The Colonial Herald.

FROM LATE ENGLISH PAPERS.

THE SCOTTISH CHURCH.

In the House of Lords, on the 23d Feb., Lord CAMPBELL, pursuant to notice, inquired whether it was the intention of Ministers to bring in any bill on the subject of the existing difficulties of the Church of Scotland. Lord WHARNCLIFFE said, that with regard to the question of *quoad sacra* parishes, an appeal (in the Stewarton case) is yet pending before the House of Lords, and no interference can take place; but should the decision of the Court of Session in that matter be affirmed, Government might be willing to propose a measure of relief; but with respect to the question of non-intrusion, they were determined strictly to adhere to the opinion and principles laid down in Sir JAMES GRAHAM's published letters.

Lord BROUGHAM pronounced a eulogy on this document, expressing the greatest satisfaction with every word of it, except one passage, which he regretted, because it might leave room for some vain expectation that the question would be opened again. We believe that the noble and learned lord loves to be thought *original*, and he certainly, in this instance, secured to himself the credit (?) of being, in all likelihood, the only man in the kingdom who does not think that Sir JAMES GRAHAM's letter went *far enough* in denial of the Church's claims. His lordship continued to speak for some time in accordance with this beginning. He called the church "wilful and pertinacious," and accused the clergy of a "discreditable" perseverance in opposition to the law. He next affirmed that "no man denied them the right of deciding upon all spiritual matters,"—and that "their intolerable claim was, that, in every instance, they should be the sole judges as to what was or was not a spiritual matter," —assertions which go far to prove that his lordship has either confined his reading to one side of the question, or looked upon the other with that jaundiced eye which tinges every thing with its own yellow hue. He was exceedingly glad, he said, that government were resolved to "put an end to and cut off all the hopes" of the Ministers who were putting forward such "vain and extravagant claims," and concluded by spurning with great indignation, the idea of enacting any new laws on the subject, which would, "in his opinion, be entirely vain, and *wholly undignified*." His lordship's speech, as a whole, was a suitable companion for that of the preceding Monday night, in which he vindicated Lord ELLENBOROUGH's conduct in relation to the gates of Somnauth, and declared *that a more pious Christian does not exist* than the Governor-General of India. We are relieved, however, from the apprehensions we might otherwise entertain as to the consequences of the course pursued by the noble and learned lord on these important subjects, by the conviction that,—however highly his splendid powers of intellect and oratory may be estimated,—there is probably not an individual in the country who regards him as any authority on questions of an evangelical and purely scriptural character. —Lord MINTO expressed the satisfaction with which he heard Lord WHARNCLIFFE's answer. Lord CAMPBELL severely condemned those who asserted that their lordships had, by their decision, intruded on the spiritual jurisdiction of the Church, and entered into a brief statement of the Auchterarder cases. He said he was himself the son of a Scotch Minister, and knew what privations must be endured by the seceders from the establishment, should a disruption now take place, particularly as the provision existing in Scotland for the widows and orphans of the clergy would be lost to the seceders. His lordship expressed a desire that this calamity might be warded off—but while he did so, he declared his concurrence in the views of government. Of course, therefore, Lord CAMPBELL's only plan of avoiding the temporal evil is, that the Clergy should abandon those resolutions which, in the fear of God, they have conscientiously formed.

The matter here dropped, no voice having been raised on behalf of the spiritual freedom of the Church of Scotland; —and after some unimportant business, their lordships adjourned.

In the House of Commons, Sir JAMES GRAHAM, in reply to Mr. CAMPBELL, made a statement in relation to the Church of Scotland similar to that made by Lord WHARNCLIFFE in the Upper House, declaring that the Government are determined to abide by the views embodied in his letter to the Moderator of the General Assembly.

(From the London Watchman.)

WE have received, within the last week, three circulars issued by the "Provisional Committee, constituted by the United Committees of the Convocation of Ministers, and General Meeting of Elders," with a view of forwarding the arrangements for that disruption of the Scottish Establishment which now seems to be all but inevitable. It would, of course, be altogether impossible to introduce the whole of these lengthened documents into our crowded columns, —but we shall lay before our readers the principal points of practical importance which they contain,—a course which will probably serve every useful purpose equally well.

The period at which five hundred Ministers will be constrained for conscience sake to abandon an establishment within which they can no longer find freedom even in the exercise of the most strictly spiritual acts of the Christian Ministry, cannot, in all probability, be more distant than the month of May, when the regular annual Meeting of the General Assembly will take place. The necessity is therefore equally obvious and urgent, that immediate steps should be taken for the sustentation of a Free Presbyterian Church in Scotland. This is requisite, not merely for the sake of the ejected Ministers and their families,—although it must be a hard heart that will not feel for those men of God and their wives and little ones, as, in obedience to the inexorable demand of duty, they leave their comfortable homes to go they know not whither,—but also and yet more strongly is it requisite for the sake of Scotland at large, that the moral and religious wants of the people amongst whom those Ministers now labour should not be left without supply. At the Great Meeting of Elders assembled in Edinburgh on the 1st of February, it was resolved that subscriptions should be immediately opened for this purpose; and a plan of future operation has been sketched, embracing the two great objects of providing places of worship, and a support for the Ministers.

With regard to the places of worship, it is prudently resolved not to attempt the erection of expensive buildings, even in the more important towns,—but, for the present, to aim at nothing beyond the plainest structures that will be secure and commodious. In addition to their cheapness, there will be an advantage in the greater rapidity with which such Churches can be made ready for the accommodation of the congregations. Moreover, by this plan the wealthier friends will be able to contribute more liberally to the General Fund than would be possible if they were to exhaust their resources upon their own buildings. We are gratified to learn that Edinburgh has been first to acquiesce in this arrangement, the evangelical Ministers and Elders there having resolved that the places of worship to be provided in that city shall be "on the same average rate of expenditure and style of building with other places of worship throughout the country, and that no church shall be erected in Edinburgh of a more costly nature, until means are found for providing accommodation for *all* the congregations throughout the country which adhere to the dis-established Church." This is indeed "looking not on their own things, but also on the things of others."

For the maintenance of the Ministry it is proposed that there shall be a General Fund, supported by contributions from all parts of the Church, and made available for the benefit of all the adhering congregations. From this each Minister, whether he labour in a great city or in the remotest Highland district, is to receive a precisely *equal* dividend. But as the habits and expense of living in large towns require an additional income, each congregation will be expected to make such supplementary effort as circumstances may admit, for the particular benefit of their own Minister. The equal dividend to each Minister is to increase with every increase to the General Fund, up to a certain point; the surplus is to go to the increase, not of the stipends of the Ministers, but of the number of Ministers or Missionaries employed,—to the increase not of Ministerial income, but of Ministerial service. In connection with this department, the maintenance of a divinity college is contemplated. The support of schools and missionary operations is not lost sight of,—but separate arrangements will be made for these objects. On the character of this Financial Plan the Committee say, "True it is a Voluntary system, but freed from the defects and vices of ordinary Voluntaryism. It is Voluntaryism *ab extra*, which, instead of limiting each congregation to the support of their own Minister, (an economy this under which the country, to more than half its extent, would lapse into a moral wilderness,) ensures the free offerings of all who are willing and able, towards the object of a full and equal dispensation of the gospel amongst the poorest as well as wealthiest of our people. This system, in fact, is the nearest possible approximation to, and the least possible departure from, all that is good in the practical results of a National Establishment." Viewing the scheme as a whole, we need scarcely say, that we, as Wesleyans, can have no hesitation in giving it our fullest concurrence and warmest approbation, seeing that it is substantially in accordance with our own Connexional principle, and an adaptation to the circumstances of the Scottish case of many of those very plans which, by the blessing of God, have been found so efficacious in the maintenance and extension of Wesleyan Methodism.

A *Building* Fund and a *Stipendiary* Fund are therefore required without delay, and it is supposed that the former will, generally speaking, be supported by Donations, and the latter by Annual Subscriptions. The work is truly great. "In the course of the next few weeks," say the Committee, "we must collect the means of erecting at least *seven hundred* humble but sufficient edifices in which we may worship God;"—and by providing means for the support of an evangelical ministry, "seek that the people of Scotland may be freed from hirelings, and that the feet of true and loyal ambassadors of Christ our King may be seen upon all their mountains." But the heart of Scotland must have grievously degenerated from what it was in the days of ancient times, if it be not stirred to its inmost depths by such appeals as the following:—

"Men and brethren!—children of confessing and martyred fathers, so soon to be driven from your ancestral sanctuaries!—bethink you that this is no petty scheme, demanding a portion merely of your regard, entitled only to an average share of your consideration. When, through judicial blindness, to which our rulers seem to have been given over by God, they shall have annihilated, so far as in their power, the means on which, through the effectual working of God's Spirit, you suspend your everlasting all, and the several benefits flowing from which, had our rulers been wise, would have made their task of government a thing of easy accomplishment,—when they have, in effect, "taken to themselves the houses of God in possession,"—it is yours to arouse you to the comprehensive and magnificent work which, in God's providence, has been forced upon you; and, undeterred by the hostile attitude or deceiving words of those who a thousand times have been weighed in the balance and found wanting, to address yourselves to the glorious work, with the fixed and peremptory determination that it is to be *done*."

And again—

"Little did we anticipate, in years not long gone by, when we took sweet counsel together in the beauteous courts and pleasant tabernacles of Zion, that we were approximating to such a duty as has now devolved upon us. We can most cordially enter into the feeling of profound sorrow which in the bosoms of many are now commingled with lofty and determined purposes of action. We are now in circumstances enabling us to realize the bitterness of the lamentation—'Zion is a wilderness. Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised THEE, is burnt up with fire, and all our pleasant things are laid waste;' (Isaiah lxv. 10, 11:) in circumstances also to comprehend the mixed feeling which pervaded 'the children of the captivity,' when they had to engage in work strikingly analogous to that before us. 'And all the people shouted with a great shout, when they praised the LORD, because the foundation of the House of the Lord was laid. But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people.'"—(Ezra iii. 11—13.)

And the appeals have already been responded to in a manner that gives large promise of what will be done. One of the Circulars to which we have referred contains a List of Donations and Subscriptions *privately* presented as Free-Will Offerings, within the space of a few days, and only preparatory to the General Contributions which the liberality of the Friends of the Church is expected to supply. In this list we find Donations to the Building fund amounting to more than *Twelve Thousand Pounds*—and subscriptions to the Stipendiary Fund of about *Six Thousand Pounds per annum*. Many other contributions had been received that were not in time for the List now before us. As we looked over the figures, we could almost have imagined that we were reading another Wesleyan Centenary List; we find a donation of 1000*l.*, several of 500*l.*, and 200*l.*, and 100*l.*; annual subscriptions of hundreds,—and one which to us seems an especially noble act of Christian sacrifice—"A. Dunlop, Esq., Advocate, *one-fifth of his income*," year by year. There is here a sufficient indication of the spirit with which the movement is taken up, to justify the most sanguine expectation that when the general appeal shall have been responded to, and the penny-a-week collections which are contemplated throughout Scotland shall be brought into efficient working, a Fund will be provided sufficient to meet the exigencies of the occasion, and retain for Scotland *a free* Presbyterian Church. This is indeed a consummation most devoutly to be desired, although it would not in any degree extenuate the sin against the Divine Head of the Church which the Government of the country are committing in the course they seem determined to pursue.

We have thus presented a general view of the information which we have now received on this interesting and important subject; and shall have much pleasure in communicating, at such length as other claims on our space may permit, the further statements which, from time to time, we expect to have forwarded to us in relation to the movements of the Church. It is with mingled regret and satisfaction that we find ourselves almost—if not altogether—alone—so far as the Metropolitan Press is concerned,—in the advocacy of the great principles for which the Church of Scotland is so nobly contending. We deeply regret that other journals are not found, as we believe they ought, engaged in this cause;—but we feel an humble pride and satisfaction in bearing our own testimony to the truth, and upholding, so far as we can, what we believe to be a righteous cause. We are thankful that we are equally free from that bitter spirit of hostility to Established Churches that leads some rather to exult in the troubles of the Scottish Ministers than to sympathise with them in their sufferings,—and from those Church attachments or ties of political partizanship that seem to make others afraid to speak out on such a subject as this. The more we know of the case, the more convinced are we that the Church of Scotland is contending for a freedom in the performance of spiritual functions which is absolutely and vitally essential to Religious Liberty, and the more satisfied are we that we have taken that ground on this question which is most in accordance with the dictates of Christian principle. And, indeed, distressing as the present prospects of the Scottish Church are, we cherish the hope that these calamities will be overruled for good, and that amongst the means by which this shall be accomplished, one will be the more combined force against the heresies of the day which the Presbyterians and Wesleyans—united more than before, because now better known to each other —will present in defence of our common PROTESTANTISM.

LORD ELLENBOROUGH.—INDIAN IDOLATRY.—The Indian no less than the English public is in a state of unmixed amazement at that wonderful proclamation which has attracted so much attention in and out of the English Parliament, and truly it is the phenomenon of the day.....Viewed in its English aspect, as a composition, and as an almost open insult to the Christianity which the Governor-General professes, it is sufficently astonishing. Nor is the *quasi* defence which Lord Stanley sets up (as in duty bound) in the House of Commons of any great value for its purpose. Now, it is rather hard to analyze the words of a speaker bound by position to say something in defence of a bad case. Doubtless Lord Stanley did the best he could for his colleague, and it was not his fault that bad was the best. Let us see, however, what it is worth. What is it that Lord Stanley knows from Lord Ellenborough's private declarations? First, that "nothing was further from the Governor-General's mind than to invest that proceeding with anything of a religious character." Now, if this means that Lord Ellenborough did not actually intend any act of worship to the God of Somnauth, that he is still unconvinced of the divinity of Siva, that the allurements of idolatry have in no degree shaken the faith in which he left these shores—we have pleasure in recording our unfeigned belief in the statement. We never seriously apprehended Lord Ellenborough's apostacy. But if it is meant that, in bringing with much labour and expense and ceremony from Ghuznee to Somnauth a pair of ponderous gates, for the purpose of offering them to an idol temple, to be (as would now appear necessary) rebuilt for the purpose of receiving them—that, in taking all this trouble and encouraging all this solemnity, the munificent donor did not intend to express, or to be understood to express, any friendly feeling or indifference towards those obscene, idolatrous, and, if we mistake not, barbarous rites to which that temple was, and if rebuilt, in a great measure is to be dedicated,—if people are expected to believe that a clever man, as Lord Ellenborough certainly is, could be so blind to the obvious nature and meaning of his own doings, as to be ignorant that an ostentatious and gratuitous act of encouragement and assistance to one of the most degrading forms of idolatry which human history records, involves an expression of favour towards that idolatry, then we can only say, that such an expectation will be largely disappointed. People will *not* believe it; and yet for ourselves we are not forward to pronounce it inconceivable. Paradoxical as it appears, it is possible, nay, credible. We are almost prepared to grant it as *probable*. Lord Ellenborough may be a man of inflammable vanity, and of no very sensitive religious feelings. The former may furnish his business, the latter only his pastime; the former may supply an object for his life, the latter a subject of liberal and interesting inquiry for some leisure hours. On such an hypothesis, Lord Stanley's defence might easily be correct. Let our admission be worth what it may, we candidly admit that under the influence of an intense and absorbing coxcombry, a man may entirely overlook the fact, however obvious, that what ministers to his own gratification does happen, at the same time, to involve a gross abandonment of those principles of religion which he professes indeed to obey, but with a subordinate and less obtrusive devotion. We admit it possible, that it *may* be only a blunder —that either by headlong vanity or gross incapacity a Governor-General *may* fail to perceive that the rebuilding or adornment of a temple is an act necessarily "invested with a religious character." How far the public will be reconciled to the Governor-General's procedure by either of these explanations, is a question which we leave it for the public to decide. * * * And all for what? Our case would be imperfect if we did not add a few words on this head. The temple of Somnauth is in ruins. The only records of its destruction are in the Persian language, and removed from the knowledge of the Hindoos. The population of the place is mussulman, and the little that remains of the temple itself (we are told by an Indian paper) is converted into a Mahomedan mosque. The offering may be sent, but there is neither edifice nor Brahmin to receive it. Lord Ellenborough has got a pair of gates for his idol; but he has still to get an idol, a temple, and a college of priests for his gates. The act is as empty as it is mischievous and irreligious; and it is for this that the honour of Christianity is to be compromised, the Mahomedan population unnecessarily insulted, and the most ludicrous proclamation ever emitted by a sane man exhibited by the English Governor-General to the derision of India.—*London Times.*

HANOVER.—The marriage of the Crown Prince and the Princess Mary of Altenburg was solemnized on the evening of the 18th ult. The chapel was not crowded. About fifty carriages could not draw up in time to the only door, which was closed exactly at seven o'clock; and many persons who had tickets could not gain admission. Those, however, who had got to the chapel in time formed a splendid assemblage. The procession was conducted precisely as arranged by the programme, only that the Grand Duke of Oldenburg was kept away by indisposition. The bride wore a white robe of *drap d'argent*, with a profusion of jewels, a diadem of diamonds, and a wreath of myrtle, entwined round the crown. The exchange of rings was announced by a salute of artillery. During the benediction, the young couple knelt at the altar, and when they rose the King embraced them, and all the princes and ladies present warmly expressed the interest they took on the happy occasion. Proceeding to the upper apartments of the royal palace, the formal congratulations were received, after which the company went to supper; but there was no ball. At eleven o'clock, the Crown Princess accompanied by her mother, and the Crown Prince by his father-in-law, went to the Palace of the Crown Prince, where the august parents stopped with the young couple for some time.

MUNIFICENT PUBLIC BEQUESTS.—The late Miss Lucy Campbell, of Gowanbank, Campbeltown, Argyleshire, has by her trust deed and settlement, directed her trustees to make payment of the following munificent donations to public institutions:—Trustees Dalintober School, Campbeltown, 2,300*l.*; Female School, Dalintober, 2,300*l.*; Kirk-Session of Campbeltown for Female School, 600*l.*; for support of Missionary in Campbeltown, 300*l.*; Sabbath Schools, Campbeltown, 300*l.*; poor of Campbeltown, 500*l.*; Female Benevolent Society of Campbeltown, 600*l.*; poor of Archchattan, 300*l.*; poor of Kilcalmonell, 300*l.*; Orphan Hospital Edinburgh, 1,000*l.*; Glasgow Deaf and Dumb Institution, 1,500*l.*; Glasgow Asylum for Blind, 2,000*l.*; Glasgow Eye Infirmary, 500*l.*; Glasgow Lunatic Asylum, 1,000*l.*; Glasgow Royal Infirmary, 8,000*l.*; Glasgow Magdalene Asylum, 1,000*l.*; General Assembly's Education Committee, 2,000*l.*; General Assembly's Church Extension Committee, 2,000*l.*; General Assembly's Colonial Churches, 1,000*l.*; General Assembly's Indian Mission, 800*l.*; General Assembly's Scheme for Conversion of the Jews, 300*l.*; Scottish Bible Society, 400*l.*; Total, 21,500*l.* In addition to the above splendid bequests, a correspondent of the *Paisley Advertiser* says, "the parish of Campbeltown has been made Miss Campbell's reversionary legatee, and will, in consequence, receive an additional sum of about 30,000*l.*; so that the parish on the whole will be benefited to the extent of very nearly 45,000*l.*"

EXPEDITION TO THE SOUTH POLE.—Lieutenant M'Murdo of the Terror has arrived in town from this expedition, which he left at the Falkland Islands all well, and in the highest spirits. He reports that Captain Ross had triumphantly accomplished every object for which the expedition was undertaken, and that the Government at home, sensible of this, had left it entirely to Captain Ross's discretion, as to his returning home at once or remaining out for a longer period, for the purpose of exploring other objects of interest in this hitherto imperfectly known portion of our globe; that Captain Ross has made choice of the former, and that we may therefore expect the expedition home early in May. Lieutenant M'Murdo also states, that in consequence of the excellent discipline observed on board the Erebus and Terror, and the great care and attention paid to the health of their respective crews, the expedition had lost but four men since leaving England, viz., one blown overboard in a gale at the Cape, another from some constitutional disease, and the other two from natural causes. Lieutenant M'Murdo is the bearer of several valuable specimens of grapes and seeds, collected at the Falkland Islands and various other places in the southern hemisphere.

IRON DWELLING-HOUSE.—A large iron mansion has been built by Mr. W. Laycock, of Old Hall-street, in this town, the inventor of a new principle in the application of iron to building purposes. The fabric, which has been made in separate plates, is now erecting for the purpose of public exhibition, previous to its transmission to Africa, where it will be used as a palace by one of the native kings. This singular building has three floors, exclusive of an attic. The basement story is seven feet high; the second, ten feet; and the third, which is the grand suite of state apartments, is twelve feet high. In these his sable majesty will give his state audiences. The principal reception room, the presence chamber, is 50 feet by 30, and ornamented throughout in a style of most gorgeous magnificence. To counteract any annoyance from heat, the inventor has contrived the means of admitting a current of air, which can be regulated at pleasure, to pass through an apartment left between the outer plate and the inner panel.—*Liverpool Albion.*

GENERAL DISTRESS.—The distress of Newcastle-upon-Tyne is at present so great that 5,120 are receiving in-door or out-door parochial relief; and there are 480 inmates in the union workhouse. In Leeds, the relief granted to out-door paupers is now 9,250*l.* above what it was three years ago; and, within the same period, the number of applications for relief has increased from 3,481 to 14,839.

Richard Carlile, notorious for years in London as the publisher of profane tracts, lectures, &c., &c., died last week. It is stated that his later life was not marked by the infidelity of his former opinions.

PUSEYISM.—On Sunday, the Rev. W. Edge, rector of Nedging, Ipswich, implored the congregation to unite in prayer to God that he would avert the impending storm that was hanging over the Church; stating that there were 12,000 ministers in the Established Church, and that there were 9,000 who either had embraced, or were ready to embrace, the dangerous doctrine of Puseyism.

ADULTERATION OF SUGAR.—Professor Brande stated, at a recent meeting at the Royal Institution, that there is a manufactory in London where the conversion of potatoe-starch into sugar is carried on in a large way, the article thus produced being afterwards used to adulterate the moist sugars. The starch sugar certainly possesses a degree of sweetness, but it is much weaker than cane sugar, and, consequently, a much larger quantity is required. It can be used only to adulterate the sugars which are used by the poorer classes, as, from its not possessing the power of crystalizing, it cannot unite with loaf sugars.

NOVEL POINT OF LAW.—At the Court of Bankruptcy, on Saturday, a novel and interesting question was argued before Commissioners Merivale, Holroyd, and Fonblanque, in a Court of Subdivision, upon the examination of Mr. Feaver, of Ludgate-hill. The father of the bankrupt had assigned to him, for valuable considerations, the secret of an embrocation for the cure of gout and other diseases; which deed of assignment was afterwards deposited, as a security for pecuniary advances, with Messrs. Coutts. The bankrupt offered to *manufacture* the medicine for the benefit of the creditors, but declined to communicate the secret to the assignees. Mr. Merivale, on their behalf, applied to the Commissioners to compel Mr. Feaver to divulge the secret; contending that, as it had been purchased for valuable considerations, and was afterwards pledged for pecuniary advances, it was clearly part of the bankrupt's estate. Several cases were cited by the counsel to show that even a matter so incorporeal as the production of a man's mind was in law property—"the mere title of a newspaper had been held to be a personal estate. Lord Mansfield cited a case where a news-walk had been declared to be assets; and it was stated that as much as 400*l.* had been give for a milk-walk. The mere good-will of a business was deemed in law assets, for which an executor was accountable, although Lord Eldon had defined that description of property to be the simple *probability* that certain customers would resort to the old premises. The secret of James's powders had been at various times bought, sold, divided among children, and in every way treated as property." Mr. Mayhew, the bankrupt's solicitor, denied that any case had been made out for the interference of the Court; and insisted that, as the secret had been communicated verbally, no transfer could be made of words. The Commissioners ultimately decided that the secret was not a part of the bankrupt's estate which he was bound to disclose, and declared him entitled to pass on his balance-sheet; reserving to themselves a right to enforce hereafter a disclosure of the whole transaction relative to the assignment, if they thought fit.

It is said that no less than 500 persons have been lost in the late gales. For many years there has not been seen so frightful a catalogue of disasters at sea.

John Counter, Esq., Mayor of Kingston, Canada, and the Rev. Dr. Alder, had an interview with Sir Charles Metcalfe, Governor General of British North America, at Mivart's Hotel, on Thursday last, on matters relating to the interests of the Wesleyan Missions in Western Canada.

Something is very much the matter in the Custom-house. Two searchers and landing-waiters and an agent have absconded; and the *Globe* says—"We hear that a firm in Watling street, largely implicated in the Custom-house frauds, has been exchequered for 160,000*l.* Independent of this enormous sum, others of minor importance, and particularly one firm rather celebrated at the West-end, have had the same process served on them."

The *Morning Chronicle* reports, on the authority of "those who are supposed to be well-informed," that the Income-tax will produce a sum nearer seven than six millions.

A Mrs. Mary Phillips, late of Nova Scotia, has just left behind her a large fortune, to be divided between St. George's Hospital, the Hanwell Lunatic Asylum, the Blind School, and the Welsh School in Gray's Inn Lane.—*Hereford Journal.*

DECREASE OF DISSENT.—The Bishop of Chester has ind, during the last few months, upwards of thirty applications from dissenting Ministers for admission into Holy Orders. Few facts could be more expressive.—*Britannia.*

RELIGIOUS MELANCHOLY.—David Hume observed that "all the devout persons he had ever met were melancholy." On which Bishop Horne remarked, "This might very probably be; for in the first place, it is likely he saw very few, his friends and acquaintances being of another sort; and secondly, the sight of him would make a devout man look melancholy at any time."

CANADA CONSIDERED AS AN INDEPENDENT STATE.—We especially direct the attention of the Colonists to the following important declarations, uttered in the House of Commons during the debate on the address in reply to her Majesty's speech at the opening of Parliament by two of the leading statesmen of Great Britain.

Lord John Russell, a son of the Duke of Bedford, leader of the Whigs—the friend of freedom, the advocate of Reform —distinctly assured the Cabinet of Sir Robert Peel, in the presence of the House of Commons, little more than one month ago—"Your hold upon Canada must, in the first instance, depend upon your giving to them (and I think you have done so) a Constitutional Government, by which the interests and affections of the people of Canada may be so regulated as to prevent the probability of any wish arising upon their part to separate from this country."

We are here informed that Constitutional Government is *de facto* yielded to this Colony—that it was granted in order to set at rest any wish on the part of the Colonists to separate. Need we remark that the reasons assigned are quite conclusive evidence that Constitutional Government cannot hereafter be violated or abrogated by Great Britain?

Lord Stanley, the Colonial minister, in his reply to Lord Russell, says:—"I do not hesitate to say, that highly as I value Canada, and important as I think it for this country that she should have the controul over those great Colonies in North America; yet, from the day when we shall cease to hold Canada by the affections and good will of the *greater part* of the inhabitants, I shall cease to desire to maintain it, if it is to be maintained by military force."

Here then we have the creed of the Colonial minister professed without hesitation or reserve. He says plainly enough that a constitutional majority, or, in other words, just such a majority as Messrs. Baldwin and Lafontaine command, shall, in all time to come, exercise undisturbed Legislative controul within this Colony: that Great Britain will not again appeal to an armed force to crush public opinion: that, in one word, we shall enjoy as much freedom as if we were independent! and that whenever we may take a fancy to set up in the national way, that England will quietly acquiesce in the arrangement.

What between the liberal language of Whig and Tory Lords in the British House of Commons, and the liberal addresses of Tory Candidates in the city of Toronto, the ancient landmarks of Colonial Toryism are fast fading away.—*Montreal Times.*

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