

sire out of a patrician, equestrian, or semiplebeian dam; who—I beg Mr Cobbett's pardon, I should say which—dresses, rides, drives, votes, games, and wenchers after the most approved fashion of the day; and who, when he has defrauded you of your money, your time, your labour, or your good name, will shoot you by way of giving you satisfaction. *This* he calls the satisfaction of a 'gentleman.' Well, are you not satisfied? Yes, I have received such satisfaction, and I die 'perfectly satisfied.'—*New Monthly.*

POLITICAL EXTRACTS.

SPIRIT OF THE BRITISH JOURNALS.

EDINBURGH SCOTTISH GUARDIAN.—*Church of Scotland.*—After a long and anxious discussion yesterday, from 11 o'clock in the forenoon until 11 o'clock in the evening, the motion of Lord Moncreiff was carried, in a very full house of 322 Members, by a majority of 46; 184 voting for it, and only 138 against. Thus, after the protracted struggle of more than half a century, have the Evangelical party obtained for the Christian people of Scotland the right which no Christian people ought to be deprived of, but which the dominant party in the Church of Scotland so long denied to those in her communion. The struggle has been long, the triumph is now decisive. We cannot forget the years of hopeless labour—the long despairing efforts made in behalf of this cause by many of the most powerful, pious, and eloquent men, whose names adorn the annals of our Church. The Church of Scotland last night reaped the fruits of their labours and prayers. Ours is the triumph, theirs was the battle. Their years of labour issuing in dreary minorities prepared the way for the measure which we now celebrate. Let us mingle the remembrance of their memory in our present rejoicing. They sowed the seeds in tears which we now reap in joy.

We desire not to express any exultation over a fallen party, though it has fallen by its own high and often tyrannous exercise of power. Rather than exult over the fallen, we would call upon the Christian members of our Church to unite in prayer before the throne of God, that those higher privileges which shall henceforth be exercised by her people, shall be exercised under the direction of Christian wisdom, and shall be honoured by God as a means of filling the pulpits of our land with pastors who shall be in doctrine incorrect, in manners blameless, and whose lives shall be an example and pattern to the flock.

This important debate was opened by Lord Moncreiff in a long and powerful speech, embracing a view at once of the law and principle of the question. His Lordship contended, that the power which his motion proposed to give to the people was no new power, but was already vested in them by the laws of the Church. Since the ascendancy of Moderate policy in the Church, the law had become a dead letter—the people had been denuded of their power, whilst that of patrons had been extended beyond its legal and Constitutional bounds.

That no man shall be intruded into a parish contrary to the will of the people, is the standing law of the Church—the practice alone of the Moderate party had made a new declaration of the law necessary. His Lordship's motion, the same in substance with Dr. Chalmers' of last year, simply, proposes to give back to the people what the Ascendant party in the Church has unconstitutionally taken from them—it is a motion, not for innovation, but for restoration. To the objections which the opponents of the measure had often reiterated, his Lordship, at the close of his speech, briefly and successfully replied. We especially admired the felicity with which he answered the objection often brought against this measure, that it was a hardship to the Presentee to be rejected at the mere will of the people. If the rejected Presentee was unfit for the Pastoral office, his rejection was the safety of the people; if he was a man of Christian integrity, and one who would approve himself a faithful pastor, the hardship to him would be the loss of his presentation to a parish where he was opposed; the hardship to him would be to be placed over a people who deserted his ministry, rejected his instruction, and left his Church a wilderness.

The speech of Dr. Mearns, who succeeded Lord Moncreiff, was a very able piece of pleading, but full of sophistry, and that of rather a complicated nature. The Rev. Dr. confounded throughout the Church with the Clergy, as if these terms were synonymous; whereas the Church, in the language of Protestants, includes the Christian people, as well as those who minister in holy things, and therefore their consent has justly always been reckoned essential to the pastoral relation, as well as that of the Presbytery. Moreover, he confounded the Church, in the exercise of her sovereign and undoubted right of judgment, decreeing that such power should be recognised in the Christian people, with the Church denuding herself of her own power. It was amusing to hear him referring to the case of Dunkeld, as a proof how much the Church of Scotland had lately regarded the voice of the people, when he knew that that case was carried in the face of the determined opposition of the whole party to which Dr. Mearns belongs, who would have thrust in the presentee without remorse, although he could not speak one word of the only language which the reclaiming people could understand. It is very well to assume a liberal tone, when the nation will bear no longer.

In a speech more pre-eminent for energy of manner than for energy of thought, the Lord Justice-Clerk opposed Lord Moncreiff's motion. Our readers will be amused with the very novel acquisition which he made to his ecclesiastical knowledge, by his conference with the venerable ex-Chancellor of Scotland; and will thank his Lordship for being so studious of interests of the Church, as to gather up in his travels, and

safely commit to his note-book, for the edification of the Assembly, the maxims of wisdom which the sages of the nation drop in their conversation. The Assembly, we trust, will gratefully feel the kindness of his Lordship; and though the opinion which he had so carefully noted, may not have greatly added to that information, will feel obliged to his Lordship for his intention, in so carefully preserving, and freely communicating, this fragment of wisdom. If, however, he believes that the right to the collection of benefices be really the bulwark of our Church, why does he incogitantly oppose a motion, the professed object of which is to perfect the system of collation? With the additional check upon the admission of pastors proposed by Lord Moncreiff's motion, the system of the Church of Scotland will be as perfect, perhaps, as it can be while the law of patronage exists. Without it, our system of collation is imperfect; and that which, in Lord Eldon's opinion, and in the Lord Justice Clerk's, is the palladium of the Church, is her weakness.

In a speech of strong sense, grave humour, and sound argument, the Rev. Mr. Carment of Roskeen, supported the motion of Lord Moncreiff. We should like that the Assembly possessed more such speakers—men who spoke plainly the truth without special pleading or elaborate argument—who by their natural shrewdness and Christian sagacity, could demolish with a single sentence half an hour's ingenious sophistries. The Lord Justice-Clerk, the Rev. Mr. Robertson, and other gentlemen, with their sophistical legal arguments, and long drawn out fallacies, fall instantly before the direct blows of a strong shrewd mind, elevated and sharpened by Christian principles.

LONDON MORNING HERALD.—*The Church forewarned and forearmed.*—We do not, we confess, partake of the alarm which some of our contemporaries express as to the relative situation of the Established Church and the Dissenters. Indeed, the very circumstance which weighs so strongly with the writers we allude to, administer to us a very different feeling, and that one of confidence and security. We allude to the open and acknowledged aim of a certain portion of the Dissenters to bring about an actual separation between the Church and State. Upon the principle that an open enemy is at all times more easy to cope with than a concealed one, we hail this candour as far more advantageous to the Church in all respects, than the insidious show of half-friend, half-foe, which has hitherto characterised the proceedings of those sectarians, who, relying on a degree of countenance from a few persons in authority, which they vainly magnify far beyond its importance, have thrown off the mask, and openly call for a dissolution of one part of that social compact in which the liberties and welfare of the people are indissolubly involved. Even were a complete remodelling of the constitution to take place, a crisis which, happily, is not very likely to arrive; we do not believe that the majority of the people of this country would be prepared to abandon that connection between the Church and State, by means of which religion and civil liberty have grown up and flourished together. But such is not at present the question. This union is a settled and fixed principle of the constitution as it at present exists; and the Dissenters might just as well call for an abdication of kingly government, or any other inroad upon the most vital of our institutions, as proclaim that, because they choose to dissent from its doctrines, the character and utility of the church, as part of the constitution, should cease to exist. But the utter futility of this attempt resolves itself into a very narrow compass, and is grounded almost entirely upon a mistaken calculation of numbers. It is not till lately that the numerical strength of the Church over that of the Dissenters has ever been made a question; and when adverted to it lately, we showed, from indisputable documents, that there could not be a shadow of doubt on which side the majority, and that a vast majority, lay. We showed, too, which we again repeat, that much of the numerical strength of the Dissenters arises not from any hostile feeling towards the Established Church, or its doctrines, but from its neglect of insuring within its pale the continuance of hundreds and thousands, who only betake themselves to other folds, because those to which they would resort are incapable of containing them. If there be any truth in the expressive adage of "forewarned, forearmed," the friends of the church have now a warning which it will be a grievous fault if they disregard. We say that church room for the great mass of the people (who in great parts of the metropolis, and in other large towns, do not possess it) is the one thing needful. Other defects there certainly are, which act as serious drawbacks upon the diffusion of its doctrines and its general utility; but the great object should be to keep down the numerical strength of the Dissenters, and that can be best effected by denying to none who will resort to it the spiritual food and consolation which the Established Church affords.

FRASER'S MAGAZINE.—*Ancient and Modern Spain.*—Spain, which once, and at so early a period as the ninth century, numbered forty millions of active and thriving inhabitants, now scarcely contains, according to the census of 1786, ten millions and a half of abject and starving beggars. The little kingdom of Granada alone had three millions of industrious and happy souls; and this division is less than the twentieth portion of all Spain. The country south of the Sierra Morena formerly contained more inhabitants than are now to be found in all the Peninsula. Manufactures of silk and linen were extensively established there; now the whole body of the nation, from the grandee to the peasant, is in tatters. Paper was first invented there; now scarcely a single new work is published in the year, and from one extremity of the country to the other, the only newspapers are two miserable productions, under the lynx eye of the censorship, by name the *Diario* and *Gaceta*. All the arts and conveniences of life were once abundantly promoted throughout every part and parcel of the land, now the whole population is in a sorrowful state of bankrupt decrepitude. The social and intellectual condition of Spain, too, was the most

celebrated in the world. Chemistry, medicine, surgery, mathematics, astronomy, music, and every other curious and useful science were prosecuted in its universities and cities with renown and profit. The Spaniards were the first translators of Euclid, Archimedes, Apollonius, Pappus, Eutocius, Diocles, Diaphantes, Hippocrates, and Ptolemy, and many others, particularly mathematicians. The Spanish commentaries on these authors were admirable. In fact, it is impossible to read over the catalogue made by Casiri, of the Arabian MSS. in the Escorial Library, without being lost at the assiduity and vast attainments of the scholars of Spain. Now, the Peninsula, is the Cimmerian abode of ignorance. It was once the first maritime power in the world; and even at the close of the last century it could have sent no less than eighty well equipped ships of the line to sea. The sole remnant of such greatness, and so mighty an armament, is one solitary vessel; and this, lay abandoned, without anchor or cable, with a single mast standing, and careened against a sand-bank, a mournful emblem of national decline. Even the paltry coasting trade is carried on by Italians, and under the Italian flag, on account of the adventurous boldness of the South American pirates.

SCHEDIASMA.

MIRAMICHI:

TUESDAY MORNING, JULY 15, 1834.

EUROPEAN NEWS.—We are indebted to the Halifax Journal for English dates to the 2nd June. The extracts furnished we have copied in another column.

THE WEATHER during the greater part of the past week, was excessively warm—the thermometer in the shade ranging from 90 to 98—we were, however occasionally revived by passing showers. The accounts from all parts of the County, speak favorably of the appearance of the crops, and the hopes of the farmers, which were sadly depressed in the early part of the season have been considerably revived. The Hay crop, it is expected, will not prove so abundant as last year,—but there has been a considerable improvement during the last two weeks.

COUNTY OF KENT.—Our attentive Correspondent in this County, has furnished us with the following intelligence:—

A visitation of an awful nature was experienced at Buctouche on Friday week in a thunder storm of extreme violence which did considerable damage. The house of Mr Turner Ward, situated on the Point at the entrance of the harbor, was struck by the electric fluid, and which entered by the chimney, tore away a bed room door, burst out two sashes, and descended through the floor into the cellar. The house was quite new and the damage done to it is of great proportionable magnitude. Two females were in the house at the commencement of the storm, but alarmed at its violence, they fled to the residence of a neighbour a very short time before the accident occurred, which occasioned most providentially their escape from death. It was singular to observe that the fluid in its descent through the chimney, carried down every particle of soot, and left it much cleaner than human hands could have effected it.

During the storm a young gentleman of that place was in the woods, where he had very imprudently taken shelter beneath a large hemlock; but on observing a tree close to him shivered by the lightning he ran away a short distance, and on looking back he observed that the tree under which he stood had been also blasted since he left it.

The house on the Little Buctouche, late the residence of Thomas Ostle, Esq. unfortunately took fire on Thursday last, and owing to a most powerful wind from the westward blowing at the time, all attempts at extinguishing the flames were soon rendered utterly fruitless, and the building in an inexpressibly short space of time was entirely consumed. The adjacent house of Commodore Elijah Ayer was in very great danger, but the wind providentially shifting was the cause of its preservation, although a waggon standing near it was burned.

The crops look exceedingly well; but the grass wants bottom. We shall not have the Hay crops we had last season.

PRESBYTERIAN CHURCH.—We have been politely favored by a friend with the Scottish Guardian of the 28th May. This paper is principally occupied with the proceedings of the General Assembly on the important question of Patronage. The debate was opened by Lord Moncreiff, in a long and able speech, when his Lordship moved:—

"That the General Assembly, having maturely considered the overture, do declare that it is a fundamental law of this Church, that no pastor shall be intruded on any congregation contrary to the will of the people; and that, in order to carry this principle into full effect, the Presbyteries of the Church shall be instructed, that if at the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and a full ten u