

part after all, so neither have I now. It must, therefore, suffice to say, that your three editorial articles have produced no change in the opinions which I entertain on the subject.

But there is a statement, in your last article, to which I feel obliged to advert, because it is, in my judgment, most objectionable and dangerous. It is contained in the following passage:—

"But if, on the contrary, we do, as Ambassadors of Christ and Servants of the Church for His sake, share the sacred Priesthood with the Son of God Himself, how can His powers be more suitably and usefully employed than in taking the lead in selecting a Bishop who is to be chief among his ministerial brethren?"

Now, Sir, I feel bound to express my opinion that for any human being to arrogate to himself that he is the SHARER OF GOD HIMSELF, is nothing less than blasphemous. The qualifications of our blessed Lord for the Priesthood which He held were these: He was "holy, harmless, undefiled, and separate from sinners, and made higher than the heavens;" and the great end of His Priesthood was to offer up sacrifice for sin: this He did once for all, when "He put away sin by the sacrifice of Himself;"—when "by His own blood He entered in once into the Holy place, having obtained eternal redemption for us;"—where, "because He hath an unchangeable Priesthood, He ever liveth to make intercession for us." Who then will dare to say that he is a Sharer in this Priesthood? as well might a sinful mortal or created being claim to be a Sharer in our Lord's essential Divinity.

But, perhaps, all you intended to state was, that the Clergy of our Church share in that ministry which Christ commissioned His Apostles to establish in His Church. If this was your meaning, I can only say, that it is more than ambiguously expressed; for it is conveyed in language which, interpreted by the light of God's word, covers over the most unscriptural tenets of the Church of Rome.

But to turn to the subject of Separate Schools, in reference to which I will endeavor to be as brief as possible.

Of all the subjects that can occupy public attention in any country, one of the most important is that which relates to the instruction of its youth. And yet there is no subject which it is more difficult to deal with, especially where, as in Canada, a great diversity of religious opinion prevails, and a free representative form of Government exists.

In a country so circumstanced the great problem to be solved is, how to frame a system of public instruction which shall be imbued with religious character without giving just ground of objection to any of those for whose benefit it is designed.

No system of instruction ought, in my opinion, to command the support of any religious man, unless it inculcate a distinct recognition of the authority of God, and daily reading for His blessing. And it is because the system of public instruction now in operation in this Province, is defective in these respects, that I am unable to give it that co-operation which I should otherwise wish to render it. I am desirous of making this statement, because some have argued as if I approved of our Common School system as it stands, because of my opposition to the motion of the Rev. Mr. Townley; and in doing so, have misconceived the opinions which I hold. Indeed, the amendment which I moved to Mr. Townley's motion speaks for itself on this point; and, perhaps, as I have only in once instance seen that amendment correctly reported, you will allow me to repeat it here. It is as follows:

"1.—That this Synod earnestly desires that such measures will be taken as shall impart to the Common Schools of this Province a religious character,—so far as in its unhappy state of religious division can be done consistently with the rights of conscience; and to that end, that all the Common Schools be opened and closed with prayer, and that a portion of the Holy Scriptures be daily read therein; provided always, that no child shall be compelled to be present at such prayers or reading of the Scriptures, whose parents or guardians shall object to his doing so.

"2.—That this Synod does not deem it expedient to seek the establishment of any Separate Schools except those which the members of the Church shall themselves be enabled to establish; seeing that, in contending for Separate Schools as part of the Common School System, they would only be seconding the too successful efforts of the Roman Catholic Church to inculcate its system of intolerance and superstition at the public expense."

Now, Sir, strongly as the foregoing amendment has been objected to by yourself and others, I am persuaded that it contains the only religious basis on which a system of public instruction can be erected in this country.

There are only two other modes of procedure that I can suppose any one to advocate, viz:—either first, to make the religious teaching of some one body of Christians, (say of the Church of England if you will,) obligatory in all the Schools of the Province, and to recognise that teaching alone. For we can hardly conceive that any one would advocate that conflicting religious instruction should be given in the same School; the same master teaching one set of doctrines to one set of children, and the very opposite to another.

Or second, to establish Separate Schools throughout the Province for the instruction of the children of the different denominations in accordance with the principles of their own faith.

Of these two schemes respectively, I venture to maintain that the first is simply impracticable; and that the second is, to say the least, inexpedient.

I need not occupy your time or that of your readers in endeavoring to establish my first opinion. No one who is not utterly ignorant of this Province, will for a moment suppose it probable, that in all its public schools the teaching of any one body of Christians can be enforced, as the sole basis of the religious instruction given therein.

Let me therefore state why after much consideration I have felt myself obliged to come to the conclusion that to seek for the establishment of Separate Schools is inexpedient.

1. Because doing so would obviously tend

to break up the whole Common School system. Should any one denomination of Christians obtain the establishment of Separate Schools for their children, all denominations would be justly entitled to claim the same privilege; and in the event of their doing so, the unity of operation so essential to the success of any system would be put an end to, and the whole machinery of the Common School System would be destroyed in order to give place to the fitful efforts of isolated bodies, governed by no common principles of action or unity of system.

Now little as I approve of the present system, because of its nonrecognition of religion as an essential element therein, I nevertheless feel that my duty calls upon me to seek its improvement rather than its destruction; unless indeed I am able to show that it is in my power to substitute for it one that will more effectually as well unobjectionably accomplish the object for which it was instituted, viz: the instruction of the whole of the youth of this country. This I cannot do; and therefore it is, in my judgment, inexpedient (to say the least) that I should propose a course the tending of which would be to destroy it.

2. Because in seeking for separate schools, we are aiming at that which we are (as experience has shewn) not at all likely to obtain; while, if, instead of spending our strength for nought, we limit our demands to the objects set forth in my amendment, we shall in all probability receive ere long if not at once, the sympathy and co-operation of a large majority of the people of the Province, and have the satisfaction of securing the daily reading of God's word in all our schools, and the offering of daily supplication therein for the Divine blessing.

3. Because the establishment at the expense of Roman Catholic schools for the instruction of doctrines against which the bulk of the inhabitants of Upper Canada protest, is in the highest degree objectionable; and we cannot with any fairness demand the discontinuance of those separate schools while we ask for separate schools for ourselves.

4. Because it is admitted that even if we were to succeed in obtaining separate schools for the Church of England, they could only be maintained in the cities and some of the towns. And because it would be unwise, for a result comparatively so inconsiderable, to incur the disadvantages already mentioned, and to prevent other denominations of Protestants from making common cause with us, (for such I am certain would be the effect) in support of scriptural schools.

But Mr. Editor while I thus venture to maintain the inexpediency of our seeking for separate schools, I am most fully sensible that it is essential to completeness of any system of education that it be based on the distinctive teaching of the doctrines and precepts of the Christian religion, and that it be conducted under the superintendance and fostering care of the Christian Church; and gladly would I see every school in the Province, in accordance with the system and teaching of the church of England, and therefore while every exertion should be made to establish Parochial schools, by the exercise of our own Christian liberty, and while the clergy of our church are called on to supply that which would still remain wanting in our common school instruction, by the diligent catechising of our children,—I think we ought to be thankful if we can succeed in procuring that which alone the circumstances of this country permit us to expect, viz, the reading of the sacred scriptures in all our schools, and the offering of daily prayer therein for the guidance and blessing of Almighty God.

Something has been said as to my inconsistency, because on a former occasion I moved the adoption of a petition praying that the same privilege might be accorded to the Church of England in regard to separate schools as is enjoyed by the Roman Catholic Church.

My answer is that I assert as strongly now as I did then, the importance of the combination of religious with secular instruction, and also of imparting religious instruction in accordance with the system and teaching of the Church, in order that the system pursued should be complete. And further I maintain that if the Church of Rome is to be allowed the establishment of separate schools, every other religious community in the country is entitled to the same. But mature consideration of the whole subject has led me to the conclusion, for the reasons herein given, that the true interests of this country demand, that instead of additional separate schools being established, those already in existence ought to be abolished. If it please any one to object to this as inconsistency, he is welcome to do so.

I remain, Sir,  
Your obdt servant,  
ARTHUR PALMER.

RELIGIOUS EDUCATION.

To the Editor of the Church.

CORONRG, May 28, 1856.

SIR,—I was not present at that period of the proceedings of our Synod, when the resolution of the Rev. Mr. Townley, upon the necessity of Church Education was brought forward. I was therefore unable to take part in the support of Church Education, and as the silence of an individual is generally taken as his consent towards a resolution, it might be thought that all who said nothing in its support, were opposed to it; and willing to give up the principle of distinctive religious teaching.

But upon a subject of such vital importance to our Holy Church, I feel myself bound to protest against the action of the Synod, and as a humble member of that body, most distinctly to say, that I for one regret exceedingly that the resolution upon education was withdrawn, and that I should have voted for it, had I been present. And I regret moreover, that the Rev. Mr. Townley did not record upon the minutes of the Synod, a solemn protest against the sacrifice of so high a principle, as I humbly conceive, was sacrificed, when the Church by her united voice asserted that we must be satisfied with the present position of Education in this country.

What a very extraordinary change has come over the Church since the former meeting of our Synod, when upon the 26th day of October, A. D., 1854, the following petition upon the subject of Separate Schools was presented for the approval of the Synod, and unanimously adopted. "That your petitioners impressed with the deepest conviction that Secular and Religious instruction should be combined, and anxious that the youth of their communion should be thus instructed, again respectfully urge upon your honorable House the justice of according to the United Church of England and Ireland the same privilege in the establishment of Separate Schools as is enjoyed by the Roman Catholic Church."—(Vide page 28, printed report of Synod 1854.)

And have we now so completely changed round as to vote in May 1856, for the very opposite, to what was taken up so warmly not two years ago? Or does our Church stand in a different position, as to the education of Her children to-day, to what she did in 1854? Making distinctive religious teaching necessary then, and not necessary now? Or has the Common School System changed, so as to render any action on our part needful? To these questions, I answer now. What the Church wanted in 1854, touching education, she wants to-day, in 1856. Nor has the Common School System changed within that period.

The Church's need is as great to-day, as it ever was, the misfortune is that we do not appear to be equally alive to it. But I doubt not, that very many, who were carried away at first sight, by the cry of the impossibility of obtaining Separate Schools would not, upon more mature reflection have allowed themselves to be influenced by such an argument.

From what I can gather, the two reasons brought forward for opposing Mr. Townley's resolution were these:

1st.—That there was no possibility of success, and 2nd.—That the present School System was capable of being used for every necessary purpose of Church Education. That the Church assembled in Synod, under the guidance of God's Holy Spirit, as we all devoutly hope and pray should sacrifice a principle to expediency (the *honestum* to the *utile*) and in her united action should, (while acknowledging the necessity of Separate Schools,) smk the principle, and refuse to pass a resolution asserting that principle, because she feared to do so; feared to tell the Legislature, that it was Her solemn duty to teach, and to inculcate the distinctive truths of Her Divine Master's holy religion, is indeed very much to be lamented. I firmly believe, that our last synod has inflicted so great an injury upon the cause of religious education in this country, that the Church will not for many years recover from its effects.

The Synod has done, by this expression of its opinion, the work which the Bishop of this Diocese has been for years laboring to accomplish. It has always been his end and aim to have Church Schools established, to have the children of the Church instructed in her distinctive doctrines, and now the Synod, by its united voice, believes his wisdom, and sets at naught his years of labor in the cause. And there has moreover been inflicted a great injury upon every individual clergyman who endeavors to promote Church education. How is he individually to oppose the united voice of the Synod? Will he not now be looked upon as going out of the way of his duty, if he now seeks to advance, what the whole Church has declared to be unnecessary? Surely he will find his difficulties and his drawbacks increase two-fold. Secondly, it is urged that the present School system is capable of being turned to the wants of the Church. This has not been proved. The attempt has not even been made by any, and I think experience of the working of the System should be quite sufficient to show, that such an assertion is both false and incorrect.

In order to prove this, it is contended that in a certain number of Schools the Bible is read and a prayer is perhaps used, and it was recommended that we might endeavor to get the Lord's prayer used with the Apostles Creed and the Ten Commandments. But I am quite sure, that any one who knows anything of the Common Schools, through the country, will know at once, that to do this, would be perfectly impossible. I shall not therefore say more upon that point, but I wish to show, that although it is a very great thing to know, that the Bible is read though in a very small number of schools conducted under an infidel system, yet that even should it be read in all, this will by no means satisfy the demands of the Church of England.

Almost every one amongst us, whatever his peculiar religious belief may be, reads the Bible. The Methodist says that he does, and that there he has discovered the errors of the Anglican Church, and there found out the highly spiritual character of all who profess Methodism, so the Socinian, the Baptist, the Unitarian. And so too every individual will say that he reads the Bible; and that he is quite prepared to prove his own peculiar notions correct. Nor is this astonishing, when we reflect upon the fact, that the Bible was never given to men for the purpose of their finding out therefrom their own particular faith. Our Holy Church teaches us that nothing is to be required of any man to be believed as necessary to salvation, but what is contained in Holy Scripture or "may be proved thereby;" but that is a very different thing from asserting, that any child, or any stupid ignorant man may read the Bible, and from thence, be able to gather "a right faith." I suppose indeed that there are extremely few men in the world wise enough to gather together unassisted the "Three Creeds," from the Bible, had they never heard of them before. When they are first known, the Bible most easily shows that they are true, but to prove their truth is a very different thing from picking out their contents, and gathering together the Church's faith, unaided and unassisted. The Bible was never given us for this purpose. The New Testament Scriptures were not written until after our Divine Master had formed and established His Church, and as St. Luke says, had made known to His Disciples, "the things pertaining to the Kingdom of God." And then as the necessities of the Church required, the Gospels and Epistles were written.

Therefore to say that the Bible is read is not to satisfy the necessities of the Church. These children may be brought under a master who is perhaps a Methodist, or of one who like Galileo, may care for none of these things, and in the one case, they will probably be taught that Methodism is quite right; while in the other case, they will be permitted to form their own ideas and opinions.

And yet while these children are suffered to grow up either prejudiced against the Church of Christ or at least ignorant of Her Holy doctrines, the Church is sending out Her Ministers to gather men into Her fold. We cast the children away, and then seek to gather them as men; we suffer them to grow up in ignorance, or in open dislike to the Church, and then we set about endeavouring to win them back. Surely it would be better, never to have permitted Christ's little ones to have been contaminated with the foul breath of heresy and schism, surely we should then work to more advantage, and with a far greater measure of success. And here I believe lies the cause of very much of the trouble which we have had, with regard to Church doctrines, and Church temporal affairs. We do not begin to teach the children of the Church the distinctive doctrines, which our Church holds, in their youth. They go perhaps once in the week to the Sunday School, but upon the other six days, they very likely go to some school master who dislikes the Church, and knows nothing of Her doctrines, and for this reason dislikes Her, who very probably fancies that there is no true religion where there is no phrensy or excitement, this person of course will endeavor to impress his own peculiar views and feelings upon his scholars, and the consequence is, that if these young persons do not become open schismatics, they grow up at least with no knowledge, and therefore with no love for the Church of Christ.

Thus when a clergyman endeavors to treat them as baptized members of Christ's body, they do not understand him, and not seldom they are offended and cry out that they are hearing novelties and strange things. And so to them they are novelties and strange things, only they should have been taught them from their earliest childhood, then the knowledge of these things would have grown up with them, and they could be dealt with as Christian men.

Again with respect to our Church property. Here lies in my opinion, the secret why we have lost it, and why we shall at no very distant day lose also the rectories, notwithstanding the decision of the Court of Chancery. I believe, we may say, that we have lost it, because the Church's children, themselves, were not true to Her. If every person born a Churchman, had voted throughout the Country against the bill for the secularization of the Reserves, the bill would never have passed, indeed I scarcely think that it ever would have been introduced into the Legislature; but many and many who had been, and professedly were Churchmen voted for it. And why was it? Simply, because they had never been taught to look upon the Church as their spiritual mother, because in early life they had been suffered to stray away untaught and uncared for, till at last in manhood they denied Her, who in youth had neglected them. And what folly was it, when this had been permitted, for us to issue addresses, and expect to win men back in a day, who had been straying away for years; who had been allowed to grow up without any religious training; what folly for us to suppose that they would support the Church in Her need, when in early life, they had never been taught that this was their duty. Surely the severe lessons which the Church in Canada has received, should have had the effect of teaching Her how useless it is to yield a principle to popular clamour in the hope of quieting the voice of her enemies. The University question and the Reserves question are instances, in both of which we gave way from time to time, but instead of purchasing quiet and repose, our enemies advanced with redoubled ardour.

And now, Sir, permit me to say a few words generally upon this subject. The Church has been at no small pains to raise up a University of her own, Trinity College has risen from the ashes of the old University, and has been built; and is supported by the Church. And why was this done? Because the Divinity Chair was taken away from the University, and because religion was banished from the College Halls. For this reason we have refused all connection with a Godless Institution, and the children of the Church are sent to Trinity College. And all this is quite right—exactly as it should be. But does it not appear most extraordinary that we should be at such care and pains in the training of perhaps one hundred young men, yearly, while we lose sight of the many thousands of children throughout the country? Is it not very strange, that religious training should be provided, especially for that class, which is most likely to receive that teaching at home; and who are more or less under the influence of the Church as the young men who matriculated at a University, while that very large class of our community, which would never enter the halls of a College, is totally neglected.

It has been urged as an objection, that it is impracticable to have Church Schools. But have we ever made the trial, and certainly until we have, no one has a right to put forward such an argument. In every town or village, and in a great many well settled townships, there is nothing whatever to prevent the Church from having a School of Her own, and I feel very confident that if they were well conducted, you would find after a time no opposition to them, and that notwithstanding they would supply education for many, who were not professedly members of our Communion. And in this way will the Church best perform Her mission to the world. Her wish is to make men good and holy, to make them dutiful and obedient subjects, serving God in their day and generation. If this is to be accomplished, the teaching of religious truth must be begun in childhood; we cannot bend the full grown tree, no more can we as a general thing, influence men, for good, and bring them to the performance of their duties as Christians, when in early life they have been suffered to grow up day by day uncared for and neglected.

Sir, we are bound to look to the religious education of the young, by a twofold cord, as Churchmen, and as members of the Commonwealth. The prosperity of our country, our advancement in literature, in civilization, our order and good government depends upon our religious character as a people. "Them that honor Me, I will honor, and they that despise Me, shall be lightly esteemed." These are the words of Almighty God by His prophet, and He has largely bound up our national and individual prosperity with our duty to Him; and if we wish our country to be religious, our first care must be to make our schools religious.

Here lies the cause of the greatness of our mother country. It is because she has not forgotten God, that God has not forgotten her. It is the Church's influence upon her people, which gives the high, moral, and religious tone to society, and this influence has been obtained by the Church's training of the young, "in the nurture and admonition of the Lord."

And if we have the welfare of our Church and country at heart, we shall never rest satisfied until every child amongst us, has placed within his reach, a sound Church education.

I remain, Sir,  
Your obedient servant,  
WALTON BECK.

MORE ROBBERIES.—A thief, in broad daylight, entered the house of Mr Hiram Weeks, on Park street, and took from the hall a gentleman's plaid and a costly fur boa. Mrs Weeks saw the thief escape, but could not succeed in having him stopped.

The residence of Mr John Moore, John street, who had £40 stolen some time since, was again entered on Sunday night last, and a drawer down stairs broken and left wide open, the contents thrown about, and \$13, which was in it, stolen. His servant girl had left two days before, so that there was no one sleeping in the house but herself, Mrs Moore, and two little boys. The thieves were not heard, or they would have had a warm reception.

The premises of Mr Lamonte, Grocer, York street, were entered on Saturday, whilst he and his wife were asleep, and from the unusual drowsiness which they felt in the morning, and the daring abstraction of a bag of money and a gold watch from under their very pillows, there can be little doubt that chloroform had been used to stupefy them, and that some expert burglars are pursuing their nefarious occupation in this city. We hope the Council will at once take measures for the establishment of a night patrol.

QUICK TRAVELLING.—The time now occupied going from Chicago to New York via Michigan Central, Great Western and New York Central Railways is only 31 hours.

COUNTERFEITS.—It will be remembered that the Detroit Police arrested several counterfeiters a week or two ago, and found on them large quantities of Bills on the Bank of Montreal. It would appear that some of these had \$10 bills have got into circulation, and persons would therefore do well to be careful. It appears that the word "Parliament" is spelt *Partiment* on them, a fact which will afford ready means of detection.

THE ATTACK ON MR. SUMNER.—The greatest indignation continues to be manifested throughout the Northern States at this unheard of outrage. The celebrated orator Mr. Everett delivered an address in Slakton Massachusetts on Friday last, of which the following is a fine portion.

"But, with the satisfaction I feel in addressing you at this time is the profoundest anxiety, grief, sadness, which I strive in vain to repress overwhelms me, at the occurrences of the past week, and serious apprehension forces itself upon my mind that events are even now in train with an impulse too mighty to be resisted, which will cause our beloved country to shed tears of blood for generations yet to come. The civil war with all its horrid train of pillage, fire, and slaughter, carried on without the slightest provocation against the settlement of our brethren on the frontiers of the Union. The worse than civil war which was raging for months unrebuked at the capital, has at length with a lawless violence of which I know no parallel in the annals of constitutional Government, stained the floor of the Senate chambers, with the blood of a defenceless man, and he a Senator from Massachusetts. Ah! my good friends, these are events which for the good name, the peace, the safety of the country; it were well worth all the gold of California to blot from the records, and they sicken the heart of the patriot, of the good citizen, or the Christian. They awaken a gloomy doubt whether the toils, the sacrifices and the suffering our fathers endured for the sake of founding a higher, a purer, and a firmer civilization in this Western continent, than the world had yet seen, have not been endured in vain."

Captain Rundle B. Watson, C. B., has been appointed a naval aide-de-Camp to the Queen, in the place of the late Sir Charles Hotham.

Lord Palmerston is labouring under several cold and general indisposition.

The Earl of Digby died on Monday, at the advanced age of eighty-three years. He was son of the first Earl, and succeeded his father as long back as 1793. By his demise the Lord-Lieutenancy of Dorset, and the Colony of the Militia of that country, became vacant. His lordship succeeded in the barony only by his cousin, Mr. Edward St Vincent Digby, G. C. B. The unentailed estates are bequeathed by the deceased to his nephew, Mr. Winfield.

Lord Wodehouse has been appointed Extraordinary and Minister Plenipotentiary at St. Petersburg. The new Minister has filled the post of Under-Secretary for foreign Affairs since Dec., 1852. He was educated at Eton and Christ Church, and gained first-class honors in 1847. In the same year he took his seat in the house of Lords; and married Florence, eldest daughter of the Earl of Clare. Lord Wodehouse's

father died in 1834; he succeeded to the peerage in 1846, on the death of his grandfather, who had for many years been Lord Lieutenant of Norfolk, and following the example of his predecessors, the head of the Tory party in that country. "Young Lord Wodehouse," says the *Spectator*, "carefully and independently thought out his own political opinions: he is a decided Liberal, but eminently moderate, conciliatory, and practical; possessing indefatigable industry, a fearless love of truth, and a mind active, vigorous, and logical."

Admiral Elliot has resigned the Governorship of Trinidad, to which office Mr. Keate, the Lieutenant-Governor of Grenada, has been promoted. Mr. Power, Lieutenant-Governor of St. Lucia, is transferred to Grenada. It is intended to abolish the Governorship of St. Lucia, which will henceforth be administered by Mr. Hinks, the Governor of Barbadoes.

On Monday evening Her Majesty shot over rapidly to Portsmouth in her yacht to meet the 8th Hussars, who had just arrived from the Crimea in the *Onida*. The Hussars passed by Her Majesty and suite in slow time, and were followed by 150 of the invalids walking; four omnibuses were full of those who could not walk, and the litters of those going to the hospital. The Hussars then passed again at quick time in splendid order, and went on board the *Onida* for conveyance to Ireland.

The Hastings has been paid off at Portsmouth, the *Oratio* and *Hydra* at Sheerness; and the *Russell* and *Thunder*, floating batteries, are to be paid off at Sheerness in a day or two. The *Amphion* has gone to the West Indies, the *Calcutta* to the East Indies. The *Imparieuse* is to carry our new ambassador to St. Petersburg.

An Admiralty order has been issued granting the discharge (on application) of all seamen who have served their term of five years, also to all the pensioners now on active service.

A great number of our screw gunboats will be sold by the Government to the East India Company, and will be employed to root out the hordes of pirates on the creeks in the China seas. No description of vessels could be better adapted for such a service.—*Morning Herald*.

Two gunboats were launched last week at Linehouse, the *Tiny* and the *Midge*.

The *Liffey*, a new Queen's ship, of 50 guns, sister to the *Shannon*, was launched at Devonport Dockyard last week.

Some disturbances have arisen with the 3rd Jäger Regiment of the German Legion, stationed at Brixham, near Plymouth. The men, it appears, thought their discipline unnecessarily severe, and on Wednesday refused to obey their officers. They were immediately marched to the Citadel, without their arms, and two neighboring militia regiments were called in, and ball cartridge served round to them. A court-martial was then convened, and the two principal ringleaders tried at the drum-head and found guilty. They were sentenced to receive fifty lashes, which were accordingly inflicted on the Citadel-green.

Government have decided on establishing large bodies of troops in different parts of the country, the neighborhood of Baron Cliff, near Hamble, in Hamts, has been selected as an extensive military depot, to which a large hospital is to be attached. It is the foundation-stone of this hospital that Her Majesty is about to lay.

The following gentlemen of the Royal commission which has been gazetted to consider the working of the purchase system in the army:—The Duke of Somerset, the right Hon. Edward Elliot, Mr. Sidney Herbert, Lord Stanley, Mr. George Carr Glyn, Sir de Lacy Evans, and Colonel Wetherall.—*Globe*.

It is rumored that Major-General Windham, "the hero of the Redan," will be brought forward as a candidate for the representation of East Norfolk at the next general election. Gen. Windham's family have considerable property and influence in East Norfolk.

LOCKJAW.—The following, contributed to the *Baltimore Sun*, we publish for the benefit of our readers: I have noticed, lately, several deaths by lockjaw, and for the information of all, I will give a certain remedy. When any one runs a nail or any sharp iron in any part of the body, take a common smoke pipe, fill it with tobacco, light it well then take a cloth or silk handkerchief, place it over the low of the pipe, and blow the smoke through the stem into the wound; two or three pipes full will be sufficient to set the wound discharging. I have tried it on myself, and five others, and found it gave immediate relief. If the wound has been some days standing, it will open again if the tobacco is good. Try it, any one who may chance to get such a wound.

It is set forth in the geological survey of Missouri, that the state can furnish 100,000,000 tons of coal per annum for the next 1300 years, and with regard to iron, that there is ore enough of the very best quality, within a few miles of the Pilot and Iron Mountains; above the surface of the valleys to furnish 100,000,000 tons per annum of manufactured iron for the next ten years.

BIRTHS.—At Stony Creek, on the 1st, the wife of H. Healey, Esq., of a daughter.

At No. 4, Bute Terrace, London, Canada West, on the 31st ult., the wife of Mr. William Eager, of a daughter.

DIED.—At Goderich, on the 4th inst., George Crookshank Strachan, aged 9 years, eldest child of John Strachan, Esq., and grandson of the Hon. and Right Rev. the Lord Bishop of Toronto.

Cricket Bats, Balls, &c.

H. ROWSELL has just received his Spring assortment of Cricketing Materials, selected in London this present season, and comprising the best Match Balls of the first English makers, namely: Page, Calcutt, Cobbet, Dark, Thompson, Mack, Claplaw, Pileh and Martin, and Bartlett; also, Dark's Trolic seam Balls, Spiked Soles, Tabular Gloves, Wicket Keeper's Gloves, Log Guards, &c.

Great care has been taken in the selection so as to have the best of each description of articles.

HENRY ROWSELL, 45-1 King Street, Toronto. Toronto, May 19, 1856. 45-1

GRADUATE of King's College University, N. B., is desirous of meeting with an engagement as Master of a Classical School, or as Private Tutor.

For Reference, &c., address A. B., Mr. Rowse's King Street, Toronto. June 5, 1856. 45-1

Deaths and Memorials. OF THE MOST APPROVED FORM. Constantly on hand and for sale at the Gazette Office. Hamilton, Nov. 1842. 137

the main street in the direction of their barracks at Fort Mahood and the Lazaretto, when, all of a sudden, under the windows of in Strada Santa Lucia of the Imperial Hotel, the Italian soldiers made a rush at the people with their unsheathed bayonets, and some men drew from under their tunics stiletto. At this moment Mr. Caruana was seen to put his hand to his back, and run in the direction of the main guard for the purpose of getting assistance, when he fell to the ground, and on being lifted blood was found issuing from no less than four mortal wounds, and within a few minutes after he expired in the police-office. The miscreants fled in the panic and confusion which prevailed, dealing blows on several unoffending persons who happened to be in the streets as they passed. The next day a canteen keeper in the barracks, on asking payment of a soldier for some provisions, received in reply the thrust of a stiletto, with "Take this, for this is the coin with which the Italian pays his debts. Luckily the man behind the canteen counter drew back, and the wound inflicted was not a deep one. Another canteen-keeper had previously got his head broken. Other outrages of a similar character are reported, and later in the day the drawbridge was lifted, strong pickets sent round the town, the guards were doubled, extra sentries posted, and 300 English infantry detached towards the suburbs. English artillerymen were placed in charge of the guns at Fort Manoel, and in the evening the Hamball, having on board Rear-Admiral Sir Houston Stewart, was towed round by the Spiteful steamer into Marsamuscetto harbour, and anchored, in such a position as to command the Fort Manoel barracks and the Italian encampment along the shore opposite Sienna. The whole of the afternoon most of the town shops were closed, and much alarm continues to prevail. The indignation of the populace has been considerably excited against the Italians by the admission of the public to see the mangled remains of the inspector, who has left a widow and seven children, for whom a subscription is on foot."

ARRIVAL OF THE STEAMSHIP "INDIAN." ARRIVED QUEBEC, June 3. The *Indian* passed River du Loup yesterday afternoon, and arrived at Quebec in the course of the night.

MARKETS. LIVERPOOL, Tuesday. Wheat tending downwards, 3d 1/2 6d lower than last week's quotations. American and Canadian 10s 6d to 10s 8d; red and mixed 9s 6d to 10s. Flour—sales limited. A decline of 6d to 1s per barrel has taken place. Western Canal 36s 6d to 37s; Philadelphia and Baltimore 37 to 38s. Indian Corn—White American 30s to 36s; Yellow 28s 6d to 29s 6d.

At present the Russian fleet consists of three divisions, making a total of 43 vessels of war, and 3 transports—of the former 9 are steamers.

Political news unimportant.

THE CENTRAL AMERICAN QUESTION. The Earl of Clarendon in reply to a question from Lord Elgin in the House of Lords, said, it was true that Costa Rica had applied to Great Britain for Arms to assist in repelling Walker's invasion, but the terms on which they were offered had not been accepted by the Costa Rican representative, and the arms had never been taken. Further, that Walker had taken forcible possession of considerable British property, and in reply to a communication on the subject to the United States Government, on the 5th March, Mr. Marcy said he entirely disapproved of the existing state of things in Nicaragua, and thought it likely to cast a shade upon the reputation of the United States Government. He observed that he knew no better course of proceeding than for the United States and British Governments to combine together for the preservation of the United States and British subjects.

Despatches from Vienna state that letters had been received from Constantinople, announcing that a Convention had been concluded between the Porte and the Western Powers, and adding that the evacuation of the Turkish Territory by the troops of the Allies will be completed in 6 months.

Advices reached Berlin that General Sir William Williams had arrived at St. Petersburg, and would shortly leave the Russian Capital for England.

Trade continued dull at St. Petersburg. Holders of Tallow were unwilling to sell at previous prices.

The Coronation of the Russian Emperor was fixed to take place in September.

BIRTHS.—At Stony Creek, on the 1st, the wife of H. Healey, Esq., of a daughter.

At No. 4, Bute Terrace, London, Canada West, on the 31st ult., the wife of Mr. William Eager, of a