

half of mutton, 3s. from the store; 12 capons, 4s.; 4 hens, 10d.; 3 pullets, 6d.; 2 calves, 3s.; 3 dozen of chickens, 4s.; 26 rabbits, 4s. 8d.; 500 eggs, 2s. 11d.; five small pigs, 3s. In the stable there were consumed 48 horses, 20 bundles of hay, price 3s.; 3 quarters 3 bushels oats, 6s. from the store. In the wages of Thomas Baffell, Thomas Somer, 14 grooms, and 5 pages of the bishop, 11 grooms of the household, and one helper, 4s. 11d. The expense of two carriages coming from London to Esher and back, was 2s. The whole expense of the entertainment was £4 18s. 7d., which multiplied by 15, which was allowing for the diminution in the value of money, gave £73 8s. 8d. of the present day. We thus learn the price of many articles in the 14th century:—A gallon of wine cost 6d.; better sort, 9d.; the same measure of beer, 1d.; a bacon, 2s.; a sheep, 1s. 6d.; a capon, 4d.; a ham 2d.; a goose, 3d.; 12 young chickens, 4d.; a couple of rabbits, 4s.; eggs, about 7d. a hundred. In order to compare them with prices of the same article of the present day, they must be multiplied by 15. The following is an instance of the bishop's notion of a feast:—On the 1st of May (Ember week), there were entertained 34 gentlemen and 34 officials, monks of the cathedral, and the breadman expended 171 loaves, price 4s.; the butler 18 gallons of wine, 9s.; the cook expended 7 salt fish, price 4s.; 12 stock fish, 3s.; 1 salted salmon, 10d. from the store. In the purchase of barbel, 1s. 6d.; of roach, flounders, gudgeons, and minnows, 4s. 8d.; of eels, 6s.; and of two trout, 2s. 8d. The large sum paid for trout was remarkable; and there was to be observed throughout the roll the greatest infrequency of fish at the bishop's table that lived in clear waters, which was owing probably, to the unskillfulness of persons in catching them. At the time of the first visit of King Richard II., men were especially engaged to go and catch trout for the royal table. Here is a royal feast; Tuesday, the 18th Sept. the King and Queen again visited the bishop, and dined with him. The total number who feasted was 210, and the following provisions were consumed:—500 loaves price 10s.; 150 gallons of wine, 200 gallons of beer (about a gallon each). The cook expended a carcass and a half of beef, 18s.; one bacon, 2s.; 18 sheep, 18s.; 72 rabbits, 10s.; 6 swans (which it then seems were formerly eaten), 20s.; 10 geese, 3s. 4d.; also 2 salted deer, 7 beam, and 8 fishes. The following articles were purchased:—2 capons, 16d.; 36 ditto, 12s. 9d.; 13 hens, 2s. 8d.; 2 pullets, 6d.; 4 dozen chickens, 15s. 4d.; 9 dozen pigeons, 4s. 6d.; 436 eggs, 2s. 3d.; milk, 1s.; cakes, 2s.; garlic, 3s.; onions, 6d.; herbs, 6d.; grapes, 6s.; 12 small pigs, 6d.; 4 calves, 12s. 4d.; 15 crabs and 13 lobsters, 8s.; for carriage of the same, 3s. 4d.; for trout taken at Twyford by one Marry, 20d.; 2 gallons of minnows, 3s. 4d.; for 10 sticks of eels, 5s. 10d.; for a bushel of oatmeal, 13d.; for the hire of a man to catch trout at Twyford, for six nights, 1s. 6d., besides some other items. The expense of this royal entertainment amounted to £10 4s. 10d.; according to the present value of money, to £153 12s. —Daily News.

**THE THREE ESTATES OF THE REALM.**—Some, even educated persons of this day, if asked which are the three estates of the realm, will reply, the Queen, Lords, and Commons. That the three estates do not include the Queen, and are therefore the Lords, the Clergy in Convocation, and the Commons, is obvious from the title of the "Form of Prayer with Thanksgiving to be used yearly upon the 5th day of November, for the happy deliverance of King James I. and the Three Estates of England from the most Traitorous," &c.; and also from the following passage of the Communion Collect for Gunpowder Treason:—"Eternal God and our most mighty Protector, we thine unworthy servants do humbly present ourselves before Thy Majesty, acknowledging Thy power, wisdom, and goodness in preserving the King and the three estates of the realm of England, assembled in Parliament, from the destruction this day intended against them."—Notes and Queries.

**THE GREAT EXHIBITION.**  
**VISITORS AND RECEIPTS.**—There was a crowded gathering at the Exhibition on Monday, although the influx of visitors was not quite so great as it was on the first shilling day of the week immediately preceding. On Monday, the 4th inst., the total number of visitors was 62,631, and the total receipts, £3,028 18s. On Monday last the number of visitors was 58,634, and the receipts £2,835 9s., including £5 10s. for season tickets.

The visitors on Tuesday were about equal in number to those of the preceding day, the total being 58,554. The total receipts, including £7 for season tickets, were £2,833 19s.

The number of persons on Wednesday was only 47,917. The amount received was—For season tickets, £1; at the doors, £2,264 10s.; making the total receipts, £2,265 10s.

The number of visitors on Thursday showed an increase over those of the previous day, the total being 49,452. The amount received, including the sum of £1 from the sale of season tickets, was £2,330 10s. The total amount received by the Commissioners up to Monday including subscriptions, catalogue and refreshment contracts, season tickets, admissions, retiring rooms, umbrellas, &c.—was £389,582 3s. 10d.—John Bull.

**ADDITIONS TO THE CONTENTS.**—Among the recent arrivals from the United States are a ruling pen lifter and a paging machine, which are considered to surpass everything else of the kind now extant. The pen lifter is a simple contrivance for raising the pens used in ruling account books, and it is calculated to do the work of six journeymen. The paging machine prints on both sides of the sheet simultaneously, and is capable of paging 20 reams per day; whereas the machine at present in use can only print one side of the paper at one time, and accomplishes but two reams per day.—John Bull.

**THE RIVER ST. LAWRENCE.**—On the whole, therefore, it appears certain that the River St. Lawrence is destined ere long to become a most important medium of intercourse between the different sections of the New World, as well as between the Old World and the New, and to give to the Provinces of Canada a far more extensive and commanding influence over the commercial operations of North America than any other state east of Louisiana can ever aspire to. The outlet which it affords to the produce of Ohio, and the other north-western districts of the Union, will become of incalculable importance in case of any rupture between the free and slave states, as the mouth and keys of the Mississippi are completely in the hands of the latter. Such a rupture is not only inevitable but at present appears close at hand; and as the free States of the North, and Government, intended to oppose any secession from the Union by force of arms, it cannot be doubted that at least a temporary closing of the Mississippi would be resorted to by the southern States. But by cultivating the route of the St. Lawrence a hostile measure of this kind would fall less

heavily upon the states of the interior; and most assuredly it would greatly benefit our British provinces. Already, however, and independent of such contingencies, the future greatness of the line of the St. Lawrence is secured; and all that is required of our brethren in Canada is to be patient and bide their time.—Dublin University Magazine.

To preach in a black gown may not improperly be called a Popish custom. It is said to have originated in the Black or rather the Grey Friars, otherwise denominated the Preaching Friars. As the latter name indicates, they devoted themselves entirely to preaching; and as they never took part in what was strictly sacerdotal duty, they did not take the trouble to put on priestly robes, but went into the pulpit and preached in the ordinary dress of their order. The custom was followed in England, after the Reformation from a somewhat similar cause. As all parish priests were not then qualified to preach, the learned graduates of the Universities were wont to go into the different parishes to take this duty, and as, like the preaching Friars, they rarely took part in the service, they went up into the pulpit in their college gown, which they always wore in those days wherever they went. This is the origin of the modern and absurd custom of the priest leaving the Church and congregation, to invest himself in a black gown before going into the pulpit—a practice more honoured in the breach than in the observance.

**DR. ACHILLI.**—A Birmingham paper, in a report of one of a course of lectures delivered by Father Newman at the Corn Exchange, Birmingham, ascribes to the Superior of the Oratorians the following attack on Dr. Achilli:—"In the midst of outrages such as these, my brother of the Oratory, wiping his mouth, and clasping his hands, and turning up its eyes, it (the Protestant world) trudges to the Town Hall to hear Dr. Achilli expose the Inquisition. Ah! Dr. Achilli, I might have spoken of him last week had time admitted of it. The Protestant world flocks to hear him, because he has something to tell of the Catholic Church. He has a something to tell it is true; he has a scandal to reveal, he has an argument to exhibit. It is a simple one, and a powerful one, as far as it goes—and it is one. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our great confusion, that our Holy Mother could have had a priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. 'Mothers of families,' he seems to say, 'gentle maidens, innocent children, look at me, for I am worth looking at. You do not see such a sight every day. Can any Church live over the imputation of such a production as I am? I have been a Catholic and an infidel; I have been a Roman priest and an hypocrite; I have been a profligate under a cowl. I am that Father Achilli who, as early as 1826 was deprived of my faculty to lecture for an offence which my superiors did their best to conceal; and who, in 1827, had already earned the reputation of a scandalous friar. I am that Achilli who, at Viterbo, in February, 1831, robbed of her honour a young woman of eighteen; who, in September, 1833, was found guilty of a second such crime, in the case of a person of twenty-eight, and who perpetrated a third in July, 1834, in the case of another aged twenty-four. I am he who afterwards was found guilty of sins, similar or worse, in other towns of the neighbourhood. I am that son of St. Dominick who is known to have repeated the offence at Capua, in 1834; and at Naples again, in 1840, in the case of a child of fifteen. I am he who chose the sacristy of the Church for one of these crimes, and Good Friday for another. Look on me ye, mothers of England, a confessor against Popery, for ye 'ne'er may look upon my like again.' I am that veritable priest who, after all this, began to speak against, not only the Catholic faith, but the moral law and perverted others by my teaching. I am the Cavaliere Achilli, who then went to Corfu, made the wife of a tailor faithless to her husband, and lived publicly and travelled about with the wife of a chorus singer. I am that professor in the Protestant College at Malta, who with two others, was dismissed from his post for offences which the authorities cannot get themselves to describe. And now attend to me, such as I am, and you shall see what you shall see about the barbarity and profligacy of the Inquisition of Rome."—You speak truly, O Achilli, and we cannot answer you a word. You are a priest; you have been a friar; you are, it is undeniable, the scandal of Catholicism, and the palmary argument of Protestants, by your extraordinary depravity, &c.

**AN ALLEGORY.**—A humming bird met a butterfly, and being pleased with the beauty of its person and the glory of its wings, made an offer of perpetual friendship. "I cannot think of it," was the reply, "as you once spurned me, and called me a crawling doll." "Impossible," exclaimed the humming bird; "I always entertained the highest respect for such beautiful creatures as you." "Perhaps you do now," said the other, "but when you insulted me I was a caterpillar. So let me give you a piece of advice—Never insult the humble, as they may some day become your superiors."

**SPACE MEASURING.**—Imagine a railway from here to the Sun. How many hours is the Sun from us? Why if we were to send a baby in an express train, going incessantly at an hundred miles an hour, without making any stoppages the baby would grow to be a boy—the boy would grow to be a man—the man would grow old and die—without seeing the sun, for it is distant more than a hundred years from us. But what is this compared with Neptune's distance? Had Adam and Eve started by our railway at the Creation, to go from Neptune to the sun, at the rate of fifty miles an hour, they would not have got there yet, for Neptune is more than six thousand years from the centre of our system. But we are getting into too large numbers again: we must have some swifter servant than a railway to measure space for us. Light will answer our purpose—for light travels from the sun to the earth in eight minutes. Eight minutes, then, counting by light, are equivalent to a hundred years of railway express-speed! It would take about four hours to go from the sun to Neptune. Among the stars, we shall find that the nearest is three years off, counting by light.—Household Words.

**HER MAJESTY'S VISIT TO SCOTLAND.**—We understand that her Majesty, who will leave Osborne on Wednesday, has expressed her intention to arrive at the King's-cross station of the Great Northern Railway at half-past one o'clock in the afternoon. Her Majesty will take luncheon at the station, and depart thence at two o'clock. At Lincoln her Majesty will, without leaving her carriage, receive an address from the corporation of that city. The Royal train will reach Doncaster station at about half-past six. Here Her Majesty will leave the Royal carriage, and proceed to the Angel Hotel, which has been engaged for her accommodation, and where she will remain during the night. At nine o'clock on the following morning her

Majesty will journey on to Holyrood, between which place and Doncaster the Royal train will stop only for the engine to take in water. A temporary station is to be provided at Holyrood, to enable her Majesty to cross over to Holyrood House, without going through the city. Her Majesty will sleep at Holyrood, and on the following morning, return to the railway through the temporary station, and proceed to Stonehaven, which has this year been selected in preference to Cupar Angus, as the terminal point of Her Majesty's railway journey, in consequence of the route from Stonehaven to Balmoral being better than that from Cupar Angus to the latter place. The Royal carriage of the Great Northern Railway will run through to Stonehaven.

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. Ch.]

To the Editor of the Church.

MR. EDITOR.—I am one of those old-fashioned folk, who always call things by their christian names, and who, abhorring all mincing of terms and phrases, sometimes unfortunately give offence, when I intend only good, to ears over sensitive to anything like plainness of speech. But, Mr. Editor, if I am not mistaken, I have heard it laid down as an axiom, that "the Sacred Scriptures are the best standard of the English language." Now, if this be so, and few perhaps will question it, I certainly have the best standard of the English language, yes, and the best rule of our practice too, on my side; for no where is there the slightest appearance, in the word of God, of a mincing of words and phrases, in order not to offend ears polite.

With this preface, I would state for your information, and as one reason for presuming to address you, at this time, that my business calling me into various parts of the country, and throwing me amongst a great many different characters, I have noticed many things, which I think would be profitable to your readers, if placed before them, even in my humble way; for some might profit by the good examples I have seen, and others might take warning by the evil ones I have witnessed. And if any one thinks that I am personal in any remarks, I would advise him not to mention his thoughts to his neighbours, for they will be sure to see "how well the cap fits"—therefore the less he says about it the better; and the wisest plan he can adopt is to "sin no more, lest a worse thing come upon him." Now, though I shall probably in these letters have cause to introduce to your readers characters which may be taken as warnings; for unfortunately the evil is mixed in the largest portions with the good; yet, as I have a great deal of the milk of human kindness about me, and always love the good better than the evil, the first person to whom I will introduce your gentle readers shall be of the former class.

My business calling me frequently into his part of the country, I often stop over night with Squire A., not one of your modern Squires, made for electioneering purposes, and of all sorts of stuff, but a real genuine Squire of the old sort, straight, and upright, and honest; and though without much learning, yet guided by good sound common sense, and steered by sound christian principles.

If I can reach the hospitable roof of this worthy man on Saturday evening, I am always glad to do so; for then I am sure of a quiet profitable Sabbath. Squire A. is the father of a large family of sons and daughters, and though several of them are growing up to be tall young men and women, still the cradle is not put out of the way; for God is still blessing this worthy couple with more "olive branches around their table." Now, though they number sixteen in family, all is orderly, free from noise and confusion; each one has his place, his duties, and thus things go on, "like clock-work." The old gentleman is not severe with his children or dependants; on the contrary he is remarkably kind; but then his word is law with all. They have been taught the 5th commandment, both in the letter and in the spirit, and they keep it. Another thing which makes things work so well is, that they have also been taught and learned that new commandment, which our Saviour gave his disciples, viz., that they should love one another. Keeping this commandment, there is no jarring or contention, but each one esteeming others better than himself, they abound in acts of kindness and love towards each other. I often envy the old gentleman the pleasure of presiding over such a family. I think it must be as pleasant a thing as to drive a splendid well-broken team of horses, when each is obedient to the slightest touch of the finger on the reins, and always keeps his traces "taut"—when no whip is required, and when the only use of the voice even, is to restrain them from going a little too fast. I have often thought about the means, by which this happy state of things has been secured. My kind old friend has no particular abilities above his neighbours; but there is one remarkable thing about him, he is always CONSISTENT.

There are no fits and starts about his way of doing things. He is not one day up at "boiling heat," and the next day down at "zero." He is not excessively strict with his children to-day, and just as lax to-morrow. He does not disgust them with attendance for whole days together on religious meetings and reading the word of God and prayer, whilst the fit is on him, and afterwards give them so much to do in the worldly business that they can find no time for their religious duties. His course is steady and consistent, not fitful like the wind, on some little hill-bound lake; but like some noble river, winding its way through extensive plains to join the waters of the great ocean, ever pressing on. He is regular in family worship; and he strives, through God's grace, to live as well as to pray, like a christian. He is punctual in his attendance at the parish church, though it is at some distance from his house; and he always takes all his children and friends with him, when Sunday arrives, except those who are obliged to stay at home, which they do as far as they can in turn.

In his house Sunday is not shortened of its best hours. His family do not lie in bed till the sun is away up in the heavens, and they are obliged to hurry on their clothes and get their horses ready, and then after all their bustle, only reach church time enough to disturb people, whilst earnestly engaged in the solemn strains of our inimitable litany.

But they are all up at the usual hour; and when the old gentleman comes down for family worship, they are all ready in the breakfast-room, ready to greet him with their morning salutation, for they have all been reading, except the youngest, who has been sitting on his little bench, wondering when his father would come.

Family prayer being over, they partake with grateful hearts of the bounties of Providence; and then, those of the young people who can be spared from the

necessary duties of the house, set off for the Sunday School, where either as teachers or as scholars, they take their parts in the profitable exercises of that excellent institution. And, when the hour for divine service arrives, all, some from the Sunday Schools, and the others from their happy dwelling, repair, with their prayer-books in their hands, thoughtful and devout, to the house of God. Whilst there, they are so attentive to the word of God read and explained, so engaged in the prayers offered up, and so happy to have that opportunity of pouring out their praises before God's throne, that they feel refreshed and strengthened by the holy exercises, and have cause to say with St. Peter, "it was good for us to be there." When there is a second service at the church, they esteem it a great privilege, and all repair there a second time, only those who were not there in the morning, if well, go in place of some others, who take their duties at home; when there is not, they spend the time in reading, or profitable conversation, the old gentleman sometimes catechising the younger ones, and sometimes setting one of the older ones to read a sermon or some good book aloud, on which he makes judicious and useful comments. There is no Sunday running or driving about the country amongst the members of that family, nor do they receive any visitors that day.

They do not visit themselves, and they do not expect others to visit them. The Sabbath is a day sacred to that family for the purposes for which God ordained it. Nor does it seem long to them, for their manner of spending it is delightful to them, and they hail with such joy each return of that day of sacred rest, that it is with them, not only the best, but the happiest day of the whole seven. They close its hallowed hours by all meeting around the family table, parents and children, and dependants, and no day is more acceptable to them than that on which another little one is allowed to stand by his beloved father's side, and read out of the great family bible with him.

The Sabbath being thus well spent, the week days, as might be expected, are not days of mere idleness. "Early to bed and early to rise," has been one of the old gentleman's favourite ruling mottoes through life. They are all up before, in winter, and with the sun in summer, and after reading of the scriptures, meditation and prayer, in their own rooms, commence the duties of the day, some assisting their mother with the business of the house, some instructing the younger ones in reading and sewing, who cannot go the school, which is two miles distant; some assisting their father in the management of the extensive property, accumulated by honesty, sobriety, industry and good management, and one of them keeping the garden and doing odd jobs about the house. The old gentleman is no advocate for placing his sons out in shops, thinking rightly, that there is no business more ennobling, and none more free from temptation than that of the farmer. He, therefore keeps them all about him, hoping when they are old enough and desire to leave his beloved roof to establish them on farms. None of his children have as yet left home, but I shall be greatly mistaken, if they prove anything but good husbands or wives, good subjects, good neighbours, and above all, because more important than all, good christians. Whenever his children are confirmed by the Bishop, my good friend presses upon them the duty and the privilege of coming to the Lord's table; and though nothing would shock him more than that of any of them should approach that holy feast in a careless, thoughtless manner yet he rests not contented till they are brought penitent and full of faith and thankfulness, of good resolutions and christian charity, to what he looks upon as each of his children's birth-right and highest earthly privilege. Some of his neighbours think my old friend rather rigid in his principles, and somewhat bigoted in his opinions, and they think it very hard in him to bring up his children so very strictly in his own ways. But ask them if he is not a good man, a good neighbour, a good subject, a good christian—they declare that there is no better. Ask them if his children do not appear as happy as those, who, having no bringing up, are allowed to do just as they please, if they are not in every respect patterns of children, and they are compelled to acknowledge that, strange to say, it is so; and that though his children are kept very much under restraint, yet they do appear far more happy than other people's children seem.

I say, I always like to reach the house of this good man of a Saturday night; and I think you will say that I do well to do so. It does one's heart good to see the conduct of such a family on the day of sacred rest; and I think that I learn more good from witnessing it, than I can learn from the best sermon. Some how or other sermons get jolted out of my mind, but the example I have witnessed in that family, sticks to me through the rough roads, and often pulls me back from evil, and sets me to doing well.

Now, Mr. Editor, as I have heard a good many people say that a long piece in a newspaper is quite out of place, and that all articles for a paper should be done up in little bundles, I will not make this one any longer; but, in hopes of sending you some more, if you think well to print this,

I am, &c., &c.,

A SPECTATOR.

Diocese of Toronto,  
September, 1851.

Colonial.

It is but too common a case in the political world, that professions of attachment to any certain class of opinions are made merely for convenience, and to be broken like a reed when the profession has served its ignoble purpose, or failed in its impure object. Men of unsteady principle begin by taking that side which will best suit their private interests, without regard to predilection or honesty of purpose; and when they find their hollow professions of attachment suspected, or justly despised, or when they are unable from want of ability, or an utter absence of honest resolve, to fulfil their boastful promises, they become lukewarm in their professions, and at last appear in their true colors, by treacherously going over to the ranks of the enemy, who are ready to canonize them for the change, when they ought to be canonized for their treachery and imbecility. Of this we have had more than one burning and shining light in the late Legislative Assembly. These men have no right to enjoy the smallest particle of the confidence of the country, and ought never again to be allowed to represent any constituency whatever. They are not legislators watching over the well-being of the community and the interests of the Crown, but truculent unblushing, self-seekers, hunters after place, striving only to betray, and coveting only to devour; who would rather gain a miserable notoriety by taking refuge amid the scaly folds of a contemptible faction, than stand up in defence of legitimate interest and