

THE SENTINEL. AND NEW BRUNSWICK GENERAL ADVERTISER.

THE SENTINEL.

IS PUBLISHED EVERY SATURDAY MORNING BY EDMUND WARD. Office.—Phoenix or Tank House—Fredericton.

TERMS.—15s. per annum, exclusive of Postage. Half in advance.

ADVERTISEMENTS not exceeding twelve lines will be inserted for four shillings and sixpence the first, and one shilling and sixpence for each succeeding insertion.

PUBLIC INSTITUTIONS. CENTRAL BANK OF NEW BRUNSWICK.—W. J. Badell, Esq. President. Saml. W. Babbitt, Esq. Cashier.

COMMERCIAL BANK OF NEW BRUNSWICK.—Fredericton Branch. Archd. Scott, Esq. Cashier.

BANK OF BRITISH NORTH AMERICA.—Fredericton Branch.—Alfred Smithers, Esq. Manager.

SAVINGS' BANK. Trustees for next week, ASA COY.

CENTRAL FIRE INSURANCE COMPANY.—B. Wollhaupter, Esq. Office open every day, at Mr. Minchin's Brick House, opposite the Parade.

ALMS HOUSE AND WORK HOUSE.—Commissioner, till Thursday next, B. WOLLHAUPTER Esq.

HOUSE OF LORDS, Monday, July 27.

Ecclesiastical Duties and Revenues Bill. Lord Melbourne said the principle of this bill was involved in the question whether their lordships would consent to some reduction of the present cathedral establishments of the country.

The Marquis of Londonderry asked when the payments to the men of the Spanish Legion would commence as promised by Sir De Lacy Evans, and being told that papers on the subject would be produced, he inquired if Government had heard of what was passing at Barcelona.

THE NEWGATE LITERATURE OF ENGLAND. It will be in the recollection of our readers that a few years ago the Quarterly Review, in an article of considerable power, and no less bitterness, entered upon a very elaborate examination of the modern literature of France.

which are not calculated to increase his reputation. With respect to one passage in that work—a passage of singular power, and crowded with agonizing, but faithful details—a very remarkable coincidence occurred in the case of a man, who shortly after the publication of that novel, was executed for a murder attended with some very remarkable circumstances.

PERSECUTION OF THE JEWS. EXPEDITION TO DAMASCUS. Letter of the Chief Rabbi, Dr. Hirschel, to Sir Moses Montefiore, Knt. F. R. S. President of the London Committee of Deputies of the British Jews.

My most worthy Friend!—Before you proceed on your important and pious mission, I wish to address a few remarks to you, which the duties of my office dictate and existing circumstances render necessary.

As you well know, the Jews are perfectly innocent of the foul and murderous crime with which they are charged. You will readily stake your honour here and your salvation hereafter, on the truth of the declaration that no religious rite requiring human blood does or ever did exist among Israelites.

To meet this objection I come forward. I am a Rabbi; Providence has permitted me to be the spiritual guide of the great Jewish communities of Britain for nearly forty years, previous to which time I filled a similar office in Germany.

Moreover, I am far advanced in life on this earth. I individually have nothing to hope for, but must expect it cannot be very long ere I shall appear before the Supreme Judge of the universe, the Holy One (Shal'ti), who on Mount Sinai proclaimed, "Thou shalt not kill," and "Thou shalt not take the name of the Lord thy God in vain."

With a full sense of my responsibility, I voluntarily come forward, and, without any equivocation or mental reservation whatsoever, join in the awful oath of expurgation, which, nearly 200 years ago, in the name of the whole Jewish nation, and on the subject of this very accusation, was taken by the pious and learned Rabbi, Manasseh Ben Israel, to whose efforts the Jews owe their re-admission into Britain, and which oath he has recorded in his defence of the Jews, called Vindicia Judaorum.

This, my solemn oath, which the virtuous and highly gifted Mendelsohn declares he is ready to repeat after Rabbi Manasseh Ben Israel with a clear conscience, I place in your hands, although the high authorities I have quoted require no support from my attestation, and I am convinced that in this enlightened country every such declaration is uncalled for and superfluous; but even where you are going this asseveration ought to satisfy the friends of truth, and that it will I firmly trust.

My best wishes attend you, my worthy friend. Go forth and prosper, and may a just and merciful God grant you that success which the justice of our cause deserves, that our innocence may be made manifest to all the nations of the earth.

Believe me yours ever faithfully, SOLOMON HIRSCHEL, Chief Rabbi.

No. 5, Bury-court, City, 29th Sivan (30th June) 5600 A. M.

Patronage was transferred from one to another body, and the statutes of the several bodies were to be altered. The Prebendaries would be reduced from 544 to 130, and to take away half the cathedral revenues. The bill impaired if it did not destroy the nurseries of sound theological knowledge and pure divinity—the nurseries of Hooker, Porteous, and the lights of literature. What right had the Legislature so to deal with property given for certain specific purposes—not by the state, but by individuals for ever. (Hear.) Mr. Burke had said, "It is prescription by once taken away no species of property will be secure when it once becomes an object for indigent cupidity. I see that the confiscations begin with the bishops, deans, and chapters, but I do not see them end there."

The Archbishop of Canterbury said, that all the skill and eloquence of the right reverend prelate, in attacking the principles and details of the bill, had not succeeded, in the slightest degree, in shaking the opinion which he (the Archbishop of Canterbury) entertained of its propriety and wisdom. It appeared that 235,000l. a-year was required to raise beneficiaries of 500 to 2,000 persons to 200l. a-year, of 2,000 and upwards to 300l. and of 5,000 and upwards 400l.

The Bishop of Exeter, on the motion for going into Committee on this bill, addressed the House. He rebuked Lord Melbourne for having spoken slightly of Theology, and then said he could never consent that the cathedral institutions of the country should be overturned. It was said that, by the present bill, £130,000 a-year would be obtained for the purpose of relieving the spiritual destitution of the country.

That sum would of course do much good, but was there no other way of obtaining it except the confiscation of the deans and chapters? It had been said that it would be useless in the government to apply to the House of Commons, that they would be told that the church must take the initiative and do something herself. That was his plan. The revenues of the bishops were now about £150,000 a-year, and those of the deans and chapters about £200,000.

That did not sound a very large amount of property, but if it were well managed it would produce a million in addition. (Hear, hear.) Why then did they not look to a better management of the funds, rather than the confiscation, as a means of supplying the spiritual destitution which all acknowledge to exist?

The Archbishop of Canterbury, the Duke of Wellington, and the Bishop of Exeter explained. The Duke had no recollection of what had passed between him and the right rev. prelates, but he had always considered the essential necessity which existed for additional means being adopted in this country for preaching the word of God to the people, and considering in what degree the church of this country was endowed, had always thought it expedient that the first step towards procuring the necessary funds for this purpose should be taken by the clergy themselves. (Hear, hear.) It had been his [the Duke of Wellington's] lot to have lived amongst many idolatrous nations, and people of all sorts of creed, but he never knew an instance of sufficient public means not being found to teach the religion of the country.

The Bishop of London complained that the clergy had shown impatience of the commission, and that parties who should have known better had joined in what he feared he must call willful misrepresentations of its objects. Daily, weekly, he had before his own eyes the evil effects of the spiritual destitution that prevailed amidst vast masses of the population amongst whom he lived. If he passed to the north-east of his diocese, he there saw the Cathedral of St. Paul—a noble structure consecrated to divine worship; with that cathedral were connected a dean and three residentiaries, enjoying ten or twelve thousand a-year. He saw too connected with it, twenty-six officers, sinecures; and there was an income of £12,000; he had then to go a mile or two farther, and he found himself in the midst of a population in the most wretched condition; they consisted of artisans, beggars, mechanics, thieves, and a variety of characters of the very lowest description—he found them there to the number, perhaps, of from 300,000 to 400,000. He found perhaps one clergyman to ten or twelve thousand people; and in one district he found but one church and one clergyman for 45,000 people; and then indeed he was to be told that he was not to touch St. Paul's. (Hear.) When he was entroned at St. Paul's he had taken an oath to maintain the rights, liberties, privileges, and lawful customs thereof. What then was he bound to do by that oath? He was as bishop bound to defend the rights and liberties of the cathedral from all unlawful aggression—but was that to prevent him from consenting to—nay, from originating any measure that he felt would be useful and good for the cathedral. Newport and Birmingham, and the calendars of the assizes were the fruits of the present system. He must complain that a right reverend prelate (the Bishop of Exeter) had not discussed this question with his usual candour; for that right reverend prelate had talked of their abolishing these institutions. They did no such thing. Some of them were not diminished—in two cases they were added to—in others they were not diminished. (Hear.) From all the information he had received, he believed that the number of canons left would be fully equal to the performance of divine service. In most of the cathedrals there was only one sermon preached on the Sabbath! He thought also that the patronage was badly entrusted to such a body as the chapter-houses, because their usual practice was to give the livings to members of their own body in rotation, without considering the fitness of the party. Now, properly speaking, the deans and prebendaries were not spiritual officers, although he admitted that they were ecclesiastical officers. If the bill failed it would not be from any want of consideration or caution on the part of those who had submitted their recommendations to their lordships. (Cheers.) The bill was then amended in committee, and ordered to be further considered on Monday.

Tea.—Our differences with China have rendered speculations in tea extensive; one house at Canton is said to have purchased 9,000,000 pounds.

Troops at Trincomalee.—By last accounts much mortality was prevailing among the troops at Trincomalee, and the 18th Royal Irish, it was said, had sustained considerable loss.