# The Enurch,

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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# Original Poetry.

For the Church. THE SINNER'S COMPLAINT AND CONSOLATION.

> Oh for a conscience free from sin! Oh for a breast all pure within-A soul that, scraph-winged, might fly 'Mid heav'n's full blaze unshrinkingly, And bask in rays of wisdom, bright From His own throne of life and light.

Peace, pining spirit! know'st thou not that Jesus died for thee-For thee alone His last sigh breathed upon th' accursed tree; For thee His Omnipresence chain'd within a mortal "clod"-And bore thy guilt, to be as well thy Saviour as thy Gon: Aye, suffer'd anguish more-far more-than thou canst e'en

Thy sins to cleanse-thy self-earnt condemnation to relieve.

And did He suffer so for me? Did HE endure upon the tree A living death-a mortal's woe, With pangs that mortals cannot know! Oh triumph won most wofully! My SAVIOUR died for me-for me!

And have I basely wish'd to make this wondrous off'ring vain; Shall love so vast be unrepaid by grateful love again? Oh! true affection never chases at obligation's chain, But hugs with joy the gracious yoke whose guidance is its gain; And such the Saviour's ardent love-his suff'ring patience-these Most unlike human bonds, are cancell'd by their own increase.

> Rejoice, my soul! though sin be thine, Thy refuge seek in grace divine: And mark His Word-more joy shall be In heav'n, for sinners such as thee Repenting, than can e'er be shown For scores whom guilt hath never known.

THETA.

BRIEF ACCOUNT OF THE HISTORY, STATE, AND PROSPECTS OF THE SCOTTISH EPISCOPAL CHURCH;

BY THE COMMITTEE OF THE SCOTTISH EPISCOPAL CHURCH SOCIETY.

The committee of the Scotch Episcopal Church Society feel themselves called upon, by several recent circumstances, to communicate to their brethren, the members of the United Church of England and Ireland, the Colonial branches of the same, and the Episcopal Church in the United States of America, a brief account of the history, state, and prospects of the Episcopal Church in Scotland. The circumstances alluded to are to us, the Episcopalians of Scotland, of the most gratiin the last session, whereby the spiritual jurisdiction of ed, some approximate idea may be formed from the facts, our bishops was acknowledged; and clerical communion, that the reported baptisms of the year 1839 were 2405, under certain safeguards, granted to our clergy when visiting England—as near an approach, perhaps, as present circumstances will permit, to the ancient rule of catholic communion. In repeated instances we have experienced the kind liberality of the venerable Society for Promoting Christian Knowledge; indeed, we ought rather to say that no application made by us to that socielaity, have, in many recent instances, shown a lively interest in our welfare.

Having thus experienced so much kindness from the Church of England, we are naturally anxious to find, or to make, an opportunity of expressing our gratitude; and if, at the same time, we shall be able to make our case more generally known, we trust we shall be found acting profitably for our own national communion, and not unacceptably to the friends of apostolic doctrine and

discipline throughout the world. There exists, then, in Scotland, and has existed ever

since the final establishment of the Presbyterian polity in 1689, a body of Christians, who, under great difficulties, and for a considerable period under legal persecution, continued to use in their religious assemblies the Liturgy of England, and to maintain unbroken the chain of episcopal succession derived from the Anglican Church in the year 1661. These difficulties and persecutions by the bishop. No canon can be enacted or abrogated arose from causes partly religious, partly political. It is well known that the establishment of the Reformed Synods are held, not periodically, but only at such times Religion in Scotland was effected in a very tumultuous as the bishops may think expedient: four such Synods otherwise unable to procure instruction. and inconsistent manner, and with many circumstances have been held in the present century. Our lowest class tending to produce very bitter feelings between the ad- of church courts are the diocesan synods, which meet herents of the two rival polities, Episcopal and Presbyterian. The first form of ecclesiastical government of each diocese. In these, bye-laws may be framed for established in 1561, was a medium between the two, the diocese only, subject to the revision of the next their chapels. having superintendents to exercise episcopal functions, but without any episcopal consecration. In 1572 a change was made, by which the government of the national church was brought, in appearance, nearer to diocesan episcopacy; but still no step was taken to supply the of the bishop is the judgment of the court, subject to an radical want of apostolic orders. This deficiency was supplied in 1610, when three Scottish nominal bishops, Spottiswood, Lamb, and Hamilton, were consecrated at London by the Bishops of London, Ely, and Bath. This constitution continued only till 1638, when episcopacy was again overthrown, and continued in abeyance till the restoration of the monarchy. Four Scotch min- literature and science, and of a higher course of profesisters, Sharp, Fairfoul, Hamilton, and Leighton, were sional study, we must acknowledge, that from necessity then consecrated by the Bishop of Winchester and two we have been obliged to require, without affording the other English bishops, in 1661. The legal establish- means of such an education. It is by canon required ment of episcopacy under these prelates, and others of every candidate for holy orders, that he shall have atconsecrated by them, continued till the revolution of tended the usual course of elementary education at some they will rejoice at the brighter prospects that are open-1668, when Presbyterianism, in its most absolute parity, University; and that after this, he shall attend the lecwithout even nominal bishops or superintendents, was tures of our own professors,—the Pantonian, who delivers finally established as the national religion of Scotland. an annual course of lectures on dogmatic theology,-But though at the revolution the Scottish bishops were and the Bell Lecturer, who delivers another course on deprived of all the power, rank, and emolument which ecclesiastical history. Definite hopes are entertained they had enjoyed in virtue of their connexion with the among us, that we may hereafter be enabled to afford to State, they did not lose the spiritual authority which our candidates more ample means of preparation for their to desire, that the consideration of our wants should turn they had derived from the Church of Christ; and they professional duties, by the establishment of something continued, under great privations and difficulties, to ex- that may deserve the name of a college; in the meantime, ercise that authority, by ruling, according to canonical we require that they shall use assiduously such means as as we know by experience that many who are most disorder, the clergy and laity who continued faithful to are within their reach. them, and by perpetuating the succession through the

These repeated changes of ecclesiastical polity, continued for more than a century, amidst, and in connexion State, a great civil war, the invasion of England by Edin. 1807.

Scottish, and of Scotland by English armies, the restor- exclusively, to its own wants, and consider its duty perat the revolution, could not fail to produce great bittercertain, that in the day of their depression they met with transferred to the House of Hanever that unshrinking our constitution for an official income to the bishops. loyalty, which, during a century of suffering, they had the law.

the Scottish Bishops; and thus a schism was formed— of clergymen recommended by the bishops. the same doctrines being professed, and the same forms used in the Scotch Episcopal Chapels, and in those ferent footing; and its nature may be best explained by legally qualified chapels which were under no episcopal | quoting here our 40th Canon, which was enacted in a government, and were commonly designated English Chapels. But as the abolition of the penal statutes removed the apparent necessity for the anomalous constitution of these latter congregations, so it was to their praise that in general they seized the earliest opportunity to unite with their brethren, and to place themselves under legitimate episcopal authority; and at this moment there are only two or three congregations in Scotland, using the English Liturgy, and administered to by English clergymen, by whom the authority of the bishop of the diocese is not acknowledged.\*

Such is the past history of our Church. Its present state may be explained in a very short compass. The Scotch Episcopal Church is divided into the six dioceses of Edinburgh, Glasgow, Dunkeld, Brechin, Aberdeen, and Moray. The first two comprise all the south of Scotland. the last two the north, with the Western Highlands and Islands, and Dunkeld and Brechin all the country in the centre, and on the east coast, between the Dee and the Forth. Each of these is ruled by a bishop; and the number of presbyters with cure of souls amounts to about fying kind. Through the kind agency of the highest cighty. The congregations are not in general large; and ecclesiastical authorities in England, a bill was passed though our numbers have not been accurately ascertainand the number of communicants 12,028. It ought to be observed, that the number of congregations has for several years been steadily increasing; and this increase is to be attributed, not so much to accessions from other sects, as to the increased attention now paid by the clergy and the more wealthy laity, to the spiritual wants of the neglected English and Irish, who abound in the manuty has ever been refused; and local associations, and dis- facturing districts, more especially in the south and west tinguished individuals, both of the clergy and of the of Scotland. It is believed by those best acquainted with the subject, that our church has still in this matter a large field of obligation and of usefulness before her.

We now proceed to give a brief sketch of our ecclesiastical organization. The bishops are, of course, supreme administrators of our canon law, each in his own diocese. Collectively, they form a court called the Episcopal Synod; of which one of their number, chosen by themselves, with the title of Primus, is president. To this court, which meets annually, appeals may be made from the decisions of the several bishops, and its decisions are final. The supreme legislative authority is vested in gational incomes are all under £80, some under £40, the General Synod. This court consists of two chambers, -an upper, in which the bishops sit alone; a lower, consisting of deans and delegates, one of each class being sent from every diocese. Deans, it ought to be mentioned, are among us, presidents of all diocesan meetings of the clergy in the bishop's absence, and are nominated without the assent of both these chambers. General annually, and consist of the bishop and instituted clergy General Synod; and it is in diocesan synods that the bishop sits as judge in all cases of discipline. The other dence, and give their opinions seriatim; but the decision the Pantonian professor. appeal to the annual episcopal synod. The temporalities of each chapel are managed by a board of vestrymen or the expense of which their congregations were of themtrustees, with whom is usually lodged the power of electing and presenting the minister.

In reference to the education of our clergy, while we are sensible of the importance both of a sound basis of

In a church depending like ours upon the voluntary of home improvement, have aided with heart and hand consecration of other bishops; and through these suffer- contributions of its members, where the ecclesiastical of- the cause of the reformed catholic church in Scotland, ers for conscience sake we, the present generation of ficers have no jurisdiction in temporal matters, and where so we venture to hope that the number and character of Scottish bishops, priests, and deacons, derive our spir- no claim for aid can be made upon the national fund, it our friends and benefactors will increase as the state and

\* See Bishop Russell's History of the Church in Scotland,tinued for more than a century, amidst, and in connexion with the alternate ascendancy, of rival factions in the London, 1834. Skinner's Ecclesiastical History of Scotland, London, 1788, and Skinner's Annals of Scotland, Episcopacy,

ation of the monarchy, and finally, the change of dynasty | formed, if its own minister be tolerably provided for, and ness in the minds of all parties towards their opponents; secured for itself. Hence it appears, that in the cities of religion established in Scotland; and we trust that passive in suffering, were eager to be active. It was discovered and thus, if it must be allowed that during the days of and larger towns, the arrangement of our chapels, both you have a reason for your dissent—that you act in this that the Church of proconsular Asia, differed from other Churches their ascendancy the episcopalians had pressed hard up- external and internal, is much on a footing of equality matter, not from caprice or wilfulness, but from a sincere in the time of closing her fast preparatory to Easter, and of celeon their presbyterian fellow-countrymen, it is equally with that of the best ordered parish churches in England; conviction that it is God's will you should act as you do, brating the day of the resurrection of the Lord. Had she indeed little consideration or pity. But the depression of the the needy and scattered congregations are unable to pro- upon principle. If so, allow us to remind you that there more indifferent still than this, she might have been justly charged Scotch Episcopal Church was much increased and pro- vide an adequate maintenance for their clergymen, or to are thousands of your poorer fellow-countrymen whose with a schismatical temper. But it had been her custom from longed by the conscientious adherence of its members erect, or even keep in repair, such buildings as are re- conviction is the same as your own, but who are not so the first, and Polycarp had long ago asserted in its defence the generally to the exiled house; for it was not till the quisite for the decent performance of our sacred services. able as you are to act in accordance with their convic- authority of the apostle John himself. Far from imitating the death of Charles Edward Stuart, in 1779, that public Furthermore, while our instituted clergy have a claim tion. They earnestly wish to worship God, and enjoy the deference which Anicetus paid to such authority, Victor had imprayers were offered in the Scottish Episcopal Church for for support upon their several congregations, according means of grace, under and through that ministry which mediately recourse to violent measures, and the Church was in the reigning family; and that the Scottish Episcopalians to their means, no provision whatever has been made by they and you believe the Divine Head of the church has commotion from one end to the other.

In some measure to remedy these defects, two societies maintained towards the House of Stuart. The Govern- have been instituted,-The Scottish Episcopal Fund, in even of maintaining the mouldering edifice that has been ment was not unforgiving; and in 1792 an act was passed 1806; and the Scottish Episcopal Church Society, in repealing the several penal statutes, and placing the 1838. The object of the former is to provide official Episcopalians of Scotland under the full protection of incomes for the bishops, independent of what they may receive as incumbents of chapels. But as at the time of Previously to the grant of this charter of toleration, its formation there existed no association for the relief of the law imposed penalties, and an absolute exclusion the inferior clergy, this object was also incorporated into from all civil offices upon the attendants at any Scotch the purposes of the fund; and by its constitution at least | Church. Episcopal Chapel. The result was, that many who one-half, and not more than two-thirds of its annual inpreferred the liturgy to the extempore prayers of the come must be divided among the bishops, the remainder establishment, but who at the same time preferred the being dispensed among the more necessitous clergy. The enjoyment of their civil privileges to the maintenance of annual allowance of this fund has been, until the year ecclesiastical unity, procured the services of English or 1840, £62 to five of the bishops, and £118 to the bishop Irish clergymen, who officiated without the license of of Edinburgh, and from £10 to £20 to a small number

The Scottish Episcopal Church Society is upon a difgeneral synod held in Edinburgh in 1838 :- "whereas, in the primitive church, and by apostolic order, collections were made for the poorer brethren, and for the propagation of the gospel, it is hereby decreed that a similar practice shall be observed in the Scottish Episcopal Church. Nor ought the poverty of the church, nor of any portion of it, to be pleaded as an objection, seeing that the Divine commendation is given equally to those who from their poverty give a little with cheerfulness, and to those who give largely of their abundance. For this purpose a society, called, The Scottish Episcopal Church Society, shall be formed; the object of which shall be,-1st, To provide a fund for aged or infirm clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties;-2dly, To assist candidates for the ministry in completing their theological studies; -3dly, To provide Episcopal schoolmasters, books, and tracts, for the poor ; -4thly, To assist in the enlargement of diocesan libraries .- To promote these important purposes, a certain day shall be fixed upon annually by every diocesan synod, when a collection shall be made in every chapel throughout the diocese; and the nature and object of the society, in explained to the people.

The constitution and operations of the society, it will be observed, are strictly in accordance with Episcopal discipline and order. It is enacted by canon, and extends throughout the whole church Each diocese forms distinct association, of which the bishop is president, from each congregation form the committee of management; and every application to the general committee | the lead in the matters of the world. must previously be considered in the district association nence it comes; must be recommended by it to years since its formation, on December 4, 1838.

1. As the object chiefly contemplated by the canon in constituting the society, the committee have given assistance to 32 incumbents of the clurch, whose congreand some merely nominal. The principle of distribution adopted has been to raise the annual clerical incomes fund) to a minimum of £80.

in connexion with episcopal congregations. In Glasgow, Paisley, and Greenock, and in the Highlands, these chools furnish the means of education to about 1800 children of parents in a most destitute condition, and

tance to "congregations struggling with pecuniary difficulties," by making grants towards liquidating debt upon

4. Aid has been afforded from the society to theomembers of the synod must, in such cases, hear the evi- Edinburgh for the purpose of attending the lectures of

5. In some instances the society has enabled aged or infirm incumbents to have the advantage of assistants, selves unable to defray.

6. The society has in some cases conferred a great benefit, by assisting congregations to supply their clergymen with convenient residences or parsonage-houses.

We trust that this brief statement of the cause, con stitution, and operations of our society, will be read with interest by all who value the church as God's appointed instrument for the salvation of souls; that they will feel for the difficulties through which we have struggled; that ing before us; and that they will approve of the specific method we have adopted for adding respectability and efficacy to the ministry of our communion. We well know the many urgent claims which at present press upon the wealthier members of the church of England and Ireland; and we are not so foolish as to expect, nor so selfish as their attention from the destitution of those whom God has more immediately committed to their charity. But, tinguished in England for zeal and liberality in all works itual authority, originally from the Church of England. is to be expected that each congregation will look, almost character of our church become better known—that perhaps we may receive additional pecuniary aid to the good work in which we are engaged; and that, at any rate, we shall obtain, what we ought to value very highly, the sympathy and the prayers of the brethren.

whose hands this statement may fall, we venture to speak perity, differences were now discerned, which had escaped notice the decent administration of God's word and sacraments in stronger terms. You, brethren, dissent from the form in the dimness of her adversity; and minds which had been long while in the poorer districts, especially in the Highlands, and not otherwise; in short that you are episcopalians purposely altered the universally received custom, even in a matter himself appointed; but God has withheld from them the means of supporting a minister, of erecting a chapel, or bequeathed to them by their fathers. They look then to you, the episcopal nobility and gentry of Scotland-they follow your example, and through us they supplicate your

The above statement is approved, and circulated with the sanction of the bishops of the Scottish Episcopal

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#### LIVES OF THE FATHERS. NO. IX.-VICTOR.\*

transactions of life are those in which we move, and according to done

rage to dare; and the reign of Marcus, which lasted through the general committee, and approved by the bishop of the twenty best years of his life, would put his spirit to the test. not aware of the real ungodly motive which instigated him. He the diocese. In order to show the manner in which this We can readily conceive that he neither shrunk from duty, nor might have believed himself to be stirred by zeal in the cause of society is intended to bear upon the wants and necessi- lost sight of the objects which he had proposed to himself, however God's truth. We are all but too ready to make our own cause ties of the church, there is subjoined a brief abstract of attended with danger, and undesirable to men of less ambition and that of God's, and thus to mistake the carnal motives which direct the different heads of its expendiure during the two courage. Such tempers are seldom improved by persecution, but often rendered more violent, as the history of some of his successors ters of our darkness are turned by our perverted imagination into shows. Like the poet's serpent, they come forth from its fiery angels of light. Thus Victor may have thought to exalt God's trial, irritated with the thirst, and outrageous with the heat.+ They have been provoked, and not humbled; and the constraint to which they have been subjected, has but made them envy his | Christian Bishop should not have fallen into the delusion of the power who could enforce it, and sharpened their natural appetite unconverted Paul, but he should have followed him in the lowly for dominion. Such men may still be exemplary in diligence, in charity, as he professed to do in the pure faith of his converted of all (including what is received from the episcopal charity, in hospitality; but as soon as ever these interfere with the ruling passion of lust of power, all the gentle affections are thrown 2. The society support, wholly or in part, 11 schools to the winds, just as the combatant strips off his soft and flowing raiment as a hindrance to his movements.

The reign of Commodus, which gave the Church rest after its long sufferings under Marcus, was very favourable to the desire of the hearts of men like Victor. With powers rendered more ener-3. As another object specially contemplated by the extend his influence over his fellows, and obtain the consideration out letters of peace and reconciliation in favour of them to the canon, the committee have in several cases given assis- which he sought; while the return of prosperity and the renewal Churches of Phrygia and Asia. Praxeas, however, arriving from logical students, towards their expenses in coming to reign of Commodus, he was chosen to fill the vacant chair. He tract a wrong opinion, and justifies us in the charitable belief, that was seated in it at a critical moment.

rences had given their help to this ever-working cause, churches | bles of an eventful pontificate of ten years duration. had newly been founded in the West, in Germany, in Spain, in Gaul, and in Africa, all of which looked to Rome as their mightiest and highest authority among the apostolic churches, and therefore regarded her in the light of a metropolis. The severe persecution under Marcus furthered also her influence, by affording occasion of contributing to the necessities of her distressed sisters; and the the First Stephen, of the Seventh Gregory, of the Third Innocent, peace brought by the reign of Commodus added to it still further, as a general peace does to that of the state which has most distinguished itself among its confederates by its services during attempt at that object which was at last realized, but is also signalthe war. When the clouds of affliction had rolled away, her mountain emerged in superior brilliancy, and was evidently taller Such a period only wanted such a man as Victor to begin those

claims to universal dominion which she has never since abandoned. Christ's chief vicar could not resist the temptation thus offered of the dominion of the kingdoms of the earth, and the Church invited

To those of our own country and communion into his attempts by her own folly. In the broad blaze of her pros-

The Asian Churches made a gallant resistance, although comparatively but a scanty band; and Victor met with no unworthy antagonist in Polycrates, Bishop of Ephesus, who presided in their council. In reply to the imperious demand of Victor, he wrote a letter in which meekness and firmness were so happily combined, and the arguments for maintaining the custom were so reasonable, that it ought to have had its proper effect upon the mind of his opponent. He who laid so much stress on the tradition from Peter and Paul, should not have slighted that from John; and the Church, whose martyrs, if equally numerous, were more obscure, should have held in proper respect the nurses and nurslings of such glorious witnesses to the truth. But Victor had now that spirit within him which defies all argument, and repels all feeling. The lust of power was in his heart; and he was determined upon commencing that system which his successors ultimately established, of enforcing the conformity of all other Churches to his The contributions of the Western Church to the valuable store own. When he found himself, therefore, thus thwarted by Polyof ecclesiastical literature were singularly scanty, until the reforma- crates, in his tyrannical indignation he took measures to cut off tion brought its controversies, and compelled an examination into the Asian Churches from the communion of himself and his allies, things which had long been admitted with the tamest acquiescence. and wrote circulars in which he proclaimed their utter excommu-Not a single writer of any intrinsic eminence (if we except Minu- nication. His allies, however, not having such a deep interest in tius Felix, and Novatian,) can be mentioned as existing in it the matter, were cool enough to see the error of such conduct.during the whole period, unless we call in the host of the Latin | They were shocked at such a novel exhibition-and on so large a parbarians, or enroll upon its list the burning lights of the African scale-of uncharitableness; and their fears were awakened at the sight of an act of tyranny, which, if once allowed, might at a future The earliest whom we are able to select (after Clement) is time be exercised against themselves. No good or wise man-Victor. Not that he affords us any knowledge of him from wri- and there were many such in those days-could hesitate to contings of his own, but from his occupying a position both interest- demn the proceeding, and Victor soon discovered that his will had ng in itself, and critical with regard to that of his successors. gone farther than his power. He had the morfification to meet He was born probably about the end of the reign of Antoninus with his defeat from that very quarter, whither perhaps he had Pius, and if at Rome and already a Christian, might at the age of most looked for help and support. Irenæus stept forward to check twenty have beheld the blessed Polycarp. As the future pontiff his violent proceedings, and the successor of Anicetus was obliged was not likely to be in an obscure station, we may perhaps, with- to bear a rebuke from the successor of Polycarp. While he firmly out much error, suppose him to have been deacon to Eleutherus, maintained the propriety of keeping the festival on the Lord's day, as Eleutherus had been to his predecessor, Anicetus. But we Irenœus observed that this was not so much the question as the nave no clue to the discovery of those merits which elevated him manner of the introductory fast, which was different in different to the chair. We can only infer these from his character as deve- places, and from old times; and yet notwithstanding this, there oped in the few circumstances known regarding him. He does had been mutual harmony, and the very disagreement about the not appear to have been so much endowed with superior talents, fast, confirmed their agreement in the faith. Victor's own preas to have possessed that force of will and ambitious turn, which decessors had signified their communion with the Churches that will carry the aspirant, even with moderate mental pretensions, to disagreed from them on this matter, by sending them the friendly the attainment of influence or rank, provided he have but prudence. token of the eucharist; and Anicetus had even in his own Church reference to the existing wants of the church, shall be He was one of those whose personal influence is every thing, their received the eucharist at the hands of Polycarp, his opponent on nental nothing,-who direct the course of affairs of their own day, this question. He was wrong, therefore, in cutting off whole but speak not to other times, - who impress the minds of men by | Churches from communion, which had done no more than retain the outward exhibition of temper and manners, not by the expres- an ancient tradition. Nor did he address Victor only, but also sion of the inward thought or feeling. And as the ordinary the rest of the Bishops on the same side, as Victor himself had

which we must almost always form our opinion of men, it is natu- On this opposition from such a quarter, Victor was obliged to the dean vice-president; the clergy and a lay delegate ral that the possessors of the former qualifications should be pre- retire from his bold position. If he was not convinced, all the ferred to those of the latter; and that men like Victor should take rest were, and he could not proceed single handed. His name thus unfortunately signified the very reverse of his success in the As a Roman, Victor had the fortitude to suffer as well as the contest, while Irenæus was entitled to the credit of the full meaning of his. But let us do him the justice to believe that he was the former, for the spiritual which serve the latter, and the minisglory, by usurping the liberty of his fellows, and mistook their ioint submission to himself for unity in the spirit of Christ. A state. (A. D. 194.) He was, however, notwithstanding these infirmities of an impetuous temper, a watchful shepherd; and he ejected from the fold a most destructive wolf, in the person of Theodotus the tanner, who first broached within the Church the heresy which maintained Christ to be a mere man.

He was subsequently chargeable with the error of hastily approving of the prophetic claims of the Montanists,-having, in getic by perils and more flexible from experience, he would daily consequence of a submissive message from these schismatics, issued of frequent communication with the provincial Churches, must Asia, where he had witnessed their proceedings, gave him such an have given him many and bright occasions of distinction, and account of them, and so urged upon him the precedents of his furthered him on the way to promotion. The end was that, on predecessors, that he revoked his letters, and rejected their claims. the death of Eleutherus, which took place at the conclusion of the He had, however, the merit of not being ashamed or afraid to rehis rashness was owing to a consciousness of integrity, as much as From the very first, the church of Rome had been gradually and to an overweening estimate of his own wisdom and power. (A. D. steadily acquiring a paramount influence among its sisters. The 201) These transactions were in the sunshine of his prosperity, consequence of the town necessarily bestows consequence upon the and it would be unfair to form a harsh opinion of him upon these, church seated therein; and if Antioch, the queen of the East, and when his conduct under adversity, which soon again overclouded. Alexandria, the glory of Africa, and queen of commerce, confer- the Church, has not been related to us. When the time of suffered such consideration upon their churches, what must the queen ing came, it is reasonable to believe that he bore up as nobly of the world have conferred upon hers? flocking as men did, from against the assaults of the heathen, as he had boldly sought to every quarter of the world to the imperial city, it could not be rule over his brethren. From being the fiery Peter who said, otherwise than that not only its church should be great in itself, "Lord, here are two swords," and smote the servant of the high but should extend its influence far and wide. Thus, as she could priest, he became that Peter who laid down his life for his Master's not but have communication with every church from every quar- sake. The hand of persecution came heavy upon the Church ter, who, through their members, poured their information into her towards the end of his life, though he lived not to see the havor cistern, she became, independently of her own tradition, the gene- which it made in the tenth year of the emperor Severus. In the ral depository of the tradition of the catholic church. Late occur- ninth year of that emperor's reign, he was released from the trou-

His occupation of the chair was indeed short; but there is no man and no government in the whole line and history of the Roman Bishops which ought to excite a deeper interest, or move more serious thoughts in the mind of the reader. He stands at the head of a band of daring and arbitrary men, the precursor of who laboured to raise a temporal dominion upon a spiritual foundation. And his government is not only remarkable for the first ized as the unhappy period in which the universal Church shewed the first fatal symptom of those divisions which were to tear her limbs asunder,-disclosed the first throbs and heavings of those convulsions which were only to be quieted by the chains of Rome, or the poison and dagger of the Mahometan. What a fearful lesson is this to the rampant spirit of our day, which exults in trampling under foot every means of Christian unity, and seems to consider schism as the strongest proof of sincerity. But let such reckless thinkers be assured, that laxity of morals does not

<sup>\*</sup> Abridged from the Rev. R. W. Evans. + Georgic III. 434.

of creed through religious anarchy to the grinding tyranny of superstition. This has ever been the course of God's government in the spiritual, no less than in the moral world. Such distraction necessarily begets a general indifference, and therefore a general degeneracy both of faith and practice. But when a corrupt man becomes a vessel incapable of any longer containing the waters of life in their purity, God degrades him to some ignoble purpose, and exacts the penalty of his disobedience by putting him under a more carnal form of religion. We have seen but too clearly the ordained minister of God's punishment of the unruly Christian, and can we, fresh from his chains and scourge, and while they are still held up before our eyes, if we will but see, glory in the folly and wickedness which will most assuredly bring us under them again?

#### THE OBUROE. TORONTO, SATURDAY, APRIL 24, 1841.

The last accounts from England have conveyed to us a result, in regard to the claim of the SEMINARY OF ST. led by the Bishop of Exeter, as furnished by the previous arrivals, would have led us to anticipate. It appears that, after a long and animated discussion, the Address moved by the learned prelate that the Queen should disallow the ordinance touching the claims of this Seminary, was withdrawn. Probably, therefore, this ordinance will stand ratified and confirmed as long as Canada has the happiness to continue under British rule; should this, unhappily, ever be overturned, the very first step of the republicans of Lower Canada, as was the case with their prototypes of the French revolution, would be to alienate and confiscate every acre of every description of ecclesiastical property, as an insupportable incumbrance to the freedom of the land!

We must confess, that had we not read the speech of the Bishop of Exeter, in moving for the disallowance of this ordinance, -- a speech replete with able reasoning, and specifying most clearly the objections to which that ordinance is liable on constitutional grounds,-we should have regarded the opposition to it as wholly unsupported by legal argument. To this conclusion we were drawn by the statement of the case in the Montreal papers about fifteen months ago, when its discussion was so vehemently pursued,—the very source from which it that while the Church of England in this Province is might antecedently be supposed that we should have derived our conviction of its invalidity. Argument is charities of an unfeeling world," for its extension and one thing, and angry and declamatory assertion quite another thing; and while, in our Lower Canada contemporaries, at that period, we observed an abundance will enable them to plant triumphantly the standard of of the latter, we were at an utter loss to discern any thing that deserved the name of the former. From their own showing, then, we repeat, we came to the conclusion that the ordinance, however primarily unconstitutional and inexpedient, was not to be controverted on any grounds of law or common honesty. So strongly was discussion at the time: we could not discover the force Protestantism in the land. of the arguments against it; and therefore we could not. in honesty, lend the weight of our opinion-slight as that might be-to uphold what we were led to consider a doubtful or equivocal case. We were afterwards asked, indeed, why we did not, with a consistent Protestant zeal, unite in the warfare against the Seminary of St. Sulpice; and our answer was uniformly, in substance, what we have stated above. Moreover, when a portion of the Montreal press appealed to their Upper Canada contemporaries to aid them in this opposition to what they deemed an arbitrary and oppressive proceeding, we,-although naturally expected to take our stand in the forefront of the battle, -chose, for the reasons already detailed, to remain neutral. In addition to our doubts as to the fairness of the opposition to this ordinance, we could not but discern that it was less a reverence for the principles of Protestantism than a tender regard for their own pockets which inflamed the zeal of many of our Lower Canada contemporaries,-a feeling which could hardly be expected to call us forth to a very warm participation in the contest they had undertaken.

Such, indeed, continued to be nearly our unch opinion until, as we have said, we read the speech of attempted a similar system of political disturbance the Bishop of Exeter. It is true that, during the last amongst the Protestant inhabitants of the north, and summer, we met with an article upon this subject in the with that view paid a visit to Belfast. His proposed Newcastle Journal, from the pen of the Rev. W. J. D. theme was the "Repeal of the Union;" and upon the Waddilove, which struck us as very forcibly written, and well worthy of attentive consideration. For this reason, debate, Dr. Cooke challenged him to its public discuswe transferred it at once to our columns; but we are not aware that it was very highly esteemed by the opponents of the ordinance in Lower Canada, as we do not recollect seeing it copied into any of their journals. We certainly meant to aid their cause by the publication of the best article on the subject which, up to that period, we had seen. In regard to the speech of the Bishop of of a local and personal nature, alluded to in the speech Exeter, it will be perceived by our readers, -after they of Dr. Cooke. have perused the remarks of the London Times, given in another column,-that if we have erred in our late construction of this ordinance, as elucidated in its bearing and principles by the learned prelate, we have done so in company with the leading newspaper of the day.

After the delivery of this admirable speech, the Bishop of Exeter expressed his intention of taking the sense of the House of Lords, at an early day, upon the Address he intended to move; and accordingly, on the 15th of March, he resumed the subject, -recapitulating briefly the arguments which had previously been advanced .-To these it was replied by the Marquis of Normanby,

"The Marquis of NORMANBY said, that the Bishop of Exeter had all along assumed, in respect of this ordinance, that it was a mere whim of Lord Sydenham's. Why, one of the very reasons that Lord Normanby had asked an extension of the powers of the Special Council was, that it could not render permanent an ordinance which was introduced under Sir John Colborne's government to give effect to the arrangement which had been made with the Seminary of St. Sulpice; the Seminary surrendered a considerable part of its property, in order that it might enjoy the advantages held out by the ordinance. There had been a bargain, which was fulfilled on one side. The value of the property left to the corporation had been grossly exaggerated: it did not exceed £200,000 currency. Lord Normanby showed that the rights of ecclesiastical seignieuries had been formally con-firmed and recognised by the capitulation in 1759; by the treaty of Paris, which left the priests of St. Sulpice in the enjoyment of the same privileges with those of the sister institution at Paris; by the act of 1774, which was passed without opposition from the Bishops of the House of Lords, while in the House of Commons it was denounced by Colonel Barré, expressly because it made the Roman Catholic the established religion of the Province; and in 1792, Mr. Burke mentioned voting for the establishment of the Church of England, 'conjointly with an establishment made some years ago by an act of Parliament of the Roman Catholic religion among the French Canadians.' Lord Normanby maintained that the Seminar of St. Nicolet, incorporated under instructions of Lord Bath urst, was a case in point: that corporation consisted entirely of ecclesiastics; and if its objects were educational, so were those of the Seminary of St. Sulpice. The ordinance made very strict provision for the visitation of the corporation, and an account of its expenditure was to be submitted to the

We have marked in italics the points which constituted the great strength of the arguments in defence of the ordinance; and these, we discover, were those which influenced the Duke of Wellington in the course which he felt himself constrained to adopt.

The Duke of Wellington had been disposed to think

lead more surely through civil anarchy to despotism, than laxity sion ought to be made to the corporation; but he was not as well as laymen, from the Bishop of Toronto and the then aware of many former transactions relating to the Semi-nary, which Lord Normanby had mentioned, and he had otten what had taken place under Lord Bathurst's government, of which he was a member, unit to the his recollection: but he now perceived that the two corporations his recollection: but he now perceived that the two corporations has recoiled similar. He had ment, of which he was a member, until it was recalled to entreated the House a few nights ago to consider the docu-ments which had been referred to by the Bishop of Exeter he had himself done so; and he had in addition looked into and considered documents which had not been quoted or referred to by him, and other documents of which he had lost all recollection; and the result of his deliberations was the determination to vote against the Bishop's address."

While, therefore, viewing it as a great constitutional question, the arguments of the Bishop of Exeter remain incontrovertible, and while, no doubt, the Duke of Wellington,-assuming that ground,-would cling to every point which is contained in his previous speech of the 4th March, the blunder had been committed, as we must term it, of performing an unconstitutional act, which could not be reversed without doing violence to vested right. This last, sanctioned as it appears to have been by the act of capitulation, and confirmed by long and undisturbed possession, it has never been the temper SULPICE, very different from what the spirit of the debate of the British Government to overturn, much as we must ever lament the infatuation which entrusted so powerful a weapon to the adversaries of the truth.

A natural way to neutralize the influence of this fatal gift, was to have endowed the advocates of the truth,the National Protestant Church,-with corresponding wealth; but no-while, as the Bishop of Exeter well observes, property was ceded in perpetuity to the amount of £30,000 per annum to a single Romish Seminary, the miserable pittance of £4,000 a year was all that could be spared for the support of the Church of England in that Province: - and it is worthy of remark, that while the press of Montreal was so loud and vehement in opposition to that ordinance, it had no word of sympathy-with perhaps a solitary exception-for the outraged establishment of Protestantism in the sister Province: the constitutional privilege and property of the Protestant Established Church it could see filched away, and even a portion of it allotted to the Romish communion, without a word of rebuke or remonstrance; nay, in many cases, with sentiments of strong approbation of the vast liberality of the perpetrators of the plunder.

Setting, however, all these adverse considerations aside, it is and it must ever be a subject of deep regret, doomed, in a great degree, to depend upon the "bleak support, "the means," as the Bishop of Exeter observes, "are entrusted to Roman Catholic ecclesiastics, which the Roman Catholic Church throughout the Province.' These respective positions of Protestantism and Romanism may not, at the present moment, excite any great or general alarm; but we should be blind indeed, not to apprehend that the day is fast hastening on, when, unless the spirit of Popery be marvellously changed, every engine this impression forced upon our minds that, as our rea- of power, moral and physical, will be brought mightily ders will recollect, we took no part whatever in the to bear for the subjugation, aye, for the extinction of

> We have great pleasure in publishing the communication of our correspondent "Alpha," and shall have equal gratification in contributing our aid towards the circulation of the admirable speech of Dr. Cooke. It will be impossible for us, however, to commence its publication until next week, in consequence of the mass of matter antecedently pledged to our columns; but we shall then, if practicable, -long as is the speech of the worthy and able Doctor, occupying seven and a half columns of the Ulster Times,-present it entire to our readers. They will find it a rich treat, combining great raciness of humour with the eloquent expression of sound conservative and Protestant principles, and a frequent very solemn and very beautiful allusion to the practical duties which those principles involve.

which it was delivered. Successful in his mission of both were, it was understood, to exert themselves to secure agitation amongst the blinded devotees of the creed the return of good members to the new legislature. Yet as which he himself professes to believe. Mr. O'Coppell announcement of this as the great subject of political sion. The reception of the agitator not proving, however, very promising, he was glad to make his exit from the capital of the "Black North," and to secure a safe escape was escorted to Donaghadee by a strong body of policemen, whence he crossed over to Port Patrick in of the government in the matter of elections has not been Scotland. These facts will explain many circumstances

The effect of this admirable speech upon the public mind in that quarter, will be apparent from the fact alleged in the Ulster Times that, in the course of seven and a half hours, 3000 copies of that paper, which contained the first impression of the speech, were sold, and that the pressure occasioned by the eager applicants for it was attended with risk to life and limb!

The character of the "Protestant North" has been nobly vindicated, as well in the precipitate retreat of O'Connell as in the masterly speech of the opponent whom the agitator dared not meet. Nor is there any probability that he will afford occasion to so untoward an event as his thorough and hearty discomfiture, by accepting the challenge of Dr. Cooke to meet him in London at Exeter Hall. He will be more at home amongst his dupes in the counties of Cork or Galway, or in haranguing the Chartists of Birmingham and Leeds!

It will, no doubt, be the cause of inexpressible mortification to the Editor of the Albion, that he has incurred the displeasure of so very distinguished a public journalist as the Toronto Colonist, -distinguished, however, let us be understood, for the conceit of ignorance, and the party malevolence of a narrow and undisciplined mind. We have had occasion, at various times, to express our frank opinion of the general merits of the individuals who take upon them to direct the Colonial press; and we are free to say, that it would detract materially from the degraded and melancholy aspect of that press, if we could say that, with an utter unfitness for the office of Editor in a literary point of view, they could bring to its discharge the blunt but always respectable attributes of moral integrity, and settled political principle. We are not disposed to class the Editor of the Colonist amongst the very worst of our Provincial journalists; but we shall perform towards him an act of charity in setting him at the head of the list in the second class of that too numerous body who make a trade of political agitation, and eke out a subsistence by pandering to party violence and personal animosity.

If we are at a loss to affix to this individual of the Colonist an appellation which would imply any marked distinction in literature or in ethics, we can have no hesitation, when we view the morose and ascetic temper which characterises his original articles, in saying-we believe with Boz-that he is an "incomparable hater." With the manifestation of a settled hatred to most of

Chief Justice of Upper Canada downwards, -whom he chooses to designate as the "Family Compact" -he commenced his dull career as Editor; and with the exhibition of the same undying hatred he is likely to close it. How it has been provoked, it would probably be as difficult for himself to explain as for us to divine; though possibly it may have received some quickening to its impulse, from a discovery that these envied ones of the so-called "Compact" have been somewhat tardy in recognizing his claims to be regarded either as a patriot or a gentleman.

The sensations of the Editor of the Albion, after reading the rebuke of the Colonist, will therefore be acute in proportion to the estimation in which his lecturer happens to be held in the community. We do not say that the Colonist is without his friends, and,marvellous as that may appear,—without his admirers also, in the country. There will be malcontents and misanthropes every where; and even where blunt honesty and genuine good humour may pervade a portion of his supporters, we reconcile ourselves to the inconsistency from knowing that the differences and disputations on tuste are likely to last as long as the world endures. Our valued contemporary of the Albion,likely to be valued long after the obliquities of the Colonist are forgotten, -will, however, feel his mortification diminished from knowing that his honest and correct remarks upon our recent elections are heartily approved of by at least nine-tenths of that well-known body of persons styled the Constitutionalists or Conservatives of Upper Canada,—the same men, who turned the republican tide in 1836, and, at the appeal of Sir Francis Head, elected an overwhelming majority of members in favour of the Government,—the same men. who were in the front of the battle when Mackenzie incited rebels and pirates to fire our homes and murder our families,-the same men, who will always be found ready to spend their fortunes and peril their lives for the maintenance of British connexion.

We are glad that the remarks of the Colonist afford us the opportunity of inserting another paragraph from the Albion, on the subject of our Provincial elections; and, in the name of the Conservatives of Upper Canada, we thank him for the remarks which we subjoin :-

"In our last we took occasion to express our opinion that the Conservative party had not been well or judiciously dealt with, and recent events have not tended to alter our opinion. The bloody and ferocious scenes at Toronto may fairly ascribed to the discord engendered between the Conservative and Government parties, by the interference of the latter with the elections, and the obtrusion of what are called reform candidates in places where their opponents have generally held the supremacy—a practice which might have been all very well, if these said Conservatives had not been so repeatedly called on to support the government.—
In Lower Canada we were not at all surprised at the violence and bloodshed which took place during the late contests because the opposition was for the most part between French Canadian rebels and loyalists. The same parties, in fact, which met in the field in the dreadful strife of battle, during the rebellions of 1837 and 1838, were again opponents at the hustings. But in Upper Canada the case was different, and it is here that the proceedings of the Colonial government do, in our judgment, deserve disapprobation. The general question of government influence at elections we will not at resent discuss, further than to say that such a practice is epugnant to the principles of the British constitution; but it is nevertheless done occasionally by all governments.— Sir Francis Head was loudly accused of it, and mainly by that very reform party which is at this moment pursuing the same course from one end of the country to the other.—
Lord Durham, in his Report on Responsible Government, specially condemned the practice; yet these same responsible government people are now the most active offenders.

"Nothing could have been recovered to be provided and the property of the provided and the provi

"Nothing could have been more prompt, honourable, and generous, than the conduct of the Conservatives towards Lord Sydenham, when they were called on to support his government. Both the people and the press on receiving assurances that his loreship's policy would be the policy of the country, and not of a party—that his wish was to create a fusion and not a dvision of parties, and generally to promote the prosperit of the whole country—threw aside eir hostility and ralled under his standard. The object of both Tories and Reprmers-for these British distinctions The more humourous and personal animadversions contained in the speech of Dr. Cooke, will be better appreciated after a knowledge of the circumstances under was unseemly in one p appear the enemy of the other, as ndidates coming forward, allying themselves with rebels and supported by the government to oppose and displace Conservatives. This has been the case at Toronto; the government supporters have been seen bringing to the stings men who were the sworn friends and adh Mackenzie, and have thus contrived to throw out Messrs. Sherwood and Monro. Can it be wondered at then, that riots have taken place and blood has been shed? gentlemen just namel were not opponents of Lord Syden-ham, on the contrary, they were Unionists and supporters of his policy. What more did he require? Under circumstances we repeat that the Conservatives of Upper Canada have not been generously treated—that the conduct wise or politic, and that such proceedings are calculated to create divisions rather than harmony between the two great parties of the country."

We shall but just add that no stronger argument in condemnation of the present course of the Colonist could be advanced, than his very modest contrast of his own local knowledge and experience with the presumed ignorance of the Editor of the Albion, as living in a foreign, though neighbouring, country. It ought to be recollected that this latter gentleman has now conducted his excellent and admired paper for nearly twenty years; that, during that period, he has uniformly taken a warm interest in, and most narrowly observed the ebb and flow of our Colonial affairs; and that he must necessarily have established a connection and correspondence with many of its leading men both in public and private stations. It is about three years since the Editor of the Colonist assumed his vocation, without, apparently, the slightest antecedent acquaintance with the country, and slightest antecedent acquaintance with the country, and with an ignorance of genuine British principles as house of J. L., I preached to about 70 persons, and bappalpable as his contempt of good breeding. After such a contrast,—which he has chosen to draw for himself, the public will judge in whose opinions they are to place most confidence.

In our last we mentioned that Dr. Colby had been the successful candidate in the election for the County of Stanstead. We have since learned that this statement, which we perceived in many of our contemporaries, is erroneous, and that Mr. Child has been returned.

In a succeeding column will be found an official Proclamation summoning the Provincial Parliament to meet, for despatch of business, on the 26th of May next. This document was unavoidably excluded from our last.

COMMUNICATION.

To the Editor of the Church.

REVEREND AND DEAR SIR,—I send you up, by this day's post, the late truly admirable and incalculably important speech delivered by that great Protestant champion, Dr. Cooke, at the late conservative meeting held at Belfast, on the occasion of "the great bad man" (Daniel O'Connell)'s visit to the north of Ireland, for the purpose of agitating the Repeal of the Union, and other nefarious measures conse-

The service rendered, not only to Ulster, but to PROTES-TANTISM, as well as to all real friends of true constitutional oyalty, is very great; and as the Ulster Times well remarks, classes of Protestants in the kingdom are deeply that the bulk of the property of the corporation had been made over to the Province, though some equitable concesting the respectable inhabitants of the country, ecclesiastics | Public Testimonial of gratitude will be a meet one.

As part and parcel of the Protestant British Empire, and intimately interested in, and mutually affected by any and every such event as promises her weal, or forebodes her woe, whether in things spiritual or in things temporal, we, her faithful and true children, who reside in Old England's noble Colonies, are, naturally and professedly, concerned in upholding her national faith and protest, as well as her ional constitution. Should we, on this side of the Atlantic, not share, then, in the advantages enjoyed by our fellow-countrymen on the other side of the ocean, through the instrumentality of a sound and Patriotic Protestant as well as Conservative Press? Alas! where are we to find in our Colonial Press, those noble-minded, free, independent, and unwavering Protestant principles, of whose salutary influence, under God's blessing, we, in these perilous times, stand so palpably and vastly in need? With scarcely on solitary exception to alter the painful sound, echo mournfully \_ "Where?"

In vain, I deeply regret to say, have the nominally Protestant Editors of two different public journals in the town in which I reside been applied to, in hopes of their being, perhaps, induced to render to their numerous Protestant readers, (and, let us add, their uninformed and blinded Roman Catholic readers also), the highly desirable benefit of a perusal of Dr. Cooke's speech. Now, without touching upon the alleged reasons for their refusal to perform what (if we be, indeed, part and parcel of PROTESTANT England) appears to me a simple and imperative duty; let me merely observe, that this line of conduct seems, in my humble estimation, highly ominous to the Protestants in our Province, more especially as, without any apparent demur. articles are inserted in the columns of one, at least, of thes papers, calculated to assist the fearfully ramified and simultaneous efforts now making, in all quarters of the world, to exalt the spiritual despotism of the Romish Antichrist, upon the wide-spread ruins of prostrate and suffering Protestant-

In the hopes of your deeming it both possible and feasible, to afford to the Protestant public, through the valuable columns of the *Church*, that important benefit as well as enjoyment, which it is almost hopeless to look for from any other faithful instructor as well as beneficial corrector of public opinion, in our vicinity, I have now forwarded to you, Rev. and dear Sir, the *Ulster Times*, containing Dr. Cooke's speech; and, in conclusion, beg leave to extract the following emphatic passages from the great Charnocke's masterly essay on Practical Atheism, which are well worthy of the serious and practical attention of every one of us: bu especially, perhaps, of those public personages who possess, through their newspapers, such tremendous, such res means for permanent good, or for permanent evil, in their generation

"The more visible rule preferred before God in the world is man. The opinion of the world is more our rule than the precept of God, and many men's abstinence from sin is not from a sense of the Divine will, no, nor from a principle of reason, but from ar affection to some man on whom they depend, or fear of punishment from a superior, the same principle with that in a ravenous beast, who abstains from what he desires for fear only of a stick or a club. Men will walk with the head, go in fashion with the most, speak and act as the most do. While we conform to the world, we cannot perform a reasonable service to God, nor prove nor approve, practically, what the good and acceptable will o

"The fear of man is a more powerful curb, to restrain men in their duty, than the fear of God; so we may please a friend, a master, a governor, we are regardless whether we please God or no: men-pleasers are more than GoD-pleasers; man is more advanced as a rule than God, when we submit to human orders, and stagger and dispute against Divine. Would not a prince thinhimself slighted in his authority, if any of his servants should decline his commands, by the order of one of his subjects? And will not God make the same account of us, when we deny or delay our obedience, for fear of one of his creatures? In the fear of man, we as little acknowledge God for our severeign, as we do for our comforter. (Isaiah h. 12, 13): 'I, even I, am He that comforteth you, who art thou, that thou shouldest be afraid of a man that shall die,' &c. 'and forgettest the Lord thy maker?' &c. We put a slight upon God, as if He were not able to bear us out in our duty to Him, and incapable to balance the strength

# ECCLESIASTICAL INTELLIGENCE.

EXTRACTS FROM THE JOURNAL OF THE REV. F. L. OSLER. From the Third Report of the Upper Canada Clergy Society Tuesday, crossed the swamp, and preached in Thompson's house to a very interesting congregation. Reached home at night, and found T. Duke waiting for me, who had re-

turned for a fresh supply of books and tracts.

Thursday, rode to Davis's school house, and preached to things the school house is always well filled. Returned home at night; soon after which a messenger came to say that Mr. T., who resided in West Guillemburg, about six miles from the parsonage, was very ill. Found Mr. T. sitting in his chair by the fire, very weak, but sensible. The doctor had told him he could not live; and now that he had no hope of life, he was anxious about his soul's state. I trust I dealt faithfully with him, but apparently made little imemed to have every reason to fear it. Between 9 and 10 o'clock he wished to go to bed: I led him to it, and sat lown by it till near 11, when he fell into an uneasy sleep. He roused again, bade me good night, and hoped to be stronger on the following day.—That day, alas! he never After leaving him. I lay down in an adjoining room over: he had passed into eternity without a groan or a struct Thus died a young man of 27, the son of an English elergyman, whose excesses in youth had destroyed his constitution, or rather, I much fear, both body and soul. When the friends were assembled, I endeavoured to improve the solemn scene, and earnestly prayed that all present might take warning, and prepare to meet their God

Sunday, preached in the morning at West Guillemburg church, to a small congregation; the weather being very severe, and many who lived at a distance, and could not therefore attend both services, remained at home in the morning, that they might follow the remains of poor young T. to the grave. In the afternoon the church was througed in dependance on God's Holy Spirit, to speak home to the consciences of all present from the words, "I have a message from God unto thee." Many seemed much affected. Afterwards interred the corpse, and returned home in the

thinking it to be an opportunity not to be neglected.

Monday morning, set out for Adjala, and reached the house of Mr. Irwin in the afternoon. Here I found about forty people waiting for me. Performed Divine Service, and baptized three children. Gave notice that I proposed (D.V. holding a public meeting in Mono, on the following Wednesday, in order to consider the best means for obtaining subscriptions toward the support of a resident minister, and to erect a dwelling-house for him. All seemed rejoiced at the prospect of having a clergyman to reside amongst them,

tized three children. The weather was extremely cold. For the sake of light I had to stand by the open door. There not being a window in the house, all the light was admitted through the open door and a hole in the logs. It may therefore easily be supposed I was nearly frozen stiff; indeed, a the conclusion of the service I could scarcely speak. Again gave notice of the public meeting on the following day at Mono; and after taking some refreshment, set out with a guide to Mono. The snow was in many places more than two feet deep, and the drifting snow rendered it almost impossible to find the high road. God mercifully preserved as from accident, though more than once I thou horse and cutter at least must be lost. At night we reached our stopping place; my poor horse being more exhausted with a journey of eight miles, than he would be, under ordiircumstances, with one of fifty.

On Wednesday morning, reached the house of Mr. Lafata, where about 80 persons were assembled. There would have been many more, but the weather was so severe they could not get out. After performing Divine Service, held a publie meeting, and a most unanimous one it was. All were delighted at the prospect of having a resident clergyman, and most grateful for what I had been enabled to do for them. In the afternoon pushed on for the house of Mr. McMinnis, which I reached at night.

Thursday morning, preached to about 100 persons, baptized five children, and administered the sacrament to about 20 communicants; after which I distributed tracts, and spoke to them on the probability there was of a minister being settled amongst them. The announcement was received with the greatest appearance of joy. They promised to give what they could, in labour or produce; money they have little of. Having completed my appointments for the week, and scarcely having felt warm from leaving home up to that time, I determined to set out for Tecumseth, late as it was, and reached home just before midnight, the thermometer standing at 27 below zero. I would not willingly have ventured out in such a week of bad weather, but the appointments were made, and I dread breaking an appointment. I was, besides, with the Govenor and other functionaries in the island, that

anxious to let the bishop know that these poor people would gladly accede to his terms. At my several stopping places I was much gratified at the manner in which the people spoke of T. Duke. The people strongly expressed their thanks for the instruction he gave their children, several of

whom I examined in the scripture and catechism, who acquitted themselves far better than I could have expected.

Monday morning early, left home for Bolton's Mills, Albion. Reached it at two P. M. and preached to a large congregation. The house was so full that those who were sitting were compelled to remain sitting, and those who were standing to stand. The outside door was taken off its hinges, to allow those who were getting inside to hear. got upon a kind of loft over head, and here and there took up planks of flooring. Through the openings thus made, by laying down flat, they protruded their faces-the only part haying down may they protested their faces the only part of their persons to be seen. All seemed eager to hear of the glad tidings of salvation. I had previously sent word that I proposed (D. V.) after Divine Service to hold a public peeting to consider whether the people would pledge themselves to provide £50 per annum and a residence, should a clergyman be sent to them. The meeting was most unanimous: all declared that they would give as much as lay in their power. Some who had hitherto been opposed to the church were present, who afterwards declared opposed, without knowing what the Church of England was After giving them the subscription paper for signature, and baptizing a child, I proceeded at night to the house of Mr. Duke, where I slept.

Wednesday, returned to Mr. Modland's late at night, when I was much pleased at being told that one of my congregation that day, a Roman Catholic, had come forward and promised that he would give £1 per annum towards the support of a clergyman of the Church of England, and give also ground for a church to be built on his land.

Thursday morning early, left Chinguacousy for my next appointment 11 miles distant, at the house of Mr. J. Robinson, which was central for the townships of Chinguacousy, Albion, and Caledon. Here my congregation consisted of about from 35 to 40 persons; the heavy gale and snow drift rendering it impossible for the people to get out. On entering the house, a good old man, 80 years of age, met me and taking my hand, said, "I have been long praying that a servant of Christ might be sent to me, and now God has answered my prayer." After Divine Service, and partaking of some refreshment, I proceeded to Toronto, a distance of 35 miles distant, which I was happy to reach safely, though nearly frozen, very late at night.

Friday, waited on the bishop, to state the result of my labours during the past fortnight, and was happy to receive the confirmation of his lordship's promise, that two clergymen should be sent as soon as they can be obtained, to a ministering to the spiritual necessities of those destitute townships, which, during the whole of my residence here, have had no one but myself to look after them. In the evening, left Toronto, and drove as far as Thornhill, I was delighted to spend a few hours with the Rev. G. Morti-

Saturday, reached home after a round of about 170 miles.

Tuesday morning, preached at Mr. Ketchum's house to about 70 persons, and administered the sacrament to 17 communicants. I trust that all felt it "good to be there." Baptized a child, and then rode on to Caledon, where I preached to a crowded congregation and baptized two children. The poor people expressed the greatest joy at seeing me again, and I was truly thankful to learn that the books and tracts distributed in that neighbourhood by T. Duke and myself had been productive of much good. A very respectable man told me that several, who used formerly to consider Sunday as the best day for making bargains, now on that day read the tracts and books with their families. Re-turned at night into Mono, and early on Wednesday mornng proceeded to the upper part of that township, where there is a little settlement of protestants literally on the top of a rock. After riding about 11 miles, up and down very steep hills, I came to a range of perpendicular limestone rocks, in one part of which was a zig-zag path, if it might have such a name. Up this I scrambled with my horse, and on reaching the top, observed the settlement I was in quest of. At the house of a Scotch presbyterian, named Turnbull, I was very kindly received. Preached in a school-house to a crowded congregation, composed of members of the Church of England and Presbyterians, and baptized 10 children. Afterwards rode 10 miles towards home, and at night reach-

Afterwards rode 10 miles towards home, and at hight reached the house of Mr. Brett, in the lower part of Mono.

Thursday morning, very early, set out for Tecumseth; the roads being in a very bad state, and having to ride 25 miles by half-past 12, in order to meet my regular appointment at Davis's school house. Reached it just in time, and preached to a crowded congregation; baptized a child, parpare refreshment, and then turned my house it. took of some refreshment, and then turned my horse's head homeward; and truly grateful did I feel to see the parsonage in the evening, after the most dangerous and fatiguing journey I have had for the winter. It was dangerous; for the ice, which had become quite rotten by the thaw, covered the holes and bad places in the road, so that frequently whilst trotting fast over what I imagined to be good ground, my horse would break through; and on Wednesday it blew a hurricane, -trees were falling in every direction, places the road was quite blocked up, yet the Lord "redeemed my life from destruction;" and I may add, "He pression. He was not, he said, afraid to die; whilst, to me, crowneth me with loving-kindness and tender mercies," for he cave me strength under much hadily fatigue, to perform my duties with comfort; and he gave me larger, and think, more attentive congregations than I ever had in that

part of the country before. Sunday, April 5th .- Preached in West Guillemburg church to rather a small congregation; the heavy state of the weather, and the bad roads, keep many at home who would gladly, if possible, meet to worship God. Feeling very weak, it was with difficulty I went through the service; and after attendance on the school, and performing Divine Service at the chapel in the afternoon, I was quite exhausted. For the last few weeks I have suffered much from debility. I need a little rest, but I know not when I may obtain it. So much requires to be done, that were it possible for me to rest my body, my mind would reproach me for neglect of duty. May the Lord, of his infinite mercy, raise up and send to this part of his vineyard faithful labourers. The harvest truly is plenteous, but the labourers few indeed.

From the New York Churchman.

The Rev. Isaiah G. De Grasse, A. M., (whose decease we have lately recorded.) was born in the city of New York, July 19th, 1813. He received his early instruction in the Public School under the tuition of Charles C. Andrews, where he so distinguished himself as to attract the notice of the late Rev. Peter Williams, by whom he was urged to commence a higher course of study, with a view to the Holy Ministry. At the age of fourteen he commenced the study of the classics under the Rev. M. H. Henderson, (then a student of the General Theological Seminary,) daily six miles in order to recite his lessons. In entered the Episcopal Collegiate School in this city, under the tuition of the Rev. Mr. Curtis, and, attaining a high rank in the classics, took the first honours in English composition. In the autumn of 1832, he entered the Freshman Class of Geneva College, where he remained until the expiration of the junior term, having distinguished himself in the Classics and Belles Lettres, and by a sketch of the life and character of Bishop Hobart, which won great applause. His senior year was passed chiefly at Newark College, Delaware, where he graduated with honors in September, 1836, and from which he received a Master's Degree in 1840. For some months before, and immediately after he was graduated, he performed the duties of Lay Reader in St. Philip's Church, New York, during the absence in Europe of the Rev. Peter

Having pursued his theological studies under the direction of a clergyman appointed by the Bishop, Mr. De Grasse was admitted to the holy order of Deacons, by the Rt. Rev-B. T. Onderdonk, D. D., and was shortly after appointed Missionary to Jamaica and Newton, L. I. In this station Mr. De Grasse laboured with fidelity and acceptance, and was at the same time usefully employed in ministering to the people of St. Matthew's Church in this city.—In the au-tumn of last year, he embarked for the West Indies, and entered on a new sphere of ministerial labours with encouraging prospects. The close of his life and the estimation in aging prospects. which he was held may be described in the words of a respected clergyman of Jamaica to a friend at Brooklyn, L. I. "KINGSTON, Jamaica, Feb. 14, 1841.

It is with feelings of no ordinary pain that I write to you on the present occasion, to communicate the melancholy news of the Rev. Mr. De Grasse's death, which took place at 2 o'clock on the 9th day of January last. It will I hope prove consolatory to his family to learn that he died with a firm trust in the redeeming blood of a Saviour, and hopes of acceptance through His mediation. I was with him myself, every day from the first day of his illness to the last, and though it was not of long duration, yet he and I foresaw its fatal termination, two or three days before the event took place. I had in attendance on him, two of the ablest physicians of this, or perhaps any other country, so that all, which

could be effected by medical skill, as well as by the sympathy and kind attention of his friends, was done.

"Our Bishop is in England, but we had made such way

So far as my own feelings are concerned, I can say, with truth, that he was endeared to me by his modesty, his judgment, and extreme prudence and propriety of conduct, and that I deeply and bitterly felt his death, brought on, as it was, by yellow fever, so peculiar to tropical climates, and in the same truth and that Bisnop Mountain is to visit the Seminary of St. Sulpice? Lord Sydenham may be assured that he cannot establish popery by halves; if he wishes to effectuate his purpose, it is necessary to go further, and to proclaim it publicly and at once as the state religion of Canada.

Having said enough to show the procession of the most instances so fatal. Ever faithfully and sincerely yours, John Mc Grath."

Mr. De Grasse was a man of respectable and cultivated talents, upright in his intentions, quick and amiable in his feelings, sincere and unaffected in his piety. He was (though but slightly) a coloured man, and he associated from an homeonic and the statement of the statement o nest preference, and on all occasions, with coloured people. His station in society was consequently one which for its own sake would not be likely to be chosen, and which often exposed him to fancied indignities from the appearance of which the Christian prudence of his friends could not always which the Christian prudence of his friends could not always save him; and to real indignities, which the unchristian rudeness of the multitude is but too prone to offer. In these tripls he derived his strength from that Lord who was himself a servant washing his disciples feet, great in humility, majestic in poverty, mighty by patience over affronts and violence, that He might be the model, and solace and the life of those in whom He would live again, and whom he would make partakers of the baptism wherewith He was baptised. Mr. De Grasse was a citizen of His heavenly kingdom: a kingdom in comparison of whose freedom and kingdom; a kingdom in comparison of whose freedom and unity the ephemeral distinctions of worldly society fade into insignificance, and are only to be heeded (and so indeed, they deserve to be most sacredly and reverently heeded) as furnishing occasions for the nurture of Christian graces suited to those various states of life, in which Divine Providence has been pleased to place us; a kingdom which admits high and low, rich and poor, bond and free, to be one in Christ; making the worldly great to be small, and the small great, and burying in one baptism of suffering, as many as are to rise again to the new life of glory; a kingdom which proclaims to monarchies and democracies, to emperors and subjects, to fathers and children, to masters and servants, the same terms of faith and repentance, the same lessons of peace and charity, forbearance and submission in this world, and the same promises of eternal blessedness in the world to to conform to the observances and usages of society as far as is conducive to the great ends of the Christian religion, and to censure and denounce them no farther than the Word of God, in the judgment of his Church, requires; a kingdom which recognizes in itself, in its militant state, no other distinction than that of a priesthood, whose sacred functions the lordliest monarch may never invade, and a people to whose civil laws and institutions the priesthood owe nothing but obedience; obedience by action where conscience permits, and obedience by suffering where conscience restrains from action. From the militant state of this spiritual and heavenly kingdom of which they were free-born denizens by Holy Baptism, and anthoritative rulers by divine commission, the lamented De Grasse, and his respected and worthy friend Williams, have passed to receive, as we humbly trust, their reward in the same kingdom in its state triumphant. And while we assure our colored brethren that we sympathise in their griefs at the loss of both these estilergymen, we would beseech them to love and follow the Church, to which their pastors belonged. Distrust her not; she bears you in her bosom, and follows you with her prayers, and would make you partakers of her joys; listen to her counsels, be guided by her bishops; unite with her in "rendering unto Cæsar the things which be Cæsar's, and unto God the things which be God's;" and let her teach you to be strong in Christian submission, to conquer your evils by suffering, and to measure greatness by the standard of Christ, and not by the standard of the world.

# Civil Intelligence.

THE SEMINARY OF ST. SULPICE. From the London Times, March 8.

The Bishop of Exeter has added to the many obligation which he has already laid upon the church and people of England, by directing the attention of Parliament to the England, by directing the attention of Parliament to the ordinance of the Governor and Special Council of Lower Canada, for "Incorporating the Ecclesiastics of the Seminary of St. Sulpice, of Montreal, confirming their titles to the fiefs and seignories of the Island of Montreal, the Lake of the Two Mountains, and St. Sulpice, in that Province, and providing for the extinction of seignorial rights therein." The Bishop has given notice that on Friday next he will move, in the House of Lords, for an humble address to Her Majesty, earnestly praying Her Majesty to withhold her sanction from this ordinance; and if ever there was notice given in Parliament of which we could predict the success, beyond the possibility of doubt, it is assuredly that which we are now considering.

we are now considering.

Canada has proved an unfortunate field for the developthe reproof administered to him for that transgression by the British Parliament, we need not remind our readers. Lord Sydenham (better known by his former name of Mr. Poulett Thomson) might have been expected to take a lesson of the arror of his predecessor in this respect. It appears, therefore, that Lord Sydenham's ordinance not only attempts to grant new temporal rights to the ministers of the Roman Catholic religion at Montreal, in a manner of the Roman Catholic religion at Montreal, in a manner of the Roman Catholic religion at Montreal of the Roman Catholic religion at M

Lord Durham's ordinances were only unconstitutional and illegal; but the ordinance of Lord Sydenham, which possessed both these qualities in perfection, is also pernicio beyond all previous example, in its tendency and design.

First, it is contrary to the fundamental principle of the civil and ecclesiastical constitution of the British empire. If there is any such principle in existence, it is that laid down in the 16th section of the act of 1 Elizabeth, cap. 1:- "That no foreign prince, person, prelate, state, potentate, spiritual or temporal, shall at any time after this session of Parliament use, exercise, or enjoy any manner of power, jurisdiction, superiority, authority, pre-eminence, or privilege, spiritual or ecclesiastical, within this realm, or within any other your Majesty's dominions or countries that now be, or here-In direct contravention of this fundamental law, Lord Sydenham's ordinance provides, "that Joseph Quiblier, Jean Louis Melchior Sauvage du Chatillonet, Jean Richard, Joseph Comte, and others, who now are members Seminary of St. Sulpice, of Montreal, and compose the body thereof, and their ecclesiastical successors, named and appointed by, and according to the rules and regulations w are or hereafter may be in force for the government of that institution or body, shall be, and they are hereby made an Ecclesiastical Corporation, or body corporate and ecclesiastical (Communauté Ecclesiastique,) in name and deed, by the name of 'The Ecclesiastics of the Seminary of St. Sulpice, of Montreal,' and that by the same name they shall have perpetual succession, by admitting and election ave perpetual succession, by admitting and electing embers, according to the rules of their foundation and cicce by them heretofore followed," (such rules and pracbe reduced into writing and approved by the governor) all do, perform, and execute all and every lawful acts tice to be reduced into writing and approved by the governor) and shall do, perform, and execute all and every lawful acts ought to do." Now, it cannot be supposed that Lord Sydenham is ignorant, that of all the rules, regulations, and practices now in force in the Seminary of St. Sulpice at Montreal, this is the most fundamental and indispensable—that all its members, on or previously to their admission, shall take an oath or vow of canonical obedience to the Pope; that they recognize the Pope as their spiritual and ecclesiastical head; and that any member of the society whom the Pope may or and that any member of the society whom the Pope may or and that any member of the society whom the Pope may or and that any member of the society whom the Pope may or and that any member of the society whom the Pope may or and that any member of the society whom the Pope may or and that any member of the society whom the Pope may or and that any members of the society whom the Pope may or and that any members of the society whom the Pope may or any or and that any member of the society whom the Pope may exand that any member of the society whom the rope may ex-pel or excommunicate will by the rules of their foundation become so—and has become so—through the quality of the agitaipso facto cease to be a member. If, therefore, this seminary was incorporated, and if a question were to be raised before any court of law whether a given person was or was not a dictive hopes associated with its prosecution, and the guilty antic member of it, the judges would be compelled to recognize a pations suggested from its final success. Besides all which indi spiritual and ecclesiastical "power, jurisdiction, superiority, cations of his real purposes, the ministers cannot fail to be aware authority, pre-eminence, and privilege" capable of being exercised by a foreign prelate within the dominions of the exercised by a foreign prelate within the dominions of the British Crown, and even to give effect to his decrees. If Lord Sydenham's ordinance become law, the political status future course of legislation for Ireland under a domesti the Vatican.

To incorporate this seminary in any way would have been an act unprecedented since the Reformation, and utterly contradictory to all its principles. But the attempt to make t an ecclesiastical corporation surpasses belief. Does Lord Westminster. The colleges in our universities, even when nell's agitation has operated upon Ireland pacific; upon Ireland as Westminster. The colleges in our universities, even when composed exclusively of clerical members, are lay, and not ecclesiastical corporations. Of the incidents attached by imagine the scene of this agitation transferred to Ireland belligerthe common law to ecclesiastical corporations the framers of ent. Imagine the whole of Europe to be rocking with those con-

there did not exist a single shadow of doubt as to his success this ordinance could not have had the least idea. One vulsions of war, which at this moment seems but too probable. In there did not exist a single shadow of doubt as to his success on his Lordship's arrival; indeed, for some days before his illness, he himself was so certain of employment, that he commenced a letter to you on the subject, which was interrupted by illness and never finished.

So far as my own feelings are concerned, I can say, with So far as my own feelings are concerned, I can say, with truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth, that he was endeared to me by his modesty, his judg-truth that the cannot establish poperty as that nonnel too probable. In other than the least idea. One of them is, that every ecclesiastical corporation shall be visitable by the ordinary. Now, the only ordinary of Montreal kinds this moment seems but too probable. In other that this moment seems but too probable. In other than the case he who has been most amused with Mr. O'Connell's truth a case he who has been most amused with Mr. O'Connell's truth a case he who has been most amused with Mr. O'Connell's truth a case he who ha

ter of this ordinance, we shall next produce the proofs of its indeed, which we can conceive being taken against the address proposed by the Bishon of Evators. dress proposed by the Bishop of Exeter is, that such a measure is unnecessary; inasmuch as this ordinance, even with the Royal assent, would be a mere dead letter, altogether void of effect. It is in direct and almost literal contradiction. to two statutes of the United kingdom; the first being that from which the Governor and Special Council of Lower Canada (as at present constituted) derive their authority; the second being the act for the union of the two provinces, which Lord Sydenham and his council have no power what-

ever to vary or repeal.

The act of 2 and 3 Victoria, cap. 53, intitled, "An Act to mend an Act of the last session of Parliament for making amend an Act of the last session of Parnament for making Temporary Provision for the Government of Lower Canada," contains the following reservation:—"Provided always that it shall not be lawful for the said Governor, with such advice and consent as aforesaid, to make any law or ordinance affecting the temporal or spiritual rights of the clergy of the united Church of England and Ireland, or of the ministers of any other religious communion, or altering or affecting of any other religious communion, or altering or affecting the tenure of land within the said Province of Lower Canathe tenure of land within the said Province of Lower Canada, or any part thereof, save as far as the tenure of land may be altered or affected by any law or ordinance which may be made by the said Governor, with such advice and consent as aforesaid, to provide FOR THE EXTINCTION of any seignorial rights and dues now vested in, or claimed by, the ecclesiastics of the Seminary of St. Sulpice, within the said province, or to provide for the extinction," &c., of certain other seignorial was given the conduct of the seminary of the seminary

Tights or dues in Lower Canada.

What can be more definite, what more explicit, than this?

Yet the ordinance before us enacts (we should rather say attempts to enact.) "that the right and title of the said ecclesiastics of the Seminary of St. Sulpice in and to all and singular and the same promises of eternal blessedness in the world to come; a kingdom which makes the swarthy African, and the fiefs and seignories of the Island of Montreal, of the Lake of the Two Mountairs, and of St Sulpice, and their compels the polished European and the lordly despot to own themselves no more than man; which teaches its members to conform to the observances and usages of society as far to conform to the observances and usages of society as far the same, and in and to all and every the domains, lands, so the conformation of the conformation of the same and the seminary of St. Sulpice mand to all and singular the fiefs and seignories of the Island of Montreal, of the Lake of the Two Mountairs, and of St Sulpice, and their several dependencies, and in hand to all seignorial and feudal rights, privileges, dues, and duties arising out of and from the same, and in and to all and every the domains, lands, so the property of the same, and in and to all and every the domains, lands, so the property of the same and the property of the name.

The biting worthy of the name.

The biting taunts of Mr. Shaw effectually started from his lair the honourable and learned (!) member for Dublin, who, contrary to be had present to conform to the observances and usages of society as far the same, and in and to all and every the domains, lands, so the property of the same and the property of the name. &c., thereto belonging, shall be and are hereby" not extinguished, but—"confirmed, and declared good, valid, and effectual in the law;" and are hereby vested in the said corporation of the ecclesiastics of the Seminary of St. Sulpice of Montreal hereby constituted and their servers. Montreal hereby constituted, and their successors for ever." We notice (merely that we may not be said to have voluntarily passed over the fact,) that this grant of seignorial rights is followed by a provision for their future commutation and extinguishment. But the powers given to Lord Sydenham were not to grant first and extinguish afterwards; they were to extinguish only, and that without the necessity of settling ny disputed questions of title.

This daring illegality would, of course, in itself be fatal to the ordinance. But this is not all. The property thus granted away by Lord Sydenham had already been other-wise disposed of by Parlament. The legal and territorial right to all these fiefs and seignories was beyond controversy in the crown, at the time when the Act of the 3d and 4th of Victoria, cap. 35, for uniting the two Canadian provinces, received the Royal assent. Whether the Seminary of St. Sulpice had any moralor equitable claim upon the legislature in respect of this property is a totally different question, up-on which we shall enter hereafter; it is enough for our prewhether the start the legal right was undeniably in the crown. Whether the revenue arising from this source were actually brought into the treasury or not, they were revenues disposable by the crown on the 23d of July, 1840. When Lord Gosford opened the Provincial Parliament in 1835, he ansurand the interview of the Parliament in 1835, he ansurand the interview of the provincial Parliament in 1835. nounced the intention of the crown to place all the casual, territorial and hereditary revenues of Lower Canada under the control of the House of Assembly, upon certain condi-tions. After stating the substance of these conditions in their first report, the noble Lord and his fellow-commissioners observed, that, "in order to render their report complete, ers observed, that, "in order to render their report complete, it appeared desirable for them to preserve the best view in their power of the extent of cession that was to be made." They then proceeded to enumerate ten disposable sources of revenue, some productive, and others unproductive, at that moment, the last of the ten being "the claims of the crown to the seignory of Montreal."

By the act of 3 and 4 Victoria, cap. 35, the arrangements appropried in 1835 by Lord Goefford were several.

announced in 1835 by Lord Gosford were carried into effect. It enacts that, after the union of the Provinces, two sums of £44,000 and £30,000 shall be annually paid to Her Majesty, "instead of all the territorial and other revenues Now" (on the 23d of July, 1840,) at the disposal of the crown" in either province; and that the whole "net produce of the said territorial and other revenues now at the disposal of the crown within the Province of Canada" shall be will be provinced. within the Province of Canada" shall be paid over during the life of Her Majesty, and for five years afterwards, to the account of the consolidated revenue fund of the Province of Canada created by that act. There is no reservation here; Canada has proved an unfortunate near for the development of the legislative talents of Whig statesmen. Of the manner in which Lord Durham exceeded his powers, and the reproof administered to him for that transgression by the provided of the consolidated revenue fund of the Province of Canada created by that act. There is no reservation here; the words are large, perfectly sufficient to include, and therefore of necessity including, the territorial rights of the seig-

Far from this, he has taught us to forget the errors of his predecessors in the contemplation of his own, under which his Special Council is constituted, but that he has actually taken upon himself to give away to the ecclesiastics of the Seminary of St. Sulpice estates which the Legislature of the United Kingdom had already irrecoverably transferred to the Province of Canada.

It remains to show, in a future publication, that this ordinance was passed in a manner scarcely less objectionable than its design, that it is a serious grievance to that part of the Canadian population which best deserves consideration, and that the reasons alleged in justification of it are quite unworthy of regard.

# O'CONNELL.

From Blackwood's Magazine.

His (O'Connell's) power over the Government exists in defi-ace of that general horror, lurking throughout the public mind, which in this country is sure to accompany a systematic course of sedition, and a very elaborate abuse of local influence. To the public, this horror has been somewhat broken by that impunity which has been perceived to follow all Mr. O'Connell's acts, and by that consequent indecisive tone of the press, which we have ac-counted for. But this could not apply to the Government; it is mpossible that the present administration can be cheated or propitiated by an impunity which they have themselves created. They undoubtedly see, if the public do not, the full enormity of the sedition; and yet, in defiance of that, they acknowledge his power, as if it were a right, over themselves.

This power exists in defiance of the most solemn record, emaand things in as full and ample a manner and form, to all was but a varied combination from the very same Whig party, and intents, constructions, and purposes, as any other ecclesiastical ecorporation or body corporate and ecclesiastical by law may or ought to do." Now, it cannot be supposed that Lord Syden-bard in the state of Europe, almost three bill the suppose of the same identical persons as that which we now see in office—absolutely placed this Mr. O'Connell at the bar of Europe, almost three bill the suppose and the pale of civili-

of British subjects at Montreal will depend upon the fiat of has reserved the functions of a Warwick, or king-maker, for some person-no matter whom-but assuredly a subject of the British crown; and thus evidently has contemplated, if it were even contended in a fantastic or impracticable case, an Irish policy, in direct breach of his allegiance.

But, as to all such pleas of visionariness and impracticability, it an ecclesiastical corporation surpasses belief. Does Lord Sydenham know what ecclesiastical corporations are? They are societies recognized by the state as exercising a spiritual function in the body politic—the organic representatives of Wolseley's Birmingham Parliament—there is a most important the state as exercising a corporation. function in the body politic—the organic representatives of the state of religion. The only ecclesiastical corporations known in England are the bishops of dioceses, the rectors and vicars of churches, the cathedral chapters, and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as those of Windsor and the chapters of collegiate churches, such as the chapters of collegiate churches, the chapters of collegiate churches are characteristical collegiates.

tion, organized as that population is in Ireland by a collusive priest-hood—has been too exclusively considered with a view to a state peace. In a state of war it would alter its whole character—its

SPEAKERS IN PARLIAMENT ON THE IRISH REGISTRATION BILL.

MR. FREDERICK SHAW-MR. D. O'CONNELL. From the Liverpool Standard.

The speaker who succeeded Mr. Roche was Mr. Shaw, the Re-The speaker who succeeded Mr. Roche was Mr. Shaw, the Re-corder of Dublin, and with this gentleman commenced in earnest the business of the evening. Upon every Irish question, Mr. Shaw is a very effective speaker; and on the present occasion the manner and the matter of his address were equally worthy of the appliance which they elicited from the house. The rebuke which he adminwhich they enerted from the most. The result is istered to Mr. C. Buller, and to a few other gentlemen, who, 'like istered to Mr. C. Buller, and to a few other gentlemen, who, 'like the honourable member for Liskeard, talk of matters relating to Ireland of which they are profoundly ignorant, was well-timed and cutting; but it was when boldly confronting the great autocrat of Ireland himself, or 'crunching the bones' of such a patriot morsel with Biological Shell that Mr. Sh. Ireland himself, or 'crunching the bones' of such a patriot morsel as Mr. Richard Shiel, that Mr. Shaw appeared to be in his native element. There are few who, when inclined, can deal out a severer measure of chastisement than the learned recorder; and his blows on this occasion wanted nothing of force on the score of the goodwill with which they were administered. His picture of the small President of the Board of Trade-the hero of Penenden Heath-

as formerly 'A patriot bursting with heroic rage;

'A placeman all tranquillity and smiles'was given with the most happy effect; but when he dragged that placeman—that man whom the Queen has delighted to honour back to the deathbed of an illustrious prince, the uncle of the Sovereign, whose dying agonies he had made the subject of his vulgar ribaldry, I should not have envied the feelings of the patriot himself, or of his colleagues, if such men can be said to possess any-

somewhat the bodily powers of the agitator; it may be that, not-withstanding the aid which an unprincipled government is ready at all times to afford him, his acute and cunning eye can perceive the rapid approach of a period when that aid will no longer avail to preserve his declining influence; it may be that (as he himself has declared to his Corn Exchange followers) he is not sincere in the opposition which he is compelled to offer to Lord Stanley's bill; but true it is, that the manner of the burly mendicant appears to have undergone a great and striking change within the last few years. A sullen and a dogged determination still clings to his features amidst the most severe attacks of his enemies. The glow of shame, which the countenance of one less practised to conceal the A consciousness of the contempt with which his character and po-sition is regarded, alike by his friends and by his opponents, hangs round him, and despite of his superhuman powers of assurance and bravado, bows him to the earth.

#### CANADA.

THE KINGSTON MARINE RAILWAY COMPANY .- At the Marine Railway Establishment there are two Steam Boats on the Ways, and a Steamer and a Barge on the stocks. The boats on the Ways are the "Sir James Kempt," (which has been repairing during the winter,) and the "Union," (formerly the Hamilton,) which has been lengthened, and is now a boat of the first class. This vessel is owned by the Ottawa Company, and is intended to ply on the Bay of Quinte. The Steam Boat on the stocks is also owned by the same Company, and is intended for the Rideau Canal, exclusively for passengers; the Bage which is of the first class, is owned by the Railway Company. These Boats will take their destined element as soon as the ice wil give them room.

In addition to the new boats building at this place, already mentioned, the Messrs. Ives have a steamer in the stocks, destined we believe for the Canal—and which is to receive the Queenston's engine. The model of this vessel is somewlat novel, but from the well known telemes of her received. well known talents of her proprietors, we have no doubt of her

The Hon. John Hamilton is building a new steamer at Prescott,

We are glad to able to announce that effident pres been made for completing the Erie and Ontario Railroad from Chippawa to Queenston, and that the work will be immediately given to that house, when he was Colonial Secretary, no less a been contracted for, and the greater portion of it delivered; and iron, which is by this time half way across the Atlantic. — Niagara Catholic Bishop of Quebec was scouted and laughed at, and was

# SYDENHAI.

VICTORIA, by the Grace of GOD, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, our well beloved and faithful, the Legislative Councillors of the Province of Canada, and the Knights, Citizens, and Burgesses, elected to serve in the Legislative Assembly of our said Province, summoned and called to a meeting of the Provincial Parliament

GREETING:-Whereas for divers urgent and arduous affairs, Us, the state and duce of the said territorial and other revenues now at the disposal ommand You on the day and at the place foresaid to be present, to treat, consent, and conclude upon those things, which, in our said Provincial Parliament, should then and there be proposed and thority of the Commissioners of Grievances in 1836. In the first thority of the Commissioners of Grievances in 1836. In the first thority of the Commissioners of Grievances in 1836. deliberated upon; We, for divers causes and considerations Us to this especially moving, have thought fit to prorogue our said Provincial Parliament until the TWENTY-SIXTH day of MAY next, so that You nor any of You on the said Eighth day of the present month of April, at our said Town to appear, shall in no wise be held or constrained; for We do will that You and each of You has been described by which Lord Gosford opened the Provincial Parliament. He said, "I have received the commands of our Most Gracious Sovereign to acquaint you that His Majesty is disposed to place under the control of the people all public monies payable to His held or constrained; for We do will that You and each of You has month of April, at our said Town to appear, shall in no wise be held or constrained; for We do will that You and each of You, be as to Us in this matter entirely exonerated; commanding and by these presents firmly enjoining You and every one of You, and all others in this behalf interested—that on the said TWENTY-SIXTH ay of MAY next, at our TOWNSHIP OF KINGSTON, personally You we have now stated the conditions we should chink necessary and appear for the DESPATCH OF BUSINESS, to treat, do, act and conclude upon those things which in our said Provincial Parliament by the Common Council of our said Province may by the favor of Cop he ordained.

made Patent, and the Great Seal of our said Province of Canada to furnish a further idea of the extent of the sacrifices, not only

Witness our Right trusty and well beloved the Right Honourable Privy Council, Governor General of British North America, and Captain General and Governor in Chief in and over our Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same.

At our Government House, in our City of Montreal, in our said Province of Canada, the SIXTH day of APRIL, in the ear of our Lord One Thousand Eight Hundred and Forty-One, and in the Fourth year of our Reign.

THOMAS AMIOT, Clerk of the Crown in Chancery.

> Government House, Montreal, 8th April, 1841.

His Excellency the Governor General has been pleased to ap oint Thomas William Clinton Murdoch, Esquire, durin is pleasure, to be his DEPUTY within the Province of Canada, for the exercise of the Powers, Functions, and Authorities in him vested as Governor of the said Province, in so far as the same relates to the granting of Warrants, for the payment of Money, Marriage Licences, and Ferry Licences, in and for the said Pro-

> By Command. D. DALY, Secretary. Office of the Secretary of the Province,

Montreal, 12th April, 1841.

the Peace for the District of Gore.

SPEECH OF THE BISHOP OF EXETER ON THE

SEMINARY OF ST. SULPICE.

(Concluded from our last.)

But if this seminary had claims upon the Crown for the grant or occupation of lands, ought it not to exercise a moral authority in support of the Crown, and in furtherance of the public good? But there were higher considerations than this. He apprehended that this ordinance was contrary to the laws and co Great Britain. By the Quebec Act it was provided, that no or-dinance should be passed altering or affecting the religious or tem-poral interests of any such body. But this ordinance did affect both. It proposed to incorporate the ecclesiastics of the seminary, and to give up to them all the vast possessions which heretofor were at best precarious. It had been said, that the word "clergy was used, and that therefore the act only affected the whole body of the ministers of religion. That was not the way in which the restrictions of an act of Parliament of very extraordinary powers ought to be construed, for in that case, what would be the value of the restrictions? But there were absolutely higher considerations which proved the illegality of this ordinance. It professed to effect an ecclesiastical incorporation of Romish priests, and this stitution for which they had fought and were anxious to have was the first time such an attempt had been made. King James II. durst not do such a thing. Father Peter never desired it. The attempt was reserved for the year 1841, a new age of new they professed to be, could they dare to perpetuate that which, if they believed the creed they professed to hold as a body, they must Although the seminary is a most useful body, and manages its aftion of Rome. That statute was one which passed the parliament of this country. It was a grave declaratory statute of the ancient of this country. It was a grave declaratory statute of the constitution of this country; and that statute, be it remembered, was passed before Henry VIII. had ceased to be a member of the Rot this ordinance was in direct contravention.

Rot this ordinance was in direct contravention. of the Quebec Act of 1774, and also of the districtional Statute of Canada, by which it was distinctly declared, while the utmost favour should be given to the Roman Catholic inhabitants of Canada in the free exercise of their religion, that must still be subject to the supremacy of the of their religion, that must still be subject to the supremacy of the constraints. The distriction of the constraints of Canada, design of the constraints of the was distinctly declared, while the utmost favour should be given to the Roman Catholic inhabitants of Canada in the free exercise of their religion, that must still be subject to the supremacy of the crown, as defined by the 1st of Elizabeth, to extend over all the dominions of Her Majesty "which now are or shall be." damental was the Queen's supremacy in the constitution of the country and so extensive in its effects wherever the Protestant say it was a rash, unparalleled, unheard-of experiment to creater such an ecclesiastical body; altogether it was a perfectly farcical proceeding. Even it it had been just, wise, and proper to grant to this seminary the property in question, and he would prove it was not just, wise, or proper, still it was not necessary to make it an ecclesiastical incorporation, or a corporation at all. Upon what authority did he say this? On the authority of the British Legislature itself in a most important instance—the establishment of the college at Maynooth. That college was enabled by act of parliament to hold lands, but was it made a corporation? Nothing liament to hold lands, but was it made a corporation? Nothing like it. No one in those days ever dreamt of such a thing. Effect was given to the intention of the legislature by creating trustees, and enabling them to hold property for such a length of time as the educational necessities of the Roman Catholics might require. He said frankly and freely, that he regretted this was only one of many instances of the encroaching spirit of Popery. Never since the great the gre the era of the Reformation were greater dangers to the peace rights, and liberties not only of every state of Europe, but especiall of our own colonies and America, to be apprehended from the gigantic strides made by Rome to resume her empire; and never were such efforts made by None to resume her empire; and never were such efforts met, he would not say by such utter indifference, but by such favour and partiality, on the part of the British Government. ("No, no," from Lord Melbourne.) He was glad the noble viscount disclaimed it, and he gladly gave him credit for his assertion that he did not mean to favour the spirit of Popish engreed weathers. But whether the such as croachment; but whether he meant to do so or not, it somehow or other happened that the effect of his acts was as he had stated. The Hon. John Hamilton is building a new steamer at Prescott, which, with the Lake steam-boat and Barge now building at Niagara, are destined for the trade of this Port.—Kingston Chronicle.

We are all the block steam-boat and Barge now building at Niagara, are destined for the trade of this Port.—Kingston Chronicle.

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To TICE is hereby given, that the Council of King's Coilege has founded Experience to the Irish Title Bill, when some such favour was another negative the whole of the case with regard to this seminary was another palpable instance of the same limit and guidance of those concerned:

"I. The mode of election to be by Public Examination." shave the noble marquis (Normanby) who sat on his right might be in person was mentioned than the Bishop of Quebec, a Roman Catho lic functionary, which was in direct contravention of one of the intelligence has been received from England of the shipment of the articles of the capitulation. Every attempt to establish a Roman ga Catholic Bishop of Quebec was scouted and laughed at, and was even dealt with by Lord Hillsborough with something like asperity.

But now the colonial-office recognized this functionary. This is the schools at which they were educated?

any institution for education in Canada.

"4. The above Testimonials to be lodged with the Collector of Upper Canada College one month before the first day of Examination.

This is the schools at which they were educated?" But now the colonial-office recognized this functionary. This was an important sign of the times, which it was their duty not to overlook. There was another ground on which he contended this ordinance must somehow or other be blotted out of the legislation of Canada—it was in direct defiance, in the very teeth, of a most important act - the Act of Union, which was passed last year By the 3d and 4th Victoria, c. 35 (the act to re-unite the Provinces of Upper and Lower Canada,) the consolidated fund of the province was charged with the payment to Her Majesty of two sammened and exact care to the formula farman of our rown of kineston, on the Eighth day of the present month of April, to have been commenced and purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and so long as the said purposes named in the schedules (s. 52;) and schedules (s. 52;) and schedules ( sums should be payable to Her Majesty, the same should be accepted and taken by Her Majesty instead of all territorial and other revenues now at the disposal of the Crown; and all the protaxes, or from any Canadian source; but that this cession canno be made, except on conditions which must be maturely weighed. Then, after stating the conditions, the commissioners proceede "We have now stated the conditions we should think necessar In testimony whereof, we have caused these our Letters to be (p. 13.) After stating the present sources of revenue—"In order views in our power of the extent of cession that is to be made present, but prospective, which will be made by the proposed cession, we also annex a list (see App., No. 4,) as far as the same ourable Charles Baron Sydenham, of Sydenham, in the County of Kent, and Toronto in Canada, one of our which, though they are at present unproductive, may, in the course of time, become sources of revenue." On turning to Appendix No. 4, he found a "statement of all the sources, whether at present productive or unproductive, from which a revenue may accrue to the Crown in Lower Canada;" and what did their lordships think was the 10th article in that list? The 10th item was "The claim of the Crown to the Seignory of Montreal." was the advised report of these commissioners, who gave their opinions with respect to this seminary. After such a distinct renunciation of this property to the provincial legislature, it was obviously impossible to defend the ordinance on principles of common honesty. The noble viscount (Melbourne) might think, after all, there was no great danger in a measure of this sort. They knew that unions did not always carry with them the affections of all classes of people. They have heard of unions which, even fort or fifty years after they had been effected, were still matters of great soreness to a great portion of the people. They heard of agitation for repeal, even without the shadow of a pretence of grievance. The only pretence of grievance in the case of Ireland was redressed twelve years ago; for, although nothing of the sort was to be found in the Act of Union, it was alleged something passed between the statesmen of the day which pledged the gov ernment to the admission of the Roman Catholics; but still the passions of the people were aroused against the union. would be the case in Canada? They would have no mere shadow of grievance to complain of, but a real, material, embodied grievance, affecting all the dearest relations of life. Common he would forbid the sanctioning of such an ordinance; but, if justice had nothing to do with the question, unless the noble viscount could make it distinctly plain, not only to their lordships, but to

the plain minds of all men in Canada, that such a measure should

upon their lordships to revoke this ordinance, and he hoped they would then feel that they were called upon to perform an act of legislation as if a bill to the same effect were now on their table. After this ordinance had passed the Special Council, one of the resolutions adopted by the petitioners declared in strong terms that it was a fraudulent evasion of the compact of the people of the province, dispossessing the crown of vast estates after the settlement of the terms of the legislative union. That it was a direct and manifest evasion of the compact, it was impossible to deny. And who were the men who maintained that this was a violation of good faith? The very men who held the lower province at the risk of their lives, by their own energies, their own valor, their own virtues, at a time when many, at least, of the disciples of this seminary, were doing their utmost to wrench that noble possession from the British Crown. Such a body of men had a peculiar claim upon this country, both from the time at which the ordinance was proposed and from the authority by which it was sought to be carried into effect. It was when the constitution under which they restored—it was when this constitution was withheld from them by the crimes of others that the ordinance was passed by a despotie The attempt was reserved for the year 1841, a new age of new lights. (A laugh.) But still we had a constitution, still we had laws, and they must and would be preserved by their lordships, (Hear.) This attempt to create an ecclesiastical corporation of Romish priests was made in defiance of the fundamental laws of this country. What was the first object and effect of an incorporation? To make perpetual. He asked, then, could a Protestant Government, could a Protestant Legislature, if they were what they professed to be, could they dare to perpetuate that which, if they have believed the country and they professed to be, could they dare to perpetuate that which, if they have believed the country and manages its affect of the seminary of the British constitution. This was a grave question, and must be gravely attended to; but he must recur to what the Governor-General himself said of it. Lord Sydenham made a most important admission with respect to doubtedly, if I considered the Crown to be free from any obligation, and that (supposing the strict legal right to be with it and not with the seminary) I was at liberty to recommend the appropriation that I thought best, I should not make the present one. they believed the creed they professed to hold as a body, they must not only think ought not to be perpetuated, but must be satisfied that at last it should cease to exist? It was impossible, he conceived, for a Protestant Legislature to incorporate a body of Popish priests—(a noble lord, "Romish")—Well, Romish priests, he had no objection to use that word, if noble lords liked it better. (A laugh.) He would now venture to call their lordships' attention to the act of the 24th of Henry VIII., c. 12. That statute described the state and constitution of England; it claims for the imperial crown of this realm independence of every foreign power; it declared that to it was attached a body of politics, compact of different sorts and classes of persons, called by the names "spiritual" and "temporal;" and that the body which was bound to the imperial crown of this realm independence of every foreign power; it declared that to it was attached a body of politics, compact of different sorts and classes of persons, called by the names "spiritual" and "temporal;" and that the body which was bound to the imperial crown of this realm independence of every foreign power; it declared that to it was attached a body of politics, compact of different sorts and classes of persons, called by the names "spiritual" and "temporal;" and that the body which was bound to the imperial crown of this realm independence of every foreign power; it declared that to it was attached a body of politics, compact of different sorts and classes of persons, called by the names "spiritual" and "temporal;" and that the body which was bound to the imperial crown of this realm independence of every foreign power; it declared that to it was attached a body of politics, compact of the province, I would increase them greatly to the advantage of the province, I would willingly, under such circumstances, adopt a less exclusive distribution of such large Crown funds; and, above all, I would increase them greatly to the advantage of the province, I would increa different sorts and classes of persons, called by the names "spiritual" and "temporal;" and that the body which was bound to the imperial crown of Great Britain wassufficient of itself to discharge all the demands of justice within the realm; and it proceeded, therefore, to declare, that it should be unwilling to make any appeal whatever to any foreign state, and it specially ousted the jurisdiction of Rome. That statute was one which passed the parliament to file and the parliament to enable him to make grants to lead for the was interested. rights which were consecrated by the acknowledged oath of siring them to make arrangements to put an end to the difficulties so funno about the clergy reserves, and in that message was the following passage:—"Bound, no less by his personal feelings, than by the sacred obligations of that station to which Providence has called shame, which the countenance of one less practised to conceal the workings of the heart beneath must reflect, when the catalogue of his reckless mendacities and manifold impostures is unfolded before him, is unmarked upon his imperturbable front; yet we no longer see the same alacrity to cross blades with his antagonist which used to mark the parliamentary career of the member for Dublin. He is no longer the war horse which 'smells the battle afar off,' and rushes to the encounter, but a far less noble animal, which is only goaded to the display of open hostility, although ready and alert to cast the venom of his nature upon the unresisting or the absent. A consciousness of the contempt with which his character and po-

in some measure be held responsible. It would be his duty to call

GOVERNESS OR COMPANION.

YOUNG LADY is desirous of an engagement as Governess in a Family where the Children are young, or as Companion to a Lady. Would have no objection to travel.

Letters addressed A. Y. (post paid) to this office, will be attended to.

CAUTION.

THE CHRISTIAN PUBLIC are warned against the imposition of a Coloured Man, who represents himself as a Rumaway Slave, desirous of collecting money for the purchase of his child.

He has the names of several respectable persons, among which are the Rev. Mr. Cartwright, £2 10s., Rev. Mr. Macaulay, £1 5s., Rev. Mr. Rogers, 10s. Rogers, 10s.
On inquiry, I find that his statement, made to me, is wholly incorrect; and that Mr. Cartwright knows nothing about him.

R. V. ROGERS.

Kingston, April 17th, 1841.

The Rev. R. V. R. would thank the different Editors to copy this

Apper Canada College.

idates to be eligible, who shall produce testimonials of and qualifications from the Principal or Head Master of

First Annual Examination.

Monday, Jan. 10, 1842.

FOUR—tenable for three years; to Two of which is attached exemption from College dues for Tuition—to one, in addition to the above, the annual stipend of £10—and to one, exemption from College dues for both Board and Tuition.

both Board and Tuition.

SUBJECTS OF EXAMINATION.

Greek: Valpy's Delectus.—Latin: Ovid's Metamorphos. Lib. xiif.
Fab. 1—Certamen inter Jajeem et Ulyssem.—These are to be considered as text books, on which questions in Granmar, Prosody, History, Geography and Mythology, will be founded.

Mathematics: Euclid's Elements, Book 1.—Algebra: to Simple Equation (Inclusiva): and Arithmetic.

JOHN M'CAUL, LL.D., Principal of U. C. College

BOARD AND LODGING. TWO Gentlemen of regular habits, can be accommodated with Bog and Lodging in a respectable private family. Apply to Will Osborwe, House, Land, and General Agency Office. WANTED

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

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

The Treasurer of the House of Industry begs to acknowledge the receipt of ten pounds five shillings and sixpence, being the amount of a collection in the British Wesleyan Methodist Chapel

on Sunday last, in aid of the funds of that institution. Toronto, 20th April, 1841.
The Superintendent of the Sanday School of St. John's Church,

Port Hope, begs to acknowledge the receipt of £2 5s. 6d., being the collection on Easter Sunday in aid of the funds of the school MARRIED.

On the 21st Inst., at the residence of George S. Tiffany, Esq., Hamilton, by the Rev. J. G. Geddes, William Dummer Powell, Esq. of Guelph, barrister at law, to Clara Piggott, youngest daughter of the late Henry Strange, Esq. of England, and formerly naval officer and acting collector of Her Majesty's Customs,

DIED. On the 9th Dec. last, in the 69th year of his age, the Rev.

George Maximilian Bethune, LL.D., 40 years Rector of Worth, Sussex, England.

At Cobourg, on the 12th inst. after a lingering illness, Agnes, eldest daughter of Mr. John McChesney, aged 17 years, At West Flamboro', on the 16th inst. after a short illness, which

he bore with exemplary patience and submission to the Divine will, James Crooks, Esq. Junior, eldest son of the Hou. James Crooks, aged 30 years.
On Monday, April 5, at the Caledonia Springs, Mr. Tyler

Parker, elder brother of the proprietor of the Springs.

On the 8th instant, at the residence of H. Des Rivieres, Esq. after a few minutes illness, Col. Bouchette, Surveyor General of Lower Canada, aged 67.

LETTERS received during the week ending Friday, April 23d: Rev. C. T. Wade; Rev. W. F. S. Harper; G. J. Campbell Esq., add. sub. rem; J. C. Ritchie Esq., E. Holland Esq., rem; B. Y. McKyes Esq., Rev. A. N. Bethune (2) add. sub. and rem; Rev. H. Patton.

The following have been received by the Editor: C. Hughes, Esq. add. subs. and rem.; Rev. C. T. Wade; Amibe carried into effect, he implored them to consider the frightful cus (evils to which it would give rise, and for which that house would Esq. cus (2); J. Kent, Esq. [March 18]; Mrs. Ewart; T. Baines,

#### JEANNE OF NAVARRE.\* [Concluded from our last.]

An important event took place in the year 1572, which was fraught with much of deep interest to the welfare of France, namely, the proposal of a marriage between Henry, Prince of Bearn, with the Princess Margaret, daughter of Henry the Second, and sister of Charles the Ninth, the reigning monarch. Due preparations were set on foot for its celebration in April. The Princess had felt for Henry Duke of Guise an attachment which was equally strong on his part: but Charles was vehemently opposed to the union, and even threatened to murder the Duke, who therefore decided upon marrying Catharine of Cleves.

Such a union, it was supposed, would tend much to put an end to the disputes which had so long existed, and form a link between contending interests. How far such expectations were realized it were foreign from the purport of this series of papers to state, and would lead us from the subject immediately before us.

The pope (Pius V.) was applied to for a dispensation, both on account of the relationship between the parties, and the protestant principles avowed by Henry. To this he peremptorily gave his negative. Charles, much enraged, declared he would lead his sister himself to a huguenot church to be married; but the pope remained inexorable, declaring, that, sooner than comply with the request, he would lose his head. Nothing can be stronger than the pontiff's language, writing to Charles, and earnestly urging him to break off the treaty of marriage then in progress. "Grieved," said he, "am I that these nuptials are so pressingly advanced, under an empty hope that the Prince may become reconciled to the catholic church through the persuasion of his bride; when it is rather to be feared, on the other hand, that she may be perverted through her unbelieving husband. Her salvation, indeed, is exposed to hazard, for even if she should wish to live as a catholic, what peace, what repose can she expect with a heretic spouse? By conforming to his errors, she may, perhaps, obtain a brief and delusive tranquillity during the present miserable life; but it will be purchased at the price of eternal damnation hereafter, and of interminable torments in

The Queen of Navarre was much opposed to the match, though she felt it might be important for the welfare of her son and people.

The death of Pius removed all opposition on the part of the Romish see, for his successor Gregory XIII., readily granted the dispensation, and Jeanne, by the advice of those whom she deemed suitable judges as to the propriety of the marriage, gave her consent.

The nuptials were intended to be celebrated at no very distant period, and Jeanne, with a very splendid retinue, though not with her son, set out for the French court, to make preparations for the important event, taking up her residence at the palace of Guillart, exbishop of Chartres, who had been degraded at Rome for the strong suspicions that were entertained of his attachment to protestant principles. At the court, then at Blois, she was received with the greatest respect and apparent kindness; but she was too well able to judge of human nature not to suspect that there was some secret mischief on foot. Could she be ignorant that, with all the plausibility testified towards her, she was an object of the most relentless hatred to the Queen mother, the infamous Catharine, whose influence over her son Charles was notoriously very great? Jeanne's letters to Henry clearly exhibit this. She therein distinctly sets forth her feelings with respect to the results likely to arise from the marriage. She felt she had been deceived by promises which were never intended to be realised. Margaret, too, was deeply bigotted to the Romish church, and deeply averse to the cause of the huguenots; what prospects of happiness, therefore, could be rationally entertained? On this point she had been much deceived, for she had been informed that the Princess viewed the protestants with a favourable eye, if she were not herself ready to renounce popery. "My son," she wrote to Henry, "you have rightly judged, will corroborate your opinion, and show you the anxiety which I am enduring for your sake. Pray earnestly to God, whose assistance you need at all times, but especially at the present; and I too will add my fervent prayer, that he will grant you all your just desires.'

It would appear, also, that she was not satisfied with many of the huguenots with whom she was surrounded. and whom she regarded as spies rather than as assistants. "I cannot say," was her expression, "I am without counsellors, for every one gives me advice, although no two of them agree together."

It pleased God, however, that she was not to witness the nuptials about to take place. On her return to Paris from Blois, where the court was then held, she was seized with illness, which terminated in her death, in the forty-fourth year of herage, on the sixth day, and in less than three weeks after her arrival.

Her death at such a moment, and under such peculiar circumstances, naturally gave rise to conjecture and suspicion among her friends as well as enemies. By some it was ascribed to real disease, by others to the a pair of gloves, by a Florentine named Rene, perfumer to the Queen-mother. De Serres, in his memoirs, gives us to understand, that the physicians who opened her body had orders not to touch her brain, which was supposed to be affected by the poison. But they are all contradicted by Le Grain, and several others, who maintain that she died of a pleurisy, occasioned by her being over-heated in making preparations, for the nuptials of her son: to which was added the vexation she conceived at being obliged to kneel before her house on Corpus Christi day. La Popeliniére, Perafixe, and De Thou endeavour to remove all suspicion of poison. The last-mentioned affirms that Charles ordered the head of this Princess to be opened, as well as the rest of her body; and if the physicians did not do it it was because they found the true cause of her death in an abscess she had in her body. This is also the opinion of Matthieu the historian.†

The real facts of the case may probably never be discovered in this world, but there seems too just cause to believe that Jeanne met her death by unfair means. She was unquestionably an object of jealousy to the popish party, who had no hope of inducing her to renounce her religious views; and the influence she rightly possessed over the mind of Henry, they conceived would render him more and more fixed in his principles. Subsequent events soon shewed that the protestants were doomed to suffer, and that preparations were at that very time on foot for destroying heretics and eradicating heresy. The French court, too, at this period, was licentiously profligate in the extreme. The King, however, declared his unfeigned sorrow for her decease, and the whole court went into mourning, probably with the design of blinding the eyes of those who were doomed to destruction.

To use the language of Mr. Browning, "An opinion prevailed throughout France that she had been poisoned, and great pains were taken to efface such a notion; at

this time, indeed, there had been such a series of crimes.

ed there in a supreme degree."

Navarre. She reigned in very perilous times, and un- although the ruling desire of his heart was thus accomder very peculiar circumstances; when it was not easy, plished, sorrow and disappointment pursued the enthuamidst court intrigues and when oaths were little regard- siastic founder, even to his beautiful valley; -twice was She knew that she was peculiarly obnoxious to the conflagration his aged mother lost her life.\* Each time est how busy I must be this day. If I forget thee, do to look upon a tree in the summer, covered with its green leaves, Romish see, but she was ignorant when its fury might of rebuilding, the site was changed; and each time, not thou forget me!" There were certainly, says Hume, decked with blossoms, or laden with fruit, and casting a pleasing burst upon her head. She had to contend against forces, through the gifts of the faithful, did the abbey rise to repel which her own were utterly inadequate; and improved; and Herlouin and his humble band sat yet she remained firm against flattery on the one hand, down in quiet to enjoy their long-deferred repose. and undaunted against threatening on the other. Still

knew there was "everlasting strength." heart, and when he at length fell in battle. Few, lectures, and pleadings, and decisions, awakened the melon from your hand." This generous answer of the several orders of bodies of which it consists, every one perfect and countless privations, to torture, imprisonment, and death, but this, she felt assured had been the case with thousands Lanfranc—his fame soon followed him even to this and made them white in the blood of the Lamb." duty, but not in things unlawful. She would gladly "Render to Cæsar the things which are Cæsar's," but still more imperatively did she feel herself called upon, to "Render unto God the things that are God's."

ing to Henry's marriage; though she has been thought, in reality to popery. It was not until after repeated he eventually gave it up. solicitations that she would listen to such a proposal. When the Mareschal de Biron was sent to Rochelle to the projected nuptials as the surest method of reconciling those who were as much duped as herself. How many have been led astray by the fair promises of popery, and advisers, are not the only individuals who have been abbey, and in the primacy of England, his successor; compelled to acknowledge that they have been deceived and Pope Alexander the Third. by the fair promises of the adherents to that false system.

mean acquirements, the Queen held no ordinary position; "She possessed moral and intellectual excellenholy channels.

courage, very great understanding, and bravery, far the motives, and whatever was the excuse, they were at beyond her sex. These eminent qualities, accompanied length overruled; and in the year 1070 Lanfranc quitted with a remarkable modesty, and unexampled generosity, the peaceful shades and pleasant cloisters of Bec, to separate you and me from God; and this new account if she had not been imbued with the opinions of Calvin, Anglo-Saxon Church. and obstinately adhered to them, through her desire to penetrate the profound mysteries of theology, unaided he entered on the duties of his office, proceeded to by the sciences!"\*

> LANFRANC, ARCHBISHOP OF CANTERBURY. From Memoirs of the Queens of England, by Hannah Lau

It is refreshing, after contemplating those fierce and desolating wars which, in Stephen's administration, were the scourge of England, to direct our attention to the from the beleaguered castle, and the stern strife of the battle-field, to enter the convent school in the silent and peaceful cloister; where, just awakened to the charms of knowledge, the aspiring student pursued his pleasant task with a persevering energy, to which, excepting in that age which witnessed the revival of classical learning, modern times afford no parallel. And very interesting is it, to find that, amid all that is generally considered most hostile to the advancement of letters, schools and learning increased with unequalled rapidity during the effects of poison, which they said was given her in a whole of Stephen's disastrous reign. † The original impulse to this improvement, however, originated neither with Saxon nor Norman; but a native of the district beyond the Alps, led by a distaste of the applause of his own more educated countrymen to quit his native city, traversed France, and at length settled in Normandy unconscious, that while he only sought the peaceful retirement of an obscure cloister, heaven was directing his steps to that abbey, which, under his auspices, should prove the nursing-mother alike of the Norman and the Saxon mind.

Although, by the constitutions of the Benedictine rule, ample provision was made in each convent for the education of youth, yet, during the ninth and tenth centuries, these constitutions became almost a dead letter. In Normandy the warlike character of its dukes, and the infant and unsettled state of the community, alike forbade the progress of letters; while, in England, a feeble and inefficient government, a luxurious and sport-loving nobility, and an indolent and ignorant clergy, by their united influence, seemed to threaten the land with a return to its primitive barbarism. Still, although the most important use of monasteries, the preservation and advancement of learning, was all but forgotten, each generation saw new additions to their number rising on every side, where many sincere, but most ignorant men, retired from a world for whose cares and duties they were probably well-fitted, into a solitude which, from the total absence of all intellectual cultivation, must have been a solitude indeed. Among many of the well-meaning but mistaken men who then fled from the world, was Herlouin, a noble of the territory of

\* See Browning, chap. xxvii.

† "The encouragement given to literature in England, from the happy taste of Henry, his queens, his court and clergy, so with them. During that month, he constantly made it diffusely spread the desire to attain it, that even the stormy on seems to have been no impediment to its cultivation Perhaps the military exactions and movements confined the clergy to their homes and monasteries, and made them more was the interval in which the Anglo-Norman mind was extensively educating itself."-Turner.

in general, which soon after displayed itself, for the he actually counterfeited insanity. At length, after court was an assemblage of all that was vicious and de- long-continued opposition, he obtained his wish, and praved. Perafixe, archbishop of Cambray, declares retiring to the valley of Bec, in Normandy, surrounded that there was never a more corrupt court: "impiety, by a company of equal enthusiasts, built a lowly church atheism, necromancy, most horrible pollutions, black and convent; while, as from their poverty they could cowardice, perfidy, poisonings, and assassinations, reign- obtain no spiritual father who would be willing to quit his pleasant cloister to take the superintendence of this Viewed as a wise and brave sovereign, there is much newly-gathered flock, Herlouin himself, although unable to admire in the character and conduct of the Queen of to read, was compelled to become the abbot. But, ed, to know who were enemies and who were real friends. the new convent burnt to the ground, and in the latter

In the mean time a young native of Pavia, who, she could trust in the Lord Jehovah, with whom she having lost his parents in early life, had traversed the immediately ate it all. "How was it possible," said the perfection:—this, methinks, is another sort of pleasure, more Italian cities in search of knowledge, and again returned To Jeanne it must have been a most severe trial, when to his native city with a mind so nobly endowed by replied, "I have received so many favours from you, that divine wisdom in the works of nature. So to view this earth, and her husband basely deserted the cause nearest to her nature, and so richly freighted with learning, that his it is no wonder I should once in my life eat a bitter this sublunary world, as it is now complete, distinguished into the probably, would have acted as she did, but her religious admiration of all; from some secret disgust or strong slave struck the master to such a degree, that he immeprinciples were deeply fixed; she might forsake her devotional feeling, quitted the land of his birth and the diately gave him his liberty.—With such sentiments entertainment of the mind. But to see all these in their first husband, be the consequence what it might, but she city of his fame, and crossing the Alps never stopped on should man receive his portion of sufferings at the hand could not renounce her faith : she might be exposed to his journey, patil he reached the town of Avranches, in of God. of whom the world was not worthy, "who had now distant region; and, in the year 1036, the same year in come out of great tribulation, and washed their robes which he quitted his country, he saw himself surrounded Of his charities a judgment may be formed from the fol-If by a numerous band of scholars, all eager to imbibe the she was deprived of her earthly crown, she knew that lessons of wisdom from the lips of the learned Pavian. of Canterbury, and chosen burgess, without a shilling tribulation is often the appointed means of leading to But a cloister was at this period the general asylum of expence. "Sir," said the poorer freemen, sitting in the attainment of a heavenly. In all things lawful she learning as well as piety; and influenced probably by his their houses when he went round to thank them, "you was willing to obey her husband, as was her imperative desire for complete seclusion, Lanfranc bent his foot- had a right to command our votes; your futher fed us, steps, not to any of the more ancient or wealthy convents of Normandy, but to the lowly Abbey of Bec It is pleasing to learn that the unlettered superior, and in 1529, made a little journey to Bretton, to see his his illustrious inmate, dwelt together in perfect unity, mother. The good woman asked him, what she must Nor is the Queen to be blamed for at length consent- and that the admiring abbot actually set about attempt- believe, amidst so many disputes; and repeated to him ing to learn to read;-but, although a Lanfranc was the her prayers which contained nothing superstitious. "Go by so doing, to have testified that she was not opposed | tutor, the task was too great for the aged Herlouin, and on, mother," said he, "to believe and pray as you have

Vain had been the attempts of the illustrious scholar to stifle the fame of his talents by flight from his native invite her and Henry to the French court, and urged city, and equally vain was this his second attempt. His retreat was soon discovered; unnumbered scholars all differences, she positively declined; and, when at beseiged the gates of the obsure and almost unknown length her consent was given, it was not until after long convent; and the Abbey of Bec, with its unlettered and serious consultations with, and by the advice of abbot, became the rallying point of all the scholarship of Normandy. On the death of Herlouin, Lanfrance assumed, by unanimous call, the crosier; and, during its apparently harmless intentions, to submit, nay, even | the years in which he wielded it, no private school ever to approve of measures, the adoption of which they now sent forth so many celebrated scholars. Among these grievously deplore, and the results of which they did the monks proudly boasted Ives of Chartres, the restorer not seriously calculate! Jeanne of Navarre and her of the jus canonicum in France; Anselm, both in the

But seclusion, after which the anxious spirit of In a literary point of view, as a person herself of no Lanfranc ever thirsted, was never to be his lot; and when William placed himself on the throne of England, he sent an urgent request to the abbot of Bec to resign cies," says Mr. Smedley, "which in any age would the crosier of that beloved abbey, that he might assume have entitled her to distinction, but which stand out in the patriarchal cross of the see of Canterbury. To this singular and most prominent contrast with the habits of request Lanfranc is reported to have returned an unhesithose evil times upon which it was her lot to be cast. tating denial; -by some writers it is stated that, appalled was not only a patroness of letters, but was herself at the absolute barbarism of the people, he refused, also skilled in literature. Latin and Spanish were feeling the utter impossibility of effecting any good among the tongues which she spoke fluently, and her among them. By others (and from what we know of pen, whenever she had occasion to employ it, was that the conscientious, though often mistaken, opinions of of a ready writer. Her court was ever open to men of Lanfranc, it seems the more probable), he assigned as a learning, whose talents she more especially directed into reason the unwillingness he felt to take office under a sovereign whose conduct had been marked by so much "She was a woman," says Davila, "of invincible cruelty towards his English subjects. Whatever were

According to the usual custom, the new primate, ere Rome, to receive that important badge of spiritual investiture, (which still maintains its place on the shield of Canterbury), the pall. Most gratifying to the feelings of the illustrious teacher must the recollection have been, that he, to whose tribunal every cause was brought, and before whose footstool even kings had bowed-he, the supreme Pontiff, had been his pupil at Bec; and most gratifying to him also must have been the marked progress of science and literature; and turning aside and respectful homage paid by his grateful scholar; for, at his entrance, the haughty Pontiff rose up, and greeted him with reverend courtesy. "Holy Father," exclaimed the astonished attendants, "do you rise up before the Archbishop of Canterbury?" "Not because he is Archbishop do I rise up before him," was the grateful answer, "but because I was once his pupil at Bec, and there sat at his feet imbibing all wisdom.

> CHARACTERS AND ACTIONS OF REMARK-ABLE MEN.

It will be hereafter with a wicked man, when he is he dreamed that he was flayed and boiled by the Scythians, and his heart spoke to him out of the cauldron, Έγω σοι τουτων αιτια"—"I am the cause of these thy sufferings.'

Cyrus had taken the wife of Tigranes, and asked him what he would give to save her from servitude? He replied, all he had in the world, and his own life into the bargain. Cyrus, upon this, very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commending the accomplishments of his mind, others those of his person. Tigranes asked his wife whether she did not greatly admire him? "I never looked at him," said she. "Not look at him!" returned he; "upon whom then did you look?" "Upon him," replied she, "who offered his own life to redeem me from slavery."—This charming example should be copied into our behaviour in the house of God; where we should behold and contemplate the beauties and perfections of that blessed Person alone, who actually did give his life a ransom for us.

When Constantine was instigated by his courtiers to make examples of the Arians, who had insulted his statues, he silenced them by raising his hand to his face, and saying, "For mine own part I do not feel myself

Would you see human vanity and misery at the highest? Behold the globe of the world carried in procession before the corpse of the Emperor Charles VII., who, during the short course of his wretched reign, could not keep possession of one small unfortunate province.

Bishop Andrewes, when a lad at the university, used every year to visit his friends in London and stay a month

\* The sincere piety of this ignorant man, was eminently shown in his conduct on this occasion. Being reminded that his mother was engaged in works of charity when she met her death, he knelt as; but it is certain that this wasteful period of civil war, down, and lifting up his eyes streaming with tears, returned solemn thanks to heaven that had judged her worthy to be taken

man in his own order and station.

Sir Matthew Hale used to say, "Those of the separation were good men, but they had narrow souls, or they would not break the peace of the church about such inconsiderable matters as the points in difference were."

Lord Astley, before he charged, at the battle of I doubt if there was so good a one.

master, "for you to eat so naseous a fruit?" Lockman

family estate; in short, wherever he happened to be. them in;—this methinks, is another kind of joy, which pierceth lowing circumstance. His son was sent for by the citizens and your mother clothed us.

Melancthon, when he went to the conference at Spire, done, and never trouble yourself about controversies"the advice of a wise and good nan .- Bishop Horne.

#### The Garner.

THE CRAFT AND SUBTLETY OF THE DEVIL. This is our unhappiness, that the devil is so near us and we see him not; he is conversant with us, and yet we are not aware of him. Those are the most desperate designs and likeliest to take effect, that are carried on by an unseen and unappearing enemy: and if we will provide ourselves against the devil, who never misseth any opportunity that lies in his way to tempt us, nor is ever failing in any plot, we must then have our senses exercised to discern both good and evil, we must get our minds awakened with clear and evident principles of light; we must get our judgments and consciences well informed with sober and practical truth such as tends to make us most like to God, and to reconcile our nature more perfectly to divine goodness. Then shall we know and discover that apostate spirit in all his stratagems whereby he seeks to bereave us of our happiness: we shall know him as well when he clothes himself like an angel of light, as when he appears in his own nakedness and deformity. It is observed by some, that God never suffered the devil to assume any human shape, but with some character [mark] whereby his body might be distinguished from the true body of a man: and surely the devil cannot so exactly counterfeit an angel of light, but that by a discerning mind he may be distinguished from him; as they say a beggar can never act a prince so cunningly, but that his behaviour sometime sliding into the coarse way and principles of his education, will betray the canness of his pedigree to one of a true noble extraction. A bare imitation will always fall short of the copy from whence it is taken; and though sin and error may take up the mantle of truth, and clothe themselves with it, yet he that is inwardly acquainted with truth, and is an ingenuous lover and pursuer of it, will be able from my former letters, that their great endeavour is to with a remarkable modesty, and unexampled generosity, and unexampled generosity, which is the property of the remarkable modesty, and unexampled generosity, and unexampled generosity and the second generosity of the second generosity and the second generosity of the second generosity and the second generosity of the second generos into the naked deformity of them .- Rev. John Smith [b. 1618.

> THE WICKED TO BE PITIED, NOT HATED. For those in whom we can discern nothing of God's image, we ought not to conceive any spite or hatred, but be possessed with pity and commiseration: and I shall desire all those hot zealots, who think they have a true zeal for God, when they are enlarged with fury against those who are in any error, how gross soever, to retire their minds to an inward serious contemplating of God, and attending to his voice; and then let them see if they can reconcile those hotter thoughts with the other serious ones: they will find that the more they are filled with the fulness of God, the more meek, tender-hearted, and gentle they are; and from this they may be convinced, that such hearts are not of God, nor of that wisdom, which is first pure, then peaceable, gentle, and easy to be entreated. Therefore if we see any defiling themselves with all the abominations which this age wallows in, we ought indeed to express a deep and just horror at their debauching maxims and practices, but we must pity them, as we would do madmen: and for those who are innocent in their course of life, but entangled with errors, we ought to have all possible tenderness for them, studying their conviction by methods suitable to the gospel of peace, and the God of love; and not by courses that savour of a punished for his sins, as it was with Apollodorus, when carnal, passionate, and unmortified temper, which are equally unpolitic and unchristian .- Rev. H. Scougal.

> > CHARITY GREATEST OF THE THREE. That frame of mind which inclines us to do good, and to take delight in doing it, is itself the temper and disposition of happiness; and without this, 'tis no more possible for a rational creature to be made happy, than it is to alter the nature and essences, the necessary and eternal reason and proportion of things. This is the plain and necessary reason, why love and charity and goodness are constantly preferred before all other wrtues, as being the ultimate end and design of religion, and themselves a principal and necessary ingredient of the joys of Heaven. Almost all other virtues, or gifts and excellencies whatsoever, are but as means to this end; and to be done away, when that which is perfect is come. Hope is but the present expectation, and faith the firm belief, of those things which shall be made manifest hereafter. And when that comes to pass, then those virtues, and all other gifts which are in order to those, must necessarily and of course cease. Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. (1. Cor. xiii: 8.) But charity and goodness never fail. These are dispositions of mind which are begun in the virtues of this life, and completed in the glory of the next; which will grow up with the improvements of our knowledge and virtue here to a perfect and unspeakable happiness in the world to come. - Dr Samuel Clarke.

THE FINAL RECKONING.

Many a broken reckoning shall we find then; such surd numbers, such fractions we shall meet with, we shall not tell how or when to get through, we shall want counters. They are so infinite and intricate withal, that I fear we shall be found in a mighty arrear, a huge debt of thousands and tens of thousands of talents; we shall not tell which way to turn us, nor which way to satisfy it, though all we have were sold, and we ourselves too. To balance this account Christ is most needful. For, cast both these together, and Job being our auditor, he finds we shall not be able to answer God one for a thousand, that he can charge us with. from the world, while engaged in the peculiar work of a Christian. Gather heaven and earth, and all that is in them, all together, and

that the suspicion is not at all surprising; neither can Brionne, who was so determined to fulfil his intention, a rule to learn, by the help of a master, some language leave Him out, they will never be able to make our discharge. we be astonished at the extreme ferocity of the populace that, to obtain dismissal from service to his liege lord, or art, to which he was before a stranger. No time was This is the last and great gathering of all, which shall be of the quick and of the dead. When he shall send his angels, and they When the same eminent person first became bishop shall gather his elect from all the corners of the earth; shall gather of Winton, a distant relation, a blacksmith, applied to the wheat into the barn, and the tares to the fire. And then, and him to be made a gentleman, i. e., to be ordained, and never till then, shall be the fulness indeed, when God shall be, not, provided with a good benefice. "No," said the bishop, as now he is, somewhat in every one, but all in all. And there you shall have the best forge in the county; but -every | shall be neither time nor season any more. No fulness then but the fulness of eternity, and in it the fulness of all joy .- Bp. An-

#### STUDY OF NATURE.

I am sure, if even we would view the paths of Divine wisdom, in the works and in the conduct of nature, we must not only con-Edgehill, made this short prayer,-"O Lord, thou know- sider how things are, but how they came to be so. 'Tis pleasant much longer prayers said in the parliamentary army; but shade under its spreading boughs. But to consider how this tree, with all its furniture, sprang from a little seed; how nature shaped The famous oriental philosopher Lockman, while a it, and fed it, in its infancy and growth added new parts, and still slave, being presented by his master with a bitter melon, advanced it by little and little, 'till it came to this greatness and national, less common, and which is properly the contemplation of seeds, as I may so say; to take in pieces this frame of nature, and melt it down into its first principles; and then to observe how the

#### Advertisements.

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. TORON TO AND HOLD TO THE CONTROL OF THE CONTROL OF

Toronto, Dec. 28, 1840.

Woodstock, 16th February, 1841.

Toronto, 10th October, 1840.

BROCK DISTRICT SCHOOL.

WANTED, a Teacher to the Brock District School. References as to Qualification, &c. to be forwarded to
H. C. BARWICK.

HAT, CAP, AND FUR MART. CLARKE & BOYD, grateful for past favors, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate.

King Street, Toronto, 18th Sept., 1840.

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

A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand.

Wigs, Scalps, and Frizettes, always on hand, or made to order on a short notice.

Toronto, September 17, 1840.

A CARD.

AXES! AXES! AXES!!

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

Storckeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged.

SAMUEL SHAW

120, King-Street. 15-tf

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards.

rate of Exchange current on the third and the Local Boards.

The Books will close, preparatory to the Dividend, on the Ninetcenth day of July, between which time and the Third day of August no transfers of Shares can take place.

By Order of the Court,
(Signed) G. DE BOSCO ATTWOOD, Secretary.

London, June 3, 1840. DR. CAMPBELL, will attend to professional calls at the house occupied by the late Dr. Carlile.

Cobourg, June 19th, 1840.

To be Sold or Let in the Township of Seymour THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid.

January 1st, 1840.

TORONTO AXE FACTORY,

JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champions' Axes. Hospital Street, 22d July, 1840.

BILTON, Woollen Draper and Tailor, 128, King-street.—Alway<sup>5</sup>
on hand a large assortment of West of England Cloths, Cassis, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on hortest notice. Macintosh Waterproof Coats made up in the neatest

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF

CHAMPION'S CAST STEEL WARRANTED AXES, Hospital Street, Toronto.

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

Toronto, August 29, 1840.
8-

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

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

Wellington Square. Whitby. Whitehall.

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