

persecution whatever, and the famous Bill, if passed, will remain unexecuted, like the one against the ringing of bells. The Catholics there certainly do not give themselves much trouble about it. After a lapse of three centuries, Pius IX. has created a Cardinal Archbishop, resident at Westminster, near London. The most considerable conversions of the most distinguished men have been made in the Pontificate of Pius IX.—offerings have been made by Protestants to Pius IX. in exile—and even arms have been offered by a soldier of England to restore him to his Roman throne. For three centuries no other Pontiff has displayed his apostolic authority in England as Pius IX. has done, for which reason Protestantism, at the last gasp, has been exasperated against him, in the most barbarous and shameful manner. But it was Pius IX. who should break the fatal triangle, and London which formed one of the strongest points, will record his glorious accession in the august Catholic Church which is now being built there by the oblations of all Italy, which was called by the supreme voice of the Pontiff, and of the episcopacy, to join together for this holy undertaking—a generous idea conceived by Pius IX. in 1847.

The great chess tournament is at length decided. On Wednesday Messrs. Staunton and Williams sat down to play their eighth and final game; they had each won three games, with one drawn game. After about five hours' play Mr. Williams was the victor, winning four games to Mr. Staunton's three. The final result therefore of the tournament is—Herr Anderssen is the victor, beating his four antagonists; Mr. Wyvill second, having been three times victorious, but beaten by Anderssen; Mr. Williams third, Mr. Staunton four, Herr Szen fifth, Captain Kennedy sixth, Messrs. Horwitz and Macklow, who have not played off, seventh and eight.

The venerable Joe Pullen's tree, on Headington Hill, near Oxford, which is regarded with so much interest, has suffered very severely by the late violent winds; three of the principal branches, weighing as many tons, having fallen during the past week, and have greatly detracted from its imposing appearance.

UNION WORKHOUSE FARE.—The discovery has been made that the boys and girls in the Cork Union workhouse have been in the practice of dropping the acrimonious juice of a plant called "bird's milk" into their eyes for the purpose of qualifying themselves for admission to the hospital, and obtaining the better fare which they there receive.

THE HARVEST.—EMIGRATION.—Notwithstanding the cheering prospect of an abundant harvest, the emigration of the peasantry continues in a steady current, which no favourable change of circumstances can apparently turn from its course.

The present week has been one of the most stirring and important of the whole Session. The Lower House was engaged in defending itself against the contamination of the Jew, while the Upper House, after a short and effective debate, gave to the principle of the Ecclesiastical Titles Assumption Bill its solemn and all but unanimous assent. It is deeply to be regretted that serious indisposition should have prevented the Earl of Derby from being present on that important occasion, and most fervently, for the Noble Earl's own sake and for the sake of the country, do we hope that his Lordship's health may speedily be restored, so that he may give to the measure all that moral weight which it can derive from the exposition of his statesmanlike views, and from the express and explicit sanction of him in whom the country recognizes—Lord John Russell.—John Bull.

The Dundee Warbler has been disgracefully hoaxed by some parties sending the circumstantial account of the finding of four bodies, part of Sir John Franklin's companions, by the crew of a whaler last February, which was stated to have been frozen up for five months previously in Lancaster Sound. A party of twelve whose names are given, were reported to have been guided to the spot, through numerous difficulties, by nine Esquimaux Indians:—

"On the tenth day, April 5, our guides led us into a large natural amphitheatre among the mountains—after a journey of some miles, we descended somewhat over the snow. It was a black silk handkerchief tied to the top of a walking-stick. We eagerly drew out the staff and commenced operations by digging about two feet deep. We came to the body of a man, and in a few minutes after we discovered three other bodies. They were frozen like icicles; decomposed and shaggy, while their rigid features and wasted limbs spoke in the language of nature—they had died in cold latitudes. One man had his name marked; some had crosses on their breasts, others stars, ships, letters, &c. Our hearts sickened at the sight. We replaced them in their cold desolate graves, and set up the sad memento mori. 'Poor fellows,' I exclaimed, 'you have attempted to regain your homes by an overland journey, but you are left in the desert!' From various enquiries, the address of the writer turns out to be a fictitious one, and no such ship as the one named, nor any of her crew, are known at Hull, where she is said to have belonged."

At Castelbar, last week, Captain Fitzmaurice, a retired military gentleman, stopped the high sheriff for the country of Connaught (D. W. Rutledge, Esq.) outside the court-house, and publicly horse-whipped him grand jury panel." The high sheriff caused a warrant to be issued, and the captain arrested. He is to be tried for the assault at the pending assizes.

A swindler is at work robbing tradesmen by altering post-office money orders. The swindler goes to a post office a few miles from London, and gets an order for 1s; then he sends to a tradesman in London for the goods despatching the post-office order in payment. The tradesman is thrown off his guard, and forwards the goods; on applying at the Post-office he finds he has been cheated.

A very stout-looking female having been stopped by a Glasgow watchman, her inordinate rotundity was found to be produced by the bodies of no fewer than sixteen fowls which she had stolen.

A farmer's labourer has been fined £5 by the York magistrates for sleeping between the rails of the York and Newcastle Railway. A train of sixteen carriages chanced over him; but the fire-box of the locomotive is not stated if the foolish fellow had been drinking when he chose such a place for a nap.

Exeter Hall was chosen by the friends of the universal peace quackery as their meeting-place this year. Sir David Brewster occupied the chair, and delivered an eloquent, inaugural address. The arguments in

favour of peace have been so often urged that novelty in substance is something not to be expected; but Sir David contrived to find a novel illustration of the subject in a felicitous allusion to the Great Exhibition of Industry:—

"The great truth, indeed, which lesson involves its record in bronze, in the prize medal by which the genius of the exhibitors is to be rewarded. Round the head of Prince Albert, to whose talent and moral courage we owe the Exposition of 1851, and addressed to us in his name is the noble sentiment, 'Dissociata in locis concordia pace ligavi.'—'What space has separated, I have united in harmonious peace.' This is to be our motto, and to realise it is to be our work. It will, indeed, be the noblest result of the Prince's labours, if they shall effect among nations what they have already done individuals—the removal of jealousies that are enervating and the establishment of friendships that are enduring. Sir David went on so far as to assert, that those who had embraced each other in social intercourse, who had united in admiring each other's genius and varied productions, would never again have recourse to the barbarism of war."

The following resolution was carried on the motion of the Rev. Angell James:—

"That it is the special and solemn duty of all ministers of religion, instructors of youth, and conductors of the public press, to employ their great influence in the diffusion of pacific principles and sentiments, and in eradicating from the minds of men those hereditary animosities and political and commercial jealousies which have been so often the cause of disastrous wars."

Four foreigners supported this resolution; among them the Rev. Athase Coquerel junior, son of the celebrated French Protestant pastor, and M. Jules Delbruck, editor of the *Revue d'Education Nouvelle*: the latter dilated on the folly of giving children mimic instruments of war as playthings. Mr. Cobden was the hero of the second day's sitting. He moved his customary motion against "standing armaments," and enforced his view by arguments not new to those accustomed to read the debates on his arbitration motion. Mr. Henry Vincent moved a resolution affirming non-intervention as a principle, and asserting the right of every nation to manage its own affairs. A sensation was caused by the entrance of M. Emile de Girardin late on the second day. He was called forward. Though he was no soldier, M. de Girardin said, he was liable to the application of an epithet sometimes applied to soldiers: he was a "deserter" from the National Assembly of France without leave. Afterwards, in speaking to a resolution expressing abhorrence of the system practised towards aboriginal and uncivilized tribes by civilized nations, he proposed to alter the two words "civilized" and "uncivilized," and to say, "strong" nations and "weaker" tribes; and he grounded the suggestions on his belief that the uncivilized party was that which made the attack upon the other—the civilized, that which was unoffending. He said he considered no power or nation uncivilized that was not warlike, and that, therefore, they had affixed the wrong terms to wrong sides. This proposition was supported by Mr. Cobden, and generally approved; but ultimately referred to the committee. During the proceedings on the third and last day a deputation of fifteen working men, delegates of the same number of trades, from France, was received. War-loans were condemned, in a strong resolution proposed by Mr. Charles Gilpin, seconded by Mr. Edward Miall, and supported by Mr. Samuel Jurney. M. de Cormenier proposed that the members of the Congress should do their best to influence their respective Parliaments; and Mr. Elihu Baylitt, that they should prepare public opinion in their respective countries for the adoption of an authoritative code of international law. With a vote approving of the Crystal Palace, and votes of thanks, the Peace Congress of 1851 terminated. On Friday the delegates gave a *soiree* to seven hundred friends at Willis's rooms.—*Guardian*.

Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Cn.]

THOUGHTS ON THE EXTENSION OF THE CHURCH IN THE REMOTER PARTS OF THIS DIOCESE. NO. II.

To the Editor of the Church.

REV. AND DEAR SIR,—In my last communication I endeavoured to point out that the trying and zealous labours of our travelling missionaries are often to a great extent neutralized by three causes: 1st—Their unfitness for their sphere of duty, arising from their previous habits and education; 2nd—The different character of their exertions; and 3rd—The paralyzing despondency of heart which is very frequently produced when men—amidst work which they feel is altogether beyond their ability—find themselves separated from everything like congenial society.

As a remedy for these evils, I ventured to suggest a system which possesses the recommendation of not being new—a system which has the warrant of Holy Scripture—the example of the Church in almost every age, and which is calculated to afford the mind that comfort and support which its necessities require amidst circumstances of long-continued trial and difficulty. Such a suggestion—desperate as it is of everything like novelty—must have presented itself to many minds—but the want of men and the want of means by which such a system could be carried into effect, have at the same time offered obstacles to its realization, apparently so insurmountable as to have led most of us to banish the idea from our thoughts as often as it recurred.

It is these two difficulties which, in the present communication, I purpose to discuss; and though the ideas may appear Quixotic, yet, if so, discussion is perhaps the best mode of proving that the fancied Knight is nothing but a wind mill—something, that is—better fitted for "wind work" than for any more practical result.

Without recapitulating the advantages of the system suggested, it must surely be acknowledged by every one who will reflect upon the subject, that it at once destroys the most trying and discouraging features of missionary life, while the prospects of usefulness it holds out would induce many an earnest man at once to volunteer for the service. He who can imagine that three men are not to be found among our ranks who would gladly and cheerfully unite themselves in such an association, must be ignorant indeed of the constraining power of Christian love and self-denial. It might perhaps be, that men unaccustomed to the woods would be unwilling to look upon them as their final home; but yet, if persons well qualified for such an undertaking

could be found, who would volunteer to serve for five or six years, the mission might be commenced, and steps taken towards the great end of making it permanent and *reproductive*. Most of those interested in the Church of Christ possess some knowledge of the Nashotah Mission which ten years ago was founded in the United States, on the system advocated in these communications, and which has produced effects of the most encouraging description. The clergymen by whom it was commenced not only laboured among the inhabitants in their directly missionary character; but among the rude settlers of the Wisconsin territory they found a number of youths whom they took into their simple home, and after years of education and training for the holy work of the ministry, they have sent them forth duly ordained and commissioned by the missionary Bishop to seek Christ's sheep who are scattered abroad throughout that western wilderness.

Now, in almost every new settlement, some young men might be found who, under faithful and judicious care, might be trained for missionary work; and why should not such a mission as we have supposed afford them the opportunities necessary for this object? They might not, it is true, enjoy all the advantages of a highly finished education; but they would gain that which, under their circumstances, would be more conducive to their own influence and the advancement of the cause of Christ—I mean a thorough familiarity with the characteristics of back-wood life, and a feeling of contentment amidst its hardships and its difficulties. Life in "the Bush," which, to those who are unaccustomed to it, frequently appears so distasteful and repulsive, often exerts a strange charm over those who have once fairly entered upon it; and if men could be trained amidst its trials for the work of the ministry, they would laugh at difficulties which by strangers must be deemed appalling. Few countries have ever been thoroughly evangelized except through the agency of their own native inhabitants; and the circumstances of a new settlement are such as to demand—if we would keep pace with the opening of the country—a class of men as peculiar in their mental talents and their physical abilities, as if we had to deal with a foreign people in an unknown land. Now, what means could be devised, so likely to produce a class of men peculiarly fitted for this sphere of duty as to find the materials among the actual settlers themselves, and to train them for their work amidst its daily trials and in sight of its urgent and crying necessities? Could some such system be carried into effect, there can be little doubt that the want of men especially fitted for the peculiar duty of extending the Church in the remoter parts of this Diocese would be abundantly and efficiently supplied.

We come now to consider the next want, which is by no means a light one, or one very easily supplied—viz., the want of money.

Better systems may easily be suggested, it will be said, and men perhaps could be found able and willing to carry them out, but where—each one who reads these lines will be ready to exclaim—where is the money to come from to support such an undertaking as this? The answer I would give will probably be unsatisfactory to many, and perhaps the idea it may convey will be deemed impracticable, or possible only to those whose measure of faith or self-denial is greater than is to be found in modern days.

To render it however as explicit as possible, it will perhaps be better to suppose a case.

Let us imagine, then, that the Church Society, with the full sanction of the Bishop, becomes anxious to form a mission upon this system in—we will say—the new and promising settlement at Saugeen: how could it be done at the smallest amount of expenditure, and what measures could be adopted for rendering it in any degree self-supporting?

Without presuming to dogmatize on the subject, I would respectfully submit the following suggestions:

The first step would naturally be, to seek for volunteers, as the whole success of the experiment would humanly speaking depend upon the character and qualifications of those who undertook the duty, and no man would be fit for the work unless he professed such a measure of interest in its success as would induce him voluntarily to become a candidate for participation in its trials and in its blessedness. They should be men of earnest souls, and single, self-denying minds, and of robust frames and constitutions,—for physical strength would, after sound faith and judgment, be one of their chief requirements. The next step would be, to find some central situation within the proposed field of missionary operations, affording the best means of communication with the surrounding neighbourhood. At this spot—the selection of which would be a matter of great importance—one or two hundred acres of land (or more, if possible) should be secured, as whether the mission failed or prospered this could not be otherwise than a good investment for the Church, and would prove a blessing in after days, if it should fail to do so immediately. Thus far the outlay would be small and the risk nothing, for the reason that has been just assigned.

The next proceeding would be to contract for the clearing and fencing of ten acres of land, and the erection of a plain log house—operations which ought to go on—under the supervision of him who should be appointed as head of the missions, and who consequently would have in the meantime to put up with the accommodations of "a shanty," which, by the way, would be a very effectual method of teaching him to value the comforts of the house when it should be erected. The Church Society ought also to provide the few plain articles of necessary furniture that would be required, and how few, and how homely they would be, can be understood only by a backwoodsman.

It may be thought that a great part of this work might perhaps be done by the settlers, as it would be entirely for their spiritual benefit that the Mission would be undertaken. Such an idea, however, will hardly be entertained by those who have any practical acquaintance with the first days of a new opened settlement, and the struggle which each one has to wage with the difficulties by which he is surrounded—the beginning would have to be made without any further aid from the people than perhaps "a bee" to assist in putting up the house.

When matters had reached this stage the members of the Mission would require the services of a man and his wife—the one to work the land, the other to attend to the wants and duties of the household. A vast deal of the temporal comfort and prosperity of the Mission would depend upon the careful selection of these persons, especially if the Clergymen were unacquainted with the woods, and the details of agricultural operations as carried on in new clearings. They should of course be consistent, and well-informed members of the church whose character for principle and integrity was beyond a doubt, and the only way in which such persons would be likely to be found, would be to apply to the Clergy at large to recommend those whom they thought likely to be well fitted for the undertaking. Suppose it was resolved to commence operations this autumn—the land could be chopped during the coming

winter, and much done towards the erection of the house—as soon as the spring opened half of the ten acres could be prepared for spring crop, and the rest could easily be got ready for fall wheat. While the contractors were clearing the land the farm-servant, with such aid as the members of the Mission could give, could be preparing the first rude out-buildings necessary for the small amount of stock that would at first be required—consisting, perhaps, of a yoke of oxen, a couple of cows, together with a couple of pigs and poultry; the lives of the Missionaries would, in the meantime, have to be in most respects identical with that of the rest of the actual settlers—and they must neither be ashamed nor afraid to put their hands to the work. But as it is necessary under all circumstances, (especially if two of the Clergy were Deacons) to "give attention to reading," a regular course of study should be entered upon as soon as possible, which should not be interfered with either by manual labour on the farm, or by Missionary enterprise among the people. A portion of each day might be given to the former, and certain days of each week, exclusive of Sunday, might be devoted by each member of the Mission to the latter object—and thus, while by their manual exertions they contributed to their own support, and by their spiritual labors they spread the knowledge of salvation among the scattered settlers; they would be systematically neutralizing some of the worst efforts of a remote situation by cultivating their intellects and improving their minds.

Let us further suppose that as they become more intimately acquainted with their people, they discovered among them some youths, who, from their superiority of their moral and mental powers seemed likely by proper teaching to become fit for the office of the ministry. Such young men would be accustomed to labour, and if they were to embark upon a course of study, it would be necessary to combine labour with it in order to preserve their health. If then, the first portion of the day was spent at their book under the supervision of one of the Clergy, and the remainder employed in carrying on the operation of the Mission farm in common with their instructors; we cannot doubt that the institution would at once become to a very considerable degree, not only reproductive but self-sustaining. And while thus by their labour they contributed to their own support, and that of the mission at large, they might be made spiritually useful by being employed as catechists and lay readers. And it must also be apparent that men so trained would be peculiarly fitted for extending their ministrations of the Church in the remoter parts of this Diocese.

To put aside this idea, however, for a time—naturally connecting itself as does with the want of men as well as the want of means. We see that according to the original supposition, the mission would consist of a Priest and two Deacons, together with a male and female servant.

Now, it must be evident that these five persons, if placed upon fertile land, with a portion of it already cleared to their hand, could do a great deal towards providing for their own sustenance,—and this, it appears to me, would be very good interest for the four or five hundred pounds which would have to be invested in purchasing the two hundred acres of land and in making the necessary improvements. In addition to this, the Church Society would have to assign for the support of this family of five the sum of at least two hundred pounds annually, one-fourth of which would be at once consumed by the wages of the two servants, which are always high in new settlements, and if those servants were found faithful and efficient, it would be both wisdom and economy to make it an object for them to remain connected with the mission. The remainder would, with economy, provide such things as the farm failed to yield or was incapable of producing, and would assist in making further improvements. The Missionaries would have a home by no means destitute of comfort, and having food and raiment they would therewith be content, remembering that they were denying themselves for the sake of Him who hath redeemed us unto God with His blood, and for the welfare of the souls which he thus hath purchased.

Sundry objections may be made to this scheme, among which will probably be the hardship it would involve and the unfitness of the Clergy for the manual labour—I can only say, that I have known many as little accustomed to hardship and toil as any of the Clergy ever be, who have nevertheless undergone far more than they would have to encounter, impelled by no other hope than that of acquiring property—and if they do it to obtain a corruptible reward—are there not those among us who would do as much to obtain one that is incorruptible?

Others may say that it is simply a modification of the monastic system, and a mode of enforcing the celibacy of the Clergy. Whether the system is monastic or not, I think it is impossible for any unprejudiced person to deny that it would be well calculated to answer the object for which it is proposed, and if so, its being monastic in its character ought to be no objection. As to the celibacy of the clergy, I am no admirer either in theory or practice of that doctrine, or of the consistency of those who, with a wife and ten children sentimentalize upon the subject.

I see no necessity, however, for all the clergy in the proposed mission being celibates. The Priest at the head of it might be a married man—if he could find a lady like-minded with himself, who was willing to endure hardness for the sake of Christ. The banns of the Deacons, however, would most decidedly have to be forbidden until their connexion with the institution came to an end, and they were settled in some separate sphere of labor.

Apologizing for the length to which my remarks have extended,

I remain yours, &c., &c.,

W. S. D.

Diocese of Toronto, August 19th, 1851.

Colonial.

The "Mirror" of Friday last in commenting on some remarks by the "Huron Signal" on "Four years of a Reform Government" expresses itself thus with reference to Church matters:—What these great questions are, our cotemporary does not think fit to mention, but we suppose he has reference to that eternal bugbear, the "Reserves and Rectories." Now to a large majority of Reformers, in the House and out of it, these great questions are questions of quite a secondary consideration, nor do we recollect they were made test questions at the last general election. We do believe that the hostility manifested by a portion of the Reformers to the Reserves and Rectories, arises more from religious jealousy than from any advantages which they expect the country can derive from their secularization. At present they are used more for an electioneering "cry" than through any honest desire for their abolition. There are a