

Bishop of Montreal was to succeed to the charge of the Diocese of Quebec, in case of the demise of our lamented Diocesan, it was very specifically understood that no emolument whatever was to be assigned to his Lordship, and that the office of Bishop was to be sustained by the income derived from the Archdeaconry and Rectory of Quebec; so that, at this moment, the Bishop of Montreal is actually performing his Episcopal duties gratuitously! Moreover, in reply to a memorial from the Clergy of this Province,—in which we believe we are right in stating that the Lord Bishop of Montreal most heartily concurs,—praying for a division of the Diocese, and the erection of Upper Canada into separate Bishoprics, although the petition was very graciously received, it was plainly declared that, in the event of such an arrangement being agreed to, no pecuniary endowment whatever was to be expected for the new Bishopric thus to be constituted!

In this state of the case, we have much difficulty in giving credence to the rumour of the appointment of Mr. Howel to the Bishopric of Quebec; for if such an appointment has actually been determined upon, it must necessarily be accompanied with a salary, which, from previous acts and declarations of Government, there was no reason to expect. It is true that the support of several Bishoprics in the east would seem to establish a claim for the Western Colonies of the Empire, to which the eyes of Government may have been opened;—but in the event of the confirmation of Mr. Howel's appointment, we deem it highly probable that a provision has been included for the maintenance of a Bishop in Upper Canada also;—but what may be the particulars of the arrangements which, in such case, would follow, we shall not offer a conjecture.

The Annual Meeting of the Newcastle District Committee of the Society for Promoting Christian Knowledge, was held in St. Peter's Church, Cobourg, on Monday evening last. The attendance, although from various unfavourable circumstances not very numerous, was nevertheless highly respectable and gratifying; and no doubt the details of interest embraced in the Report which was read would engage a corresponding sympathy in behalf of an Institution so highly useful. The circulation of Books and Tracts for the year was,—Bibles 30; Testaments 68; Prayer Books 60; Bound Books and Tracts, 360,—in all 518. Several of the branch Depositories were yet to be heard from, so that the actual circulation is, no doubt, considerably greater than is exhibited in the above statement. After the reading of the Report, the following Resolutions were passed:—

1. That the Report be received, and that 100 copies of the same be printed for the use of members of this Society, and for more widely diffusing the objects and progress of the Institution.

2. That the Treasurer's account be received, and that the thanks of this Committee be given to him and to the other officers of the Society for their continued and zealous attention to its interests.

[This account showed an expenditure during the year of £80 6s. 8d., and receipts to the amount of £78 12s. 10d.—leaving a balance due to the Treasurer of £1 13s. 10d.]

3. That while this Committee regard with devout thankfulness to Almighty God the benefits of which this Society has proved the instrument, as manifested in their published proceedings, they feel that the contemplation of these advantages should incite every member of the Church of England to afford to it his cordial encouragement and patronage.

4. That the Travelling Missionary who may be appointed to this District, be furnished with Books and Tracts from this Society to the extent of £10 during the current year, for gratuitous distribution in the more remote parts of the District, according to his discretion.

5. That the Rev. Jonathan Shortt, Rector of Port Hope, be requested to accept the office of one of the Vice-Presidents of this Committee.

After the conclusion of the business of the Christian Knowledge Society, the Rev. A. N. Bethune, as Secretary, entered into some detail of the advantages and progress of another Society, to which this District is indebted for the important services of a Travelling Missionary, and concluded with a recommendation which was heartily concurred in, that the Missionary Journal of the Rev. C. T. Wade be read. This interesting document was accordingly read to a very attentive auditory;—after which the following Resolutions were passed:—

1. That this Meeting views with great satisfaction and thankfulness, the benefits arising from the appointment of a Travelling Missionary, as manifested in the very interesting Journal of the Rev. C. T. Wade which has just been read.

2. That prior to the introduction of this Journal into the next Annual Report of the Parent Society at Toronto, the same be published, in consecutive portions, in 'the Church', in order that the supporters of this cause may, as extensively as possible, be informed of the value of the Society, to the support of which their aid has been solicited.

3. That the Treasurer's account be received, and a statement of the same be also published in the 'the Church.'

4. That the thanks of the Society be given to the Rev. C. T. Wade for the zealous and efficient prosecution of the duty which, under their direction, he had performed in his capacity of Travelling Missionary.

5. That the thanks of this Meeting be given to the officers and collectors of this Society; and that they be requested to continue their exertions in its behalf.

The Chair was ably filled by the Hon. Z. Burnham, and in the course of the evening several animated and judicious remarks were made in confirmation of the benefits of these valuable Societies. The business of the Meeting was opened and concluded by the appointed prayers, to which were added appropriate hymns by the choir, from the collection appointed to be used in this Diocese.

We believe that the feeling of gratification with the business of the evening was general, and that benefit will be experienced by both Societies, from the public interest which has thus been excited in their behalf.

In presenting to our readers the concluding portion of the Letter of the Lord Bishop of Montreal to the Society for the Propagation of the Gospel, we must express our regret that it has appeared, from a variety of adverse circumstances, in portions so much smaller than was originally designed. We heartily recommend to our readers an uninterrupted perusal of the whole from the commencement, which is now in their power;—and we shall furnish in our next the Appendix, to which reference has occasionally been made.

LETTER OF THE LORD BISHOP OF MONTREAL.

(Concluded from our last.)

I could describe scenes and incidents serving to evince, in a moving manner, the value which is set upon the sacred offices of the Church; I could picture the greetings given to the messenger of Christ by some congregations to whom his visit is a rare occurrence; or I could mention such individual cases as that of a woman who walks three miles to her church, having a river through which she must wade in her way; and of another who comes nearly four times that distance through the woods to hear the Church Prayers and a printed Sermon, at the house of a lady, who assembles the Protestants of the neighbourhood on a Sunday. But I subjoin in an Appendix\* some few plain communications from the people themselves, all proceeding from the District of Quebec alone—simple expressions of the wants felt in different new settlements by beings who remember that they have immortal souls; and I would beg to indicate in particular as characteristic of the newly settled tracts of country, the petition from *St. Charles La Belle Alliance*, appended to which are three columns for as many modes of contribution from the inhabitants—one in money, another in produce, and a third, from those who had nothing else to give, in personal labour.

The statements which I have here furnished may suffice, perhaps, to shew that there are grounds for continuing an Episcopal Church Establishment in both the Canadas. And it is under these circumstances that not only the parliamentary grant towards the maintenance of religion in these important dependencies of the empire is withheld, but it is more than threatened that the means which had been provided upon the spot for the perpetuation of the faith, shall be wrested from their sacred use, and the salaries paid to certain of the Clergy of the North American Colonies are to continue only during the respective incumbency of the functionaries now in office; and a project prepared at home for the alienation of the Clergy Reserves, without providing even a nominal equivalent, is before the Provincial Legislatures of Upper and Lower Canada. The allowance enjoyed by the bishop is to be extinguished with his own life; and his strength having become unequal to the charge which lies upon him, an arrangement has been patched up, (for in truth I can hardly express it otherwise)—for the exigency, by which I have myself been consecrated as Bishop of Montreal, and am to divide with him the labours of his diocese, with the prospect, in the event of my surviving him, of assuming the Episcopal superintendency of both provinces, without any addition to the emoluments attached to the offices which I held before my consecration, and which, as a matter of necessity, I still retain. The diminished efficiency of a bishop thus situated, in a diocese of such an extent and of such a description, as that of Quebec, is too apparent to require being pointed out; but more gloomy still is the perspective beyond; for after the few remaining years of my natural life, even the inadequate expedient above described will be at an end, and no means whatever will exist for maintaining Protestant Episcopacy in the Canadas. I am ignorant of any resource to which we can look for the accomplishment of this object, or for the support of an effective ministry, if we are deprived of succour from home, and despoiled of the reserved lands.†

It will not be expected that I should here argue the question of the rights of the Church of England as regards the benefit of the Clergy Reserves. But I am desirous, with the permission of the board, of depositing among the records of the Society a mass of evidence upon these subjects, herewith placed in your hands, in the shape of statements appeals and arguments, (making in all seven printed documents,) prepared, as they were called for by different emergencies, a reference to which might possibly, in some turn of affairs, be not wholly without its use; and which serve to shew that exertion has not been wanting, in the proper quarters, upon the spot to defend the interests of the Church, and preserve to the people the blessings which it should be her privilege to dispense. Circumstances of an inauspicious character have conspired, for many years past, to overbear both the strength of our case and the legitimacy of our claims; and I feel that I cannot discharge the task which I have undertaken, of exhibiting those claims in their real force, without giving prominence and distinctness to some features of the case, which it would be more agreeable to leave in the shade, and advertising to some instances of that unfair measure dealt to the Church, which has been allowed to operate to her prejudice, in quarters from which she might have been warranted in looking for protection and support.

Where, then, is our resource, or what is our hope of remedy? Our chief earthly resource, although we have most thankful acknowledgments to render in some other quarters, to which I trust that I shall have opportunities to direct the public attention—our chief earthly resource is in the fostering benevolence and friendly interposition of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. We are, indeed, well assured that God will never desert any portion of that Church which he has purchased with his own blood; and we humbly trust, that to whatever extent we might be stripped, we should be found able, through the Spirit shed down upon us, to show that *SPOLIATIS ARMA SUPERSUNT*. The Clergy of the Canadas, wielding the sword of the Spirit, and having "put on the whole armour of God," will be able "to stand in the evil day, and having done all to stand." Were they reduced to that condition in which they would be called upon to apply the maxim of primitive times, that *preces et lacrymæ sunt arma ecclesiæ*, their prayer would be the prayer of faith, and their weeping would be for the dishonoured but sacred cause, which is dear to their souls.

Were they not only to see, but to feel the effects of violent perverting of judgment and justice in a province, they would know that they are not to wonder at the matter, and would patiently abide the storm commissioned to burst upon their devoted heads. But their position is not such that they have only to mourn over the depressed interests confided to them, and to endure the reverses to which they are exposed; they have a duty to perform in seeking both succour and redress. Too happy shall I be if, as their representative while in this country, I can contribute, however humbly, to the attainment of these ends; too thankful, if permitted to aid in setting the case of the Canadian Church in sufficient strength before the public, to excite an interest which, under the Divine blessing, shall revive her hope, and enable her to extend her usefulness more in proportion to the wants of her people, so that she may effectually take root in the land, and vigorously "stretch out her branches unto the sea, and her boughs unto the river."

\* See Note E. p. 18.

† Since I wrote this, it has been stated to me, in a private letter from Canada, that in the Upper Province a partial endowment from the reserves has been carried into effect; but I have no further information upon the subject.

We beg to remind our readers in this neighbourhood that the Annual Sermon in aid of the funds of the Society for Promoting Christian Knowledge, will be preached in St. Peter's Church, in this town, to-morrow at morning service, and at afternoon service in St. John's Church, Port Hope, by the Rev. C. T. Wade.

MANNA.

In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves and thorns, which always cover the ground beneath that tree in the natural state. The manna is collected before sunrise, when it is coagulated; but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins; in this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread, or to dip their head into. I could not learn that they ever make it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all, as will probably happen this year. I saw none of it among the Arabs; but I obtained a small piece of last year's produce in the convent, where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake. It became soft when kept some time in the hand; if placed in the sun for five minutes, it dissolved; but when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done. (Numbers, xi. 8.) Its colour is a dirty yellow; and the juice which I saw was still mixed with bits of tamarisk leaves: its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly aperient.—*Burckhardt*.

REFLECTION.

There is one sure way of giving freshness and importance to the most common-place maxims,—that of reflecting on them in direct reference to our state and conduct, to our own past and future being. No object, of whatever value, but becomes foreign to us as soon as it is altogether unconnected with our intellectual, moral and spiritual life. To be ours, it must be referred to the mind either as motive, or consequence, or symptom. He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the sibyl wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds.—in order to learn we must attend; in order to profit by what we learn, we must think, i.e. reflect. He only thinks who reflects.—*Coleridge*.

REAL AND APPARENT HAPPINESS.

We pity the folly of the lark, which, while it playeth with the feather, stoopeth to the glass, and is caught in the fowler's net; and yet cannot see ourselves alike made fools by Satan, who, deluding us by the vain feathers and glasses of the world, suddenly enwrappeth us in his snares. We see not the nets, indeed; it is too much that we shall feel them, and that they are not so easily escaped after, as before avoided. O Lord, keep thou mine eyes from beholding vanity. And though mine eyes see it, let not my heart stoop to it, but loathe it afar off. And if I stoop at any time and be taken, set thou my soul at liberty, that I may say, my soul is escaped, even as a bird out of the snare of the fowler; the snare is broken and I am delivered.—*Bishop Hall*.

*Philosophy and Religion*.—Philosophy is a fire of rotten sticks flickering in a desert, with all around cold and dark. Religion is the glorious sun, cheering and illumining universally.—*Walker's Original*.

LETTERS received during the week ending Friday, 22nd Sept. 1837:—

Rev. R. Knight, subs. and rem. Rev. R. F. Campbell, subs. and rem. Rev. J. G. Geddes, rem. Rev. J. Anderson, do.— Rev. W. Johnson, subs. Rev. H. Scadding, rem. Rev. A. Palmer, add. subs. and rem. Rev. C. Matthews, rem. Rev. A. F. Atkinson, rem. Rev. R. V. Rogers, add. subs. and rem. Geo. R. Grasset Esq. rem. and add. sub. Rev. A. Elliott, Ven. the Archdeacon of Kingston, Rev. W. Macaulay, F. Heward Esq.

ANGLO-CANADIAN is received.

The addresses from the inhabitants of Peterborough and its vicinity, to the Rev. R. H. D'Olier, together with the replies of the reverend gentleman, were received too late for insertion, this week.