lowed him from his cross to his resurrection, and listened to his last discourse with his disciples, in which he com[illegible] them to feed his sheep and his lambs; and go and teach all nations, we would not hear a word about connecting his church with the state. Now, if they (the clergy of the church of England) believed that Christ was the head of the church, and their language was, Christ the head of the body the church—they ought to submit to the direction of their head.—What was a head? It was what we hear and see with, and which directed all the motions and affairs of the body. But the hon. and learned gentleman proposed to erect a court of Chancery in this Province, and issue a commission of lunacy against this head to ascertain whether it was capable of managing the affairs of the body; and finding that it is not, he would set about fencing the body around with the power of the state—the clergy Reserves. If there was a providence over the whole body, so special that a sparrow could not fall to the ground unnoticed, could not he safely leave the affairs of the body the church to the head of the church? Now, what could be said against that bill? If a man was asked, how he wished to have his son brought up, he would say, educate him first, and then he would be prepared to act his part in life, and be qualified to decide for himself in the important concern of religion. And if that was the way with a family of children, why not with the great family of the state also. Give the people education, enlighten their minds, instruct them in those arts and sciences which will be beneficial to them as members of a civilized community teach them if you please their duty as subjects of the Government, but interfere not between a man's conscience and his God. Why should Divines be supported by the state any more than lawyers or doctors? He could see no reason why they should; and was convinced that the divinely called ministers of the true church of Christ would never desert it for any considerations of worldly policy.

Friday, Dec. 23.

The Solicitor General,—Mr. Chairman:—All parties, I doubt not, will readily admit, that if there be one subject more than another, the discussion of which should be approached with calmness and solemnity—that should be investigated in the spirit of forbearance and candour, with minds earnestly bent on coming to a decision consistent with truth and justice—it is the question under consideration. It will, I trust, be borne in remembrance, that this Assembly was constituted and organized for the purpose of legislating for the peace, welfare, and good-government of the inhabitants of this Province, and that, in the performance of this all-important duty, we are now about to determine a question which may be truly said to involve the highest interests and future happiness of the people we represent and their descendants; it therefore, becomes an obvious and imperative duty to take care that no rancorous feeling of personal dislike, or party animosity, should betray us into a departure from that course of conduct, which, as men and christians, we are called upon to pursue, and which the deepest obligations of duty to those who have intrusted their dearest and most important interests to our hands, require us to follow. In this temper and with those impressions, I shall now proceed to offer to the consideration of the committee the observations it is my intention to make—and I hope that if, in the course of my remarks, I should fall into the repetition of some arguments and statements that have, on former occasions, been advanced by me in the presence of some hon. gentlemen now here, I shall be excused, and not thought to be designedly as well as unnecessarily trespassing on their time—especially, when it is recollected that I have so often expressed my sentiments, in public, on the question before us, that it is almost impossible to avoid repeating some remarks employed on previous occasions. It will, I am sure, be generally conceded that the speech of the hon. and learned member for Norfolk (Dr. Rolph) stands pre-eminent among those delivered in favour of the alienation of the property of the church to purposes of general education.—The character which the hon. and learned gentleman has justly acquired for eloquence and classical knowledge was amply sustained in the speech alluded to; but candour requires me to declare, that I failed to discover any solid argument throughout the whole of his address by which to sustain his conclusions. If I understood the hon. and learned gentlemen correctly, his design was to prove—1st. That the connection of Church and State was and had ever been destructive of religion—2nd. That religion would more surely prosper without the aid of State or public support for its ministers—And 3d. That the Reserves set apart by the Constitution for the support of a Protestant Clergy in these Provinces should be taken away and disposed of for general education, because no dominant or Established Church should be suffered to exist. I shall offer some observations on each of these propositions. I own I was a little surprised to hear the hon. and learned gentleman attempt to sustain his first position by asserting that the Polytheism of the ancients was overthrown and owed its destruction to its connection with the State! Sir; I have been taught to ascribe the regeneration of the heathen world to a very different cause, namely, to the diffusion of the light of the gospel through the instrumentality of the Saviour of mankind. I have been led to believe that the divine light of truth which by his visitation was shed abroad in the world, taught the then powerful and, in some respects, enlightened natives of the earth the folly as well as wickedness of their form of worship, and led them to abandon the profane adoration of their idols, and bow the knee to the previously unknown, but true God. It may be, however, that I have misunderstood the hon. and learned gentleman, and, therefore, I will proceed to consider the less questionable authorities which he has called to his assistance. When the hon. and learned gentleman quoted the learned and pious Dr. Mosheim to prove that the christian religion degenerated, and its ministers became corrupt and wicked from the time that religion was identified with, and was taken under the protection of the State, I felt satisfied that he was not justified in using the name of that eminent historian of the church for any such purpose—for, although my literary attainments and knowledge of books are far inferior to those of the hon. and learned gentleman, I had not forgotten the numerous authorities that exist to prove that long prior to the days of Constantine, the first monarch that embraced the christian religion, its ministers had sunk into a state of voluptousness and debauchery, disgraceful to them as followers of their divine master. I therefore cannot but thank the hon. and learned member for having quoted from Dr. Mosheim in support of his assertion, that from the time the christian religion was identified with the State, its ministers became corrupt and profligate, and religion itself fell into disgrace and disrepute—because he cannot now object to my citing the same author to prove the very reverse of this position, and clearly to show that more than a hundred years before the Emperor Constantine proclaimed himself a convert to christianity, and extended his protection to the christian religion, its ministers had become depraved and wicked, and that from the time christian religion became the religion of the State, it flourished and extended in a manner almost miraculous. About the commencement of the second century the ministers of the christian religion introduced extensive changes in the ecclessiastical government. Dr. Mosheim says that—

"These changes were followed by a train of vices, which dishonoured the character and authority of those to whom the administration of the church was committed.—For, though several yet continued to exhibit to the world illustrious examples of primitive piety & christian virtue, yet many were sunk in luxury and voluptousness, puffed up with a spirit of contention and discord, and addicted to many other vices, that cast an undeserved reproach upon the holy religion, of which they were the unworthy professors and ministers. This is testified in such an ample manner, by the repeated complaints of many of the most respectable writers of this age, that truth will not permit us to spread the veil, which we should otherwise be desirous to cast over such enormities among an order so sacred."—Vol. 1, page 266.

In this condition the christian church is represented to have remained until when? Why, Sir, *until the time it became identified with the State:* until the period of the accession of Constantine the Great, who became a convert to its doctrines, through the miraculous interposition of Providence as he declared, and forthwith extended to it his protection, and declared the christian religion to be the *established religion of the Empire.* And in what manner does Dr. Mosheim speak of this auspicious event? One would be led to imagine from the remarks of the hon. and learned member, and from the passage cited by him from the same author I am now quoting, that this learned and pious man denounced it as fatal to the prosperity and stability of the church and religion—far otherwise is the fact. Hear what he says upon the subject:

"The divine providence, however, was preparing more serene and happy days for the church.—In order to this, it confounded the schemes of Galerius, and brought his counsels to nothing. In the year 306, Constantine Chlorus dying in Britain the army saluted with the title of Augustus, his son Constantine, surnamed afterwards the Great, on account of his illustrious exploits, and forced him to accept the purple."—Vol. 1, page 318.

"After the defeat of Licinius, the empire was ruled by Constantine alone until his death, and the christian cause experienced, in its happy progress, the effects of his auspicious administration. This zealous prince employed all the resources of his genius, all the authority of his laws, and all the engaging charms of his magnificence and liberality, to efface, by degrees, the superstitions of paganism, and to propagate christianity in every corner of the Roman empire."—Pages 326-7.

Dr. Moshiem further informs us that the zeal and diligence with which Constantine and his successors exerted themselves in the cause of Christianity and in extending the limits of the Churches is to be ascribed the number of barbarous and uncivilized nations which received the gospel—the Abysinians, the Georgians, the Goths, the Gauls, and other then barbarous races of men became converts to Christianity, and from that period is to be dated its greatest prosperity. In no instance has any monarch, since the day of Constantine, separated from the Christian Church, with the exception of the Roman Emperor known as Julian the apostate, and to whose apostacy and return to pagan superstitions, the hon. and learned member has adverted, but with what object I did not clearly understand:—He of course did not ascribe the act to the circumstance of the Christian Religion having been taken under the protection of the State, as it is well known that his motives were of a very different character. Having said this much to shew the advantage of the Christian Religion derived from its connection with the State under the Roman Emperors and their successors, I will now draw the attention of the committee to an era which, as Protestants, we have been taught to regard as most auspicious in purifying the church from the impurities and errors into which it is admitted it had fallen from the misconduct of many of its ministers—I mean the Reformation. But before doing this, it is necessary to remark that up to this period the Temporal power was subordinate to that of the Ecclesiastical. The kings of the christian world up to the time of Henry the 8th submitted to the supreme power of the Pope, and acknowledged that they held their crowns and exercised their authority subject to his control, as the universal spiritual head of the church. If therefore the ministers of religion fell into dispute, and if the cause of religion itself suffered in consequence, it cannot be said that it was caused by the interference of the State, inasmuch as the kings were subject to the Pope, who permitted no secular interference with his spiritual power. But to proceed—Henry the 8th for reasons it was not necessary to refer to, came to the determination of renouncing the authority of the Pope as the head of the church within his dominions, and of assuming the supremacy himself—from this period it is that we are to date the connection of Church and State within the British Dominions as it now exists.—I know not in what light the hon. and learned member views the conduct of Henry the 8th; he may consider it as having proceeded from motives the most base and unworthy, and I am by no means disposed to dispute the point; but he will I dare say admit that the Almighty in his own good time raises up men as his instruments and appoints the manner in which his all wise purposes shall be carried into effect, and I will now ask the hon. and learned gentleman to state whether in his opinion the Reformation was attended with benefit to the christian religion or not? if he answer in the affirmative, as I assume he will—I then ask him and all others who take an interest in this momentous question, whether that good could have been achieved unless Henry the 8th had placed himself at the head of the church, and taken its Bishops, Priests, and Ministers, under his protection? who could have withstood the power and authority of the Roman Pontiff—what minister would have dared to encounter the denunciations and proscriptions that would have followed his alleged heresy if he were not supported by his Sovereign and the State? No Sir!—No truth was ever more clearly demonstrated than that the Reformation could not have been accomplished had it not been led on and sustained by the temporal power and approbation of the king. True it is that Henry did not renounce his religion; and on the contrary he continued an adherent of the doctrines of the Church of Rome until his death, and it was only upon the accession of his successor Edward the 6th that the Protestant Faith became the Established Religion of the land, and has continned so since that period to the present, with the exception of the short reign of Mary, during which the Roman Pontiff regained his ascendancy, but which was finally extinguished by her successor Queen Elizabeth;—the first act of whose reign was to declare the Protestant Religion to be the religion of the kingdom and all the dependencies then belonging or which should afterwards belong to the Crown of England; and from that period to the present it has flourished, and by the providence of God will flourish to the end of time in despite of its enemies, latent or avowed. Having thus proved, I trust satisfactorily, that the Christian Religion instead of suffering from its connection with the State, owes its prosperity in a great degree to that connection—having shewn that to one Sovereign it is indebted under Providence for having been rescued from Heathen persecution and outrage, and to another for its purification from imputed errors, and inordinate ambition and worldly lust, I will now offer some observations on the second branch of the hon. and learned gentleman's argument, namely, that temporal endowments, or in other words support from public funds is injurious to the true interests of religion. It is with no small surprise that I hear this assertion advanced by the hon. and learned member;—himself a distinguished graduate of one of the first seats of learning in the universe, and which in consequence of the support it has for centuries received from the State, has been enabled to send forth from its Classic Halls, men eminent for the profoundity of their knowledge and the piety of their lives—whose learning has shed rays of light throughout the universe to conduct our fellow mortals in security and peace to religion and happiness. I might go back to the earliest ages of christianity and trace its history down to the days of the Reformation, and ask the hon. and learned gentleman to bring to his recollection the inestimable, the really incalculable advantages mankind has derived from the support given to the church by public and permanent endowments:—notwithstanding all the errors and vices that have been ascribed to the Church of Rome within the period I have mentioned,—to whom are we indebted for almost all the knowledge, sacred and profane we at this moment possess, of the literature and labours of the thousands of wise and good men that have led the way to our present condition as a religious, civilized, and enlightened people? The answer must be to the clergy—and with equal truth and certainty it must be admitted that had it not been for the encouragement and support derived from permanent and public support, these men would not have the inducements, and consequently would not have obtained the capacity to write for our learning as they have done. And as some further advantage derived from this State support, if it is to be so called—let me ask the hon. and learned member to cast his eyes over the different countries of the christian world, and see the towering, the noble Cathedrals—and the more lowly churches like priceless gems studding the field of his observation, and dedicated to the service of the Creator:—to whom and to what means are we indebted for these "fit hopes of immortality?"—The reply I know must be, to the christian adoration and benevolence of pious men, and the funds provided by State endowments. In like manner let me solicit the hon. and learned gentleman to recal to his recollection to what cause or source we are indebted for the many noble seats of learning that are dispersed throughout the world, and which have supplied us with those streams of knowledge he so well understands, and I doubt not fully appreciates? to what do we mainly owe these vast advantages but to state endowments? take them away and what would become of those illustrious Halls which now adorn the Classic banks of the Cam and the Isis—the pride of England—the admiration of the world? can the hon. and learned gentleman contemplate with complacency the overthrow of institutions that were once, I have no doubt, the objects of his veneration, and which I hope are still cherished in his grateful remembrance?—Did he ever contemplate the possibility of his revisiting the University in which he received his Classic honours, and where had he remained, he might have attained additional well merited distinction, and finding its halls desolate and deserted—no longer the seat of science—the fountain of wisdom—the dispenser of learning and religion?—Surely the bare idea would fill him with horror; and yet such must be the result, if the doctrines he now advocates are those which ought to be adopted in furtherance of true religion. It might be argued that if it be wrong to provide for the support of Ministers of the church, when ordained, from public funds, so also is it improper to provide for their education preparatory to their ordination from the same means, and if this position were acted upon, then would there be an end of one of the chief inducements for endowing and maintaining public Seminaries of learning. No person knows better than the hon. and learned member, that the Universities, Colleges, and public Schools of Great Britain and Ireland have for centuries been thronged by young men, who are anxious for church preferment, it may be that some of those who sought ordination were not originally actuated by that pure and single motive which impels some men to advance the spiritual welfare of their fellow mortals; but whether this be so or not, no one will deny that mankind is deeply indebted to those institutions for a large proportion of the religious knowledge it possesses. If public provision for the support of Ministers did not exist, we may with too much reason fear that numbers of those pious and learned men, who, educated at public Seminaries, afterwards adorned and promoted religion by the purity of their lives and the soundness of their doctines, would have devoted their commanding talents to other pursuits; and if this had been the case, would the Church of England have been the only body of christians that would have suffered? Far otherwise; the pious, zealous and humble missionary is oftentimes, nay, generally taken from that class of men who never had the advantages of the higher orders of education within their reach, how then does he prepare himself for his holy and deeply important duty? The days of inspiration it is admitted have passed away, and therefore he can obtain the necessary information by no other means than applying to the works of those who have been more fortunate in their means and opportunities of drinking deep at the great sources of knowledge, and who have published to the world the results of their laborious investigations. Will the truth of this be denied by the missionary and ministers of the many christian sects not of the Established Church? Quite sure I am that it will not: they will be the last to desire to see overthrown the venerable parent to whose heavenly instruction they are so largely indebted; and if I be right, then sir, let me ask whether this world is now so enlightened, whether it has attained that degree of perfection that it is no longer necessary to hold out extraordinary inducements to mankind to investigate the deep and all-important truths of religion, and the yet hidden secrets of nature? If it be necessary that we should continue onward with unabated vigor in the acquirement of knowledge, on no account let us disturb those institutions, (the most prominent of which is the Established Church of England) from which we have already derived so many blessings, and which, if we will permit them, will continue to render their powerful aid in making us wise unto salvation.

I will now advert to the last position of the hon. and learned gentleman, viz: that the Reserves set apart for he support of Protestant Clergy should be otherwise disposed of because no dominant, or Established Church should exist. My hon. and learned friend from Lenox & addington, whose excelent speech I listened to with greatest satisfaction, has already shown the absurdity of calling the Church of England in this country, a dominant Church: the term is either misunderstood, or misapplied by those who use it. There is not any dominan Church here—the Church of England possesses no power to coerce or control any other body of christians—it has it not in its power to enforce the payment of tithes, and the people are not subject to any exactions for its support; if contribution of Presbyterians, Methodists, or any other sect whatever.

With espect to the Church of England being the Established Church. I will merely ask the hon. and learned gentleman, to consult but for a moment his legal knowledge, and ask himself whether the Church of England would be less *the* Established Church of this Province, if not one acre of land had been reserved for its support, than it is with the appropriation that has been made for that object? Unquestionably not—it is not the possession of land that renders the Church of England the Established Church: if that were so, than would the Presbyterians, Methodists, and other religious sects, be Established Churches, as they all posess or may possess lands under the authority of an Act of the Provincial Parilament, and it signifies not whether these lands were acquired by gift from the Crown or by purchase.—That the Church of England is the Established Church of this Province, and of all His Majesty's other dominions, Scotland excepted, is unquestionably true; although the fact has been by some persons occasionally denied. Upon a former occasion I felt it expedient to bring forward the authorities by which this point was placed beyond dispute: I will not cite them at length now, but if there be any who desire further investigation of the subject, I will find it enacted that the ecclesiastical jurisdiction that had previously been exercised by the Pope was for ever extinguished, and annexed to the Crown, throughout the dominions and countries then belonged to or which afterwards should belong to, or be annexed to the kingdom of England, and the Protestant Episcopal religion was thenceforth established throughout the realm. This Statute is expressly recognized in the Act of Union with Scotland, and again made applicable to every part of the British dominions *then belonging* or which might *afterwards belong* to the Crown of Great Britain, Scotland excepted—That it was considered binding, and in fact expressly made binding on this Province, will be found by reference to the 14th Geo. 3d chap. 83, the first Statute that conferred a settled form of government on the Canadas, and is further recognized in our own Constitutional Act, as well as in numerous Provincial Acts scattered througout the Statute book.—As a further practicable proof of the correctness of the position I have advanced. I will call the attention of the hon. and learned gentleman to the fact, that a Bishop has been appointed to these Provinces who exercises all the spiritual functions of a Bishop of England, such as ordination, confirmation, and the like. Ministers of the Church of England are also permitted to marry and perform all the duties of clergymen, and these several acts are done and admitted to be legal, on no other ground than that the establishment of the Church of England being co-extensive with the British dominions, Scotland excepted, its clergy have an original legal right to act as such wherever they may reside within the limits of their Sovereign's dominions. I will notice another evidence. The hon. and learned gentleman will recollect, that to libel or bring into contempt or deride the Liturgy of the Church of England, is an indictable offence, while so to treat the Confession of Faith, or any other book of a like description, is not punishable, unless indeed, the offence includes some outrage of the christian religion. And now I must confess that it would gratify me to hear from the hon. and learned gentleman, any argument he can advance against the usefulness and necesity of maintaining an Established Church. Will he venture to argue that it is not the duty of every government to shew reverence and maintain respect for the holiest and highest duties imposed on man by his Creator; will he maintain that the condition of that people can be happy or their institutions secure, who live in such a state of moral and religious degradation so as to be without laws for the punishment of blasphemy, or which if any do exist, are so feeble that no one dares or thinks of enforcing them? That such states of things have existed, and I fear do still exist, is most true. France for a short period exhibited one example, and a neighbouring Republic presents us with another,—the former has passed away, and the latter continues for our instruction, and what are the lessons it teaches? Do we not hear of their public halls in their principal cities being occupied Sabbath after Sabbath with the consent, as it is to be presumed, of their Magistrates, with bands of profane and misguided beings who openly inculcate the doctrine that the christian religion is a cheat, and the Savior of mankind an imposter; that man is not accountable to his Creator for his conduct, and that he is bound by no other rule of action then such as his own vicious and corrupt nature may suggest; scouting and treating with utter derision and contempt the holy Scriptures, as well as all those institutions, humane and Divine, which we have been accustomed to regard with veneration, and upon which we have been taught to build our hopes of happiness here and hereafter? Have we not seen it announced that in the city of Rochester, not one hundred miles from our shores, a public meeting of 700 persons were employed in discussing the following propositions:—

"That it is an infringement of national and constitutional liberty for the legislature to require one day in seven to be kept holy; and also that it is an infringement of liberty to require any witness to give his evidence upon oath, inasmuch as the tendering him an oath requires from him, by implication, an avowal that he believes in a Supreme Being and a future state, which belief though it is desirable all men should entertain, yet none should be required to declare"?

If such be the consequences of being without an Established Church, and as a consequence without laws for the punishment of outrages such as I have noticed, will the hon. and learned gentleman say that an Established Church is not worth upholding? I trust he will not say that it is not—at all events, I am sure it will rejoice every well-regulated mind, and be a source of pride and thankfulness that the christian religion is identified with the common law of our land—that *our institutions are based on the laws of God*—and that by reverencing and protecting them as far as human means can, from insult and profanation, we hope for protection to our King and to our government. But, as connected with this branch of the subject the hon. gentleman says that there not only ought not to be any Established Church, but that all the ministers of religion should be left to the voluntary contributions of their congregations for support—and to maintain this latter position, he has employed many words and much eloquence—but, Sir, I cannot admit that he has advanced any solid argument, any more than that he has quoted one single authority to which any importance can be attached to support his opinion: indeed it would be surprising if he had done so, inasmuch as all those illustrious men, whose opinions he has cited with so much and just approbation, would. *every one of them, give evidence against him.* The learned and pious Dr. Mosheim, whose work was the first the hon. and learned gentleman called to his aid, was a member of an Established Church, and a distinguished member of several literary institutions sustained by public funds. Burnet and Newton, it is unnecessary to say, were Bishops of the Established Church, and to these names the hon. and learned gentleman might have added Taylor, Hooker, Horne, Porteous, Berkley—celebrated for his peculiar philosophy—Payly, and a host of others, each of whom would have furnished him with arguments convincing—if human argument could convince any one of the error of his opinions. There is one other authority which has been cited by the hon. and learned gentleman, although for a different purpose, which I also will mention on the present occasion—I mean Dr. Chalmers—a man whose unostentatious deeds of piety and benevolence have rendered his name as familiar to the inmates of the peasant's cottage in his native land, as his matchless eloquence, his extensive learning, his deep but pure philosophy, and his ardent and laborious investigations and expositions of the truths of religion, have rendered him illustrious throughout the christian world, and among all classes of its inhabitants; it is with pride and satisfaction that I can speak of having formed a personal acquaintance with this great and good man, and no one who has ever seen him but for an hour will believe that ambition or any other worldly motive has any thing to do with his opinions for or against the ecclesiastical institutions of his country. What, then, does he say in reference to an Established Church? I will read his opinion from his admirable work on endowments:—

"This is the good of an establishment. The people, instead of being left to go in quest of religious instruction, have by its means, the instruction obtruded upon them. Generally speaking, they have not so much of desire or demand for the article, as that they shall themselves originate the movement towards it, and far less travel the whole distance, and make all the efforts and all the sacrifices necessary to obtain it. In the vast majority of instances, neither would the requisite trouble be taken, nor the requisite expense be incurred. They have not enough of native appetite to create an effective demand for the food: and, unlike to the corporeal, the want of this food, instead of whetting the spiritual appetite, would only dull and leaden it the more. We have, therefore, no doubt, that on the event of our establishment being swept away, and a mere system of free trade being substituted in its place, the moral effect would be tremendous. That which gave activity and healthful impulse to the commerce of our land would be of withering effect upon its christianity. Let the machinery, if needful, be actuated by the force and the fire of another principle—let all its rust and other unhingements be done away—let it be provided with more efficient workmen—and every thing be done so as that it perform its evolutions more sweetly and yet more powerfully than before—but let it not be taken down. I never will be replaced by the spontaneous act, or kept in operation by the spontaneous habit of the people. It may be better wrought at one time, and worse at another; but, even with all its corruptions, our establishment is a stay and a safeguard:—and a helpless, a headlong degeneracy would ensue from the demolition of it."

[To be continued.]

Foreign

From the Albion.

LATEST INTELLIGENCE.

By the Columbus, from Liverpool.

Charles the Tenth, the ex-King of France, expired at Goritzia on the 6th of November, of Cholera. It is said that the Duke d'Angouleme, waving his own rights, instantly proclaimed his nephew the King of France and Navarre. A revolutionary movement against the Constitution of 1820 had been attempted in Lisbon, but it proved unsuccassful.

Mr. Eugene Malibran, the first husband of the celebrated Prima Donna, and for many years a respectable merchant in this city, died in Paris, on the 13th, at the age of 54. The morning previous he paid several visits, and appeared in good health.

There was great distress in the money market throughout England and Ireland, and several private banking houses had stopped payment among them were Forster's Bank, at Carlisle, which suspended payment on the 18th. With respect to this concern, the Liverpool Chronicle of the 19th says:—

"No circumstance for a long time has created so great a sensation in Carlisle—the announcement has cast a gloom on the countenance of every one. The bankers enjoyed a large decree of confidence. The great bulk of the principal tradesmen in Carlisle had dealings with them, and their notes passed as freely as gold, throughout a very wide district of the northern counties. It has been rumoured that the immediate cause of failure was a pressure upon the Messrs. Forster by the house of Glynn & Co. their London agents. This, however, is a mistake; the stoppage has been caused by the extent of their advances to some of their customers, who have been unable to meet the demands upon them."

The Bank of Messers. Ward and others, of Woolwich, was also among the number.

THE BANK OF ENGLAND.

To the Editor of the Standard.

Sir—The Chancellor of the Exchequer having observed a paragraph inserted in the Standard newspaper of this evening's date, stating on the authority of a correspondent, that an order in council will be issued to stop payment in gold at the Bank, he feels it his public duty to loose no time in informing you that the report is wholly without foundation, and he has directed me to do so accordingly.

I have the honour to be, Sir, yonr obedient,

T. E. SPRING RICE.

Downing street, Saturday Evening,
November 12, 1836.

The Dublin Agricultural Bank stopped payment on the 15th, which created a great sensation.—Many opulent individuals had sent in large sums to sustain it, and among others, Gresham sent in £25,000. The Secretary states the liabilities of the Bank at £240,000 to meet which there were assets of £680,000.

The Chancellor of the Exchequer, or rather the Government, has at length assented to the financial measure some time since suggested by the city authorities, by raising the interest on all description of exchequer bills, to 2 1-2d per diem. The low rate of interest paid by the bills had kept them out of Market, since the bank increased the rate of discount. The effect of this measure of ministers, by enabling the bank to sell these securities, or to exchange one kind of securities for another, will be to enable that institution to increase her mercantile accommodations. Three months ago such a measure would have been of great service to the money market, and it will even now be productive of much good.

Upwards of £500,000 in gold has been sent to Ireland from London, within ten days.

In reference to the threatening front worn by the aspect of the times, the Liverpool Chronicle of the 19th remarks the combined scarcity of money and provisions seems to foretell a winter of unparalleled distress to the poorer and working classes of the people.

It has been decided to send young Louis Napoleon to the United States, on a pledge that he shall remain ten years.

According to the quarterly statement of the Bank of England, made up to the 15th November, the Liabilities were—Circulating £17,543,000 Deposits £2,896,000. Assets—Securities, £28,-134,000 Bullion, 4,933,000.

The Hudson Bay Company had received letters stating that Capt. Back had been seen, but that he had been unable to reach the station on the Bight, on account of the great quantity of ice. The season was unusually inclement, and it was not known if he was under sail or inclosed in the ice.

Mr. Green, the æronaut, who with M. Holland, a gentleman of fortune, and M. Monck, Mason, late Manager of the English Opera House, undertook in a large balloon to repeat the voyage across the English Channel, first performed in 1785 by Blanchard and Jeffries, succeed perfectly in the attempt. They landed after a passage of 17 hours at Weibugh in the Dutchy of Nassau, in Germany, 480 miles distant from London, greatly delighted with their journey, though the cold was very severe.

Jerome Bonaparte, ex-king of Westphalia had arrived in London on a visit to his brother Joseph, who was about returning to America.

One hundred and five notices had been given of application to parliament for new rail road charters.

Tom Paine's bones, brought from America by Cobbet, now lie at Normanda Farm under distress for rent.

Arrangements have been made to pay 17 per cent. to the creditors of the Spanish Government on account of debts due for supplies furnishes from England for which acceptance has been given.

Prince Talleyrande is expected in Paris between the 20th and 25th of this month. He is nearly well of his late illness, which his physicians state to have been a fit of serious apoplexy.

The intended marriage of the Archduchess Theresa to the King of Naples greatly interests the public at Vienna, by whom the Princess is extremely beloved.—[German Paper.]

Yesterday morning the remains of Mr. John Bannister were interred in the vault under the porch of the church of St. Martin's-in-the-Fields. The funeral was private, but it was attended by many professional friends, including, C. Kemble, Macardy, Forrest, Cooper, Bartly, Meadows, &c., &c.,—Nov. 15.

Death of Viscount Forbes, P. M.—We have to announce the death of this nobleman, which took place at his residence at Kensington, near London, on Sunday evening.—Nov. 19.

The number of workmen who have "turned out" and been dismissed from their employ, in Staffordshire, in consequence of the "blowing out" of twenty furnaces, is stated at 60,000. The yeomanry have received orders to be in readiness, and other arrangements have been made to secure the public peace.

Mr. Forrest and the Siege of Corinth together have drawn about £450 a night during the last week at Drury-lane Theatre.

The Lord Lieutenant of Ireland has nominated James Pomer, Esq., M. P. for Wexford county, one of its Deputy Lieutenants. Mr. Power, it need hardly be stated, is an uncompromising Reformer, and the appointment is one sure to be popular.

The Journal du Commerce states that "when Count Mole informed Madame de Salvage that Prince Louis Bonaparte would not be put upon his trial, it was without conditions. Thus, he was to be sent on board an armed vessel to America, and his mother was to pledge herself to join him there within a short delay. Madame de Salvage replied that she did not think Queen Hortense would refuse to follow her son to America; nevertheless, she would ask for her a delay till the spring to undertake the voyage. The Minister reluctantly granted a month, intimating that the Swiss territory would not be a guarantee for the Queen if she should refuse to quit the Continent.

The French papers are determined to marry the Duke of Orleans forthwith. The future Queen of France is to be the daughter of Don Francisco do Paula, according to the Seicle. This certainly was one thought of, and should such a thing take place, it would, indeed, modify French policy towards Spain.

Queen Hortense, the mother of young Louis Bonaparte has gone to Switzerland to settle her affairs, after which it is said she will join her son in America. The Journal du Commerce says that Prince Louis Napolean has been required to give his word of honour that he will not leave the United States within the next ten years: and that he at first refused, but yielded on being tole that the fate of his accomplices depend upon his compliance.

The Ship Garrick arrived on the 17th Nov., in 18 days from New York.

The affairs of Spain are in the same disordered state. It is evident that the Carlist troops have increased in strength, and have controlled over a large portion of Spain. The Queen's troops are unable affectually to resist them.

The telegraph despatches at Paris on the 15th, announce that Alaix had effected the junction with Rodil, for which the latter was waiting before he could strike a blow against Gomez.

Russia.—The Emperor of Russia, according to Suabin Mercury, is disposed to extend mercy to some of the Poles. A report prevailed on the frontiers of Poland, that on the anniversary of the Emperor's name-day he will pass various acts of clemency; and among other, will pardon General Kruckewiecki and Prince Marhall Rudziavill, who since the suppression of the insurrection have been living in exile in Siberia. For the latter, intercession from very high quarters is said to have been made, which has been answered by the assurance that his exile, which is as tolerable as possible, will not be for life. All intercession for Prince Czartoriski has failed; "which cannot," we are told, "excite surprise, since he, ever since the last catastrophe, continues in foreign countries to prove himself an inveterate enemy to Russia and may still be considered as the centre and chief supporter of the discontented at the foreign courts."

The Paris papers say that the Emperor of Russia has officially recognized the existence of Belgium as an independent kingdom.

LATER FROM ENGLAND.

From the N. Y Commercial Advertiser.

Nov. 25.—It was reported in London, on the evening of the 23d, that disturbances had broken out in Manchester, and that three cotton mills had been destroyed. Liverpool papers of the 25th ult. do not mention it.

Money was in great demand on the 23d, but the city article of the Morning Herald says there was no want of confidence between the commercial and monetary interests. The necessity of raising the interest upon exchequer bills to three pence per diem, was strongly urged. There was a depression in the consol market on that day.

Mr. O'Connell has announced his plan for a reform of the House of Lords. It is that the King shall create a large batch of peers for the purpose of carrying the bill—an increase to 800, he thinks will be enough—and then the people to elect 150 from this number, as the permanent peerage. How the selection is to be made, we are not informed.

The Agricultural Bank of Dublin had announced that it would resume payment in one week, and at all its branches as soon as the necessary arrangements could be made. The panic, however, was great, and not allayed. The run for gold was prodigious.

Notices were posted in the streets of Dublin on the 20th, by a number of shopkeepers, offering to take the notes of the Agricultural Bank, in payment for goods.

At the Ulster banks the utmost anxiety has been expressed to prevent a farther panic, by the sale, under value, of the notes already in circulation, while speculators in many parts of the kingdom are most industrious in availing themselves of the opportunity of profiting by the present alarm.

At Enniskillen the bank paid 6800 sovereigns in two or three hours.

At Cavan, the press to reach the counter was so great, that the partition wall was nearly broken down in the struggle for precedence. The bank, notwithstanding, continues paying, and remained giving gold one hour over the usual time.

The price of bread was rising in London. The price of the quartern (four pound) loaf, best quality, is now 10½ pence sterling. Inferior quality, 9½d. The rise in three weeks has been 2d. per loaf.

Parliament was expected (according to rumor) to meet a month earlier than usual.

We regret to state that the provincial papers contain numerous notices of incendiary fires.—Numbers of hay-ricks had been destroyed in the neighbourhood of Windsor, and barns, &c. in many other places.

Frazer of the Magazine has brought an action against Mr. Berkely, for the brutal assault committed on him by the latter, and laid his damages at $30,000.

A large subscription has been made by the literati of St. Petersburgh, in aid of the fund for renovating the tomb of Shakspeare at Stratford.

Sir Robert Peel has been chosen rector of the Glasgow University.

It turns out that Malibran has left a fortune of $110,000 to her son Wilfrid de Beriot.

SPAIN.

From Spain there is little of importance. The bill for creating provincial tribunals for the summary trial of the Carlists who fell into their hands has been amply discussed, and its two most flagrant articles—ordaining death and immediate execution—stricken out.

In regard to the progress of the civil war, the accounts are as contradictory as ever. It seemed scarcely to be known where the daring Gomez was, or what about. Some reports stated him to be marching upon Seville, and others upon Alcantara. A despatch from Narvaez appeared in the Gazette of the 12th, wherein that General reported that Gomez passed the night of the 7th at Belalanga, with the apparent intention of directing his march on Utiel, in La Mancha. The booty that he has with him consists, it is said, of eight loads of money and church plate, and 100 loads of ammunition and muskets; his troops consist of about 17,000 men, of whom only 6,000 are in fighting order.

Bilboa had not yet fallen into the hands of the Carlists on the 17th of November, but its capture was thought to be near at hand. All the outer defences had been taken, and the attack on the city walls had commenced. The reinforcements sent from St. Sebastians for the garrison, had been prevented from reaching the city by bad weather.

The Carlists made an attempt upon Vittoria on the 14th, but were repulsed with a loss of 300 men.

No change of importance had taken place in the positions of Villaral and Espartero.

PORTUGAL.

The accounts from Lisbon, coming down to the 15th, are somewhat alarming to the well-wishers of that kingdom. The finances were in a terrible condition—rumours were current of an attempt by Don Miguel to repossess himself of the throne—and all power was in the hands of the National Guards, whom the ministers were obliged to humour in every thing. Don Miguel was about landing, it was said, on the coast of Algrave, having raised 1500 troops in the Duchy of Modena. Gomez, the Spanish Carlist, was expected to co-operate with the Don, and his partizans are said to be very numerous throughout the kingdom, except in the neighbourhood of Lisbon.

The ministers had made overtures to the ex-ministers for a union of interests, but the latter, indignant at the murder of their colleague Freire, had rejected every offer and the Duke de Palmella, as well as Count Villa Real, had arrived in England.

GREECE.

KingO tho, of Greece, arrived at Hanover on the 16th of November, on his way to Oldenburgh, where he is to marry the daughter of the duke of that principality. The Queen of Greece elect is 18 years old—the King 21.

A letter from Munich, dated Oct. 28th, affirms that the removal of Count Armansperg from his important office under King Otho, has been determined on by the King of Bavaria.

THE CHOLERA.

The cholera was raging furiously at Naples on the 5th of November. The deaths being from 140 to 160 per day—increased by rumour to 500. The weather was cold and uncomfortable, and the crest of Vesuvius covered with snow.

DREADFUL SHIPWRECK.

LOSS OF THE SHIP MEXICO, FROM LIVERPOOL—116 LIVES SAID TO BE LOST.

We stop the press to announce that the barque Mexico, from Liverpool for this port, which has been below since Sunday, went ashore on Hempstead bar on Tuesday.

The wreckmaster has arrived from the vessel—and we learn that but eight persons had reached the shore when he departed. The remainder over ONE HUNDRED in number, he thinks must have perished.

It is said she had no pilot on board—and that she has had a signal of distress flying for several days.

The survivors are so severely injured by the frost as to be unable to give any intelligible account of the disaster.

P. S. We find, on examination of our marine list of yesterday, that the Mexico had 166 passengers—so that the loss of life must be even more severe than that mentioned in the former paragraph.

[N. Y. Com. Advertiser.]

Public Record Office Reference C.O. 47/58

COPYRIGHT OF PHOTOGRAPH RESERVED TO PUBLIC RECORD OFFICE. FOR PERMISSION TO REPRODUCE, APPLY TO PUBLIC ARCHIVES, OTTAWA.