Lady Franklin's vessel the Isabel screw steamer, left Woolwich on Thursday morning for Behring's

The Rev. Hugh Stowell has been lecturing the people of Leeds, on "the duties of protestants at the present juncture "

Mr. Goldschmidt, Jenny Lind's husband, has been giving concerts at Berlin with success.

Viscount Enfield is about to be summoned to the house of peers by the title of Baron Strafford, of Hardmonsworth, in the county of Middlesex.

OXFORD AND CAMBRIDGE UNIVERSITIES. It appears, from a return to parliament just issued, that the expense of the Oxford commission efrayed last year was £1,220 4s., and of that relating to Cambridge, £409.

THE EMPRESS OF THE FRENCH .- Mr. J. E. Jones, has completed a bust of her Majesty the Empress of the French. The likeness is said to be perfect, and the bust will it is stated, grace the great exhibition in Dublin

BIHLE BURNING AT PALERMO.—The New York Sun states that while the American barque Apollo was lying in the harbour of Palermo, she was boarded by the police, and a large number of hibles and testaments belonging the ship and crew were seized, carried ashore, and publickly burnt or otherwise destroyed.

ILLNESS OF JUDGE MAULE.-Mr. Justice Maule, who has been going the North Wales and Chester circuit, became so seriously ill on Monday night, that on the following day he was unable to take his seat in court, and on Wednesday his Lordship returned to London. It is feared that he will never be able to resume his judicial duties.

A FEMALE MISER.—Last week an old woman named Ann Dawes, was taken from a house in Strait's-mouth, in the lowest stage of destitution and conveyed to the Greenwich union. On scarching her apartment, a banker's book was found, from which it appeared that Dawes was worth £150, part of which was deposited in the Islington Savings Bank, and the remainder in the London and County Bank. Kentish Mercury.

ROMANTIC ADVENTIRES OF A PAISLEY BOY. –Some seventeen years ago, 🐞 young man, a native of Paisley, the son of a most respectable tradesman, went to sea; the vessel foundered, and, with one solitary exception all on board perished. The sad intelligence was soon brought to Paisley; the family went into mourning; and for seventeen long long years, if they had not forgotten the sailor, they ceased to think of him as one about whose fate there could be the least shadow of a doubt. A letter lately made its appearance here, addressed to the young man's
father who several years ago had retired to a
property place on the west coast to enjoy the watering place on the west coast to enjoy the otium cum dignitate of a green old age. As he had long been out of Paisley, the post-office folks had so gotten him, and could not find a party to whom the leter should be delivered. It was send to Edinburgh, and after being Gossed about from one office to another, was opened at London and from thence re-directed to Paisley with instructions that every effort should be made to discover the owner. The contents soon led to the discovery; and it now appears that the young man supposed to have been lost at sea was the one man saved. A person at present in New Zealand, in the course of his peregrinations, heard that a white man was living far up the country. He determined to search him out. On arriving at the native village the whiteman's hut was pointed out. He entered it and found a comely looking damsel—a New Zerbendess - with two or three fine healthy looking white-brown children nestling about her. She was able to speak a little broken English; told the visitor the Christian name of her husband, and said she expected him home shortly, inviting the stranger to await his return. By and by the husband arrives, totood and dressed as a New Zealander. The two men of course were not likely to have recognised each other, even though they had been previously acquainted; but after comparing notes it came out that they were both natives of Paisley, and had been at school together some 25 years ago. The surprise and astonishment of the stranger may be well conceived. As for the host, he explained that he had been picked up from the wreck of his ship by a passing vessel, and after many curious escapes and adventures found himself in the interior of New Zealand, far from any settlement. There he married a native of the country, a chief's daughter, by whom he has had a family, and with whom he has been living very happily. He feels quite comfortable in his adopted land; likes the mode of living extremely and has no desire to return to Paisley. He cannot tell how long he has been in New Zealand, not having adopted Crusoe's expedition of notching the time. After a long talk about Paisley and auld langsyne, the stranger bid him adien, and on his return to the British settlement wrote the etter abvove referred to.—Glasgow Consti-

Correspondence.

A To the Editor of the Canadian Churchman.)

Sir.—I would beg to call the attention of College Toronto. That King's College ever had the right to confer upon her Graduates the privican properly possess such a power, but in the process of confiscation be once entered upon, abstract can do it a tithe of justice."

present position of Kings College, the assumption each may be made feel it in turn, but it is to n question is not only a violation of all propriety, but of every Canon of the Church

Not long ago I witnessed the administration of the Communion Service by two clergymen, the one a real M.A. of Oxford, and the other a King's College M.A. and it was with no common feeling of regret, and with a jealousy which I am proud to avow for the honor of Oxford, that I observed the distinctive badge with which the Church in | her wisdom has marked the Graduates of Oxford, rendered utterly valueless, and obscured by the authority of an institution not only not in connection with the Church, but which professes to have no religion of any kind.

This subject, I am of opinion, demands the consideration of a Canadian Synod.

l am Sir

your obedient servanta A BRITISH CHURCHMAN. [We have left out a portion of our correspon-

dent's communication, for reasons which we shall explain, when we shall have the pleasure of meeting with him.—Ed. C. C]

TO CORRESPONDENTS.

II. C. C. in our next.

REMITTANCES To date: - H. H., Goderich, for self and J. H; E. G., Whitensh Falls; J. M., Waterford; F. C. M, Stamford; J. T., Zone! Mills; A. T. W., Waterloo, E.; N. W., Cobourg H. H. London, C. W; E. L. E., Goderich, for

WEEKLY CALENDAR.						
Day. 1	Date.		į (at Lesson	2d Lesson-
K	May	15.			Den. 16 a. Isaiah 11,	Acts 10 b Acts 19 c
M	••	16,	WHIT MONDAY.		Gen. 10 d. Nu. 10 e.	
Г	••	17,	WHIT TUESDAY.		1 Sa. 19 g Deu. 30	
w	••	16.	Ember Day. Fast	M. E.	2 Kings 18.	Mat. 16. 1 Cor. 1.
T	••	19.	•,	M. E	" 20 " 21	Mat. 17. 1 Cor. 2.
P		20.	Enibor Day. Fast	M.	· · 22.	
3	••	2Ï,	Ember Day. Fast	M.	** 21	Mat. 19. 1 Cor. 4.
13	••	22,	FRINTY SUNDAY*	M. E.	Gen. 1 18	Mag. 3.

TORONTO VOCAL MUSIC SOCKETY.

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· Ragdiar practice every Wednesday, at Eight P.M.— Terms of idmission, Performing Members 20s. peramoum

MR. PAICE. Conductor. G. B. WYLLIE, Secretary & Treasurer.

Canadian Churchman.

THURSDAY, MAY 12, 1853.

DIOCESAN CHURCH SOCIETY.

We are requested to call attention to the fact that Trinity Sunday is fixed upon by the Diocesan Church Society, with the approbation of the Lord Bishop, for collection the Churches and Stations throughout the Diocese, in behalf of the Society's Missions.

THE CLERGY RESERVES.

On Friday evening the 22nd ult, the Clergy Reserves Bill came before the House of Lords, when the second reading was moved by the Duke of Newcas-The Bishop of Exeter moved in amendment, that it should be read a second time that day six months. A lengthened debate ensued, and the result was that on the suggestion of the Earl of Derby, the Right Rev. Prelate withdrew his amendment, and the motion of the Duke of Newcastle was carried, on an understanding that the Bill would be amended in committee.

On this subject, the British Canadian of yesterday has the following paragraph.

" From our private sources of information, we are enabled to state, that an understanding has been come to between the Government and the opposition, as to the main amendments to be made in committee. The Canadian Legislature claim the power of legislating upon all Canadian subjects free from Canadian Churchmen to the circumstance of the unreasonable restriction, and having asked for assumption of the Hood of the Master of Arts of liberty to legislate upon the Clergy Reserves, the University Oxford, by the M.A's of King's the act as framed gives them that, but the amendments to be inserted in committee are lege of wearing a distinctive academical badge likely to give them something more, namely, in the administration of divine service appears to power to legislate upon all religious endowme very doubtful, inasmuch as the Canons of the ments, whether Protestant or Catholic, Church

be hoped its effect may be the very contrary, and that the promptings of self interest may tend to unite all those desirous for the religious instruction of our people in the maintenance of the slender provision which we have for so holy and so necessary a purpose."

We have received information from a quarter upon which we can place every reliance, confirmatory of the above, and the Daily Colonist states that a member of the Government, has been apprised by letter from London, to the same effect.

It is unuccessary to dwell upon the importance of the amendment thus adopted, or the probable effects which it will have upon the ultimate history of this much vexed question. Should the Roman Catholic members of our Provincial Parliament, unite with the liberal destructives of Upper Canada in secularizing the Clergy Reserves, they will do so with the absolute certainty, that the endowments of Romanism will, in their turn, be attacked and sequestrated.

The following extract from the Standard of the 22nd will demonstrate the interest which the question is exciting in the mother country.

"Up in the decision to be come to upon this question of the Canada Church property will depend the preservation of both the Canadian provinces to the British Empire or their annexation to the United States. It is now certain beyond all doubt that the establishment of the Romish dient that a separate Bishopric be formed Church in Lower Canada in 1772 by the miserable coalition Government of the miserable Lord North-the Aberdeen of the last century, only a little more intelligent and accomplished—it is, we say, now certain, beyond all doubt, that the establishment of the Romish Church in Lower Canada was a principal provocative to the revolt of the North American Provinces, and the sole cause of the success of that revolt. But like causes will ever produce like consequences. Submit the Church property in Upper Canada to the mercy of the Romanists of Lower Canada and their infidel allies, and what must f llow 🗭 what ought to follow?—a more intimate feeling of Christian brotherhood and of common danger between the people of the Upper Province, and the people of the neighbouring republican States. This feeling has, indeed liver y begununequivo-cally to manifest itself. An English gentleman long resident in one of the Northern States writes as f llows, in a letter which we have received by the last mail: - 'It makes my blood boil with indignation my cheeks burn with shame, to see what is passing round me-charity sermon preached in all our Protestant churches and chapels—non piscopalian, as well as Episcopalian, in aid of the funds for establishing the Protestant University of Toronto. Yes, England hegging, actually begging for money to establish a University in one of her colonies, at the very time when she is calmly conniving at the robbery of the church in that colony; begging, too, from Republicans, who in the very heat and tumult of civil war, and at its triumph, never for a moment ceased to respect the twice sacred right of property devoted to the uses of religion.' Such is the feeling in progress of growth between the Protesants of Canada and their brother Prothat the Protestants of Upper Canada, if robbed, with the consivence of the Imperial Parliament for the benefit of the Lower Province Romanists, imitate the conduct of the men of 1774, when with greater provocation they must have im-measurably better hope of success. But Upper Canada annexed, what is Go become of Lower Canada, and of our other North American provinces, already half alienated by the effect of free trade? What but a repetition of the events of the last century, except that instead of lasting nine years, the war of separation would probably last little more than nine weeks.'

As we fully anticipated, the letter of our Revered Diocesan to the Duke of Newcastle, is commanding the attention of the press both in Canada and the United States. The last issue of the New York Churchman contains the following well merited allusions to the document and its author. "We believe there are few men now living, who carry in themselves so strong a title to be called Great, as Dr. Strachan, the present Bishop of Toronto, already in his 76th year. He is indeed a noble old man, with the head of a philosopher and statesman, and a heart as big and stout as a hero's. A letter, great alike in argument and in eloquence, has appeared in the English papers, from this glorious old Bishop to the Duke of Newcastle. The letter is dated March 19th, 1853, and was written in consequence of a despatch from Newcastle to the Earl of Elgin, on the 15th of January. The document is Church clearly imply that no University, but of England or Denominational. Thus if the same time so compact in matter that no

Since writing the above, intelligence has been received by the "Hermann," that after a warm debate, the Bill passed through committee in the House of Lords, by a majority of 40.

THE COLONIAL EPISCOPATE-NEW DIOCESE OF KINGSTON.

A public meeting, convened by the Archbishop of Canterbury, was held in London on the 20th ult., for the purpose of taking measures to endow additional Colonial Bishoppics

The following resolutions were unan-

imously adopted

"That the remarkable success with which it has pleased Almighty God to bless the efforts recently made for the extension of the episcopate in the colonies, and the happy results which have ensued therefrom, ought to be regarded as a colland encouragement to proceed in the same course, till every province in the colonia empire of Great Britain shall have its own resident Bishop."

"That the vast diocese of Cape Town, comprising five distinct governments, requires immediate sub-division, by the erection of a bishopric at Graham's Town, for the eastern province, and on another for the colony of Natal. '

" That the remoteness of Western Australia from Adelaide within the dio se of which it is at present comprised renders it expewithin that colony; and that the rapid spread of population, and the constant formation of new settlements in the diocese of Toronto. demand a division of that diocese by the foundation of a bishopric at Kingston, for its. 🕳astern division.''

MORAL INFLUENCE OF COMMER-CIAL AND SEAFORT TOWNS.

5. Commercial and seaport towns, generally, afford more temptations to the practice of dishonesty and swindling and other low vices. than inland and more retired cities.

In Commercial cities we have generally business seasons in which the temptation to overcharge is rendered very strong by the fact of certain styles being new, fashionable or scarce, in such cases it is easy to perceive. how the seller may be led to take advantage. of a profitable opportunity. Again, there is in addition, a strong disposition, in seasons of depression, to make gain of mens' ignorance, and to tax a man's necessity with an exorbitant rate of interest. In each of these cases there is dishonesty, and though it may not be be exactly the kind of dishonesty which comes, under the cognisance of human law, still it is such as is conounced by the authority of that law, which teaches that every precept of the decalogue may be violated in the heart. It is gertainly a woeful infringement on that great law of Christian Reciprocity which is laid down by the divine author of our faith: "All, things whatsoever would that men should do unto you, do ye even so to them." This is a fundamental principle in the morality of the New Testament. It is a principle which operates with a double check, preventing a and gross and grovelling selfishness on the one hand and a lavish and misdirected generosity on the other; it forbids all extravagance in our expectations because it points at once to our own feelings, and requires their verdict, which when the case became our own, is always given against us. It forbids all extortion, because it applys to our own conscience, and asks how we would regard similar treatment from others, were the case made our own. It forbids every inclination to take advantage of any circumstance, that would in: the remotest degree, infringe upon what is abstractly and in itself right. It appeals to every man's selfishness and makes that great operating principle speak from itself as well as to itself. Would you wish any man to take avantage of your commercial ignorance? Would you wish any man to take advantage: of your hardship, and overcharge you? Would you wish any man to misrepresent or belie you? Would you wish any man to vilify your character, or injure your usefulness? Would you wish any man to slander or reproach you? Then, as you would not wish men to treat you so, why should you treat them so? Here the principle at once operates as a most judicious arbiter whose decision places a bar upon all improprieties, and holds in perfect equilibrium the balance of right between man and man.

Whether this great law be applied to our see Commercial or social intercourse with Society, its power and its salety are equally manifest; and were society in all its branches regulated by the jurisdiction of this fundamental principle in the ethics of Christianity, we should soon see all the jealousies of business.