

At last she said, 'My lord, and all my lords now present, I will not be so suspicious as to mistrust your truths.' Then taking young Richard by the hand, she continued, 'Lo, here is this gentleman, whom I doubt not, would be safely kept by me, if I were permitted, and well do I know there be some such deadly enemies to my blood, that if they wist where any lay in their own bodies, they would let it out if they could. The desire of a kingdom knoweth no kindred; brothers have been brothers' bane, and may the nephews be sure of the uncle? Each of these children are safe while they be asunder. Notwithstanding, I here deliver him, and his brother's life with him, into your hands, and of you I shall require them before God and man. Faithful ye be I wot well, and power ye have, if he list, to keep them safe; but if ye think I fear too much, yet beware ye fear not too little! And therewithal continued she to the child, 'Farewell, mine own sweet son! God send you good keeping! Let me kiss you once ere you go, for god knoweth when we shall kiss together again!' And therewith she kissed and blessed him, and turned her back and wept, leaving the poor innocent child weeping as fast as herself. When the archbishop and the deputation of lords had received the young duke, they brought him to the star chamber, where the lord protector took him into his arms with these words, 'Now, welcome, my lord, with all my very heart!' He then brought him to the Bishop's palace at St. Paul's, and from thence honorably through the city to the young king at the Tower, out of which they were never seen abroad. Meantime, preparations went on night and day in the abbey and the vicinity, for the coronation of Edward V. Even the viands for the banquet were bought, which Hall declares were afterwards spoilt and thrown away. On the 13th of June, Richard of Gloucester called a council at the Tower, ostensibly to fix the precise time of the coronation, but in reality to ascertain which of the lords were in earnest to have young Edward for their king. The first attack on Queen Elizabeth took place at this council table, when Gloucester, after finding Hastings incorruptible in his fealty to the heirs of Edward IV., broke out into a strain of invective against as leagued with that 'witch dame Gray, called his brother's wife, who, in conjunction with Jane Shore, had by their sorceries withered his arm.' He showed his arm, which all present well knew had been long in that state. Hastings being about to deny any alliance with the queen and the powers of darkness, was rudely interrupted, and dragged forth to the Tower-yard and beheaded, without trial, before Gloucester's dinner was served. The same morning, the news had been told to Hastings, and he had inhumanly exulted in the same, that the queen's son and brother, whom he especially hated, had been put to death at Pontefract: From that moment Elizabeth found her worst anticipations more than realized. The next blow was the attempt made at St. Paul's-cross, by Dr. Shaw, to prove her marriage invalid, and her children illegitimate. This man, however, overshot his mark, by attacking Cicely of York, Richard's mother; he repeated the scandals her son Clarence had cast upon her name, and reaped no fruits but disgrace for his blundering malice. Soon after, the faction of the Duke of Gloucester presented a petition to prevent the crown from falling to the issue of 'the pretended marriage of King Edward and Elizabeth Gray, made without the assent of the lords of the land, and by the sorcery of the said Elizabeth, and her mother Jaquetta (as the public voice is through the land), privily and secretly, in a chamber, without proclamation by banns, according to the laudable custom of the church of England; the said King Edward being married and troth plight a long time before to one Eleanor Butler, daughter to the Earl of Shrewsbury.' A forced recognition of Richard as King, in the hall of Crosby-house, his town residence, followed the presentation of this petition; and from that time, June 26th, the son of Elizabeth was considered deposed. The coronation of Richard III. took place ten days after. Among the gloomy range of fortresses belonging to the Tower, tradition has pointed out the Portcullis Tower as the scene of the murder of the young princes. The royal children were probably removed to this building when their uncle came to take possession of the regal apartments in the Tower, on the 4th of July. 'Forthwith the two young princes were both shut up, and all their people removed, but only one, called Black Will, or Will Slaughter, who was set to serve them, and four keepers to guard them. The young king was heard to say, sighingly, 'I would mine uncle would let me have my life, though he taketh my crown.' After which time the prince never tied his points, nor anything attended to himself, but with that young babe, his brother, lingered in thought and heaviness till the traitorous deed delivered them from wretchedness. During Richard's progress to the north, he roused Sir James Tyrrel from his pallet bed in his guard-chamber one night at Warwick, and sent him to destroy the young children. Sir Robert Brakenbury refused to co-operate, but gave up the keys of the Tower for one night to the usurper's emissary. Then Sir James Tyrrel devised that the princes should be murdered in bed, to the execution whereof he appropriated Miles Forest, one of their keepers, a fellow fleshed in murder, and to him he joined one John Dighton, his own horse-keeper, a big,

broad, square knave. All their other attendants being removed from them, and the harmless children in bed, these men came into their chamber, and suddenly lapping them in the clothes, smothered and stifled them till thoroughly dead; then laying out their bodies in the bed, they fetched Sir James to see them, who caused the murderers to bury them at the stair-foot, deep in the ground, under a heap of stones. Then rode Sir James in great haste to King Richard, and showed him the manner of the murder, who gave him great thanks, but allowed not their burial in so vile a corner, but would have them buried in consecrated ground. Sir Robert Brakenbury's priest then took them up, and where he buried them was never known, for he died directly afterwards. 'But when,' continues Sir Thomas More, 'the news was first brought to the unfortunate mother, yet being in sanctuary, that her two sons were murdered, it struck to her heart like the sharp dart of death: she was so suddenly amazed, that she swooned and fell to the ground, and there lay in great agony like a dead corpse; and after she was revived and came to her memory again, she wept and sobbed, and with pitiful screeches filled the whole mansion. Her breast she beat, her fair hair she tore and pulled in pieces, and, calling by name her sweet babes, accounted herself mad when she delivered her younger son out of sanctuary for his uncle to put him to death. After long lamentation, she kneeled down and cried to God to take vengeance, 'who,' she said, 'she nothing doubted would remember it;' and when in a few months Richard unexpectedly lost his only son, the child for whose advancement he had steeped his soul in crime, Englishmen declared that the imprecations of the agonized mother had been heard.

SCHEDIASMA.

MIRAMICHI:
TUESDAY MORNING, OCTOBER 20, 1840.

ARRIVAL OF THE MAIL.

The Courier with the Southern Mail arrived here on Friday night, at 10 o'clock.

COUNTY OF GLOUCESTER—PUBLIC MEETING.

A printed Report of the proceedings of a Public Meeting, held at Queenston Heights, on the 30th July last, for the purpose of providing for the restoration of the Monument erected to the Memory of Sir Isaac Brock, having been communicated to the Commanding Officers of the several Battalions of Militia in the County of Gloucester, a requisition, numerously signed, was addressed to H. W. Baldwin, Esq., High Sheriff, requesting him to call a Public Meeting of the Inhabitants of the County of Gloucester, to take the subject into consideration; a Public Meeting was accordingly convened on Saturday, the 10th instant, at the Court House, in Bathurst when—

Lieut. Col. Young being called to the Chair—

Lieut. Samuel Napier was requested to act as Secretary. The following Resolutions were moved, and carried unanimously:

Moved by Major Millar, and seconded by Wm. Napier, Esq.:

Resolved—That the sacrilegious and dastardly attempt to destroy the Monument on Queenston Heights, excited in this County the strongest sentiments of abhorrence and disgust—that Her Majesty's Subjects here, although residing far distant from the Field of Glory, most cordially unite in those patriotic feelings which called together the Militia and other Inhabitants of Upper Canada at Queenston Heights, on the 30th July last; and most heartily respond to the Resolutions which were adopted unanimously on that exciting occasion.

Moved by Wm. End, Esq., and seconded by Captain Lee:

Resolved—That while the individuals composing this Meeting, are ready to lend their aid towards the reconstruction of the Monument, in such a manner as to render it (if possible), as imperishable as the Fame of that Hero, whose glory it was erected to perpetuate. This Meeting is of opinion, that the cause for which the lamented and gallant Sir Isaac Brock fought and died, is the Cause of the British North American Colonies; that the spot, consecrated by his last victory should be distinguished by a Monument worthy of these Colonies, and that the several Provincial Legislatures, reflecting the Spirit and Feelings of the Land, should come forward with liberal grants of money in furtherance of this truly Colonial undertaking.

Moved by Captain J. Fraser, and seconded by Captain F. Ferguson:

Resolved—That the Members of Assembly for this County, be furnished with copies of these Resolutions, and that the unanimous desire of the Constituency be at the same time conveyed to them.

Major Miller being called to the Chair, it was Resolved—That the thanks of this Meeting be given to the High Sheriff for the promptness with which he attended to the public wishes in calling

this Meeting, and also to Lieutenant Col. Young for his conduct in the Chair.
SAMUEL NAPIER, Secretary.

CHURCH SOCIETY.

At a meeting of the Miramichi Local Committee in connection with the Church Society, in the Archdeaconry of New Brunswick, held at St. Paul's Church, Chatham, on Wednesday the 7th October, 1840.

After Prayers—The Rev. Samuel Bacon being called to the Chair, addressed the meeting as follows.

Brethren,—I have again the privilege of addressing you in behalf of the Church Society recently established in this archdeaconry, and I am induced to direct your attention to it earlier than I did last year, in consequence of the difficulty which has hitherto been found in collecting subscriptions and contributions at an advanced period in the season. I regret exceedingly my inability to do justice to so momentous a subject, deeply involving as it does the interest and prosperity of the Church in these Provinces. The two ancient memorable societies, one for the Propagation of the Gospel, and the other for Propagating Christian Knowledge, are too well known to require any eulogium. If we only view our infant Church Society as exerting its humble endeavors to promote the same great and glorious cause, the extension of Christ's Kingdom, we shall be the better enabled to estimate its value and importance. I feel assured that you cannot have perused the abstracts of the Society for the last four years, without being convinced of the good which has already been effected, and of the extensive benefits which may reasonably be anticipated. Among the various objects which this society embraces, and certainly not the least important, is Missionary visits to neglected places; and here I would remind you of the peculiar obligations we are under to these benevolent institutions, also to our Reverend Diocesan the Lord Bishop of Nova Scotia (whose late unprecedented exertions in the Mother Country to further the interests of the Colonial Church cannot fail to command our love and veneration; and must ever make his memory dear to our hearts when his remains lie mouldering in the grave.) I say brethren that we are singularly favored, and are bound by the strongest ties of gratitude on account of the liberal grants made for the erection of Churches in this place, more especially for the appointment of the Rev. James Hudson, an able, pious and zealous clergyman, as visiting missionary for this section of the Province, the very first who has entered upon the arduous and responsible duties of that office, since the formation of our Church Society, and I cannot conceive a more powerful motive to stimulate us to increased exertions in aid of the funds of the above society.

The following Gentlemen were then appointed a Committee for collecting subscriptions for the ensuing year—

William Abrams, and Edward Willis-ton Esqrs., for Newcastle.
Thomas H. Peters, and J. T. Williston Esqrs., for Chatham.

FORMATION OF A MALE BIBLE SOCIETY IN MIRAMICHI.

LAST week we had the satisfaction of devoting a large portion of our paper to the proceedings of a highly interesting meeting held in St. John's Church, Chatham, for establishing a Male Bible Society in Miramichi, and promised that in to-day's paper we should furnish our readers with the remarks of one or two other speakers on the occasion. We now redeem our pledge. We trust this institution, in which there appeared such an unanimous feeling for its formation, may meet with that encouragement which its truly philanthropic object merits, and be productive of lasting benefits.

The following is the substance of the Rev. Mr. Archibald's Address, in moving the third Resolution, at the late meeting of the Bible Society:—

The motion, Mr. Chairman, which I have now read in your hearing, reminds me of the beautiful parable of the talents, as recorded in the 25th chapter of Matthew's Gospel, where you, and I, and Christians of all denominations, are represented as stewards of Jesus Christ. Now, Sir, without any thing like sermonizing upon the motion, allow me to remark, that there are various respects in which it may be said that we are stewards. In the first place we are stewards because like them, we are put in possession of things which do not belong to us—because, like them, we are required to be careful and active, in turning to the best advantage, the goods committed to our trust; and because, like them, we have no

certainty of keeping our place, but are liable every day to be turned out of office. Now, Sir, if such be our standing—we are what the resolution which I hold in my hand represents us to be, "stewards of the divine bounty," ought not of us to be diligent and active in fulfilling the duties of our stewardship. These duties, (I need not tell a christian assembly like this) are many and various, but there is only one of them specified in the motion with which I am entrusted, and that is, the duty of "devoting a portion of our substance to the Bible cause." As to a better cause, Sir, we cannot devote it. It is the cause of God, the cause of Christ, and the cause of man. By means of the Bible, God has proposed eternal life to magnify his own great name—means of it, Christ sees of the travail of his Soul, and is satisfied; and by means of it, the temporal and spiritual condition of man is greatly improved. Well then, may the Bible be emphatically called the best of Books—the best for you—the best for me—and the best for all. It is the grand charter of all our privileges, and the foundation of all our hopes. But for the Bible, what would we have been? instead of being the enlightened worshippers of the one living and true God, seeing Him reconciled in Christ, should have been the deluded votaries of some abominable superstition, with God and without hope in the world. For the Bible, instead of being the subjects of a government like the British, mild, equitable, and free, we should probably have been governed by a code of laws marked with a restless insatiable ambition, the blackest injustice and the most outrageous cruelty. But for the Bible, where is the tongue that could faithfully describe, is the tongue that could fully tell, our temporal and spiritual condition would have been? Wherever the word of the Bible is unknown, where the proud demon of superstition has ascendancy, we pity the lot of poor humanity. There the habits, the practices and the customs of the people are endeavored to melt the hardness of the stony heart into all the softness of human sympathy. And in proof of this, I might refer you to the deplorable state of all the different relations of human life, of husband and wife, of child and parent, of servant and master: but without detaining you by recital of the painful peculiarities which these different relations are ractised in the countries where the Bible is unknown, I shall mention to you a more memorable because it is connected with the most intimate and dearest relation into which we can enter; I mean the relation of marriage: a certain part of the heathen world (and I beg the special attention of ladies present to this deplorable fact) certain part of the heathen world, our sex can succeed in getting to be a wife, unless he presents the female with a golden ring? No. A series of promises, faithful, loving, affectionate and true. With what then must he present her? Wonder O ye heavens, and be astonished—O earth at it, "a human head of a fellow creature streaming with blood and when presented with this, she and she dare not, refuse her frantic however uncomely in his person and ever cruel and harsh in his temper, my fair friends is a strange and necessary for successful courtship, illustrates the fearful depravity and wretchedness into which both young men and women are sunk, where the Bible is not sent, to sanctify and humanize influence the public mind.

What we have now stated may measure show how deplorable the moral condition of men is without the Bible. But, Sir, their spiritual condition is still more deplorable. The evils relate to their condition in this life soon be brought to a termination, 'three score and ten years' will be their course, all the evils with which they are now afflicted will cease to them; but, with their spiritual condition, and their immortal destiny, there is an intimate and soluble connection: and as God has declared that no man can be saved without the name of Jesus, how awfully must the condition of the heathen, who have never heard of Jesus, be to be feelingly impressed with the state we need not countenance their worshipping stocks and stones, fabrications of their own hands—do not view them lying on their knees, and like the 'prophets of groves' crying to their Baals from morning until noon, and from noon until night 'O hear us—we need not them performing the unmeaning ceremonies of a false religion, enduring