

third in October, 1851. The scholarships are to be tenable for three years, and to be filled up annually in October as they become vacant.

CHURCH EXTENSION.—The new church in Hamilton, Ontario, is now under construction. It is dedicated to St. Mary and contains about 800 free sittings, and is expected to be consecrated during the present month. The new church, to be called Christ Church, erected in Guy Street, Bermuda, to contain 1,000 free sittings, is rapidly approaching completion.

A MEMORIAL to the Commissioners appointed by Her Majesty to consider the state of the several Bishopsrics in England and Wales is in course of signature in the East of one of the contemplated new Bishops, and that the ancient Abbey may be the Cathedral Church.

A silver tea and coffee service, together with two silver salvers and a literary time piece, (the subscriptions for the purchase of which amounted to £240, 17s. 6d.) have been presented to the Rev. Vicar, James Knox Child, M.A., on his retirement from the parish of St. Botolph Without, Bishopsgate, by the parishioners, "in testimony of their gratitude for his humane and successful efforts to improve the spiritual and temporal condition of the poor, and their affectionate regard for the pious, zealous, and faithful manner, in which he discharged the important duties of Curate of this populous parish during a period of sixteen years."

THE ETON MONTEB.—ETON COLLEGE, March 25.—Lord John Manners, who took the chair at the adjourned meeting of noblemen and gentlemen educated at Eton, held at the British Hotel, Cockspur-street, on the 9th inst., arrived at the College on Monday last; and after having had a long interview with the Rev. Mr. Hodgson, the Provost, at the lodge, proceeded to the residence of Dr. Hawtrey, the Head Master, in Weston Square, where his Lordship remained a considerable time. It was stated upon his Lordship's departure, that both the Provost and the Head Master had been disposed to acquiesce in the wishes of those who were favourable to the continuance of Monteb, and to abandon their previous determination to put an end to the celebration of that festival. Since the departure of Lord John Manners it had been hourly expected that some public notification to that effect would have been issued by the authorities.

THE HALL MASTERS' MEETING.—The Hall Masters' meeting for Paris, to spend the Easter holidays in the French capital, without any such public announcement having been made, the general impression now is that no alteration will take place in the arrangements determined upon in January last by the Provost and the Head Master.

THE CHURCH.

TORONTO, FRIDAY, MAY 21, 1847.

CONTENTS OF THE OUTSIDE.

Original Page. The Wanderer's Testimony of the Synod of Dort. The Daily Services. Poetry.—The Beautiful Dream. The Power of Truth. The Spread of the English Language. The Wanderer's Testimony of the Synod of Dort. Ecce Homo. The Beautiful Dream. The Power of Truth. The Spread of the English Language.

THE LORD BISHOP OF TORONTO will hold his Triennial Visitation of the Clergy of the Diocese, in the Cathedral Church, at Toronto, on Thursday, the third of June next. Divine Service will commence at 11 o'clock, A.M.

The Clergy are requested to meet in full black robes.

THE ANNUAL GENERAL MEETING of the Church Society of this Diocese will be held at Toronto, on Wednesday, the second of June next. There will be Prayers, preparatory to the business of the day, in the Cathedral Church of St. James, at 1 o'clock, P.M.

His Lordship the Bishop of Toronto will take the Chair at 2 o'clock. W. H. RIPLEY, Secretary.

The Annual Meeting of the Managing Committee of the Diocesan Press will be held at the Church Society's Rooms, Toronto, on Friday, the 4th June next, at 10 o'clock, A.M.

We are, as we said before, most fully assured of the sincerity and good intentions of the gentlemen whose names are attached to the prospectus for promoting Emigration from Ireland to Canada on an extended scale, however much we may question the wisdom or the practicability of the plan by which they intend to carry out that confessedly benevolent object.

We made, in our last number, some remarks upon the leading features of that scheme as far as it referred to an alleviation of the temporal condition of the Irish emigrant; we have now to address ourselves to a more important portion of the subject,—to the religious considerations which are taken up in connection with the plan thus set before the world.

We are not unwilling to admit that a correct principle is recognized and insisted upon by the advocates of this extensive emigration, in proposing that it should include a provision for the religious instruction of the people who are to be expelled from their homes; and we shall never quarrel with the affirmation, that "every man who is familiar with the history of planting of colonies, knows that great success has never been attained when religious provisions were wanting in all the cases of remarkable failure." We are even willing, from a profound veneration for heaven-derived truth, to admit that any form or system of religion is better than none,—that Christianity, disfigured even by superstition or warped by irregularity, is preferable to that state of anarchy and barbarism which the total absence of any religion must necessarily induce. At the same time, we are bound to ask ourselves whether it is not equally a duty, in promoting a scheme of colonization, to provide the religious instruction, which is admitted to be indispensable, in such a form as will effect the greatest good; and whether it is not a serious dereliction of duty formally to establish, or directly to encourage, a religious system which—it may be with truth as its basis—is so defective or distorted that the legitimate benefits of a religious organization are not in any satisfactory degree attained.

We are by no means disposed to say that the Roman Catholic population of Ireland are worse at this moment, or even so bad as they would be in a state of heathen darkness; much less that their Christianity is chargeable with the civil contentions, the religious animosities, and the national crimes which so much disfigure and disgrace their social condition. As the abuse often proves the use, so this very state of things manifests the inherent influence of their Christianity; it shows, from the very power it is made to exert in a wrong direction, how much, under a legitimate and right direction, it might bring about for the temporal and spiritual good of the people.

Circumstances have placed the teachers of religion amongst them in the position of agitators,—aiming at some undefined political boon and actuated by an hereditary jealousy of other parties in the state; and it is the great and trustful veneration of the people for their religion which causes them to be the tools and dupes of those misguided or artful ministers. It is notorious, at the same time, that the engraving of error upon the truths of the Gospel has caused the one party so much to mislead, and the other to be such easy dupes to their blind or crafty guides. Combining both, we have it as certain and undeniable that the social, moral, and religious condition of the Roman Catholics of Ireland is a most degraded and lamentable one,—that with the form of Christianity, those unhappy people have unhappily cast away its genuine influence, its legitimate power,—that while they attend with an extraordinary zeal to the ceremonies of their faith, they are habitually guilty of deeds of cruelty and blood which would be a disgrace even to uncivilized nations. Who indeed can be a stranger to this appalling feature in the modern history of Ireland; and who, with this knowledge of the undue and unholy direction which their religious organization is made to take, and who must desire, amongst their heartiest wishes, the moral regeneration of that people, can fail to be startled by the propositions embodied in the following extracts:—

"Now, the most careful Government could not presently supply an Irish Roman Catholic colonization with that which neither exists at present nor could be soon created: it could not furnish the classes of gentry and capitalists—the natural leaders or care-takers of society—who are to be the system of the country, and to emigrate along with the poorest class of English, or Scotch, or Anglo-Irish. By way of stay, and help, and guide, and government, to a great body of Irish Roman Catholic emigrants, it would be impossible to supply any thing effectual, save only a sufficient number of that order of men who constitute, as we have said, their real and actual governors and guides—that is, of their clergy. With a view to a colonization rather than emigration of Irish Roman Catholics—in order to transplant and establish in society a few numbers of that order of men which the great mass of them appear really attached to in their native land. If there were any other institution which possessed an important influence here over the Irish Roman Catholic peasantry, that also ought to emigrate along with them. But there are two reasons why the transplantation of their Church is practically indispensable. First, because, as the only existing institution really formed, respected, and loved by the people, it will be their chief security against falling into a state of anarchy or confusion, and the state which the Irish Roman Catholic settlement in Canada, for example, invariably exhibits when planted without a clergyman; and secondly, because every one who is familiar with the history of planting of colonies, knows that great success has never been attained when religious provisions were neglected, and that the influence of religious provisions was wanting in all the cases of remarkable failure.

"If Irish settlement is to be largely promoted in Canada, the land, as well as the church, the clergyman, drainage and roads, the mill, the store, the blacksmith's shop, the school, these things must be furnished by some providence, some organization, some exertion which is the only institution to be settled in Canada, for example, invariably exhibits when planted without a clergyman; and secondly, because every one who is familiar with the history of planting of colonies, knows that great success has never been attained when religious provisions were neglected, and that the influence of religious provisions was wanting in all the cases of remarkable failure.

Giving to these propositions their due consideration, we are more than ever convinced of the far-sighted wisdom which provided, by the appropriation of the Clergy Reserves, for the permanent support of a Protestant Clergy in this Province. There is something significant in that term; and if it was desired, as unquestionably was the case, that a counterpoise should be provided to the Romish Establishment in Lower Canada, by this provision for the maintenance and perpetuation of the Protestant Clergy in Upper Canada, we must believe that it was dictated by no mere feeling of creating a balance of power which would better comport with the civil welfare only of the whole people. The history of the world, and the condition of Ireland even then, proved clearly enough the influence of a corrupt religion exerted upon the highest interests of a nation, to induce them to remedy the evil, whenever an opportunity should be afforded of doing so without trespassing upon established privileges or overturning vested rights.

Not that this far-sighted wisdom of a pious King has been met in any corresponding degree by the calculating and selfish spirit of recent times. It has been thought no profanation to alienate that royal gift,—no sacrilege to pervert the recognized property of the Church to secular uses. Should ever the scheme we are considering come into effect,—should the projectors of this plan be successful in perfecting and maturing the Romish Establishment which is contemplated, then shall our Colonial politicians discover, when too late, the grievous and interminable mischief they have perpetrated in weakening the Protestant Church of England by virtually destroying her property. We may well call it a destruction of her property, when the pittance that is left to her is saddled with expenses of management which threaten well nigh to engulf it all.

The projectors of this scheme of emigration are aware, we must presume, of this fact: they must know that no adequate provision exists here for the maintenance of the Church reformed,—the Church most consonant, in comparison at least with that of Rome, to the feelings and affections of the people. And yet, Protestant gentlemen as many of them are, we hear not a word of atoning for the robbery of the Church of England,—not a word about providing for the religious instruction of the existing population on any adequate scale,—at the same time that they advance the most enlarged and comprehensive scheme for extending the Romish religion.

Could the promoters of this plan fail, too, to see that the effect of it, if carried out, must be, if not to overturn the Protestant faith in this Colony, at all events to place the Protestant people in Canada in the same condition in which unhappily they are found in Ireland,—harrassed, persecuted, hunted down; and here without even the counterpoise which Ireland enjoys, an Established Reformed Church? We have no guarantee whatever,—nothing in the nature of things to warrant the hope,—that with the studied efforts especially that are proposed of maintaining with their nationality, the Irish Roman population will become essentially changed,—that they will entertain towards their Protestant brethren kindness and goodwill,—that, sensible of the wickedness of past injuries, they will cultivate towards them amity and peace.—There is nothing to justify such a hope,—nothing, indeed, in the temper or education of that people to allay the apprehension that the feuds and miseries of the Old world will be transferred, even with an aggravated virulence, to the New.

There is something attractive, undoubtedly, in a picture of nationality, with the concord of affection and unity of enterprise which it presupposes; but we hope to be spared the engrained nationality in Canada which the scheme before us proposes.—

There is another influence, however, to which we attach a high degree of importance. It is that nationality apart from religion, the Irish Roman Catholics are what may be termed a national people; that is, they are a people bound together and separated from the rest of the world by peculiarities and sympathies of historical recollections, of ancient customs, and of ancient sentiments, and perhaps of origin or blood. They mix but little with any other people, either in England, Scotland, the English part of Ireland, or even in the new countries to which vast numbers of them emigrate. This, being their religion and its potent influence on them, is a fact which no human power can alter the complexion; and we believe it to be one on which a sound measure of Roman Catholic Irish colonization must necessarily be founded. We believe, that in order to plant any number of that happy people in a new country, and in order to render that country attractive to vast numbers of them, their national sympathies and associations, as well as their religion, must be carefully preserved and deliberately used for the furtherance of the best results which religion and nationality are capable of producing. It appears to us, therefore, most unadvisable to scatter Irish emigrants over numerous distinct colonies. It seems most expedient to choose one colony to which the main stream of emigration should be directed, and in which, accordingly, a powerful Irish nationality would be once take root. If the emigrants were dispersed amongst a number of communities, in each of which they would be an alien minority, their nationality would be lost or wasted; the best that could happen to them, speaking nationally, would be a speedy amalgamation with the different nations or communities into which they had been received. In this case their connexion with Ireland, as a source of attraction for further bodies of emigrants, would soon disappear. But if, on the contrary, the great bulk of an Irish colonization took place in one part of the world, the process would establish an Irish nation, with free scope for the beneficial workings of an Irish nationality, and with such intimate relations of national sympathy with the new people and its parent stock, as to provide the strongest moral or non-material inducements to the emigration of more people."

No; there is not an intelligent, sober-thinking man in Canada, be he of what creed he may, who would not unequivocally condemn the idea here advanced.—To those for whom the benefaction is intended, it would only be a change of scene without an accompanying chance of the alleviation of their moral degradation; while it is forcing upon the quiet and the orderly, the contented and the loyal, a population fresh from the revel of political agitation and religious hate to convert their tranquil country into the same picture of desolation and wretchedness.

Is there an individual amongst those whose names are attached to this memorial, who is blind to the miseries of Ireland,—to its moral and religious not less than to its physical degradation; and can there be one amongst them who does not feel that this is owing to the peculiar religious organization under which they live,—to the influence and direction, whether conscientious or artful we shall not take it upon us to say, of those who are their recognized spiritual guides? We presume, too, that they all lament this state of things,—that they really are desirous of its cure,—that they would hail with a welcome any plan for its alleviation. But with this feeling for which, as men of honesty and men of charity we must give them credit, how can we reconcile the formal, deliberate, systematized effort to consolidate, establish, and perpetuate in another country the very religious organization which is fraught with so many ills in their own? What is already existing, baneful and faulty as it is, they cannot help; they may not attempt, on any prudent or equitable grounds, the forcible or sudden overthrow of the system which has well nigh proved the ruin of their country; but to foist the unmitigated evils of which they have hourly experience there, by a deliberate process, upon us here, is a tremendous responsibility which, we trust, there is not a man amongst them that would be willing to incur.

For many years past, there has been a steady influx to these Colonies of sober-living, industrious, and thrifty Protestants from Ireland. What, need we ask, was the cause of their emigration? Because they could not live in peace or security at home; because their religious profession had made them a mark for insult, injury and persecution. And are these exiles from their native land to be followed to their adopted home, where they have found tranquillity and comfort, by the same enemies to their religious freedom in overwhelming strength,—are they to be hunted round by that baneful religious system which most force they to another and a more distant exile, or, in utter despair of remedy or relief, bid them sit down in a sullen endurance of their hard lot, east away it may be the faith of their fathers, or adopt the practical infidelity of a religious indifference?

But while we speak in utter condemnation of this misplaced tenderness for the nationality of the Irish Roman Catholics, including the firm consolidation of their religion in this new world, let it not be thought that we intend the slightest discouragement to an emigration such as we have advised in our previous article upon this subject. But to do justice to Canada,—to do justice to its present population,—to do justice even to the emigrants whom it is proposed to transfer to these shores, let the idea of nationality here propounded be scattered to the winds. It would be the vice, the cancer, the ruin of the whole scheme.—To be happy, to be prosperous, to be moral on sound principles, to be religious in its true sense, these emigrants must be mingled with the people amongst whom they are to be sent,—here a little, and there a little; for their own benefit and for the advantage of all, they must be kept from self-contamination, and scattered amongst the more healthful population.

Again we say that we desire to see Ireland relieved of its superabundant inhabitants, and that this can only be done by a vigorous emigration. Yet it must be judiciously pursued, or the remedy will be worse than the disease: without benefiting Ireland, it would ruin Canada.

The following table represents the results of the Confirmations recently held in the several Churches in this city by the Lord Bishop of Toronto:—

Table with 2 columns: Church Name and Number of Confirmations. St. James's Church: 75. Trinity: 57. St. George's: 30. St. Paul's: 27. Total: 189.

It is a comforting thing to the Church people in this Diocese that Divine Providence continues to sustain our Diocesan in the discharge of his arduous duties. His Lordship's unflinching health and strength enable him still to abate nothing of his active and laborious exertions. On each occasion the Bishop preached, and delivered an address to the Confirmed. The large congregations which gathered together in every case were evidence, we hope, that the holy ordinance has lost none of its interest in the eyes of the laity, and that they entertain, very generally, a full sense of the importance of the Episcopal prerogative, as it is displayed in administering the sacred rite of Confirmation, which is one of the peculiar functions attached to it.

Since our last number was issued, the Hon. Mr. Justice HAGREMAX has been called away from this earthly scene. After a lingering illness he breathed his last on Friday Evening, the 14th inst. His spiritual friend and adviser during his long sickness was the Rev. H. J. GRASSET; and we are glad to hear from him that the sufferer to whose ghostly comfort he ministered,—though reduced to extreme weakness of body,—was tranquil in spirit, and regarded his approaching dissolution with faith and patient resignation. His mortal remains were committed to the ground on Monday last in St. James's Cemetery.—The funeral was very numerously attended; and, as the procession moved along King Street to St. James's Church, where the first part of the Burial Service was read, the scene was very solemn and impressive. The Members of the Bar, attired in their professional robes, presented a peculiarly grave and becoming appearance. His Lordship the Bishop of Toronto, the Speaker of the House of Assembly, the Hon. the Chief Justice, the Mayor and Corporation, with others of the most influential inhabitants followed the remains of the respected deceased to the grave.

It is with feelings of peculiar distress that we announce the death of the Rev. THOMAS FIDLER, Missionary at Fenelon Falls, who, as we have just learned from a Correspondent, came to an untimely end by a most appalling accident. Whilst engaged with two men in removing his boat,—an article in that neighbourhood essential to common convenience as well as to the discharge of duty,—to some bay lower down, where it would be in a more secure position, they were drawn into the rapid current, the boat was precipitated over the Falls, and all within it perished. At the last accounts, the bodies had not been found.

By this afflictive dispensation of Divine Providence, another labourer has been removed from us in this Diocese, in the vigour of life, and when, to all human appearance, many years of useful exertion were before him. Mr. Fidler had for some months been labouring under the debilitating effects of the fever which, during the preceding summer and autumn, prevailed so extensively in that quarter; and a letter had just been despatched to him announcing a kind proposal from the Lord Bishop that he should avail himself of a few months' leave of absence, for the more complete recovery of his health.

If Mr. Adamson has not seen it, he will be glad, no doubt, that we have drawn his attention to it.

"If this should reach the eye of the author of the Sermon, we shall esteem it a particular favour if he will send us a copy of it."

Our brethren of the Clergy will no doubt think the opportune suggestion which the Rev. T. S. Kennedy has made in the following Letter, worthy of their consideration. The house which he recommends to the Clergy is well known, and fully deserves, we believe, the favourable character which he has given of it. In regard to private hospitality we are sure that it will be as cheerfully and courteously evinced at the approaching Visitation, as upon former occasions.

To the Editor of the Church.

DEAR SIR,—As the Clergy of this extensive Diocese have few opportunities of enjoying each others society, which, for many reasons, is much to be regretted, I venture to suggest to those of my brethren who are in the habit of staying at an hotel in town, that in order to meet the approaching reunion as pleasant and profitable as possible, it would be well if they all put up at the same house; and I know of none where they can be so comfortably entertained as at the Club House, or—as it is sometimes called,—the Old British Coffee House, kept by Mr. ELIAB, as it is not a public Hotel but a Boarding House, the sitting-rooms large and comfortable, the landlord and his wife most accommodating, the horses always well taken care of, and, though last mentioned, not of the least consequence to a poor Clergy, the charges very moderate. Those who may be induced by these hastily written lines to adopt my suggestion, will, I am confident, be obliged to you by inserting them in the next number of your valuable paper.

Believe me, Dear Sir, Your's very truly, THOS. S. KENNEDY.

Darlington, May 17th, 1847.

We have lately had the pleasure of examining pretty closely a fine black silk Clerical Gown at the well-known establishment of Mr. T. J. Preston, in this City. The material of which it is made seems to be remarkably durable and elegant, and the workmanship is certainly very tasteful and elaborate. Mr. Preston, we believe, has possessed the patronage of the Clergy very extensively, and if this beautiful specimen of Ecclesiastical vestment be a fair proof of his skill, very deservedly.

Communication.

To the Editor of the Church.

REV. SIR,—In attending the funeral of the late Mr. Justice HAGREMAX, I was very much grieved at witnessing an act of irreverence which was committed just before the first part of the Burial Service, which is always read in the Church. I allude to the undertaker and his men putting their hats on in the house of God, as if it was a common building,—an act of irreverence which I believe I never witnessed before in the house of God, or in any life. As a priest of the Church, I felt a duty to call attention to it through the medium of your valuable paper and hope that it will not happen again.

A PRESBYTER OF THE DIOCESE OF TORONTO.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. The collections made in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the fund for the support of Students in Theology.

Table with 2 columns: Station Name and Amount. Previously announced, No. 116, amount, 263 13 6 1/2. St. John's, Carrying Place, 1 0 0. Congregation at the Treat, 0 15 0. By the Rev. P. G. Bartlett, 3 0 0. St. George, per Rev. Mr. Boomer, 0 17 9. Total, 267 11 5 1/2.

The Treasurer has also received from Mr. Daddie, of Hornby, the sum of 10s., a special donation to this fund. The Treasurer has also received, per the Rev. A. Sisson, the sum of £6 5s. from the York Mills Parochial Association. Also from Miss Fennell, of the same Association, the sum of £1 10s. T. W. BIRCHALL, Treasurer.

DIOCESE OF QUEBEC.

CHRIST'S CHURCH, MONTREAL.

(From a late Address to the Parishioners by the Rector.) It is most true that I have effected many changes since I came into this parish, and I thank God that He has enabled me to do so. When I came among you, I found that there had never been any public observance, in this church, of the holy season of Lent, nor of any of those days which are appointed by the Church to be kept holy; that the Sacrament of the Lord's Supper was only administered three or four times in the year. By the blessing of God, we now have the sacrament of the Lord's Supper administered monthly, and we have the Daily Service of the Church established. These changes withal in the church have been effected gradually, from time to time, as circumstances appeared to permit.

But besides these changes in the walls of the Church, we have also had some important changes without. When I came here there was no Branch of the Society for Promoting Christian Knowledge, for furnishing the poor with Bibles, Prayer Books, and other religious books and tracts; nor was there any provision for the education of the children of the poor; no Sunday-school; no catechizing of the children in the doctrines of the Church. In all these things I have also been enabled, by the blessing of God, to effect a total change.

When I came into this parish, there was but one church, with a rather thin congregation, and the greatest number of communicants, at one time, was under one hundred.—We now have, on some occasions, upwards of four hundred communicants at one time in the Parish Church alone, and we have six churches in the parish. These are also important changes, in respect to which I have borne my humble share, having been mainly instrumental, under God, in the erection of three of those churches. In the celebration of the service of the Church we have also had some changes in the choir—those persons appointed for the solitary voice of the choir—those persons of the service which are appointed to be said or sung, and which were formerly read, are chanted, and those Responses which were wont to be made by the clerk alone, are now generally made jointly by the congregation.—All these changes have been effected, given me a satisfaction. But there has been one change in the church connected with the celebration of Divine Service, and one in the service itself, which have occasioned some dissatisfaction. The first was the removal of the pulpit and reading desks from the chancel, which I have long been now so very satisfied, as far as I can learn, that this is a very great improvement, that I need say nothing more about it than to remark that it is susceptible of far greater improvement. The second is the one to which I have alluded in the beginning of this letter. I have long been dissatisfied with the mode of collecting alms for the poor in our Church—because it is not in accordance with the directions of the Rubrics in the Prayer Book. These directions I am bound to follow, as far as practicable.—There is, I believe only one other objection to the mode which we do not literally follow, and a change in this matter would occasion so much inconvenience to the congregation, that I am not disposed to make it, unless it be generally ordered by the Bishop. And over this objection of consequence. The Rubric in question is that which directs that baptism should be administered after the collection of alms, however small. In the case of the case is quite different. The Rubric directs that after the sermon "the Priest shall return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following," &c. "Whilst these sentences are being said, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin to be provided by the Parish for that purpose, and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table. And when thereby the Priest shall say, let us pray for the whole state of Christ's Church Militant here on earth, together with one or two more of these collects last before rehearsed, concluding with the blessing." You will thus perceive that whether there be a

From our Files by the Cambria.

HOUSE OF COMMONS.

GOVERNMENT SCHEME OF EDUCATION.

Monday, March 22nd. MR. C. BERRYKEPPE wished to put a question to the noble lord of considerable importance, upon a subject which was creating great agitation and uneasiness in the country at this moment; namely, whether it was the intention of Her Majesty's Government to persevere in the system of education proposed in the minutes of Council, and if he would give the noble lord his reasons in the affirmative, when he would proceed with the miscellaneous estimates? Lord J. RUSSELL said it was the intention of the Government to persevere in the system laid down in the minutes of Council; that he could not bring forward the miscellaneous estimates before Easter, and that he would give the education estimates for Monday, the 19th of April.

Tuesday, 13th April.

THE NEW HOUSES OF PARLIAMENT.—Mr. Hume moved for a variety of returns relative to the cost of erecting the new Houses of Parliament.—Mr. H. B. Hall was asked that these returns had been called for. The original estimate of erecting the new Houses of Parliament was £800,000; of the expense already incurred was £1,000,000, and he understood that it

Commission or not, our plans should be placed on the table and offered to be adopted by the House of Commons, and by the Church Militant. Here then is an essential matter, the offering our alms to God, which was united in our former mode of collecting them,—it was an abuse which is now removed by conforming to the directions of the Church.

It may, perhaps not unreasonably be asked, how it has happened that a practice so wrong in itself and so contrary to the directions of the Church, came to be adopted, and why it was left so long uncorrected. To the first of these questions I can give no precise answer, and can only account for it by supposing it to be one of those practices which, by the laxity of discipline, have from time to time found their way into the Church. To the second question I answer, that I not only found the practice here in its full vigour, but I had never seen any other in use anywhere else in this country, and consequently very naturally supposed it to be right. But when my attention was particularly called to the subject, I became convinced it was wrong, and must be corrected.

Obstacles, however, presented themselves, which rendered it inexpedient to make the correction sooner, and having now made it, I feel convinced it will soon be found, in all, to be highly beneficial. I may here observe that the same error has been corrected very generally in the Diocese of Toronto, and in some parishes in the Diocese of the prayer for the Church Militant, which was referred to the use of this prayer that it is a repetition of what has been prayed for in the Litany and prayer for the Queen in the Communion Service. With all due deference to the opinion of the noble lord, it appears to me that the subject of the petitions in this prayer is not the Queen, "the whole Council," for "All Bishops and Curates," and for all God's people, are somewhat different from the subjects of the petitions for the same persons in any of the preceding prayers; and it is moreover certain that there are, in the prayer in question, very important petitions which are not to be found in any other part of the public service.

Something has also been said, by way of objection, about the length of the Morning Service being increased by the change. This is not the fact. The time occupied in reading the sentences of the Offertory was formerly occupied by a voluntary or the Organ; and the two minutes occupied in saying the prayer for the Church Militant were taken up by the voluntary generally, by the prolongation of the voluntary beyond the time appointed for it, in making the collections; and when there is a Communion the whole Service is shorter by about ten minutes than it was when we had double collection on those occasions.—I state these facts, not by way of fact, although I have no sympathy with those who complain of the length of the Service. None who delight in the Service will complain of spending two hours in the performance of a solemnity so suitable to the Majesty of Heaven, so adapted to the wants, the necessities, the infirmities, the obligations, and the duties of a created and dependent being.

St. PAUL'S CHAPEL, QUEBEC.—A meeting was held in this Chapel on Monday evening, May 3rd, at 7 o'clock, P.M., for the purpose of making arrangements for the more efficient maintenance of the Church among her members in that city. The Rev. J. S. Kennedy, Bishop of the Diocese, the Rev. J. S. Kennedy, Taylor and Weston, Chapel-wardens, and several of the most influential members of the congregation were present. His Lordship addressed the meeting at some length in language well adapted to inspire his hearers with a deep sense of their duty, as professing Christians, to minister of their substance to the support of that cause, the blessings of which they enjoy. He anticipated no difficulty in their acquiescence with the means he came to propose, being fully assured that it was unnecessary to say anything in the way of argument or persuasion upon the point; that, in the words of the Apostle, they "were willing of themselves." The conduct of God's chosen people, the Jews, in the two happiest periods of their history, the erection of the Tabernacle, and the building of Solomon's Temple, was beautifully touched upon as illustrating the true Israel ever will manifest, in the cause of their holy religion and the support of our Church. His Lordship then referred to the late decisions of the Society for the Propagation of the Gospel, with regard to the support of the Church in the colonies generally; the great drains upon that Society from all quarters, and the great want of funds which was committed to the Society to be planted. He then alluded to the British North American colonies more particularly to the British North Church of England had taken in them—under the name of God—even in his own recollection: the increasing desire for Church ministrations generally among the people, the erection of new Bishopsrics, and the happy increase of Missionary exertions, not only in this Province, but indeed everywhere throughout the British dominions, affording a cheering hope that the God of heaven was pouring his blessing abundantly upon his Church, and through her, a more important work to be accomplished than ever before. He then concluded with the prayer of the Society for the Propagation of the Gospel, and the decision of the Select Vestry of the Cathedral, in conjunction with His Lordship, with regard to the Charities, and the appointment of a fixed sum to be raised each year, as a permanent fund for the support of the Society, some two millions and a half of money. For the ensuing year, the sum of £25,000 was agreed upon for the congregation of St. Paul's; and a committee of seven appointed to take in hand its regular collection.

The Vestry Meeting was held in the above chapel on Tuesday in Easter week. Messrs. Taylor and Weston were again unanimously elected. Church-wardens, and several resolutions were passed relative to the general interests of the Chapel.—Communicated to the Beacon.

Arrival of the Britannia.

From the Globe Extra, of May 17th.

The Steamship Britannia, arrived at Boston Monday morning at 4 o'clock, with the following (fifteen days) later news from Europe:— American red wheat, 10s. 6d. 11s. 9d.; white, 12s. 3d. per bushel; Indian Corn, 5s. 6d. 6s. 2d.; 5s. 12d. 6s. 1d. per bushel. The last of the wheat advanced 2s. per 70lb. in Western Iowa; Philadelphia and Baltimore flour, 6d. in the Liverpool market. Demand is limited; and prices have declined 2s. per 480lb. in yellow, and 2s. on white. Yesterday May 3rd, foreign wheat obtained an advance fully 4s. per quarter.

The flour trade is very active, and the rise of 2s. per bushel, in the Indian corn sold at 56s. a 58s.; for yellow, 58s. The money market during the last two weeks has had a downward course. Billion advanced 6d. per cent. Directors were stringent—they have virtually declined to discount at all. The discount houses are charged 6 1/2 a per cent. Effect on business has been almost just a stop to transactions of any magnitude. The Bank of England has advanced rather more freely, but has further strengthened by the announcement that the Russian Government resolved to invest £2,000,000 sterling in the English funds.

It is evident that for some time to come we can only expect a stringent market and a higher rate of interest. The potato blight has appeared in the neighbourhood of Belfast. O'Connell is sinking daily. Weather is becoming a formidable plague. Vegetation making rapid progress. Accounts of wheat and oat crops highly encouraging; even potato is favourable.

Later from Mexico.

The latest accounts from Vera Cruz are contradictory. One report says that detachments had reached the American line from Puebla and city of Mexico, offering the surrender of both cities, and asking protection for lives and property, and that General Scott accepted the propositions. Fortifications were consequently dismantled. Another account says they were making bold for defence. General Bravo is said to have evacuated Puebla, and retreated to the Capital. Santa Anna is reported to be within forty miles of Vera Cruz with 2,000 men, threatening an attack.—It is said to be the side of Puebla, that a cavalry force, intending to join Santa Anna. The guerrilla warfare which is commenced, operations having been made on both Americans and Mexicans.

From our Files by the Cambria.

HOUSE OF COMMONS.

GOVERNMENT SCHEME OF EDUCATION.

Monday, March 22nd. MR. C. BERRYKEPPE wished to put a question to the noble lord of considerable importance, upon a subject which was creating great agitation and uneasiness in the country at this moment; namely, whether it was the intention of Her Majesty's Government to persevere in the system of education proposed in the minutes of Council, and if he would give the noble lord his reasons in the affirmative, when he would proceed with the miscellaneous estimates? Lord J. RUSSELL said it was the intention of the Government to persevere in the system laid down in the minutes of Council; that he could not bring forward the miscellaneous estimates before Easter, and that he would give the education estimates for Monday, the 19th of April.

Tuesday, 13th April.

THE NEW HOUSES OF PARLIAMENT.—Mr. Hume moved for a variety of returns relative to the cost of erecting the new Houses of Parliament.—Mr. H. B. Hall was asked that these returns had been called for. The original estimate of erecting the new Houses of Parliament was £800,000; of the expense already incurred was £1,000,000, and he understood that it

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