to speak with perfect accuracy here, it being impossible, from the data before us, to furnish a statement thus strictly correct; yet we believe that, in the one now advanced, we shall be found within bounds. An addition, then, of ONE BISHOP and FIFTY CLERGYMEN to the strength of our Canadian Church in the short space of four years, giving us in all TWO BISHOPS, ONE ARCH-DEACON, and ONE HUNDRED and FIFTY PAROCHIAL or MISSIONARY CLERGYMEN,—inadequate as is that establishment still to our great and growing spiritual wants,—is an encouraging contemplation, amidst the many causes for doubt and depression which, during the same season, we have been made to feel.

The greater number of the clergy in the Diocese of Toronto receive their stipends from the Imperial Treasury,—conceded in lieu of the former Parliamentary grant to the Society for the Propagation of the Gospel in Foreign Parts, while a large proportion in this Diocese, and nearly all in that of Quebec, are wholly paid by this venerable and benevolent Society. Several, in both divisions of the Province, derive their incomes from voluntary associations upon the spot,—formed for the purpose of propagating the Gospel, by itinerant services, amongst the more remote and destitute members of our communion. The largest amount of income paid by the Government or the Society towards any individual clergyman is £170 Sterling, and the smallest is £100 Sterling; but we believe that, in most cases, the congregations have acted upon the fact, so very apparent, that neither of those sums is adequate to the respectable maintenance of a clergyman with a family, and that they have come forward with a proportionate liberality to make up the deficiency which, both by the Government and the Society, it was always contemplated that they would cheerfully and liberally undertake to supply. We need not express our hope that where, in any case, this obligation has been overlooked or not acted upon, no time will be lost in fulfilling it; as the people of England, through the instruments we have been speaking of, only profess to contribute their share towards the salary of the clergymen that we need, and uniformly anticipate that a corresponding generosity, according to their means, will be manifested by the Colonists themselves.

We are not prepared to state the number of Churches which, in the interval of four years, have been completed or commenced in the dioceses of Quebec and Toronto respectively; but while for the clergymen who, during that period, have been added to our ranks, a large number of places of Divine worship had previously been erected, we have reason to conclude that the sacred edifices built or commenced since the month of June 1837, have at least equalled, in either Diocese, the number of ministers which have been respectively added to each. We have had occasion, too, to record several cases of individual munificence and piety in the erection of Churches in Canada,—amongst which the completion of a handsome and expensive chapel in Montreal at the sole cost of W. J. Plenderleath Christie Esq.—(the erection of a very neat and commodious church in Clarke at the sole expense of S. S. Wilnot Esq.—and the completion of a Church and parsonage, with a large landed endowment annexed, at Port Burwell by Colonel Mahlon Burwell, will be fresh in the recollection of our readers.

Of the numerical increase of the members and adherents of the Church in Canada during the same interval, we cannot, of course, speak with perfect accuracy; but the statistical details furnished from time to time in this journal would afford no inconsiderable evidence of its progressive advancement in that respect, while the increase of clergy and consequently of congregations render it a moral certainty that our actual adherents have been correspondingly augmented. The official returns of religious population, as far as they are to be relied upon, serve also to establish the same conclusion. In the District of Niagara, for example, in the summer

of 1839 the whole population was stated at 31,170, and the members of the Church of England at 4,922; and from the Niagara Chronicle of June 10, we learn that the population in May 1841 was 34,557, and the members of the Church of England 6,528.

So far, the signs of our spiritual advancement are far from discouraging; yet, estimating the Church of England population in the Diocese of Toronto,—including those who are ready to avail themselves of her ministrations, although not professed adherents,—at 150,000 souls, what are ninety or a hundred clergymen amongst them, scattered as they are over a vast extent of country? As a proof of the inadequacy of the present supply to the demand, we may mention that from Scarborough to Darlington, about 28 miles, and comprising a thickly settled country, there is no Clergyman of the Church of England,—the same is the case from Darlington to Port Hope, 22 miles,—the same from Cobourg to the Carrying Place, 34 miles,—the same from the Carrying Place to Picton, 28 miles. All this, too, when—if the means for their support could be provided,—not less than eight clergymen could be fully and advantageously employed in the intervening spaces we have named. In fact, many townships, unfurnished with a clergyman and who scarcely ever enjoy the benefit even of his occasional visits, contain a population of from 2 to 3000 Protestant souls; and in many cases a fourth, and even a third of these, are professed members of the Church of England.

To meet this demand, where are the means to be looked for, now that the last remaining chance of an effective and adequate ecclesiastical establishment in the Colony has been swept away by the alienation of two-thirds at least of the Clergy Reserves from the Church? How far will the one-third of this property that remains to her,—after deducting the expenses of sale and of general management of the fund,—contribute towards the maintenance of that clerical body which the spiritual wants of our communion demand? And how far are we permitted to hope that the voluntary generosity of members of the Church in the Colony itself, will completely supply what the bounty of our friends in the Mother Country has contributed so largely to effect?—We cannot, humbly speaking, contemplate our future prospects without many a misgiving. England has done, and will continue to do much for us; the allotment from the Clergy Reserves will be something, will be equal possibly to the maintenance of the establishment as it is; but after all,—adding all these resources together,—what a waste will still remain untillied; what a harvest, whitening already in the fields, will be ungathered in!

Yet if we contemplate this prospect with misgiving, it is not with dismay,—far less with despair. We have confidence in the protecting Providence of our God who will not suffer the gates of hell to prevail against His Church: we have an immovable belief that He will stir up the hearts of the faithful amongst us; and we trust, with a hope unquenchable, that, through his blessing, energy and consolidation will be given to the plans now devising for extending and perpetuating the principles of the true Church of Christ in this fast-peopling and important Province. We shall never despair, if Churchmen are but true to themselves and faithful to their spiritual allegiance; if, in contemplating the waste places of our Zion, they will be animated by David's pious spirit, and not rest until a habitation be found for their God,—a holy, consecrated dwelling where the ransomed of Christ may hear his word and partake of his ordinances. Let them but faithfully give for the advancement of God's cause and glory, as He hath prospered them,—let them be liberal in this behalf after their power, and the results cannot but be refreshing, joyful, and blessed.

Believing that the religious spirit which of late years has pervaded our Mother-land, has lighted up even here in the breasts of many of the sons and daughters of the Church, a similar glow of ardent piety and expansive Christian love, we feel assured that our spiritual Overseers and the subordinate clergy will not fail to give energy and direction to the hallowed impulse. We shall look for some results, gratifying to the members of our communion at large and replete with promise to future generations also, from the approaching Visitation of the Clergy. Much is to be done, and fearful will be our responsibility if the work to be accomplished engages not our earliest and our heartiest care.

With the present number is closed the fourth volume of "The Church;" and with it, terminated also the editorial career of the individual to whom, during the last four years, the management of this journal has been entrusted. But while he relinquishes this his official connexion with the organ of the Church in Canada, he has the gratification of announcing that his editorial charge will pass into the hands of one so fully competent to the duty,—from varied and extensive information, brilliant talents, and zealous devotedness to the cause,—that it must prove a subject rather of congratulation than of regret that such a change has been decided upon.

The labour in which we have been engaged, and the responsibility we had assumed,—conjoined with other occupations demanding anxious and incessant care,—is more, we are free to confess, than can well be sustained by any one of the ordinary calibre of intellectual and physical strength. On this account, and not, as we can sincerely affirm, from any selfish desire to shrink from labour or to shun responsibility, we were long ago anxious to have delegated this important trust to another,—to one who could bring to the discharge of its duties a mind unshackled and unwearied by other and even more pressing obligations, and who could appropriate undivided time and attention to the complicated demands upon both. But months passed by, and even years sped away, and found us compelled by circumstances still to sustain the inconvenient burden. The regular contribution of so much original matter, comprised in an editorial review of passing events, civil as well as ecclesiastical,—the painful labour and vigilant caution demanded in the selection of articles from other hands,—the examination, often requiring to be close and critical, of the contributions of correspondents,—the revision and condensation of the general intelligence of the day,—the close and circumspect attention to the matters of business involved in the pecuniary concerns of the paper,—the voluminous correspondence to be read and the various and minute memoranda constantly to be made,—constituted altogether a mass of labour which none should undertake, or hope faithfully to perform, unless free to appropriate to it undivided time and exclusive attention. During the last year, we were spared, to be sure, many of these subordinate points of anxiety and toil; but the sense of responsibility was rather magnified than diminished, from our being compelled to entrust to other hands the whole management of the department of Civil Intelligence, and the arrangement and adaptation of the selected matter in general, in consequence of our distance from the place of publication. And the work of selection and of felicitous arrangement is one, we have no hesitation in avowing, which demands the application of a judgment as discriminating and a mind as well informed, as can be required for the original department itself. Combined with editorial qualifications of the highest order, there will now, we are happy to say, be afforded by the new incumbent of the office we are relinquishing, a direct

personal attention to the important department of selection; and we need scarcely promise an infusion into it of vigour and skill which must ensure the approbation of the readers of "The Church," and largely add to the number of its supporters. That this journal has thus far prospered under our humble management, and that it has fully doubled its circulation since its commencement, is to us a source of unfeigned satisfaction,—not, we can honestly affirm, from any sentiment of gratified ambition, but from the belief naturally awakened that the genuine principles of our beloved Church have been gaining a corresponding hold upon the public mind.—The future progress of this journal we shall ever regard with a warm and anxious interest, and we shall contemplate its prosperous advancement with unaffected pride and joy.

In retiring from the editorial management of "The Church," we must not omit to renew the most public and cordial expression of our thanks to our brethren of the Clergy, in both divisions of this Province, for the considerate kindness and forbearance which, with manifold and acknowledged imperfections, we have always experienced from them in the discharge of this duty; and we can assure them that the numerous and refreshing testimonials of their unabated good-will and indulgence, will ever be gratefully cherished. The manifestation of this fraternal and generous feeling,—so widely shared in also by the lay-members of our communion,—could not but reconcile us to the heaviest burden of intellectual toil and responsibility which we had been compelled to undergo; and we venture to express our confident hope that this gratifying kindness, and co-operating zeal, will be as fully experienced by our successor as it ever was by ourselves. We undertake to assure them that it would be as highly appreciated by him as by ourselves; and that in the future, as much as in the past management of this journal, the utmost freedom of communication is solicited, and the most prompt and courteous attention to the wishes thus conveyed is promised.

We must, at the same time, take occasion to express to our contemporaries of the Church in the United States, our high and grateful sense of the terms in which they have been pleased to express themselves of our humble efforts in the cause which is as dear to them as to us; and to the commendations of our labours by periodicals in the Mother Country we turn with the warm and affectionate sentiments of filial pride.

Nor can we, in this retirement from a public arena, withhold from our contemporaries of the political press,—the Conservative portion of it especially,—our thankful sense of the courtesy which we have uniformly experienced from them. With some of them we have been obliged occasionally to differ, from an apparent concession on their part, dangerous in our belief to the stability of public principle, to the security of government, and above all to the reality and permanence of religion,—a concession, we mean, to that liberal policy as it is termed, to those shifting views upon public measures, which are conservative to-day and destructive to-morrow; which gleam, one hour, like the mirage of the desert, revealing to the thirsty traveller cool and placid lakes with reflected palm-trees on their margin, at another, a sullen and bleak wilderness of sand. The time, we are persuaded, will come when the views which we entertain of this shifting expediency, will be more generally concurred in,—when the froth and foam of sceptical nothingness having subsided, the rock will be revealed upon which alone it is safe to rear the superstructure of our national faith and our public policy.—But to one point of agreement we are rejoiced to advert,—an uncompromising allegiance to the throne of our honoured Queen, and a vigorous determination to maintain the solemn obligation as well as the practical blessing of British supremacy. In our successor they will find an unwavering and powerful coadjutor in the cause of loyalty to the Sovereign, and in the maintenance of those Conservative principles which bind us most effectually to our Father-land; while all, we can as freely predict, will discern in him an unflinching advocate of those tenets of Church polity and discipline which it has been our own steady effort to maintain and to promulgate.

But we must not be prolix in our valedictory remarks. Whether we shall, in the Providence of God, ever be called again to the exercise of the duties we are now relinquishing, it is not for us to say; but as our intention is, in future, to confine ourselves exclusively to that department of duty in the vineyard of our heavenly Lord and Master, to the discharge of which we are more specially bound,—without the expectation or the desire of ever again occupying the Editorial chair,—we bid to our brethren of the clergy, to the members of our communion in general, and to our readers at large, an affectionate FAREWELL.

While efforts so disinterested and untiring are being made in our Mother-land to render the blessings of her established Christianity more widely felt and more easily attainable, by the erection of numerous Churches to supply the present deficiency, we are gratified to behold immediately around us encouraging evidences of the same laudable zeal. The anxiety frequently manifested in our Province to rear up edifices devoted to the service of the Most High, and the many instances in which that desire has accomplished its end, prove satisfactorily that the divine truths and invaluable benefits of our Apostolic faith are gradually securing a more extensive diffusion, and becoming more warmly appreciated. The various occasions on which a new house of God has risen in our land have been noticed in our journal as they came under our observation; to these we are rejoiced to add another,—the commencement of a new Church at the village of Galt, in the vicinity of Hamilton, and situated on the Banks of the Grand River. The building is to be raised on the property of the Hon. Wm. Dickson, whose family have taken the greatest interest in the Christian undertaking, and whose generous munificence, combined with the praiseworthy liberality of Absalom Shade, Esq., and of others who have cheerfully contributed their assistance, has given an energy to the design which augurs well for an auspicious termination. A correspondent has kindly furnished us with the following account of the laying of the foundation-stone:—

"The ceremony of laying the foundation-stone took place on Wednesday, the 16th ultimo, before a numerous and respectable assembly. After some appropriate portions of Scripture had been read, a suitable address was delivered by Rev. M. Boomer. The Rev. Wm. McMurray, Rector of Ancaster and Dundas, then read those Collects which are selected for such an occasion. Absalom Shade, Esq., as Church Warden, read a copy of the contents of the parchment which, with some coins and newspapers of the present day, was deposited in the stone. The Rev. M. Boomer then proceeded to lay the stone, repeating at the same time the words: 'In the name of the Father, Son, and Holy Ghost, I deposit you as the foundation-stone of a building to be dedicated to the worship of Almighty God, according to the Canons, the Liturgy, and usages of the United Church of England and Ireland.' The reading of the proper Psalms was then performed, the responses being made with great propriety and correctness by the assemblage, who were afterwards dismissed by Rev. M. Boomer with the blessing. The decorous behaviour and marked attention of the persons present, many of whom were Presbyterians, were gratifying in the extreme, and I feel confident that many who came to witness what they thought a useless ceremony, went away seriously impressed with its beauty and solemnity."

The same correspondent remarks:—

"In the Township of Beverly, there is a Church in progress of erection which, I hope, will be consecrated at the same time as the one in Galt; so that, as, under God, the means are now being afforded for the successful preaching and hearing of his Gospel, I devoutly trust that the great end will be accomplished, the salvation of the souls of my fellow-beings."

On Sunday, June 20th, 1841, the Lord Bishop of Toronto confirmed thirty-eight persons in the Church of St. Margaret, Scarborough, many of whom were adults. His Lordship preached most impressively from Acts ii. 47, on the Unity of the Church; and at the conclusion of the rite of Confirmation, delivered to the persons confirmed a most eloquent exhortation. His Lordship, with the assistance of the Minister, the Rev. W. H. Norris, afterwards administered the Sacrament of the Lord's Supper to fifty-six persons.

It is requested that all communications for this journal be addressed in future to the "Editor of the Church" at Toronto; and it is also solicited that all exchange papers be sent, henceforward, to that city.—We shall feel obliged, if our valued contemporaries of the New York Churchman, the Gospel Messenger, and the Church Chronicle, will attend to this direction.

It was intended to have commenced the Fifth volume of this journal with an enlarged sheet; but various local circumstances conspired to render that an undertaking too hazardous to be attempted at the present moment. Arrangements, however, will be made—by the employment, where possible, of a smaller type—to increase the reading matter of the paper, and to add especially to the quantity and variety of the Civil Intelligence usually furnished. Should circumstances warrant, the next volume may be issued in an enlarged size, and in quarto form: until, however, that increased size shall have been adopted, it is not considered advisable to change the shape of the paper.

The Publisher, in the mean time, will feel obliged by the earliest possible attention to the dues on the volume now closing; and we must take occasion also, on our own behalf, very earnestly to press upon those in arrear for the preceding volumes, the justice and propriety of no longer delaying the remittance of what is due.

We beg to call attention to the Advertisement regarding the DIOCESAN PRESS, which has appeared for two or three weeks upon our third page. A further installment of five per cent upon the Stock subscribed, is required to be paid in by the 10th instant; and the notification of a Dividend payable on the 15th instant, will manifest to the parties interested that their funds, in the present instance, are not embarked in a profitless concern.

Civil Intelligence.

CANADA.

PROVINCIAL PARLIAMENT.

HOUSE OF ASSEMBLY—Monday, June 21.

The order of the day for the committee of the whole house upon the address in answer to the speech from the throne being moved: Mr. BALDWIN rose and said he would take the opportunity which was now offered him of recurring to the subject of the communication which he had stated it was his intention to make to the house regarding the reasons which had led to his resignation of the office of Solicitor-General, and of his seat in the Executive Council. It would be recollected by hon. members that he had said he had tendered his resignation, and that that resignation had been accepted, and that thereafter he had stated that he had not then prepared, because he did not feel himself at liberty to explain his reasons for the step; but having since applied to the proper quarter, he now felt himself at liberty to state those reasons.

Att'y. Gen. GODDIE had apologized for interrupting the hon. and learned gentleman, but he thought it was highly indecorous in that house still to persist in deferring the passing of the address. They had already been a number of days in session, and he really thought that no more time should be wasted.

Mr. BALDWIN said nothing could be further from his intention than to impede for a moment the business of the session.

The speaker left the chair, and Mr. Morris resumed the chair of committee. Mr. NEILSON then rose and said that perhaps it might be expected that he would explain the grounds upon which he had thought it necessary to move an amendment to the address which had been originally proposed. It would have given him great pleasure if that address had been such a one as he could conscientiously vote for, because he did not wish for a moment to take the matter out of the hands of the hon. mover of that address. But entering as they were at the present moment upon a new career, and having been very properly recommended by his Excellency the Governor-General, to proceed with prudence and wisdom, he could not conscientiously give his support to the address of the hon. gentleman, tending as it did to pledge that house to a particular course with reference to matters which were to be brought under the consideration of this house. He (Mr. Neilson) had not the least objection to echo the speech, but it was not right to prejudice matters which were to come before them, in the course of the session, under the recommendation of his Excellency; all that was necessary to be said was, that they would take those subjects into their serious and respectful consideration. It was upon this ground that he had thought it his duty to propose a substitute for the address which had been moved by the hon. gentleman. The house was now in possession of both documents, and hon. members could decide which they would adopt. He had alluded to the course upon which we are entering. He would, however, refrain from touching upon that subject, further than to say that it cannot be denied that the affairs of this Province had been managed in such a way as in no respect to correspond with the language of the Governor-General at the conclusion of his speech, that the people of this country are prosperous and contented. On the contrary, it was perfectly well known to every one at all conversant with the affairs of this colony, that those affairs have been badly managed, and the people have never been prosperous and contented. He hoped, however, that means would be taken to produce peace, prosperity and contentment throughout the country, and he (Mr. Neilson) for one, would go to his grave with a full heart, believing that the house would go in promoting so desirable an end. (Hear, hear.) But there might be a great difference of opinion between some hon. gentlemen and himself as to the mode by which they were to arrive at that object. He would not, at the present moment, recur to all that had been said upon this topic. They had talked about a remedy for existing evils; and that remedy, it was said, would be found in responsible government. He (Mr. Neilson) wished with all his heart that he had responsible government; but to the present time he was very different from that which they had up to this present time. He was well aware what responsible government should be, and he was well aware also, that it was more easily talked of than obtained. Of all things, that which is most fatal to any people, is delusion—to imagine they have got that which they have not got—for they will assuredly find themselves at the last worse than at the beginning. He did not think it necessary to enter fully into the details of his views of the means which seemed to be necessary to produce a more prosperous and flourishing condition in the state of the Province. In the course of the discussion, he might perhaps be induced to enter more widely into the subject.

Mr. DUGGAN said, perhaps it might not be inappropriate, on the present occasion, to state the opinions which he held, and upon the faith of which he had returned to Parliament. He (Mr. Duggan) was resolved to avoid every thing that would tend to keep up excitement, to bury the past in oblivion, and look only to the future. He considered the speech of His Excellency as a most important document, as affirming to this Province greater promises of good than had ever before been offered. They had the promises of that illustrious personage, Lord Sydenham—say, they had more; he had not contented himself with mere promises; they had his acts, which were better than his words. They saw him actively taking up the subject which, for so long a time, had agitated and divided the public mind; and they also found that through his influence upon public opinion, was about to be established what had been long sought for, namely, responsible government; (hear, hear)—or, in other words, that sort of government which is calculated to harmonize with the feelings of the people. This is, and has ever been, the great desideratum in government; because it matters not how well administered the affairs of the government may be, if the people are unhappy and discontented. He (Mr. Duggan) had hoped that the debate would have terminated longer, because he thought ample time had been afforded for hon. gentlemen to have examined the original resolutions; and as time was exceedingly valuable, he trusted that hon.

gentlemen would at once decide the question by their adoption. His own time was peculiarly precious, but he nevertheless would not shrink from the fulfilment of his duty to his constituents—that he would faithfully discharge, though he were obliged to continue for the whole time of the existence of Parliament to neglect his own individual interests. (Hear, hear, hear.) He had hoped that the hon. member (Mr. Neilson) would have stated some good and valid reasons why they should adopt the resolutions which he had drawn up in preference to those which had been previously proposed. He should, at least, have stated wherein the difference between them consisted, that the committee might seem to consider all explanation was unnecessary. Mr. Duggan had proceeded to compare the two series of resolutions, and observed that the former were infinitely preferable. His Excellency has declared that it is with sincere satisfaction that he meets us to transact the affairs of the country; and he (Mr. Duggan) would recommend to hon. members of that house the propriety of meeting His Excellency in a like spirit: not with cold indifference, but with an earnestness for the public good. (Hear, hear, hear.) He (Mr. Duggan) had sufficient confidence in His Excellency to believe that he was ready and co-operate with that house in giving to the people their equal public rights and privileges which they have now so long demanded. He believed the hon. member's objection was now so strong, that it could not be successfully resisted.—Does the conduct of His Excellency, or does Her Majesty's Government show any disposition to continue to resist those demands? Far from it. On the contrary, they had reason to believe that the earnest endeavour of Lord Sydenham would be to render this Province happy and prosperous. (Hear, hear.)

Mr. AYLWIN said the position in which that house stood, and in which the country was placed, was one of exceeding interest.—They were about adopting measures which would affect the interests of posterity in a very high degree; but he did not think that, as stated in the speech, the eyes of all England were upon them. He believed there was too much indifference shown in England towards this Colony. (No, no.) It was certain, however, that the eyes of our fellow-colonists were upon us, and that the members of that house were responsible to their constituents, and to their God, for the course of conduct which they would pursue upon this occasion. He regarded the speech from the throne as a most important document, and he sincerely wished it had been one to which he could respond. When he considered what ought to be the language of the hon. member in the Union Bill, he could not but express his extreme dissatisfaction, that as far from being what he conceived to be proper, it had been exactly the reverse. There were features also in the Union Bill which it was impossible for any member of that house to approve of. He would refer to the latter part of that act, commencing with the fifteenth clause.—The Parliament of Great Britain had undertaken to make provision with respect to the appropriation of moneys levied upon this Colony, a proceeding which is at variance with the course pursued with regard to all other colonies, except, perhaps, to some in Africa. That this should be the only Colony which should be allowed the disposal of its revenues, he considered to be a token of the utmost contempt toward this important branch of the empire. That we only, among all the colonies of Her Majesty, are degraded to the lowest depth of degradation, a degradation which is unexampled in the history of colonial government. His objection to the speech was, that His Excellency, so far from noticing this broad distinction, has affected an entire silence upon the subject. And again, there was another point to which it was his duty to direct the attention of the house, that no reference whatever had been made to the important question of responsible government. The learned Attorney-General for the West had felt the importance of this question, and had entered into a long vindication of the opinions and views upon which himself and colleagues had acted, and although he does not appear to have convinced the house that the principle was recognized by the Government, yet he (Mr. Aylwin) for one must express his dissatisfaction with the explanation which had been given by that hon. and learned gentleman, and in doing so he would be unjust towards himself, were he not to say, that in all the observations which he offered to that house, he wished it to be understood that he desired to speak with the utmost deference to those gentlemen who occupied the Treasury Benches, whose conduct had on all occasions been such as to merit the warmest respect. His object was to attack not men, but measures. It would have been highly satisfactory to have heard from those hon. gentlemen that we are to have a meeting of those benches, either on one side or the other, but he felt himself bound to enter at some length into the subject.

He desired, however, not to meddle with the affairs of Upper Canada, he did not profess to know anything of that matter. If he was giving his own opinion—if he was venturing to give his own exposition of the law with regard to the composition of the Council, he would do so with that deference which was due to that committee. But he had the authority of a gentleman who stood higher in the estimation of all as a man of very superior ability, and who was not less distinguished for his literary attainments—he referred to the late lamented predecessor in office of the hon. gentleman opposite, (Attorney-General Ogden.) He (Mr. Aylwin) could have desired that at this day he could have seen upon those benches, either on one side or the other, that learned head, to have heard those noble sentiments which could never have issued from any other than those lips; that gentleman was now low in the dust—his country had recently lamented his loss, and he (Mr. Aylwin) for one would always lament that the opening of this the first session of the Parliament of Upper Canada, should have taken place, under such circumstances, without the presence of Andrew Stuart—(Hear, hear.) Armed with this authority, he feared no opposition. He would read Stuart's own words, from the last work which he had ever published, entitled a "Review of the proceedings of the Legislature of Lower Canada." He hoped he would meet the ready excuse of the hon. member for reading four or five pages written by that eminent man, professedly touching upon the points referred to by the hon. and learned Attorney-General for Upper Canada. (Here the hon. gentleman read from the work referred to.) His first object to the exposition of the powers and duties of the Colonial Governor, as expressed by the hon. and learned Attorney-General for Upper Canada was this, that that hon. gentleman had supposed that those powers were powers which might be exercised alone, and that that responsibility was a responsibility which was to be borne by himself alone, and that the responsibility of his advisers is local, whereas that responsibility extends also to the mother country. Baron Mazere, who had filled the office of Attorney-General in Lower Canada, had given to the world his opinions. His book deserved to be the basis of every one's conduct. It was a necessary earnest. The "Canadian Freeholder" is written in the form of a dialogue between an Englishman and a Canadian. With reference to the question of responsible government, it must be observed, we must not only have the theory, but the practice also. He must say he had read, with much interest, the proceedings of the last session of the Parliament of Upper Canada, and he had hoped that we should have reform in those things in which reform is most needed, and especially in the formation of the Executive Council; but he had found that he was mistaken. If the old colonies of Great Britain had enjoyed the privilege of being governed by their own councils, which is the principle which he had been satisfied with in the case of Ireland? (Hear, hear.) He would wish that the instructions which had been sent out to the Governor-General should be laid before the house. Upon examining the Union Bill, however, he discovered that the powers of the Governor and Council were to be the same as they were in 1791. But there was another circumstance which struck his notice in the exposition of the doctrines of responsible government, as laid down by the hon. and learned gentleman, and it was fortunate for us that we have an example before us of the full and successful carrying out of the principle in the province of Nova Scotia; not as it had been done here—no, quite the reverse. Here we see the same condition of things, the same constitutional servants of the crown during the old administration. In what was responsible government carried out in Nova Scotia?—was it in this way? No, the Governor consulted with those who had the confidence of the country. There were no persons for whom he entertained a more profound respect, individually, than he did for those gentlemen who composed the council; but it had been well remarked, and nothing could be more true than the observation, that the Executive Council of Canada had no character at all; and it was for this reason, he had no doubt, that his hon. and learned friend from Hastings had separated from them—(hear, hear.)—it was nothing more or less than from the circumstance of their being in the position of that ministry which was so admirably ridiculed by Mr. Burke. The members of the same council did not even know each other, much less did they know the political opinions of each other. He could imagine the Attorney-General for Upper Canada, with all that suavity so peculiar to him, endeavouring to find out the Attorney-General of Lower Canada. Who ought the colonial ministers to be? Ought they to be ministers to be those with whom the people of Canada go hand in hand? Such were the grounds upon which he (Mr. Aylwin) was dissatisfied with the exposition of the hon. and learned Attorney-General for Upper Canada, as they had heard it from the mouth of that gentleman. The law of man says there should be no responsible government, but the law of God says there shall be responsible government. The honour of the Governor-General required that he should have introduced this matter into his speech from the throne. When the hon. gentleman (Mr. Draper) gave his exposition of the principles of responsible government, it

appeared to him (Mr. Aylwin) that he did it not with that freedom which he would have done if he had been impressed with the correctness of the views which he had taken.

ralled; and therefore the hon. gentleman is extremely wrong, when he believes that England is indifferent to our welfare; no such thing. But the hon. gentleman says, that the speech of His Excellency is full of objection—and for that reason he opposes the address.

find no particular defect on the face of the address. I must say that it is utterly impossible in an address of this kind to meet the precise wishes of every individual member; but I will put it to this House, whether that address is not marked with a spirit of conciliation; and he hoped and believed it would be met in a similar spirit.

Mr. AYLWIN alluded to the length of time which had already been occupied in idle debate: he trusted that the speech would be answered as soon as possible. (Hear, hear.) Mr. HINCKES.—The amendment has been framed with great ingenuity.

credit we may require of them, the security which the British people will feel in seeking our shores, and establishing themselves on our fertile soil, will carry the improvement of this province to an unexampled height.

CHURCH CALENDAR.

July 4.—Fourth Sunday after Trinity.	
— 11.—Fifth do. do. do.	
— 18.—Sixth do. do. do.	
— 25.—Seventh do. do. do.	

Poetry.

UNCERTAINTY OF LIFE.

Beneath our feet and o'er our heads
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven!

Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its perils every hour!

Our eyes have seen the rosy light
Of youth's soft-cheek decay,
And fate descended in sudden night,
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly towards the tomb;
And yet, shall earth our hearts engage
And dream of days to come?

Turn, mortal, turn! thy danger know,
Where'er thy feet can tread
The earth rings hollow from below,
And warns thee of her dead!

Turn, Christian, turn! thy soul apply,
To truths divinely given;
The bones that underneath thee lie
Shall live for hell or heaven!

BISHOP HEBER.

LAST DAYS OF LOUIS XVI.*

Since his imprisonment in the Temple, the unfortunate monarch had been successively abridged in his comforts, and the severity of his detention increased. At first the Royal Family were permitted to spend their time together; and, disengaged from the cares of government, they experienced the sweetness of domestic affection and parental tenderness. Attended by their faithful servants, Clergy and afterwards Hué, the King spent his time in teaching the Dauphin the elements of education, the Queen in discharging, with the Princesses, the most humble duties; or, like Mary in Lochleven castle, in large works of tapestry. The royal party breakfasted at nine in the apartment of the Queen; at one, if the day was fair, they walked for an hour in the garden, strictly watched by the officers of the Municipality, from whom they often experienced the most cruel insults. Their son evinced the most engaging sweetness of disposition, as well as aptitude for study; bred up in the school of adversity, he promised to grace the throne with the virtues and energy of a humble station. The Princess Royal, in the intervals of instruction, played with her brother, and softened, by every possible attention, the severity of her parents' captivity; while the Princess Elizabeth bore the horrors of her prison with the same Elizabeth equanimity with which she had formerly withstood the seductions of beauty, and the corruptions of a dissipated court.

The long evenings of winter were chiefly spent in reading aloud. Racine and Corneille, or historical compositions, were the favourite study of the Royal Family. The King perused, again and again, the history of the English Rebellion by Hume, and sought in the fate of Charles to prepare his mind for the catastrophe which he was well aware awaited himself. His firmness seemed to increase with the approach of danger; the irresolution and timidity by which he was formerly distinguished totally disappeared when his subjects' fate was not bound up with his own. The Queen herself took an example from his resolution. After dinner, the King and his family slept peacefully for a short time—a touching spectacle, standing as they did on the verge of eternity. At night the Dauphin said his prayers to his mother; he prayed for his parents' life, and for the Princess Lamballe, with whose death he was unacquainted; and his instructress the Marquise de Tourzel. When the Commissioners of the Commune were near, he took the precaution, of his own accord, to utter the last supplications in an inaudible voice. The members of the Municipality, who alternately visited the royal family during their captivity, at times displayed the most insolent barbarity, at others a delicate forbearance. Louis conversed with his inspectors on every occasion, and in the most familiar manner, on the subject of their different trades, and frequently surprised them by the extent and accuracy of his practical information. "Are you not afraid," said he to a mason, Mizarac, "that these pillars will give way?" "They are more solid than the throne of kings," was the reply of the hard-hearted Republican.

By degrees, however, the precautions of the Municipality became more vexatious. Their officers never for an instant lost sight of the royal family; and when they retired to rest, a bed was placed at the door of each room, where the guards slept. Santerre, with his brutal staff, every day made them a visit; and a constant council of civic authorities was held in the lower apartments of the prison. Writing materials were first taken away; soon after, the knives, scissors, needles, and bodkins of the princesses were seized, after a most rigorous search: a cruel deprivation, as it not only prevented them from relieving the tedious hours by needle-work, but rendered it impossible for them any longer to mend their garments.

But, before long, the magistrates of Paris envied the royal captives the simple consolation which they derived from sharing their misfortunes together. By a resolution of the Municipality, therefore, it was determined that the King and the Dauphin should be separated from the Queen and the Princesses. This decree, as unnecessary as it was barbarous, rent the hearts of the whole family: their grief was so poignant, that it even melted the hearts of the commissioners of the magistracy, who left the room that they might escape its influence. Shortly after their sorrow received some relief, by being permitted to dine together; their joy at meeting was so excessive that even their stern jailors were moved to tears.

On the day on which it had been determined that Louis should appear at the bar of the Convention, he was engaged teaching the Dauphin his lesson, when the commissioners entered, and informed the King that they were ordered to take the young Prince to his mother. He tenderly embraced his son, and was profoundly affected at the separation. At one, the Mayor of Paris, Chambon, entered, and read the decree, by which it was ordained that Louis Capet should appear at the bar of the Assembly. "Capet is not my name," he replied, "but that of one of my ancestors. I could have wished, gentlemen, that you had left my son with me during the last two hours; but that deprivation is a part of the treatment which I have experienced ever since my confinement. I am ready to follow you, not because I recognize the authority of the Convention, but because they have the power to compel me."

The crowd was immense as the King passed through the streets: amidst a thousand revolutionary cries, some countenances indicated the most profound grief. His own appearance differed in no respect from what it had been when he passed, in the days of his prosperity, from one palace to another. Six hundred infantry, and a

large body of cavalry, with three pieces of loaded cannon, preceded and followed the carriage.

The Assembly, warned of the approach of the King, earnestly recommended tranquillity when he entered, "In order," said Barere, "that the guilty Sovereign may be awed by the stillness of the tomb. Remember the terrible silence which attended his appearance from Varennes,—silence prophetic of the judgment of kings by nations." Louis appeared: the President, Barere, immediately said, with a faltering voice;—"Louis, the French nation accuses you: you are about to hear the charges that are to be preferred: Louis, be seated." The King sat down with an intrepid air: no signs of emotion appeared in his countenance. The dignity and mildness of his presence was such, that the Girondists were melted to tears; and the fanaticism of St. Just, Robespierre, and Marat, for a moment, yielded to the feelings of humanity.

To every question of the President, he replied with clearness and precision; and when charged with shedding the blood of the people on the 10th of August, he exclaimed with a loud voice: "No, Sir, it was not I that did it."

The Jacobins beheld, with dismay, the profound impression made on the Convention by the simple statement of truth; by the firm, but temperate demeanour of the Sovereign. The most violent of the party proposed that he should be hung that very night: a laugh of demons followed the proposal from the benches of the Mountain. But the majority, composed of the Girondists and the neutrals, decided that he should be formally tried, and defended by counsel.

When Louis returned to the Temple, the cruel resolution of the Commune was communicated to him, that he was no longer to be permitted to see his family. "My son, at least," he exclaimed, with the most heart-rending accent: "am I never again to see my son? what needless cruelty to deprive me of that sweet infant!" At half-past eight, the hour when the Dauphin usually went to bed, he earnestly entreated that he might see him for a moment, to give him his blessing; but even this favour was refused by the relentless Municipality. For some time after he was in the deepest distress; but he soon recovered his composure; read, for two hours, a work on religion, and never again lost his serenity of mind.

On the 26th December [1792] the King was conducted again to the Assembly. He was taken in the carriage of the mayor, with the same military force as before. He evinced as great coolness as on the former occasion; spoke of Seneca, Livy, and the public hospitals; and addressed himself in a delicate vein of pleasantry to one of the Municipality, who sat in the carriage with his hat on. When waiting in the antechamber, Malesherbes, in conversing with the King, made use of the words, "Sire, your Majesty." Treillard, a furious Jacobin, interrupted him, exclaiming—"What has rendered you so bold, as to pronounce these words which the Convention has proscribed?" "Contempt of life," replied the intrepid old man.

When they were admitted into the Assembly, Louis seated himself between his counsel; surveyed, with a benignant eye, the crowded benches of his adversaries, and was even observed sometimes to smile as he conversed with Malesherbes. In the speech which followed, Malesherbes argued the inviolability of the sovereign, and proved that, if it was destroyed, the weaker party in the Convention had no security against the stronger; a prophetic truth which the Girondists soon experienced at the hands of their implacable enemies. He exhorted the whole of the King and showed that, in every instance, he had been actuated by the sincerest love of his people. His conclusion was in these words:—"Louis mounted the throne at the age of twenty; and even then, he set the example of an irreproachable life: he was governed by no weak or corrupted passion: he was economical, just, and severe. He proved himself, from the beginning, the friend of his country. The people desired the removal of a destructive tax; he removed it; he wished the abolition of serfdom; he abolished it in his domains: they prayed for a reform in the criminal law; he reformed it: they demanded that thousands of Frenchmen, whom the rigour of our usages had excluded from political rights, should enjoy them; he conceded them: they longed for liberty; he gave it. He even anticipated their wishes; and yet it is the same people who now demand his punishment. I add no more: I pause before the tribunal of History: remember that it will judge your decision, and that its voice will be the voice of ages."

When the defence was concluded, the King rose, and spoke as follows:—"You have heard my defence; I will not recapitulate it: when addressing you, probably for the last time, I declare that my conscience has nothing to reproach itself with, and that my defenders have said nothing but the truth. I have no fears for the public examination of my conduct; but my heart bleeds at the accusation brought against me of having been the cause of the misfortunes of my people, and, most of all, of having shed their blood on the 10th of August. The multiplied proofs I have given in every period of my reign, of my love for my people, and the manner in which I have conducted myself towards them, might, I had hoped, have saved me from so cruel an imputation. Having said these words, he withdrew with his defenders. He embraced M. Deszeze, and exclaimed in a transport of gratitude, "This is true eloquence; I am now at ease; I shall have an honoured memory; the French will regret my death."

The unanimous vote of the Convention upon the guilt of Louis, is one of the most instructive facts in the history of the Revolution. That among seven hundred men, great difference of opinion must have existed on the subject, is quite certain, and is abundantly proved by the division which followed, and the narrow majority by which his death was ultimately voted. Yet even the friends of Louis were compelled to concur in his efforts for his salvation by voting him guilty. The real grounds of his vindication, those on which the opinion of posterity will be founded, were, by common consent, abandoned. Upon a point on which history has unanimously decided one way, the Convention unanimously decided another.

This result could hardly have taken place in an ordinary court of justice, composed of a few individuals, whose situation was permanent, whose responsibility was fixed, whose duties were restricted to the considerations of evidence. It was the combination of political considerations which proved fatal to Louis: terror at a relapse into the ancient bondage to the throne; dread of the Revolutionary axe, already suspended over the country. Such is the general effect of blending the legislative and the judicial functions; of intrusting the life of a man to a popular assembly, in which numbers diminish the sense of responsibility, without increasing the power of thought; and the contagion of a multitude adds to the force of passion, without diminishing the influence of fear.

But this is not all. This extraordinary vote is a signal proof of the effects of democratic institutions, and of the utter impossibility of free discussion existing, or public justice being done, in a country in which the whole weight is thrown into the popular scale. It is well known that in America, the press, when united, is omnipotent, and can, at any time, drive the most inno-

cent man into exile; that the judgments of the courts of law are often notoriously unjust on any popular question, from the absence of any counterpoise to the power of the people. The same truth was experienced, in the most cruel manner, on the trial of Louis. That his defenders in the Assembly were men of the greatest talents, is evident from their speeches; that they were possessed of the noblest courage, was afterwards proved by their deaths. Yet these intrepid men were obliged, for his sake, to commence the struggle by voting him guilty.—To have done otherwise, would have been to have delivered him unsupported into the hands of his enemies; to have totally destroyed their influence with the people; to have ruined themselves, without saving him. So true is it, that the extreme of democracy is as fatal to freedom as unmitigated despotism; that truth is as seldom heard in the assemblies of the multitude as in the halls of princes; and that, without a due equipoise between the conflicting ranks of society, the balance may be cast as far the one way as the other, and the axe of the populace be as subversive of justice as the bowstring of the Sultan.

The question remained, what punishment should be inflicted on the accused? The vote lasted forty hours. During its continuance, Paris was in the last degree of agitation; the club of the Jacobins re-echoed with cries for his death; the arenas of the Convention were choked with a furious multitude, menacing alike his supporters and the neutral party. As its termination drew near, the tumult increased; the most breathless anxiety pervaded the Assembly; and, at length, the President, Vergniaud, announced the result in these words:—"Citizens, I announce the result of the vote: when justice has spoken, humanity should resume its place: there are 721 votes; a majority of twenty-six have voted for death. In the name of the Convention, I declare that the punishment of Louis Capet is DEATH."

Louis was fully prepared for his fate. During the calling of the vote, he asked M. Malesherbes, "Have you not met, near the Temple, the White Lady?"—"What do you mean?" replied he. "Do you not know," resumed the King, with a smile, "that when a prince of our house is about to die, a female, dressed in white, is seen wandering round the palace? My friends," added he to his defenders, "I am about to depart before you for the land of the just; we shall there be re-united; and even this world will bless your virtues." His only apprehension was for his family: "I shudder to think in what a situation I leave my children; it is by prayer alone that I can prepare my mind for my last interview with them," was the only desponding expression which escaped him during the period of his captivity.

When M. de Malesherbes came to the prison to announce the result of the vote, he found Louis alone, with his forehead resting on his hands, and absorbed in a deep reverie. Without enquiring concerning his fate, or even looking at his friend, he said, "For two hours, I have been revolving in my memory whether, during my whole reign, I have voluntarily given any cause of complaint to my subjects; with perfect sincerity I can declare, when about to appear before the throne of God, that I deserve no reproach at their hands, and that I never formed a wish but for their happiness." The old man encouraged a hope that the sentence might be revoked; he shook his head, and only entreated his friend not to leave him in his last moments. But he was denied this consolation, by the cruelty of the Municipality; Malesherbes repeatedly applied at the gate, but never again obtained admittance.

The King then desired Clergy to bring him the volume of the Holy Scriptures, which he carried with him to the guillotine; he read it sedulously for the few days which intervened before his execution. During the five preceding months, he had perused two hundred and fifty volumes.

At length, on the 20th January, Santerre appeared, with a deputation from the Municipality, and read the sentence of death. The King received it with unshaken firmness, and demanded a respite of three days to prepare for heaven; to be allowed an interview with his family, and to obtain the consolation of a confessor. The two last demands alone were conceded by the Convention, and the execution was fixed for the following morning, at ten o'clock. He then resumed his tranquil air, and dined as usual. The officers who guarded him had removed the knives. "Did they suppose me," said he "base enough to kill myself? I am innocent, and can die without apprehension."

The last interview with his family presented the most heart-rending scene. "At half-past eight," says Clergy, "the door of his apartment opened, and the Queen appeared, leading by the hand the Princess Royal, and the Princess Elizabeth; they all rushed into the arms of the King. A profound silence ensued for some minutes, broken only by the sobs of the afflicted family. The King sat down, the Queen on his left, the Princess Royal on his right, Madame Elizabeth in front, and the young Dauphin between his knees. This terrible scene lasted nearly two hours; the tears and lamentations of the royal family frequently interrupting the words of the King, sufficiently evinced that he himself communicated the intelligence of his condemnation. At length, at a quarter-past ten, Louis rose; the royal parents gave each of them their blessing to the Dauphin; while the Princess still held the King embraced round the waist: as he approached the door, they uttered the most piercing shrieks; 'I assure you, I will see you again in the morning,' said he 'at eight o'clock.' 'Why not at seven?' exclaimed they all at once. 'Well then, at seven,' answered the King. 'Adieu, Adieu!' He pronounced these words with so mournful an accent, that the lamentations redoubled; and the Princess Royal fainted at his feet. At length, wishing to put an end to so trying a scene, the King embraced them all in the tenderest manner, and tore himself from their arms."

The remainder of the evening was spent with the confessor, the Abbé Edgeworth, who, with heroic devotion, discharged the perilous duty of attending the last moments of his Sovereign. At twelve he went to bed, and slept peacefully till five. He then gave his last instructions to Clergy, and put into his hands the little property which he had at his disposal, a ring, a seal, and a lock of hair. "Give this ring to the Queen," said he, "and tell her with what regret I leave her; give her also the lock containing the hair of my children; give this seal to the Dauphin; and tell them all what I suffer at dying without receiving their last embraces; but I wish to spare them the pain of so cruel a separation!" He asked for scissors to cut off his hair with his own hands, to avoid that humiliating operation from the hands of the executioners, but the officers refused his request. He then received the sacrament from his confessor, at a little altar prepared by Clergy, in his chamber, and heard the last service for the dying at a time when the rolling of the drums, and the agitation in the streets, announced the preparations for his execution.

At nine o'clock, Santerre presented himself in the Temple. "You come to seek me," said the King; "allow me a minute." He went into his closet, and immediately came out with his Testament in his hand. "I pray you," said he, "to give this packet to the Queen, my wife." "That is no concern of mine," replied the worthy representative of the Municipality; "I am here only to conduct you to the scaffold." The King then asked another member of the Commune to take charge of the document, and said to Santerre, "Let us set off." The Municipality next day published the Testament, "as a proof of the fanaticism and crimes of the King;" without intending it, they thereby raised the noblest monument to his memory.

In passing through the court of the Temple, Louis cast a last look to the Tower, which contained all that was dear to him in the world; and immediately summoning up his courage, seated himself calmly in the carriage beside his confessor, with two gendarmes in the opposite side. During the passage to the place of execution, which occupied two hours, he never ceased reciting the Psalms which were pointed out by the venerable priest. Even the soldiers were astonished at his composure. The streets were filled with an immense crowd, who beheld in silent dismay the mournful procession: a large body of troops surrounded the carriage; a double file of soldiers and national guards, and a formidable array of cannon, rendered hopeless any attempt at rescue. When the procession arrived at the place of execution, between the gardens of the Tuileries and the Champs Elysées, he descended from the carriage and undressed himself, without the aid of the executioners, but testified a momentary look of indignation when they began to bind his hands. M. Edgeworth exclaimed, with almost inspired felicity, "Submit to that outrage as the last resemblance to the Saviour, who is about to recompense your sufferings." At these words he resigned himself, and walked to the foot of the scaffold. He there received the sublime benediction from his confessor, "Son of St. Louis, ascend to heaven!" No sooner had he mounted, than, advancing with a firm step to the front of the scaffold, with one look he imposed silence on twenty drummers, placed there to prevent his being heard, and said with a loud voice, "I die innocent of all the crimes laid to my charge; I pardon the authors of my death, and pray God that my blood may never fall upon France. And you, unhappy people!"—At these words Santerre ordered the drums to beat; the executioners seized the King, and the descending axe terminated his existence. One of the assistants seized the head, and waved it in the air; the blood fell on the confessor, who was still on his knees beside the lifeless body of his sovereign.

us set off." The Municipality next day published the Testament, "as a proof of the fanaticism and crimes of the King;" without intending it, they thereby raised the noblest monument to his memory.

In passing through the court of the Temple, Louis cast a last look to the Tower, which contained all that was dear to him in the world; and immediately summoning up his courage, seated himself calmly in the carriage beside his confessor, with two gendarmes in the opposite side. During the passage to the place of execution, which occupied two hours, he never ceased reciting the Psalms which were pointed out by the venerable priest. Even the soldiers were astonished at his composure. The streets were filled with an immense crowd, who beheld in silent dismay the mournful procession: a large body of troops surrounded the carriage; a double file of soldiers and national guards, and a formidable array of cannon, rendered hopeless any attempt at rescue. When the procession arrived at the place of execution, between the gardens of the Tuileries and the Champs Elysées, he descended from the carriage and undressed himself, without the aid of the executioners, but testified a momentary look of indignation when they began to bind his hands. M. Edgeworth exclaimed, with almost inspired felicity, "Submit to that outrage as the last resemblance to the Saviour, who is about to recompense your sufferings." At these words he resigned himself, and walked to the foot of the scaffold. He there received the sublime benediction from his confessor, "Son of St. Louis, ascend to heaven!" No sooner had he mounted, than, advancing with a firm step to the front of the scaffold, with one look he imposed silence on twenty drummers, placed there to prevent his being heard, and said with a loud voice, "I die innocent of all the crimes laid to my charge; I pardon the authors of my death, and pray God that my blood may never fall upon France. And you, unhappy people!"—At these words Santerre ordered the drums to beat; the executioners seized the King, and the descending axe terminated his existence. One of the assistants seized the head, and waved it in the air; the blood fell on the confessor, who was still on his knees beside the lifeless body of his sovereign.

the proper suitableness and unsuitableness of every state of mind and temper, which it is hardly possible for the ablest and deepest heads to have a perfect knowledge of. For such often pray for they know not what, even for their own baneful ruin, and with equal impertinence and ignorance solicit their destruction. They think they ask for bread, but it proves stone; and for a fish, but they find and feel it to be a serpent; and therefore it is oftentimes in mere love to their persons that God answers not their prayers. In a word, the wisest man living is not wise enough to choose for himself, and therefore we live as close enough to fly to an infinite wisdom to direct our request as well as an infinite goodness to supply our wants.—South.

Advertisements.

WM. STODART & SONS,
PIANO-FORTE MANUFACTURERS
TO HER MAJESTY AND THE ROYAL FAMILY,
No. 1, GOLDEN SQUARE, LONDON.

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

Patent Horizontal Grand Piano-Fortes, with circular ends, 36, 42, 48 octaves	..... polished	120	125	140
Patent Semi-Grand, 6 octaves	..... do.	90	95	110
Cabinet, 6 octaves, metallic plate and legs	..... do.	75	80	90
Do. do. do.	..... do.	70	75	85
Cottage 6 octaves, metallic plate and legs	..... do.	55	60	70
Do. do. do.	..... do.	50	55	65
Piccolo, 6 octaves	..... do.	44	48	54

MAHOAGANY. Waxed, Polished, Long. Square Piano-Fortes, 6 oct. and met. plate do. do. 38 40 42 44 46 48 50 52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100 102 104 106 108 110 112 114 116 118 120 122 124 126 128 130 132 134 136 138 140 142 144 146 148 150 152 154 156 158 160 162 164 166 168 170 172 174 176 178 180 182 184 186 188 190 192 194 196 198 200 202 204 206 208 210 212 214 216 218 220 222 224 226 228 230 232 234 236 238 240 242 244 246 248 250 252 254 256 258 260 262 264 266 268 270 272 274 276 278 280 282 284 286 288 290 292 294 296 298 300 302 304 306 308 310 312 314 316 318 320 322 324 326 328 330 332 334 336 338 340 342 344 346 348 350 352 354 356 358 360 362 364 366 368 370 372 374 376 378 380 382 384 386 388 390 392 394 396 398 400 402 404 406 408 410 412 414 416 418 420 422 424 426 428 430 432 434 436 438 440 442 444 446 448 450 452 454 456 458 460 462 464 466 468 470 472 474 476 478 480 482 484 486 488 490 492 494 496 498 500 502 504 506 508 510 512 514 516 518 520 522 524 526 528 530 532 534 536 538 540 542 544 546 548 550 552 554 556 558 560 562 564 566 568 570 572 574 576 578 580 582 584 586 588 590 592 594 596 598 600 602 604 606 608 610 612 614 616 618 620 622 624 626 628 630 632 634 636 638 640 642 644 646 648 650 652 654 656 658 660 662 664 666 668 670 672 674 676 678 680 682 684 686 688 690 692 694 696 698 700 702 704 706 708 710 712 714 716 718 720 722 724 726 728 730 732 734 736 738 740 742 744 746 748 750 752 754 756 758 760 762 764 766 768 770 772 774 776 778 780 782 784 786 788 790 792 794 796 798 800 802 804 806 808 810 812 814 816 818 820 822 824 826 828 830 832 834 836 838 840 842 844 846 848 850 852 854 856 858 860 862 864 866 868 870 872 874 876 878 880 882 884 886 888 890 892 894 896 898 900 902 904 906 908 910 912 914 916 918 920 922 924 926 928 930 932 934 936 938 940 942 944 946 948 950 952 954 956 958 960 962 964 966 968 970 972 974 976 978 980 982 984 986 988 990 992 994 996 998 1000 1002 1004 1006 1008 1010 1012 1014 1016 1018 1020 1022 1024 1026 1028 1030 1032 1034 1036 1038 1040 1042 1044 1046 1048 1050 1052 1054 1056 1058 1060 1062 1064 1066 1068 1070 1072 1074 1076 1078 1080 1082 1084 1086 1088 1090 1092 1094 1096 1098 1100 1102 1104 1106 1108 1110 1112 1114 1116 1118 1120 1122 1124 1126 1128 1130 1132 1134 1136 1138 1140 1142 1144 1146 1148 1150 1152 1154 1156 1158 1160 1162 1164 1166 1168 1170 1172 1174 1176 1178 1180 1182 1184 1186 1188 1190 1192 1194 1196 1198 1200 1202 1204 1206 1208 1210 1212 1214 1216 1218 1220 1222 1224 1226 1228 1230 1232 1234 1236 1238 1240 1242 1244 1246 1248 1250 1252 1254 1256 1258 1260 1262 1264 1266 1268 1270 1272 1274 1276 1278 1280 1282 1284 1286 1288 1290 1292 1294 1296 1298 1300 1302 1304 1306 1308 1310 1312 1314 1316 1318 1320 1322 1324 1326 1328 1330 1332 1334 1336 1338 1340 1342 1344 1346 1348 1350 1352 1354 1356 1358 1360 1362 1364 1366 1368 1370 1372 1374 1376 1378 1380 1382 1384 1386 1388 1390 1392 1394 1396 1398 1400 1402 1404 1406 1408 1410 1412 1414 1416 1418 1420 1422 1424 1426 1428 1430 1432 1434 1436 1438 1440 1442 1444 1446 1448 1450 1452 1454 1456 1458 1460 1462 1464 1466 1468 1470 1472 1474 1476 1478 1480 1482 1484 1486 1488 1490 1492 1494 1496 1498 1500 1502 1504 1506 1508 1510 1512 1514 1516 1518 1520 1522 1524 1526 1528 1530 1532 1534 1536 1538 1540 1542 1544 1546 1548 1550 1552 1554 1556 1558 1560 1562 1564 1566 1568 1570 1572 1574 1576 1578 1580 1582 1584 1586 1588 1590 1592 1594 1596 1598 1600 1602 1604 1606 1608 1610 1612 1614 1616 1618 1620 1622 1624 1626 1628 1630 1632 1634 1636 1638 1640 1642 1644 1646 1648 1650 1652 1654 1656 1658 1660 1662 1664 1666 1668 1670 1672 1674 1676 1678 1680 1682 1684 1686 1688 1690 1692 1694 1696 1698 1700 1702 1704 1706 1708 1710 1712 1714 1716 1718 1720 1722 1724 1726 1728 1730 1732 1734 1736 1738 1740 1742 1744 1746 1748 1750 1752 1754 1756 1758 1760 1762 1764 1766 1768 1770 1772 1774 1776 1778 1780 1782 1784 1786 1788 1790 1792 1794 1796 1798 1800 1802 1804 1806 1808 1810 1812 1814 1816 1818 1820 1822 1824 1826 1828 1830 1832 1834 1836 1838 1840 1842 1844 1846 1848 1850 1852 1854 1856 1858 1860 1862 1864 1866 1868 1870 1872 1874 1876 1878 1880 1882 1884 1886 1888 1890 1892 1894 1896 1898 1900 1902 1904 1906 1908 1910 1912 1914 1916 1918 1920 1922 1924 1926 1928 1930 1932 1934 1936 1938 1940 1942 1944 1946 1948 1950 1952 1954 1956 1958 1960 1962 1964 1966 1968 1970 1972 1974 1976 1978 1980 1982 1984 1986 1988 1990 1992 1994 1996 1998 2000 2002 2004 2006 2008 2010 2012 2014 2016 2018 2020 2022 2024 2026 2028 2030 2032 2034 2036 2038 2040 2042 2044 2046 2048 2050 2052 2054 2056 2058 2060 2062 2064 2066 2068 2070 2072 2074 2076 2078 2080 2082 2084 2086 2088 2090 2092 2094 2096 2098 2100 2102 2104 2106 2108 2110 2112 2114 2116 2118 2120 2122 2124 2126 2128 2130 2132 2134 2136 2138 2140 2142 2144 2146 2148 2150 2152 2154 2156 2158 2160 2162 2164 2166 2168 2170 2172 2174 2176 2178 2180 2182 2184 2186 2188 2190 2192 2194 2196 2198 2200 2202 2204 2206 2208 2210 2212 2214 2216 2218 2220 2222 2224 2226 2228 2230 2232 2234 2236 2238 2240 2242 2244