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NEC REGE, NEC POPULO, SED UTROQUE.

To the Editor of the Kingston Chronicle. [Conclusion of " One of the People's" Letter.]

" Under this Constitution the country has risen to a height of power which has never been genius displays itself in all the arts, and in every department of literature and science. But at the present moment the minds of all men have been turned away from the contemplation of the improving condition of the country, and have been directed exclusively to the alteration of our political system. On one occasion Mr. Fox declared that "if by an interposition of Divine Providence all the wisest men of every age and every country could be brought together into one Assembly, [Mr. Fox could hardly have foreseen the existence of Saint Egerton and his redheaded Squire,] they would not be capable of forming even a tolerable constitution for a State." But so much do men of the present day think of their own wisdom, that they conceive themselves qualified to do in a few weeks what Mr. Fox declared to be impossible by the united wisdom of ages. And this is not only the case in the present Cabinet, but, I believe, there is not a politieal club existing in any Village in the country who do not conceive themselves capable of improving the constitution of the State." And there can be no doubt that Egerton and his Squire, would, with the help of St. Ephraim, sit down to-morrow under the full assurance of tinkering up a commonwealth with as much case as calling a township meeting and passing their own private resolutions as the voice of the people, that is, Vox Dei; or with the surprising facility that marked the dispatch of business at the late Œcumenical Council called at East Guilliambury to settle the Ecclesiastical affairs of this

There is a passage in Sir G. Murray's speech which deserves to be set in letters of gold, and hung up in every dwelling of the Empire .-- " It would be well if the people would at all times bear in mind, that crowds have their courtiers as well as monarchs. Wherever there is power there will be flatterers, and the people do not always sufficiently recollect, that they are liable to be flattered and misled as well as Princes, and by flattery not less mean cringing, and servile, and, above ail, not less false, or less selfish, than the vilest flatterer who ever frequented a palace, to serve his own private ends by betraying the interests of his master. There is no disease against which a free state ought to guard with greater vigilance than against the extreme of democracy :" and I know of no method so potent to produce that extreme as the accursed sectarian mob omnipotency and infallibility of the people which Egerton has taken so much pains to instil and inforce into the people of this Province. Where are to be found more degraded and favoring slaves to bar room and camp-meeting popularity than the Saint and his Squire? And where can we find concentered a larger measure of brutal insolence towards their superiors than they have nniformly displayed? As to repairing the Constitution on Mr. Hume's

atheistic plan, my sentiments are fully declared As to the necessity of a simple reform in the representation, it appears to me of far less extent than has been pretended. I fully agree that large towns ought to have their full share of influence in the House of Commons, that is, e. nough to protect their respective interests : and that it is no more than a measure of justice to extend to them the benefits of proportional representation with the remainder of the Empire. I also can see no reason in the thing itself unconnected with other things, why a borough which might become depopulated should not be disfranchised; or why the number of represent atives for the whole Empire should not be diminished, if it were so great as to hinder the business of Parliament. All these things might be done without the least invasion of constitutional principles; nay, I should think that those principles might even demand it in supposable cases. But by the admissions of the reformers themselves, the disfranchising of the "rotten be roughs" involves something more serious than simply disfranchising rotten boroughs. Bell's Weekly Messenger of May 29th, as quoted by the N. Y. Albion confesses that these boroughs were an ipso facto representation of the Colonial interests; by which it appears that the Colonies are doomed to suffer neglect, persecution, and injustice unless some adequate provision is made by which their voice can be heard in the Imperial Parliament. But this does not, as far as I learn, form an item in the Reform Bill as contemplated by the Ministry: it is only an after thought and suggestion of individuals out of Parliament. Now it is well known that the destructionist party to which Mr. Joseph Hume belongs, (who has lately received accessions of weight and dignity to his character by his connection with the red-headed traitor,) are the declared enemics of the colonies, and bent upon doing them all the injury possible. These men would probably oppose a colonial representation, because that would tend most materially to preserve the integrity of the Empire in all its parts. as well as to protect the West India planters from having their slaves commissioned to massacre them by an Imperial edict, as those of St. Domingo were when the French Atheists turned loose the blacks upon their masters. But as the intended reform was not intended to embrace and protect the colonial interests; and as the of the heathen nations, the integrity of the Brineglect of those interests and the persecution of

the mother country, it follows of course that the tendency of the reform bill is directly towards colonial oppression, the dismemberment, and destruction of the Empire. And this is Whiggism. Who knows but that there is a hidden spirit of surpassed. Morality and religion are upheld, and | infidelity in religion and revolution in politicks | deeply at work under the foundations of the constitution, which has seized upon reform as the masked battery from which to assault it? This supposition is not the most unreasonable, neither is it wholly unlike the posture of affairs immediately preceding the revolution of last century. We see the Church attacked by a patchwork army of "all the different denominations" of sectarians, of atheists and deists, and of profligate politicians of no creed but ambition and the indulgence of party spleen. And I cannot but remark how cordially Herod and Pilate can shake hands --- how sincerely speciation fanaticks will join issue with and enter into the views of deists and atheists as if the? were all animated by one soul when the Established Church is the object of their common haired and attack. That forms a toint of amalgamation and union for all, even the Leist, Atheist, Socinian, Universalist, Unitarian and all offers can each one cast in his ear-ring or his nose jewel to furnish materials for the calf of their common creed and idolatry, opposition to which he has permitted her to extend her domi-Church and State. Mr. Hume has graciously, mions. The view is noble, it is grand, it is magsignified his intention of rendering the cause of nificent : it is worth; of the wisdom, the gooddemocracy and sectarian political religious fac- ness, the counsels and the superintendence of tion, as now developing their peace making effi- | Deity. Here is indeed a national debt due by ciency in the land of Jonathan, all the aid in his | the mother country-not of abandoning the mighpower towards its full establishment in Canada; ty moral and political interests of the human faand he advises our demagogues to abate no- mily to the serpents and wolves of democracy ble an object. Justice and policy equally rething in their insolence towards the Colonial Ad- and faction; but of maintaining her station and quire it; not to humour the times, but because ministration, or their seditious appeals, to the worst passions of the common people This is a part of the system of reform as intended to be put into effect by Mr. Hume and his co-destructionists; and its tendency is also towards the dismemberment of the Empire: for, copying the policy of the Americans as Mr. Hume advises, we must also prepare to engage in the same diabolical scheme of "all denomination" politico religious gambling for political ascendency : and as certain as the Ryerson embassy succeeds in their object, so certain will this province become the theatre of the same hypocritical farce now acting before our eyes on the South of the St. Lawrence. The late movements of the Yankee Province, a branch of the tree in the land of Jonathan, whose political ambition is every year displaying itself in a more decided character, and whose operations will naturally be so directed as to meet the Jesuits on their own ground, speaks nothing favorable towards the project of inviting them into the arena of competition on the all denomination democratic plan of Mr. Hume .-They are as likely to interfere as a religious sect, with the politicks of this province as their brethren in the United States, or as the Methodists among ourselves; and it behooves our provincial government to keep an eye upon them, and to represent all these things in their true light to the Administration at home. And the friends of British Liberty in opposition to democracy and sectarian intrigue and anarchy, ought to regard this province, from the peculiarity of its situation, as a colony in which it is of the first importance to have the full principles of the British Constitution firmly settled and established; and now is the time of doing it with perfect safety .---Those who oppose it dare not proceed to extremeties; and those who wish it would at once find it a resting point from the tumults of faction. Lawful possession always inspires honest confidence and generally disposes to kindness and

The wealth and intelligence of the British Colonies are now decidedly favorable to the continuance of a loyal attachment to the integrity of the Empire; and now appears the time of more firmly cementing that attachment. There is an opening for a Colonial Representation, which, if suffered to pass without being improved, may lead to consequences the most serious and disastrous. The present condition of the United States makes our thinking men pause at the thoughts of democratic Independence, and tells them soberly to prefer a political administration of purely British principles. But there is a point of endurance beyond which the bent bow must break. If the democratic destructionists at home can succeed to harrass and distress the co. lonies by hampering their commerce and other means of annoyance they must be driven to seek a separation from the mother country, which now to any of them would be a most serious and sectarian destructionists should succeed to wise system of policy which shall consolidate over all their acknowledged barriers, and graspthe extent of their wishes, on what principles these interests by mutual justice and reciprocal ing at political power to serve the ambitious it be toryism, high churchism, and arbitrary pow- ed over by interested parties, alive to them at things before our eyes, nothing but the most cr? By no means: it would be chargeable on all points-by persons at home who have stakes nothing but the loose and revolutionary princi- abritad, and by persons abroad in the colonies ples which have been adopted of late years,those damnable principles which aim at the total severance of Religion, Government and Education, setting that up in opposition to each other, and deetro fing all sense of Ecclesiastical obedience among the people. For the doctrine in the public. this last point now is, (and it is one well worthy of the devil himself.) that no man is under obligation to obey spiritual superiors, unless he pleases to impose the obligation voluntarily upon his own conscience as the only authority to just, either as regards the slave or his master.be consulted in the premises.

In a moral point of view, or as regards the general interests of Christianity and the conversion tish Empire, and consequently a wise system of the colonies must inevitably alienate them from parental policy towards the colonies, is of inca-

culable importance. It is essential to the conversion of the Eastern Nations, that the Gospel be presented to their acceptance in its own pri- the slavery, because it has come on them by cnmitive unity of character, and wholly divested of | tail from their forefathers : and this being the all approximations towards the division and an archy arising out of the exercise of the rights and | and leave them beggars and vagabonds upon the | in the chain of a regular system of encroachdictates of conscience; and also as a system upheld and protected by the civil power. For it must be remembered that all the heathen religions are upheld by the state; that the principle Paul's epistle to Philemon, which Onesimus, his of ecclesiastical unity is recognized and believed by them all, and that by consequence they are predisposed against a loose indefinite secturian Christianity; that there are many heathens of India slavery are not to be judged, as, a single inenlarged minds in many departments of science and in some of politicks, by which they are enabled to look down with contempt on such reptiles as our religious liberty demagogues, and to regard their pestilent conduct with indignation and abhorrence. Looking, therefore, on the integrity of the vast Empire of Great Britain, the Christian philosopher, philanthropist and politican will regard it as the means, under the high and important destiny imposed on it by the demost different and opposite denominations, where signs of an over-ruling Providence, of carrying those designs into effect, and blessing with light, knowledge and liberty, true, rational, and subordinate, --- those vast regions of the East over dignity at home, extending the hand of a parent to all her dependencies, and establishing the principles of her envied Constitution in her rematest possessions; and holding up to the world for its imitation the august spectacle of her moral greatness and grandeur, and her national prospenty, honor and glory. Now it appears to me that the present clamor for reform takes nothing of the kind into consideration; but that much of thezeal of the ministry is purely to satisfy the people on Saint Egerton's atheistic scheme, that is, for no reason but because they wish it. Whethe or not it is to rivet the first link in a chain of nin appears not to be thought worthy a moments consideration; but whether it will satisfy theoresent clamor, wholly regardless of the future Our politicians choose to forget that the majority of the people in every country have put amindtstinct and feeble apprehension of all things comected with their political or social well being. Many years observation has taught me, that the majority are about as competent to provide, in a political and governmental way for ther future safety and prosperity, as a drove of cattle turned into a fine field of grass are calculated to preserve it for their winter's fodder .---Present gratification is the all engrossing topic in both cases, And of this demagogues appear to be aware; because they always seize upon something calculated to confine the passions of the mob to some present object. The labors of St. Egerton and of his redoubtable compatriot the red-headed traitor, are of the same class with those of a redresser of grievances who sho'd go into a farm yard and raise a sedition among the cattle, sheep and hogs, because their master would not consent to turn them into his fields to destroy his growing crops. There are always things in government to be attended to, the nature, propriety, and necessity of which day laborers never can become acquainted with and those print at tract himselfields at aland kanny tion, the vast majority know about as much of Government as a farmer's cattle do of his system of keeping himself and them alive the year round, All men can see the practical utility of Courts of Justice and a number of like things; while of their machinery, nature, &c. they know no more than they do of a steam engine by seeing the paddle wheels at work, or of a clock by seeing the time of day on the dial plate. Look across the lines and see the rights and dictates of conscience and universal suffrage feeding on the vitals of civil society, and consuming the staminal them into the doctrine, that, of divine right, they of pelitical existence like a drove of swine dig. | could treat religion like their politics and their

ging up a crop of young potatoes. In fine, I see not much ground of encouragement in the prospect of reform. The only chance ty under the management of ambitious and unof a favourable turn is, the giving of the colonies a representation in the Imperial Parliament, that they enjoy less of religious quiet than any peothe commercial interests existing between the ple in Christendom. And instead of religion mother country and the colonies may be protect ed fastered, extended, and strengthened. The misfortune. And if the Whigs and anti-colonials integrity of the Empire can only be secured by a would such calamities be chargeable? Would kindness and good faith. They must be watchwhe have mercantile connections at home. A colonial periodical, such as is now talked of, ap- lar faction can induce our demagogues to persepears to me indispensible for these things at the vere in their mad career. Great as are the evils present alarming crisis, that every thing connected with the colonial interests may be laid before able in the eye of sober discrimination than

> The slave question is one upon which I beg slavery ought to be abolished; but I can never believe that the French method can be wise or The slaves are not fit for a simultaneous emancipation ; they know not how to use their freedom were they free; and their master's lives would be endangered by it the same as theywere in Saint Domingo. It is therefore folly and madiness to talk of a sudden emancipation.

Their masters also have a right in them which ought to be respected. They are not in fault of case, it were wrong to deprive them suddenly world. The Jews were allowed to hold slaves under certain limitations, and so were the early Christians, as is evident from the tenor of St. run-a-way slave, carried back to his master after being converted to the Christian faith by that apostle. The justice and morality, then, of West stance of it would be,in a country where it does not exist. It is an intricate question, connected with many others of a delicate nature, and to be treated with the utmost circumspection. Emancipation should contemplate the permanent well being of both master and slave, and feel its way as it proceeds in its work of kindness. Time alone can effect so difficult a work without violence and injury. I believe too that much of the religious feeling in England against slavery is connected with mercantile transactions in the

As to reform in the distribution and pay of the

national clergy, and some other things connect-

ed with the Established Church, I am fully of o-

pinion that it is much more needed than reform

in Parliament, and I sincerely hope that a sa-

lutary correction may take place ere long .--

-- Many most enlightened and valuable friends

of the Church see and feel the necessity of it,

and no doubt will do their utmost in so desirathe eternal and unchangeable principles of truth and right, and the best interests of religion and social order require it. And I should wish for a rigid enforcement of the quamdiuse bene gesserit principle, as the lawyers say, among the black coated servants of the public, when their reverences became ascless from malfeasance in office, they might be ejected from their cures, and their places supplied by better men .--Such a system is clearly possible, and as easily to he put into operation as in other departments of official responsibility. It is evident to all reasonable men that the interests of religion and the peace of Society can be much better promoted and secured in this way than by the methods now in operation in the land of Jonathan. England has been now, since the Reformation, for nearly three centuries, with the excertion of the bloody rebellion produced by the rights and dictates of the consciences of the puritans, under the regimen of Church'& State, and she has become the greatest of the great. The American rebellion grew out of the defection of the puritans from the Church; and when the Provinces became independent of the parent state, they agreed to separate the interests of religion from those of civil polity, and allow every man to follow his own inventions. They have done so on the grounds that it is unlawful and wicked for human governments to bind their subjects to the observance of God's commandments contained in the Gospel, and that as religion is matter of direct responsibility from man to his Maker, it ought not to be a matter of responsibility at the same time to any human tribunal, the decisions of which are tangible or cognizable by the laws that bind together human socicty. But this assumption, if it proves any thing proves too much, since, as all crimes are forbidden by the Gospel, if fully acted on, it would prohibit the punishment of all crimes against society. It was taken for granted that the in-terests of religion would be better secured by utmost sectarian licentiousness, than, as if an established Church should engross the patronage of Government, and give back to the State that influence and power which it had been intrusted with for the stability and advantage of the civil power. But within half a century the experiment has entirely failed. Instead of unity in religion, divisions have been fomented and promoted. The laxity of the universal suffrage and majesty of the people principle, has led politicians. Instead of sound doctrine the worst of heresies are resuming the rounds of populariprincipled leaders. Instead of peace in religion ceasing to be thought of as the slave or the mistress of politics, or the hand-maid of political aspirants, we see the conflicting sects leaping views of religious factions. And having these reckless abandonment of all truth, and the most obstinate determination of indulging to the full the criminal ambition to be the leaders of popuof any establishment, they are infinitely prefer-

I am no advocate for persecution, no friend to leave to offer a few remarks. I fully agree that the apostolic infallible rack and faggot system of conversion practised by the Church of Rome. But under every establishment, whether of Church or State, there must be a point beyond which forbearance and concession become unjust and criminal. Government must have the firmness to resist encroachment and to protect and secure to its own friends and allies the sources of patronage, influence and power .--

marriage has been decidedly wrong and impolitic. In the thing itself, considered apart from all other questions, I see no harm; but as a link ment upon the patronage of the crown, and the strengthening of growing factions who now bcgin to grasp at political influence, in their religious sectarian character, the thing has been par ticularly short-sighted. Questions of this kind should be decided, not with a view to gratify a evolution, observes : "A prediction, which Bis! few individuals or a growing faction, but with a view to the combined interests of the whole Empire, and the stability and permanence of Government for ten thousand years to come. A nation should always make its calculations to live forever, and therefore by all possible just means secure to itself the monopoly of all the sources of public influence, under the true notion of a family compact, in which the father must be greater than all his children. At the same time, I conceive it to be the duty of government to enlighten as far as practicable and consistent with their station in life, all classes of mon preached before the House of Lords, January its subjects, and show them the reasonableness | 30, 1741.) and fitness and necessity of its internal policy. Not that every one can become a politician or any thing like it; but because every man of common sense can be made to understand the necessity of being an obedient and peaceable | hoped that mankind may in future derive some subject under a system of pre-established laws as readily as he can discover the utility of a good piece of machinery which he can neither make nor mend, but which he can break at any ders to pass suddenly from one extreme to anotime. Especially all young people ought to be taught the sin of following their own inventions and choosings in matters of religion, and the all-denomination scheme now so much the rage is an invention of the Devil, for the purpose of destroying the peace of families, and setting society into confusion and contention, and hindering the conversion of the Heathen and the reformation of the Roman Catholics. There are multitudes of persons who cannot conceive the idea of a Catholic Church or kingdom of God, as a thing of unity, under the complex idea of a lawless multiplication of sects fighting and tearing each other to pieces like so many savage clans, and dignifying their develish anarchy with the titles of Christian Liberty and the Rights and Dictates of their Consciences. And Government ought to assist the national church in the dissemination of books giving a compendious and clear view of the Christian Church civil and religious liberty g. evances. Milton from the beginning, together with a brief account of all the principal heresies and schisms

and the evils of them. For in order that men

Hence granting the sectarians the power of

they are capable of digesting them. It was so among the Jews of old in their best times. There is one thing which I can hardly pass over in silence, and which must be a cause of shame and grief to all good men. It will be remembered how soon the connections of the Grey administration were crammed into every nook and cranny of office and well provided for. Is it possible that these Whigs and peoplemen could have originated and carried into execution the modest and virtuous plan of rendering particularly conspicuous a batch of royal | del, the same Doctor who boasted as early as the bastards and placing them among the honorables of the empire? Should such a thing take | waiting, perhaps, only till some unforeseen ocplace under the present administration, I suppose it would be justly chargeable on old tory THE MEN-CHAICENSON. FOR SHOW & PROCESSANDS. humbly conceive would or ought to bring disgrace upon any administration. "Marriage is honorable among all men, and the bed undefiled: but whoremongers and adulterers God will in the Religious Denominations of every city judge:" and as a fine upon the libidinous in and large town throughout the kingdom." See their posterity, He ordained among the Jews, Aids to Reflection, pages 208, 243. Such is The that " a bastard shall not enter into the congregation of the Lord even to his tenth generation," much less in the first be restored to rank in socicty, and perhaps be promoted to important trusts. I should distrust a Ministry under which a supposable case might occur. I should look on them as conspiring to demolish some of the most important bulwarks of honour and virtue. Marriage is honorable in all, and every defence of its honor, every means of impressing the public mind with veneration for it, should be vigilantly guarded. It is a foul insult upon society-upon religion and virtue, to have highborn bastards thrown forward; much more de- ment, and hiss on and applaud each other in their moralising in its effect than if they were of deeds of darkness till the object of their malicious meaner origin, because example always flows downwards among men. There is a possibility | foul of one another and try the strength of their that those who would advise such a measure religious interests as the Jonathans did a fig. would also advise the King to omit the usual re- days bygone in the Assembly of Massachusette ference to a divine Providence in the speech from the throne, while the minions of popularity May 29, 1831, may give a specimen out of many hunters would laud such an irreverent omission as a proof of liberalism and freedom from the shackles of ancient rusty prejudices. Perhaps | people at home : "The election at Cambridge they are going to advise the King to conform to shows that the Church of England is still faithful the customs of a "free country," and choose his own religion and make his own church; a placable enemy to the people's rights; and it right which St. Egerton would tell us that " no | the people, when they obtain the ascendency, do honest and consistent man can deny or gainsay." not 'count and reckon' with the Church for How lovingly and liberally the liberals can quote its misdeeds, their weakness and stupidity w li the authority of Popery itself when it happens to richly merit contempt." This is in accordance inventa lying burlesque upon true Protestantism and endeavours to fasten on it the semi-infidel all-denomination scheme of separation, opposition, disunion and destruction.

> Yours, &c. ONE OF THE PEOPLE

For the Chronicle.

MR. CHRONICLE:-Supplementary tol refer: 4 ces in my last to the fact of the conspiracy gainst all laws, human and divine, namely, tin destruction of the British Constitution now'so vehemently sought after, originated with the Socia an infidels, I beg leave to add a little document ry illusion of a position assumed in one of my levters, that is, 'that fanaticism and infidelity are nearer neighbours than is generally imagine, Dugald Stewart, in the sixth Volume of his Work. page 346, in speaking cursorily of the French Reop Butler hazarded many years before, does horour to his political sagacity, as well as to his knowledge of human nature ;--- that the spirit o irreligion would produce, some time or otherspolitical disorders, similar to those which arose from religious fanaticism in the seventeenth century .- Is there no danger that all this may rate some what like that levelling spirit, upon atheisi:cal principles, which, in the last age, prevailed upon enthusiastic ones. Not to speak of the possibility, that different sorts of people may unite in it upon these contrary principles."- (Ser-

"As the fatal effects of both these extremes have, in the course of the two last centuries, been exemplified on so gigantic a scale in the two most civilized countries of Europe, it is to salutary admonitions from the experience of their predecessors. In the meantime, from that disposition common to both the higherand lower orther, it is at least possible that the strong recation produced by the spirit of impiety during the French Revolution may, in the first stance. the puritanical fanaticism and frenzy of the Cromwellian commonwealth."

How strikingly are some of these remarks now under a source of exemplification! only read the the Guardian and Watchman, and you have it as large as life. In the time of Cromwell, there was the same rage exhibited against Prelacy, tho same fanatical and unreasonable mode of getting rid of the arguments in favor of it, that are now so amply put in requisition in the Western Hemisphere generally at this day; the same or very similar methods of steaming up religious frenzy by constantly plying themost exhilirating gascous potions to the the public mind, which were carefully compounded and mingled with politics and prayed to his Maker that all Bishops might be crammed into the filthiest part of hell, and there made the sport and merriment of the commonpay a reasonable obedience to their superiors damned!!! Our Canadian patriots have not of Church and State, they ought to be supplied | done so in form, to be sure; but the manner in with reasonable and true motives to it as fast as | which St. Egerton and St. Ezra have spoken concerning them, particularly Egerton, too well proves that a portion of the spirit of that Elijah rests on them.

> Bishop Butler's notice of The Different Sorts of People uniting upon CONTRARY Principles is well worthy of serious attention, especially as we see " all denominations" of infidels and fanatics belching out so furiously against Church and State, and joining their forces to demolish the bulwarks of British liberty and just rights. Coleridge the Poet, speaks of Dr. Priestly as an inficlose of the American Rebellion, of "a mine. currence should kindle it, to destroy, at one tremendous explosion, the constitution in Church to which the framers and compilers of our Liturgy, Homilies and Articles, would have refused the very name of Christianity, meeting our eyes respectable company of which our Canadian patriots can boast themselves! No matter what it is that has the impiety to throw a stone at. what Coleridge calls " our Baalhamon," whether Jew, Turk, Atheist, Deist or Socinian, all " May those rights and blessings claim!!"

" Their Christian enterprise is great ! ! 1"

"No union there of State and Church

"To give their faith a worldly lurch,"they can all in perfect fellowship assault the foundations of civil society and all good governhate is destroyed, and then they can coolly get The following, from Bell's Life in London, of now lying before me, of the spirit in which the English evangelical Journals incite the will of the to her character -- of the most inveterate and in .-. with the infidel Priestley's plan, 'and I humbly conceive would be a much more appropriate text for the Rea. Saint Egerton to expound, than any he can find in the Bible.

> (To be Continued.) Yours, &c. ONE OF THE PEOPLE.