

heart with the fear of death by famine. That charming seat which old J—r— would sometimes facetiously denigrate as Vinegar Hill, may seem more as the residence of a venerable Patriot, under at least a life insurance of unbroken bitten occupancy.—N. B.—Please air to state under your own name, that I have sent you the above mentioned original letter.

Mr. Hume's oracular response defines that, "For the cause of education generally and alike to all sects and classes of the community, assistance should be given, as in the New England States of the United N. A. States in particular, to educate all; but preference must be avoided, as well for the injury religion will receive, as for the evils which all established sects bring in the community." Mr. Hume does not prohibit religious instruction it appears. He decrees that assistance should be given alike to all sects—and preferences must be avoided to avoid the injury religion would receive by teaching Christianity under one creed, as it was taught in primitive times before every individual obtained the inalienable right of making his own church and creed, and prescribing his own system of religious or scientific instruction. But since the will of the people is recognized as the true source of authority in every thing, and the only valid rule of right, the people here must have a claim to as great and free an exercise of their inherent rights as they have in New England. If "all the different denominations" that it were ten thousand, could each muster a Theological Seminary, Mr. Hume decrees that our provincial government should give them assistance without preference or partiality. Here we have authority for endowing a Universalist Academy, a Unitarian Academy, a Jewish Academy, a Deistical Academy, or, according to the religious liberty "rights and blessings" scale of brotherhood in the faith laid down by that evangelic Board, the Canadian Watchman. Our government must moreover forbear, on pain of assassination, from interfering with the craft of political stock-jobbing to be carried on by "all sects and classes of the community." It must afford them every facility of filling the House of Assembly in particular with the most unprincipled rogues who can succeed in becoming popular among the different sects; and if any should follow the pious example of the late Secretary of State, and bargain with St. Peter for a seat in the Assembly or any other desirable place, it is all right: one sect is to have no favor shown it by government, nor are the rights and dictates of its conscience to be interfered with; all sects are accountable to none but their maker for their religious opinions and practices; and should their piety need incentives from political cabals and foul and factious intrigues, let it be indulged. The example also of New England in regard to the trying "the strength of the three great religious interests of the Commonwealth" in the House of Representatives as detailed in the forepart of this communication, may safely and praiseworthy be followed by any future Assembly in this province, and "every religious denomination" which can furnish a political party in the House sufficiently strong, may be gratified in having an all denomination rotation evangelical religious liberty Chaplaincy. But it is ardently to be hoped that should Mr. Hume's evangelical plan succeed, and a future House take his advice, and copy New England in particular, that none of the members would have the imperty to stay out of the House in the morning till the Chaplain had done his part, as was done by some religious liberty folks in a former House. Under such a state of things, "the baneful influence of a privileged Clergy" will be completely annihilated; power and patronage and influence will be distributed according to the prevalence of this or that religious faction; their quarrels and squabbles for the supremacy will meet with no tyrannical checks from any "privileged order," but roll on in all the beauty and harmony of lawless mobocracy instigated by the pure spirit of love and peace as exemplified at those saintly carnivals yept *anzio meetings, enquiry meetings, religious liberty electioneering caucusses, anti-masonic meetings &c. &c.* and the golden age twice-told will be restored. The tyranny of regular cognizable government will be utterly demolished; the Majesty of the people will utter our land with unheard of dignity; the will of the people will give law and the opinion of the people will settle all controversies; and "Archdeacon Strachan and his colleagues of the English Church" may perhaps be permitted the privilege of pining away with secret envy in the contemplation of so much national religious liberty and all denomination glory—such an unparalleled exhibition of all that is fine, and harmonious, and grand, and affecting, and ennobling, and imposing and magnificent—and infernal, and degrading and damnable. These are the few of the blessings we poor oppressed provincials are cheered with in anticipation, as far as the promise of Joseph Hume Esq. member of the Imperial Parliament and the long tried friend of the Colonies can be an anchor of hope to us. Perhaps we who, "live on the borders of a free country," that which sets before our eyes as the pattern of perfection to be imitated by us, and see the elements of terror and desolation rising in folding ridges like the piled up clouds of the distant tempest, and hear the far off rumblings and the prophetic detonations of the skirmishing preludes of the mighty conflict, may better appreciate the full magnitude of the blessings his vastitude of philanthropic effort would bestow upon us; but yet the few of us who retain our senses in the midst of so much wilful and melancholy insanity, cannot look at the advancing scene either with unconcern or silence.—

But we may yet have hope. All is not lost that is in danger. Our would be benefactor, as he has the presumption to fancy himself, may not yet be commissioned to empty upon us the Pandorean box of democracy and anarchy. I still think that some kind interposing power will avert the contemplated mischief, and snatch from their danger even those who, receiving, would embrace the mortiferous treasure, and like Semele in the embrace of Jove, sink under the very consumption of their blind and infatuated ambition. I confess I do not like the quarter whence this boasted message of encouragement comes. *Timeo Danaos et dona ferentes*, or whatever they may call such. The belly of the wooden horse they are now pressing upon our grateful acceptance is filled with the hungry wolves and the fierce hyenas of democracy, and we may be well excused if we decline the proffered benevolence. Our old system, had as they assure us it is, and false and wicked as they affirm its principles to be, we are confident cannot be replaced by a better, though it may need a few repairs. We think it safer to make those, and keep the apparatus in operation, than to demolish it, and substitute in its place the all denominated many headed monster of our neighbours. To my apprehension this wild indomitable beast, whether we contemplate him at his gambols or his meals, is equally an object of terror and deprecation. His aspect is as forbidding as the sun and frolic of a Lord Mayor's illumination on the dissolution of Parliament, or in demolishing the *flours de lis* from the public buildings of Paris and the Crown of France, as in the more serious employment of burning and plunder. Like all beasts of prey his habits are irregular, and he will destroy from mere wantonness when not pressed by hunger. No one can set bounds

to the cravings of his appetite, or regulate the measure of his movements. On the old system, we know whom we deal with, and find his "right and dictates" defined and circumscribed in some tolerable degree by the laws of the empire; but those which depend on the consciences of unprincipled and ambitious demagogues, and the will of an abused, misguided and subservient rabble—He that knows all things can only tell their number and their character, their measure and their consequences. Still, I think, there is ground for hope. "Truth is mighty and will prevail;" and therefore it were foolish to despair. The true friends of England are unmasking the sophistries imposed on the people for the purpose of whetting their appetites for the plunder and spoliation of the Church, and showing them that true liberty consists in the union and mutual kindly co-operation of Religion, Government and Education, and that those who would separate and arm them against each other are the enemies to be feared and avoided. They are opening their eyes to the difference between reform and destruction. I wish the People of England were aware of the state of things among our neighbours of "a free country," whose all-denominational-high-pressure-system is recommended to our adoption by Mr. Hume.

Yours,  
ONE OF THE PEOPLE.

## THE KINGSTON CHRONICLE.

Saturday, August 6th, 1831.

Intelligence from London to the 19th has been received by the President at New York.

Farther details of the engagement in Poland, and the patriotic movements in other parts of the kingdom, are calculated to increase our hopes in that just and heroic cause. The slow and unaccountable caution of the Russian leader forms a singular contrast with the former proceedings of these barbarous invaders. If there is any policy in it, and he seeks thus to lull the patriots into confidence and security, to give enthusiasm time to cool, and then by a *fell-swoop* to crush down every hope in one overwhelming victory, it is to be hoped his scheme will have a very different effect and result. The Fabian skill which Skrzynecki has already displayed shows that such designs would produce only improved discipline and increased force; the people of Poland have made too many efforts towards Freedom to be influenced merely by a fit of patriotic enthusiasm, and we must believe that in the present they have set about it with a deliberate reckoning of its dangers and sacrifices.

The furious and contradictory nature of most of our intelligence from Poland, and the general unacquaintance with its geography, &c. takes away much of that interest which would be felt in the operations of the war. The retrograde movement of Diebitsch after the last battle with an army represented as immensely superior, is inexplicable; and when the Journals tell of the "exhausted state" of his troops, we are at a loss how to account for such conduct, seeing their past inglorious inactivity and supposing their commander possessed of his allowed ability.

If we may judge by the article we extract from the St. Petersburg Gazette, the Emperor has inherited from his predecessor the doctrines of the Holy Alliance. The Paris Journals state that his sentiments have given great offence to the French Ministers, and of course to their *mobbed*, if we dare not say such-king. The style of the article has all the cloudy, hazily sublimity of the Holy Alliance; and unless the French begin to show themselves more acquainted with the *every-day* use and sense of Freedom, we fear the sarcastic predictions of the Moscow Gazetteer are not improbable.

The Belgians remain in the unenvied possession of liberty thrown back into their hands; but the social compact can get no one to contract to do their business.

It is a curious fact that the *Reformadoes* (as we would distinguish the false Reformers) propose in every country the same *covert schemes*, and in all countries give some delusive arguments for the changes they advocate, as being called for by the particular circumstances of each. At the time the Demagogues of Upper Canada are railing at one branch of our Legislature, indispensable to the nature of the constitution, because the country does not afford a precisely similar and homogeneous class with that of the Parent State,—we find the Parisian constitution-mongers preparing a new conflict of opinions or worse, in order to discontinue their House of Peers, because "they have not sufficient wealth and influence," thus broaching a singular doctrine that a man cannot love his country and desire its prosperity and the full and perfect dispensation of its laws unless he is affluent and powerful! The South American *france-breakers*, too, have been at this, in Brazil, where the two Deliberative Assemblies were suddenly incorporated into one: although by the evidence of History and of all regular governments and the sentiments of the profoundest statesmen, two Legislative Bodies are as surely requisite for the just exercise of power as there is truth in the saying, "that two heads are better than one." Wherever a country is ruled by one set of men of the same interests, passions and views, it becomes a despotism; differing from individual tyranny only in the number of its *absolutes*, and the manner in which they preserve that power and obtain their ends. They become a political *osmanli* without the *sense* of justice and honesty which the Algerine Assembly displayed; for this reason, that as they have substituted intellectual craft and falsehood for bodily force and the riban on their collar, they find it necessary to bring the whole system under a lawless and faithless cunning, delegating to their Members a commission to divide, corrupt and rule each in his section.

We should like to learn what similitude exists between Paris—Upper Canada and Brazil?

Agreeable to the wish of our correspondents, "One of the People"—we have printed the letter enclosed with his communication. It supports and bears him out to the full limits and sweep of his keen and penetrating remarks on the signs of the times; and might justify a more extensive application of them. Without holding it a rule to give our opinions on the principles of those communications with which we are honored, we cannot but direct public attention to the momentous subjects on which our correspondent has shown such perfect knowledge and such mastery over the ways and means of designing men. All may not unite with him on certain points or in his particular indoctrination of the questions—but we are convinced even those who do so differ from him, will not be less sincerely satisfied with so able an expose of Society in these parts of the world.

It is utterly ridiculous to hear certain of the American Journalists break forth into moral lamentations on the sad and unprincipled corruption of the Press! Whenever a new Faustus starts up with his MORAL ENGINE more desperate, worthless and undaunted than his predecessor "by the altitude of a chiotine"—scorning all decency and reason a *little more* than his worthy confederate, all the opposite party Journalists fall down on their knees and lift up the yelp of their eyes at the wickedness of the age and the degradation of the MORAL ENGINE. Now, is it not clear that if their system is good, he is the best man who gives liberty its full swing; and as none but old European tyrants fear the moral engine, it will "deal the death blow" at all who deny its omnipotence and impeccability.— Besides, do not these *backsliding* Republicans (who thus grieve at the supremacy of the unrestricted and unengaged moral engine) not know that their most enlightened and all accomplished fellow citizens require these patriotic modes of testing their great men's characters by accusing them and their families and connexions and ancestors (if they know them) of every crime in the statute book, besides a sorted cargo of *peccadillos* suited to the times. Is not this rational, and universally benevolent and utilitarian age entitled to enjoy this refined pastime in reward for its philanthropy and missionary labours? If a man ruins his neighbour's reputation or destroys his hopes, he can easily prove a cosmopolite *abbi*—as his philanthropy was at that very time knocking down the Emperor of all Russias, or cleaving The Sultan to the earth—disturbing a poor Hindoo bathing in the Ganges or eating his rice—or Evangelizing a South Sea savage by showing him the brotherly love of squabbling missionaries! How can these recreant Republicans talk of restraining the moral engine, or can they for a moment doubt that these pure patriots are doing all this from disinterested love of the great family of mankind? Their mottoes, who did not read Cooper's Notions, and American Messages, and 4th of July Orations, might have had some suspicions, but no true Democratical and enlightened American of the present day can for an instant hesitate in his belief of Republican optimism, and that *universal evil is universal good!*

We will give a short extract in order to warn the readers of certain Christian and purely-patriotic People Papers in this Province not to give into this schism against the Press.

### From the "Washington Globe."

"We blush for the degradation of the press. Our newspapers are filled almost entirely with discussions of private character, private quarrels and personal abuse. An effort seems to be making to decide every election by such controversies. Nothing is sacred. While plebeians are lauded, honest men are foully traduced.—The most faithful public service, the purest morals, are no shield. They seem to attract the most violent assaults. The feeble sex are dragged into the arena, and they whom even barbarians defend with the last drop of their blood, are brutally stabbed by our political gladiators. The confidence of private intercourse is violated; honor among men is hooted at as out of fashion; no man knows when he writes, but his professed friend will thrust his private thoughts before the world; no man knows when he speaks, but the hearer, like a spy, will retail it in the streets, or whisper it to an enemy. For the honor of our country, for the sake of its influence on foreign nations, for the peace of society, for the love of honor, truth and justice, we intend to make an effort to change the tide of these discussions. We will thrust aside this angry foam which the catenacts of passion and revenge roll upon us, and attempt to call the attention of the country to the principles which guide," &c.—BAH!

[We insert the following with some regret: but the WATCHMAN has courted alteration—we think very unadvisedly.]

(Communication for the KINGSTON CHRONICLE by a friend to the principles of "One of the People," and versus those of the "CANADIAN WATCHMAN.")

We beg to inform the Pious person who manages the Religious engine called the WATCHMAN, that he lies (wilfully) "under a mistake," in regard to the communications which have appeared in this Journal signed "One of the People." We suppose that as the CHRISTIAN GUARDIAN guessed one falsehood, the CHRISTIAN WATCHMAN thought he must try a guess also, in his lower and more vulgar style of sanctity. Without interposing any judgment of our own on the parts of these communications which have enraged the Saints, we cannot help remarking that they have had the effect of throwing these two pious periodicals so far off their Watch and Guard as to make them display a little too much of the inward man and the will and disposition to falsify and slander all those who will not bow their necks to their spiritual dominion, and with what an exterminating joy they would "deal damnation round the land" if they had power on all who suspected their ghostly cheats. We say this from the point in question. If a Journal, claiming the high and holy name of *Christlike*, and holding itself up to the Province as a spiritual adviser, and as acting from purely CHRISTIAN MOTIVES, shall descend to low, vulgar falsehood and abuse—then we consider no expressions or recrimination too hot for these arrant knaves—those pirates in the peaceful disguise of fishermen. Secular and sinful as we may be, we blush to unite our aid of Religion with such men. A Faith which instructs men to suffer "reviling" and "revile not

again," is deeply and dangerously insulted when these public criers of Religion play the *defamer* and the *Liar*, and become volunteers in anonymous calumny and ironical mock quotations of the Scriptures—extracted from *suppositious*—private letters! If this is Religion—will the Watchman be so good as inform the country what kind it is? and if this is the kind of *spiritual warfare* and *teaching* which it prescribes?

We think a fair and honestly conducted Religious Journal of any creed entitled to respect; and though we are only the Chronometers of Man's erring sayings and doings, we would do and humbly recognise in such the *better-half* of the Press. Of the "particular whims" (as Lord Bacon says of Sectarians) which the Journals in question may have tortured out of that abused and misunderstood volume, the Bible, we know nothing; it is the violation of all religions by falsehood and hypocrisy—it is their alliance with equally hypocritical Demagogues, which, we maintain, subjects them to every degree of public animadversion. We should be happy to see a religious Journal of any sect of Christians, if it confined itself to its doctrines—to a calm and rational evidence of the necessity and benefits of Religion to mankind—views of the moral and social state of nations, and the power and certainty of good, by Discipline and a ritual Education.

How different are those with whom we have now to speak? Intended as a *watch cloak* for certain grateful and honest political partialities—they are directed to encourage false and hypocritical sentiments and excitements totally exceeding the humble and contracted capacity for good in man; but the scheme is so absolutely knavish, and the opacity of the heads of some of their votaries or victims so great, that they are obliged to play a pretty open game: delicate hints and sly allusions would scarcely rouse these torpid intellects. They must deal, therefore, in low and broad deceptions with no art but the usual assiduous twang. They must use other means equally false and stimulating to keep up the temperate habit of mind they require. Some harmless and indifferent matter of instruction or amusement might among moderate Christians relieve the weariness of "well doing" which the best will sometimes experience. The French Missionary, who, distrustful his Theology, took his guitar with him as a reinforcement was, in our minds, not much the worse Christian. The scheme we speak of goes on a very different view of things—it is the high-pressure principle of secret malevolence and violence and outward meanness—which, wrapped up in worldly lusts and diseased envy, walks as if not of this world, and while they recognize in their followers either rival and petty assistant cheats, or dupes and victims of delirious error, they bravo out their apostolic mission with all that effrontery which they venture to assume from the negative respect even those who know them, pay to Religion and its professors generally. He who credits that such a mode of spiritual stimulation could ever reform the hearts or lives of men, may easily believe that Galvanism can recall the soul to its forsaken mansion.

They ally themselves with all self-gendering sions—they fear nothing but cool reason and common sense, and a just fear of the delusions to which sense and imagination may lead. Excitement is all in all with them. Sanctity allies itself with slander, purity must call in *prurient* confessions to give zest to its immaculate insensibility—charity must invigorate itself with a cup of calumny. They must keep up all *de-out*-obedience and restless discontent and envy by furnishing some flattering unctio to the slanderous, sneering and sulky propensities of their pious votaries. They must keep up the jaded appetites and exhausted evangelical sensibilities of their followers by false and distorted views and hints of public evil—and *erotic* and *erratic* narratives of backslidings. In their saintly hands every thing becomes of spiritual benefit—they usurp the power of the Divinity,

### Commissioned by their Sovereign will, Poisons shall cure and balm can kill!

Like their fellow labourers and dearly beloved Brethren the Demagogues their way of propagating truth and freedom is by falsehood and imposture, and the never failing cheat of *success-anemism*—that is, substituting one passion for another—introducing a universal system of hypocrisy among men and making us believe they are seeking the Lord when they are seeking the cork-screw (as Oliver Cromwell) or "grease or gold"—pelf and power or the gratifications of envy and malignity.

I shall at no distant time inform the public of certain American Religious Papers and the political way in which they indulge their readers with pious statements of all the miseries of England—of every poor weaver out of employment, and every visitation of Providence against that country because Lord North put a Tax of 2d on Tea—also the dreadful influence which the wicked Royal provinces of British North America may have on the innocence and simplicity of the United States—the ease with which any of the rare prodigals or rogues of the United States can get over the lines. A certain *Paratus* in the *Zion's Herald* and the "Reorder and Telegraph &c." some time back told the universal Yankee People, the provinces could never become evangelized while they belonged to the British Empire—"and that the salvation of the Canadas in particular depended on their separation." As no doubt the pious Watchman has these treasures of religious knowledge, will he be so good as to favor the public with some extracts from the writings mentioned. One of them I remember took up six columns of *Zion's Herald*: devoted of course to Religion, Morality and the Kingdom-come.

We are quite well acquainted with the subject, and may for the Edification of the Watchman furnish him some additional hints. We remember they kept certain agreeable little religious intelligence about the political decline of England—the ruin of her manufactures and the destruction of her Empire always in *spe*, to be inserted at regular intervals. So much for the present, "and *spiritual hypocrisy* in low places."

The Colonial Advocate (or as we think the Editor should call it *Accuser*) appears to be renewing his youth and activity—of course in proportion to the number of his fabrications is the number of his defeats and accumulating honors. The following is the last laurel he has carried off in this quarter.

The Colonial Advocate having stated that the erection of the Court House of the District of Prince Edward was finally settled to be at Picton, being bound to oppose every thing that is determined on, the Editor falls foul of the Legislative Council—the Magistrates of the Midland District and all those who think that the affairs of the Province should not be quite under the self-constituted demagogues and Non-contents; of which there is probably one or two in every 20, by census, in all countries of the world. The Herald of Thursday thus relates the unvarnished facts of the decision of the 22 Magistrates.—19 of whom voted for Picton.

The law fixed it at Picton, unless a Majority of the justices of the peace of the Midland District, at the last July sessions, should by a resolution declare that site *ineligible*. In order to give a fair and unbiased opinion on the subject, nearly all the justices, we believe, visited the place, and afterwards, without the slightest regard to the private interests of any person or persons whatsoever, pronounced the decision which is recorded in the Herald of the 20th ult. Two petitions were presented to the sessions. one for, and the other against the village of Picton; and had the justices been governed by the majority of names appended to them respectively, their decision must have been precisely the same. Of the three justices, whose names appeared in the minority, two signed the petition to the Legislature in favour of Picton, and we have reason to believe that the three are now quite satisfied with what has taken place. Indeed the result is satisfactory to every person, save the meddling editor of the Advocate; and his approval or disapproval we imagine, is a matter of very little importance, to the good people of Prince Edward.

His Excellency Sir John Colborne and suite arrived at Myers' Hotel on Wednesday evening. On Thursday Morning Sir John inspected the 66th Regiment, and expressed high satisfaction with the discipline and appearance of this distinguished corps. The detachment of artillery was also inspected.

His Excellency travelled from York partly by land, and partly by Kingston, returning by land, on Friday.

The Advertisement in this day's Chronicle of Mr. Wiess we hope will serve as attractive to the public as we are convinced it will prove to those who favor a long admired and deservedly patronised species of amusement. It marks in an extraordinary manner the power of habit and practice in attaining perfection.

Mr. Wiess request his thanks to be returned to the Gentleman who kindly offered the use of the Boxes, &c. are unfavorable to the exhibition of such performances.

### For the Kingston Chronicle.

#### The Poles.

All is not lost—It cannot be That they, who strive for liberty With such untiring zeal, Can drink the bitter cup again; Or wear the heartless tyrant's chain; Or freedom fail to seal.

Although the tempest rage again, And cover the ensanguined plain With carnage far and near; Yet from the dread and awful strife, Shall rise in renovated life, Your Poland doubly dear.

The plant, your blood has watered, will Your country with its blossoms fill, And tell in future time That suffering virtue never fails, Though dark oppression, long assails, To Triumph over crime.

See! see the Sun of freedom rise Bright! bright he beams from yonder skies, And lights to Victory! Then cheer ye warriors in your toil— Sweep far the tyrants from your soil— Your Poland shall be free.

### ENGLAND.

The new Parliament assembled on the 14th, and was engaged in swearing in the members up to the 18th. The Rt. Hon. C. S. Maunders was re-elected Speaker of the Commons, without opposition. His Majesty was to open the Session formally, on the 21st. It was said that the royal speech would contain a direct recommendation of a Reform Bill; but not of that before the House of Commons in the last Parliament; some alterations having been made by Ministers. They are said to have abandoned the division of counties, Yorkshire excepted. The Gazette of the 15th contains the names and the titles of four persons who are created British Peers—Lord Fingall, Lord Sefton, Lord Kinnaird (with the new title of Baron Rossie,) and Mr. Agar Ellis (with the title of Baron Dover.) The Peerage intended for Lord Leitrim is not yet recorded.

[The only business yet done in Parliament was the presentation of Mr. Maunders Sutton, Speaker of the House of Commons, at the bar of the House of Lords, for the approval of his Majesty's Commissioners. The usual demands on the part of the Commons for the exercise of free liberty of speech, and all those rights and immunities guaranteed to the Commons by the constitution, were put in and allowed.]

It is said the stamp duty on newspapers is to be further reduced.

The two Landers have arrived in England from Africa by way of Rio Janeiro.

Mrs. Siddons died in London on the 15th ult.

Prince Louis Napoleon Bonaparte, second son of Louis Bonaparte, has arrived in London, and staying with his mother, Hortensia, Duchess of St. Leu, formerly Queen of Holland.—Also, Achilles Murat, son of Murat, is in town, and these eminent foreigners paid yesterday a visit to Earl Gray.

We do not say that the Lords will pass the bill as it now is because on the minor points there are defects which can easily be excused when we consider how short a time the Ministers took to prepare that great and glorious measure; but which the House of Commons will amend, so that when it shall reach the Lords there will be no ground for opposition; but we do say that the Lords will pass the bill in the shape in which it shall leave the Commons; and

that too by a large, and overwhelming majority; for on what occasion has the Upper House of Parliament ever opposed the general voice of public opinion? The Lords will do honor to themselves and maintain those institutions, which they profess to revere, and which only gross misconduct—a sort of treason indeed against King and people—could ever seriously endanger.

We shall see a Patriot King, a Patriot House of Peers, a Patriot House of Commons, uniting cordially in the great work of political regeneration, and preparing for a grateful posterity blessings and enjoyments, of which we may only see the blossom, but which in their time will be in full fruition.]

London, June 15.—Canada Company.—A meeting of the proprietors of shares in this undertaking was held yesterday afternoon, at the London Tavern, for the purpose of declaring a dividend, and other matter. The Governor, C. Bosanquet, Esq. in the Chair.

The Governor, having stated the objects of the meeting, said that the sales of land to emigrants and others in the first three months of the present year amounted to 25,904 acres, producing £12,675. In the same period of last year 9,807 acres were disposed of, producing £4,824. The prospects of the Company were therefore favourable.

The ship General Hewett, 1,000 tons burthen, left London Docks yesterday afternoon at high water, with 300 passengers on board, bound for Canada, a majority of whom consist of Chelsea prisoners, (with their wives and families,) who have received four years pay from the British government.

His Majesty the King of the French was graciously pleased to confer on Vice-Admiral Sir Edward Codrington, G. C. B., during his late visit to Paris, the distinguished order of the Grand Cross of the Legion of Honour.

The Duke of Wellington and the King.—On Saturday next, the Duke of Wellington will go to Windsor, to present to his Majesty, on the anniversary of the battle of Waterloo, the annual tri-colored flag, the presentation of which is the tenure by which his Grace holds the lands and manors purchased for him by the people.

The Lords of the Admiralty paid the Tunnel a visit the day before yesterday. They were conducted over the works by Mr. Burnel, who explained the peculiar mode in which the Tunnel has been constructed, and regret that means were not found to complete the work. The whole of the brick work remains as solid as a rock. The number of visitors to view the Tunnel has been very considerable. Within a few months 12,000 persons have inspected the works.

The Hamburg steam boat brings the news, which is reported by the cholera morbus, the coast of the Baltic. We understand that this vessel left several passengers behind her, on account of their not being able to procure bills of health.

[From the London Courier.]

It is very unfair to conclude from the execution of the two men last week—a proceeding forced upon the Executive—that the members of the present Government are friendly to the sanguinary character of our criminal code. They are deeply impressed, we believe, with a conviction of the worse than uselessness of such laws; and many months will not pass ere the humane writer, whose horror of legal cruelty and bloodshed carries him rather too far in his comments, will have an opportunity of thanking the Ministry for a reformation of laws which are repugnant to reason and humanity.

### FRANCE.

The London Albion of June 17th, remarks, that as "France is the first in the career of revolution, she properly takes precedence of all her rivals in the race of disorder. Paris is right after night the scene of riot, and although no resistance has hitherto been offered to the National Guard there is reason, from the regular recurrence of the tumultuary meetings, to believe that a want of consistency and arrangement among the mob is the sole restraint. The Faubourg St. Denis has been the principal place of action. Almost every night the mob assembles there, destroys property, and maltreats individuals. By the time the mischief has been completed, the National Guard turns out, and no further disturbances occur. These nightly assemblages augur very little for the permanency of existing institutions in France, and taken in connexion with what has occurred in La Vendee—the schooling, both by the Citizens and the Soldiers, which the King of the French was forced to endure at Metz, there is decidedly great reason to dread the consequences.

[From the Messenger des Chambers of Monday.]

A letter from Colmar, June 1st, states that "the roads of the Austrian States are covered [with troops. An army of from 60,000 to 80,000 men is now forming on the frontiers of Bavaria, and Linden is encumbered with soldiers. The Emperor has called to arms the inhabitants of the part of Hungary bordering upon Turkey.

The accounts from Ancona mention that several French men of war had entered the Adriatic, with the intention of cruising along the coast of Italy, with the presumed object of adding weight to the negotiations of the French Government with the Court of Rome.

The French Papers say that Don Pedro, upon his landing at Cherbourg, wrote a letter to the King, saying that he intended to escort his wife to Munich, where she was to remain for her *accouchement*, and that afterwards he was desirous of residing in France *incognito*. A private letter adds—"Don Pedro relates with a good deal of mildness the events which led to his abdication. Although the revolution was consummated in one day, it was, he says, preparing for more than a month. After a journey in the provinces I returned to the capital on the 12th of March, and from that moment until the 7th of April, the inhabitants were in a complete state of agitation. I did not quit the port of Rio until the 13th of April, leaving to the Brazilians four of my dear children."