

dral Church at Spanish Town, and to solicit the utmost assistance that the Board shall think it right to afford to this very important and necessary work, at a period of unprecedented distress and affliction in my stricken diocese.

"The letter addressed to me by the Archdeacon of Middlesex, Jamaica, which I annex, will show that the funds, with difficulty raised for the rebuilding of the church, have already been expended; that these funds amount in gross to the sum of about £4000; and that £1,500 in addition are required for its completion.—The want of means to pay the workmen, together with the fearful access of the cholera, which is devastating the towns of Kingston, Port Royal, and Spanish Town, have, for the present, suspended all operations on the part of the Building Committee; and, as the large portion of the work, which has been beautifully and faithfully executed, must be perilled by the delay, I earnestly implore the liberal consideration of the Society to our urgent need and calamity."

The Ven. C. J. Smith, Archdeacon of Middlesex, Jamaica, stated in a letter to his Diocesan, that it had been found necessary to take down the whole eastern portion of the Cathedral, and to rebuild the chancel; and that although great efforts had been made on the spot, and the people had done what they could, these exertions, together with the Legislative grants, had, in consequence of the depressed financial condition of the island, proved inadequate to the cost of the work.

It was agreed that £200 be granted, as an addition to the Society's previous grant of £300.

The Rev. C. J. Abraham in a letter, dated, "The Emigrant Ship, June 12, 1850, bound to Sydney, S. Lat. 39°; E. Lon. 115°," wrote as follows:—

"As I may not have leisure to write to you during my short stay at Sydney, before I proceed to New Zealand, I prepare a letter for the post, while still on board. We are now within the meridian of the western coast of Australia, and expect to make Sydney in another fortnight, if it please God to bless our voyage to the end as He has hitherto, and to bring us safe and well to the haven where we would be." I promised to let the Society know through you something of the moral and religious conduct of the emigrants on board this vessel.

To my own surprise and regret, I found on my arrival at Plymouth that nearly all my charge consisted of Irish Roman Catholics. There were not more than five English families, and half a dozen single women, members of our communion. There were half a dozen Scotch young women, and a few others, married couples or single men, of the Wesleyan connection. Of the 150 Irish, about twenty were Protestants, all the rest Roman Catholics. Hitherto throughout the voyage, we have only had one Sunday when the weather was too bad, and the congregation and myself too ill, to have service; and since Good Friday, we have always had it above, on deck. The Scotch Presbyterians, and the Welsh dissenters, have always availed themselves of our services; and as the former requested to be allowed to partake of our Holy Communion on Easter Day and Trinity Sunday, I gladly admitted them, and debarred as they were from their own. A Highlander, of the clan and name of Cameron, is one of the grandest specimens of fearless integrity and piety I have ever met with. He could hardly speak English when he came on board; but he is the chief constable, and nothing can make him swerve from his duty. He has been a shepherd all his life, and will make an invaluable servant for the same purpose in his new home.

I was talking to the people about their future prospects, and the temptations they would be exposed to in the bush, away from the ordinances of religion, the countenance of society, and other such advantages, and I was begging them to bind it on their consciences, scrupulously to pray in private, and read the Bible. John Cameron quietly said—'Ay, I have been a shepherd, alone on the heather, for the last twenty years, and my Bible has been my only companion, besides my sheep and dog; and I read it through and through, again and again, and its too auld a friend to gie up now.'

"Speaking of school-teaching on board, he said:—'Imagine, in fine weather, thirty ragged Irish boys, sitting on the main-deck and under the poop-ladder, with the sea every now and then washing over the sides, and drenching them; the incessant passing to and fro of men and women from the hatches to the galley (i. e. kitchen), picking their way among their feet; sailors hauling ropes, and singing their incessant 'Yo, ho, ho!' and a tropical sun, in spite of the awnings and sails, darting upon their heads; nevertheless, these boys have learnt to write on slates, to read, and to sum; and any person who had not been used to see the powers of a boy has of abstracting himself from the scene and noise around him, would wonder that any thing could be learnt. Then in bad and cold weather, the school is held below, in the fore part of the ship. Nevertheless, with all these drawbacks, we have managed to teach thirty boys, and keep occupied occasionally some eight or ten young men in reading, writing, or summing. Some lads of twenty have learnt to read, who did not know a letter when they came on board. Besides this, my wife has taken charge of the girls' school, which, as is usually the case in all parochial schools, is far superior to anything I can boast of my boys, in respect to neatness, order, and diligence.—There has been a general attendance of about twelve girls; and some half-dozen young Irish women have improved themselves considerably in writing and arithmetic."

"I cannot speak too highly of the conduct of the captain and the surgeon on board. The former's name is Pearson; I mention it, because the attention of influential persons may be called to the subject of emigration, and Mr. Sidney Herbert, or his Committee, should be careful to employ tried men, as the commanders of the ships in which they send out the distressed needlewomen. So, again, of the surgeon, Mr. Davison, I would say that the government ought to hold out double the advantages they do to a good surgeon, one who has been tried one voyage, and proved himself trustworthy; whereas this gentleman is now making his second voyage, and will receive rather less than for his first. There have been, and are, so many bad surgeons, that no false idea of economy should prevent the good being induced to make this line their profession. Your Venerable Society, and the Branch Committee of the Society for the Propagation of the Gospel, could not expend their Emigrant Funds better, than by offering a bonus to any surgeon that had served more than one voyage, and could bring satisfactory testimonials from the clergyman (if there was one on board), or the chaplain of the depot at Sydney, who would be sure to learn the truth, and the officers of the ship, as to his conduct on board."

In a letter dated Sydney, June 29, 1850, Mr. Abraham announced the safe arrival of the vessel in harbour, and said: "All the people are well, thank God."

The Bishop of Melbourne forwarded, through the hands of T. Turner, Esq., an account of the appropriation by his Lordship of £1200, placed at his disposal

by the Society for the promotion of its objects in this diocese. This sum had been assigned to new churches, schools, and supplies of Books.

It appeared from Mr. Turner's letter that the Bishop had purchased a large quantity of Books and Tracts, but that more are required for the schools and depot; than the amount remitted could furnish, it was agreed that Books and Tracts to the value of £15 be granted.

Books and Tracts to the value of £10 were granted for use and distribution in Montreal, on the application of the Rev. J. H. Nicolls, Principal of Bishops College, Lennoxville, Canada East.

The Rev. C. Forrest, Missionary at Grenville, on the Ottawa, Canada East, requested a further grant, in aid of the erection of a Church at Grenville. He said that the difficulty of completing the fabric, in consequence of the poverty of his "mountain flock," had induced him to repeat his application. An additional sum of £20 was granted.

Books for the performance of Divine Service in the new church of Burwick, Vaughan, Canada West, were granted, on the application of the Rev. W. G. Tucker.

The Very Rev. Dean Ramsay, of Edinburgh, in a letter dated Edinburgh, Nov. 30, 1850, alluded to a grant of Bibles and Prayer Books, voted by the Board three years since, on the application of the Scottish Episcopal Church Society, of which he is the Secretary and requested a similar grant; that institution being possessed of no regular funds for providing Bibles and Prayer Books for the poorer members of the Church, especially for the children in the Schools. This application was made by desire of the Annual Meeting of the Church Society, held in Edinburgh, Sept. 4, 1850, and was recommended by the Chairman, the Right Rev. Bishop Skinner, of Aberdeen, Primus.

It was agreed that Bibles and Prayer Books to the value of £100 be granted.

Very many other grants of Books, &c., in cases especially recommended by the Standing Committee, were then made.

Several letters of acknowledgment, including communications from the Rev. J. Nicholayson, Christ Church, Jerusalem; Rev. C. D. Brereton, Borneo Mission; Ven. Archdeacon Williams, Llanvaplwy, were laid before the Meeting.

Books were granted for the performance of Divine Service in two new churches, and for a school-room at Ludworth, Shadforth, Durham.

Thirty-two grants of Books and Tracts were made for Schools, for Lending Libraries, and for distribution.

Donations amounting to £558 10s. 6d. were announced.

Legacy:—Henry Austen, Esq., late of Sevenoaks, Kent, £100.

Forty-one gentlemen were elected Subscribing Members of the Society.

* * Members and Secretaries of District Committees are requested to send, at the earliest opportunity, their applications for such Books and Tracts as are required previously to Christmas. The letters at this season are so numerous, that some inconvenience may arise, unless timely application be made.

From our English Files.

Her Majesty has directed that the Society whose establishments, recently removed from Cork street to Great Marlborough street, have been personally inspected by his Royal Highness Prince Albert, be in future styled the Servants' Royal Provident and Benevolent Society.

The Governorship of St. Helena has been offered to the acceptance of Sir James Emerson Tennant, late Colonial Secretary at Ceylon.—*Belfast News Letter*.

Dr. Lushington, Mr. Falconer, and Dr. Twiss, of Doctors' Commons, are appointed arbitrators to determine the boundary between the provinces of Canada and Nova Scotia, which has for some years been in dispute.

The African exploring expedition has had literally to fight its way up to Seloufeet in Aheer, near to the territory of the Kailonee Prince, En-Nour, to whom it is recommended, and Mr. Richardson has been obliged to ransom his life and those of his fellow-travellers twice. The whole population of the northern districts of Aheer had been raised against the expedition, joined by all the bandits and robbers who infest that region of the Sahara. The travellers are now in comparative security.

The Chairman of the East India Board (Mr. J. Shepherd) has given Mr. Ward (grandson of Nelson) a cadetship, in memory of the important services of England's greatest naval hero. Mr. Charles Mills has bestowed another on one of the sons of the late Rev. Mr. Hollett. Mr. J. Shepherd has also given an Addiscombe Cadetship to Mr. McNeill, who, with his brother, now leaving Addiscombe, was wonderfully preserved from the fate of his parents and sisters, in the wreck of the Orion. The successful competitor for the Seminary appointment, given by Mr. Henry Alexander to the Royal School of Armagh, is Eric Stanhope Fox, aged between 15 and 16. Sir James Law Lushington has again given a seminary appointment to Cheltenham College, to which, after due examination, Mr. Edward Barnes Holland was found duly entitled—a youth little more than 14 years of age.

The *Windsor Express*, relates the following anecdote of "the Duke" and the Oxford deputation last week:—"The Duke of Wellington, as Chancellor of the University of Oxford, arrived at Windsor Castle, being before the appointed hour for the presentation of the address. The City functionaries had been ushered into the presence of her Majesty—a portion of the Oxford deputation had assembled in one of the reception rooms—the illustrious octogenarian was seated by himself, arrayed in his robes of office—and all were waiting the arrival of Dr. Plumtre, the Vice-Chancellor. About half-past twelve o'clock, Dr. Plumtre arrived in great haste, and mentioning something about the unexpected detention of the train, offered his most humble apology for keeping his Grace waiting. 'The Duke,' with characteristic brevity, replied, 'No apology is necessary to me sir; the Queen appointed twelve o'clock.' The Queen had appointed twelve o'clock, but the citizens and scholars, less punctual than her Majesty, did not arrive in time to commence the ceremony of presentation at that hour. It was half-past twelve before the first address was presented, and the ceremony lasted just three quarters of an hour."

Harry Chester, Esq., the Treasurer of the Servants' Royal Provident and Benevolent Society, calls attention to a class of servants very unequal to the demand:—"I allude," he says, "to the class of cooks. The demand for women cooks of all kinds appears greatly to exceed the supply. In illustration of this assertion

I would mention, that since the Registry of the Servants' Royal Provident and Benevolent Society was opened on the 11th November last, 138 applications have been made here for women cooks; and there is more difficulty in supplying the demand for this kind of servants than any other. This cannot arise from the insufficiency of the remuneration, for the wages offered vary from £12 to £40 per annum; it must be owing to an absolute deficiency in the number. If this were generally known the managers of schools and others might usefully assist young women in learning the elements of cooking."

New regulations in regard to Sunday delivery came into operation on the 15th inst., whereby persons desirous of not receiving their letters on the Sabbath can arrange that they shall not do so.

It is said that the Earl of Surrey may be added to the list of Roman Catholic noblemen who disapprove of the late Papal bull.

On Sunday evening last a female renounced the errors of Popery, and was publicly baptised, at St. Matthias's Church, by the Rev. Mr. Aspinall. This is the tenth convert who has publicly come forward to renounce the errors of Rome through the faithful preaching of the same pastor, since his appointment to this Church.—*Liverpool Standard*.

The *Jersey Sun* states that Cardinal Wiseman is expected shortly in that island, and that one of the Sisters of Mercy has brought the action against the Cardinal for the sum of £400 given by the lady, at his suggestion, for building of a convent in Jersey, which building has been perverted to secular purposes.

The *North Wales Gazette* states that T. H. Wyatt, Esq., the London architect, has declined to continue his professional services in superintending the internal fittings and decorations of the church at Pantasaph, since Lord Fielding has determined to convert it to the use of Romanists.

The Rev. W. S. Evans, vicar of St. Leonard's Shore-ditch, having very properly refused to allow the rate-payers to assemble in the church on the subject of the Papal aggression, they adjourned to the chapel of the workhouse, and after other resolutions passed the following by a majority of two to one:—"That the vestry having been informed that the vicar had taken away the keys of the church after the special request of the poor-rate trustees, made through the upper churchwardens, for the use of the church for the vestry held that evening, deserves the severest censure of the parishioners, and that the same was thereby given."

The record of marriages this week Dec. 18th, it will be observed, contains the nuptials of the widow of Mr. Jeremy, who was assassinated, with his father, by Rush, at Stanfield Hall.

It is rumoured that a final determination has been come to that the marble arch shall be erected at Cumberland Gate, Hyde Park.

M. Soyer has taken Gore house, formerly the residence of Lady Blessington, for the six months of the Great Exhibition, at a rent of £600 for that time. It is to be fitted up as an hotel, and the beautiful grounds are to be laid out for entertainments in the style of those afforded to the public at Cremorne.

Communications.

[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. Ct.]

To the Editor of the Church.

REV. AND DEAR SIR,—In perusing the concluding letter of the Lord Bishop upon the subject of the New Church University, one sentence especially arrested my attention. His Lordship affirms "our first and great object will be to procure young men of moral worth and sound learning." The word "sound" seems to me of vast importance in the present matter, and I have ventured to send you the outline of a plan originating in this desire of the Bishop, which I trust the experience of others more advanced in life, and more competent to judge than myself, will expand and perfect. The main difficulty which presents itself to my mind in the establishment and success of the New College, is the entire absence of some preparatory school, directly under the control and influence of his Lordship, and from which we could look for a steady supply of men at once capable of undertaking the advanced scholastic exercises, which a University requires from her students. It will be granted by most of the clergy who have had an experience in the matter, as trustees of district grammar schools, that with a very few exceptions, we cannot reckon upon their assistance and co-operation. Granting, however, that in point of attainments, every district school in the country were capable of preparing young men up to this point, what reliance can the Church University place upon them. They are directly under the influence of the government, and how far that has a tendency to benefit and build up the Church, I leave it to any candid person to determine. I, for my part, would be willing, rather to trust our interests to the most bitter opponents of our doctrines, who would pledge themselves to be guided by the dictates of justice and reason; than to the meanspirited and jesuitical friends, who have not scrupled to lend their aid and support in the late suppression of the University of King's College—men who in the words of Shakespeare,

"Who vow and swear and superpraise my parts,
Yet am I sure, you hate me in your hearts."

I take it for granted that no religious teaching is to be found within these schools—nothing which has a tendency to fix and impress upon the minds of youth the great distinctive principles upon which, as Churchmen, we rest our faith and doctrines; under these circumstances, we cannot look for any steady support from these institutions. I do not however insinuate any thing against the general system adopted in the district schools; I do not say it is remiss or deficient so far as it goes: I only wish to be understood to maintain that it does not go far enough. I appeal for my proof of this statement to the various exhibitions of Upper Canada College, and the Scholarship's in the Toronto University—I ask who obtained these?—They have with a few exceptions been gained either by U. C. boys, or by those educated by clergymen of the church, and if any one will take the trouble to glance over the *Fasti Academicæ*, edited by Dr. McCaul, which contains the prize and honor lists of King's College from its commencement to its suppression, he will at once be satisfied how far the cause of education has been benefited by the district grammar schools. He will here perceive that all the medal lists (with the exception of one man, who was entirely self-taught,) owed their elementary instruction to the U. C. College. This shifts the question then from the

district schools to the last named institution, and we ask ourselves, can the Church University rely upon this source? Is it probable that the greater number of College boys, who desire to graduate, will choose the Bishop's College in preference to the University of Toronto? With the exception of the first and second classical masters, we can perceive no influence which could be brought to bear upon them in the matter. The U. C. College is connected, to a certain extent, with the University of Toronto; and is bound to contribute to its maintenance and support: a few sons of zealous churchmen will, it is true, find their way into the ranks of the Bishop's College, but I feel perfectly satisfied that no steady supply of students could be confidently relied upon from this school. If then, Mr. Editor, we have no security in the district schools, and if the only public institution in Canada capable of thoroughly grounding men in a preparatory stage of learning cannot be depended upon, I ask from what source will his Lordship hope to obtain a continued succession of students qualified to proceed with an under graduate course?—I say qualified, for the whole difficulty is centered in this word. We have to build ourselves up by our own merits; we come before the country in opposition to a richly endowed College, under the immediate patronage of the government of our Colony, who, in their jealousy of the Bishop's plan, will spare no inducement to excite men to the pursuit of learning; whose principal professor, Dr. McCaul, I can myself testify, is a scholar of profound and elegant classical attainments, who is well skilled in the management of youth, and who will make the most of the men that are placed under his charge. We come forward in the teeth of all these disadvantages, solely relying upon our own energy and good cause. It is well: these qualifications will go far to carry out our scheme with ample success; something however is yet wanting. No matter what efficient and able men may be procured to conduct the new Institution, without the material to work upon they can effect nothing. We might as well ask an eminent painter or sculptor to execute for us a highly finished picture or an elaborated statue from a bad piece of marble, or with inferior colors. This remark brings me at once to the plan which I think would go far in obviating the difficulty which stands in the way. It strikes me that if the Bishop would erect several preparatory schools in the larger towns of Canada, or acknowledge those which are at present in existence as such, if agreeable to their conductors, under the style of University Church Grammar Schools, or any other which his Lordship might deem proper. He might at the opening of the new college rely upon a number of students, which, under ordinary circumstances could never have been expected. I cannot but believe, that a much greater degree of unity and strength would likewise accrue to the new University from this arrangement. To its unity, Mr. Editor—for I would have these schools directly under the control of the council, and subject at all times to their inspection and visitation—all studies to be pursued within them must be sanctioned by their approval, and a report continually sent in of the numbers, progress and proficiency of the various boys upon their lists. This scheme will, moreover, call forth the energies of men, who are not only willing, but sincerely and conscientiously desirous of advancing the cause of religious education in Canada. It is the aim to which a man directs his powers, that sanctifies and hallows his entire existence; and I know of no more noble object, than that which seeks to increase the spread of our Catholic and Apostolic faith and doctrine, upon the basis of a sound, practical, and intellectual culture, and he must be indeed devoid of a laudable ambition, who can behold an aged Bishop of our Church, after contemplating the overthrow of the great object of his life, not fearful of crossing the ocean, not dreading the influence of political opposition, heedless of the blind opinion of the hour, commence anew his work of labor and of love; and from the ruins of long cherished hopes and prospects, fearlessly and dauntlessly reconstruct a plan, which to the minds of most men would have appeared irretrievably destroyed; and not at the same time be eager to join hand with him, and to be willing to sacrifice his case, his pleasure, and his time, to be an instrument, however weak, in the furtherance of so glorious an undertaking. It would be a means of increased strength; for, in every town, where such a school was established, a person would always be upon the spot, whose chief business it would become to forward by every means in his power the interests of the new college. It would be also an immediate cause of increased anxiety on the subject of education; each would feel that they were united with the great seat of learning of the province, and would acknowledge the privilege by sending it their support and encouragement. If some such plan should meet with the approbation of the New College Committee, then would be, if I may use the phrase in so peaceful matter a 'cordon' of education cast round the whole diocese; the church would be entirely independent in the instruction of her sons; this cause would be pleaded by men upon the spot, and her importance felt by the ordinary benefactors which such institutions confer upon a town, in the increased number of respectable families, who always flock to those localities where there are the means provided for the instruction of their children.

Cobourg, Jan. 4th, 1851.

DELTA.

THE CONVICT WEBB.

For the Chronicle and News.

MR. EDITOR,—In the Toronto *Church* of December 19th, I observe the following in reference to the unhappy man who lately paid, in this city, the forfeit of his life for the crime of murder.

"The *Argus* says . . . 'The murderer met his fate with 'stoical firmness,' or in other words, with utter stupidity."

Whose words these are—whether of the Toronto paper or its Kingston contemporary—does not clearly appear; nor is it of great consequence. It is enough for me to deny the truth both of the original and explanation. From motives of christian policy I must refrain from entering largely into the state of James Webb's mind. In that attention to religion which is pressed on the mind by the near approach of death, there is always great uncertainty as to its character, owing to the want of evidence in the altered life.—This is true both with what are called death-bed repentances, and that which is seen sometimes in those under sentence of death.

This would lead me to speak with extreme caution of him who is the subject of the article referred to. But, justice to his memory, my respect for the truth, and a due regard to the feelings of his respectable though poor widow, induce me to say that from my first visit, about a month previously to his trial, to the day of his execution, James Webb never showed the least indifference to the awful position in which he