that their humble mission at Jerusalem was, under God, the means of eliciting from the two great Protestant Governments of England and Prussia a public testimony of good will to Zion in the establishment of a Protestant Bishopric, and of calling a more decided attention to their missionary objects, both amongst Jews and Christians, throughout the world.

During the year 1847, five adult Jews were received into the Church of Christ by baptism; making a total of thirty-one adult Jews, and twenty-six children of the same people baptized in the Holy City, since the year 1839.

Assault on Dr. Macgowan, in the Mosque of St. Omar.

You will be sorry to learn that a violent assault was committed upon me on the 6th of this month, while engaged in my professional duties. I was returning from a visit to an Effendi, one of the Sheiks of the mosque of Omar, whose house is situated in the enclosure. I had often attended himself and family in the same residence, passing of course through the enclosed space. But on this occasion I happened to go into the enclosure by a more public gate than that which I had usually entered; and the cause of my doing so was, that at the gate I met with one of the keepers, who, hearing where I was going, invited me to enter in by that way. I did so, and proceeded on towards the house of my patient, escorted by the keeper of the gate.

After paying my visit, I returned by the same way, accompanied by the same guide; But we had scarcely walked two or three hundred paces, when three black slaves came running towards us, armed with long clubs, with frantic cries and gesticulations. My guide seemed to pay them very little attention, and showed no signs of apprehension either for us or himself.

Judging from the unconcern that he showed, I took them for maniacs, who, in the Mohammedan religion, are looked upon as sacred beings, and allowed to roam about the streets unmolested. These are generally of a harmless character, though savage and uncouth in their appearance. This was not the case, however, with the three ferocious figures in question, who now rapidly approached us, and fell at once upon my guide, my dragoman, and myself, dealing us the most furious blows with their clubs, which they wielded with both hands. I was so taken by surprise that I was felled to the ground, upon which two of the slaves rushed upon me, and I believe would have murdered me upon the spot, had not my guide [illegible] me time to rise and make my escape. My dragoman fared no better than myself, having been knocked down and severely beaten. The guide received, in defending me, a severe blow from a club, which broke his head and covered his face with blood. He had been taken by surprise, as well as myself, and was quite unprepared for such an outrageous attack. He behaved admirably throughout the whole affair, and following us out of the gate, brought us safely home. On arriving home, I immediately dispatched a note to our excellent consul, Mr. Finn, with the particulars of the outrage we had met with. In less than an hour afterwards, Mr. Finn was at my house, and received from me a more detailed account of the adventure. He had already sent his janissary to request an immediate interview with the Pasha, whither he proceeded after half an hour's visit Mr. Finn called again on his return from the interview, and informed me that he had demanded ample satisfaction for the gross outrage which had been committed on the person of a British subject, and that subject a physician in his professional attendance upon a sheik of the harem. As yet no satisfaction has been granted, nor likely to be so. The only individual that has been punished is our poor guide, who has been sent a prisoner to Jaffa.

The following days I received numerous visits from Christians, Jews, and Turks, who all expressed their regret and indignation at what had occurred. My Mohammedan friends have expressed themselves in very strong terms of disapprobation at the treatment I had received, and at the Pasha in not punishing the offenders. I sincerely hope that the reflections which such practices are calculated to excite, will be the means of opening the eyes of many of the deluded followers of the false prophet, to the wicked and atrocious character of the religion which they profess.

BERLIN.

Interesting Narrative.

In a recent letter, the Rev. R. Bellson sends the following interesting account:

The tract distributer employed by Mr. Bellson to visit the Jews in Berlin, reports:—"On the 15th October he met two Jews in the street, respectably clad, and from all appearances, belonging to the better educated class. He accosted them, and found that he had not been mistaken in their appearance. As it was evening and nearly dusk, they invited him to accompany them to their rooms, which were in an inn, as they were strangers on a journey. Having arrived at the inn, he found four other Jews and two Jewesses, belonging to the same party. He was then introduced to the several members of the party; but he observed that one of them turned as pale as death, and seemed so much agitated that the rest did not know what to make of him, and asked whether he knew the man, and whether he had been in intercourse with him. Having negatived both, he said: "I was born in G—, and studied some twenty years ago with another, whom I loved dearer than a brother, at the Jeshibah, Breslau. We were both very pious and zealous Jews, and excelled many of our fellows in Talmudic learning, but we had a thirst for general knowledge, and other sciences, besides the study of the Talmud. We often visited an antiquary and spent hours amongst his old books, and bought of him whatever seemed to come within our means and capacity. Whilst we were one day thus engaged in the shop, the antiquary showed us a bundle of books, and offered them to us for what they were worth as waste paper. Having bought them, we went home and eagerly looked over our treasures.

"'But almost the first book which unfortunately fell into my hands was the cause of great unhappiness to me, and of utter ruin to my friend. The title of the book was, Essay on the Divine Authority of the New Testment, printed in London.—The book was so alluring, so deceptive, and written in such an attractive style, that I could not put it out of my hands again. It starts questions, and answers them so masterly and conclusively, that I became quite bewildered, and should certainly have been baptized, had not family considerations then prevented me. But thoughtlessly, and in my confusion, alas, I put the book into the hands of my friend, and he read it with the greatest eagerness. Not long after he informed me that he had studied it with the greatest interest, that he had critically examined every passage in it; that it had led him carefully to compare the Old with the New Testament, and that the happy result of his research was, that he had found, to his unspeakable joy, that Jesus of Nazareth was the Christ, the true Messiah. He was in such ecstasy, and so full of joy, that he was not like himself, and declared to my great dismay, that nothing in the world, no power on earth should prevent him embracing Christianity; which resolution he firmly followed, and became a Christian'

"Here the speaker paused; the tears which rolled over his furrowed cheeks, stifled his speech, and I could not but weep with him. He wept for sorrow for the loss of his friend, and I for joy that his friend had found Jesus, the best of all friends who to this day does wonders in heaven, and among the children of men. When he had recovered and was again master of his feelings, he added: 'My consolation is the sentence of our wise men of blessed memory—'The righteous of the nations have part in the world to come;' and I must say for him, that he remained as good and pious as a Christian, as he had been when a Jew; only that he became an enthusiastic believer in the Crucified, and always talked about him.'"

Jewish Children witnesses of the Truth of Christianity.

Our tract distributor related to me a few days ago, a long conversation which he had in the house of a Jew, when after he had quoted many passages of the Old Testament, and compared them with the New, the Jew demurred against the exposition, upon which the son, a lad about fifteen years of age, who had been present during the discussion, said "Father, if Christianity is not allowed to be true, what is to become of all these passages? we must tear them out of the Bible!"

A lady, who is much interested in the Jewish cause, and who has done a great deal for a poor sick Jewish family, related to me to-day that, at one of her visits, a little boy fetched a book his face glowing with delight whilst holding it in his hands, and having opened it, he pointed to the name of Jesus Christ, and kissed it, saying, "It is because of this name that you are so kind to us; he has made you come and relieve us." I need not add that the book was a New Testament, which had been given to the child at School. The parents were shortly after obliged to remove the child from the school, on account of that very New Testament, which had become so dear to him.

BEYROUT

Recognition of Protestants.

I am glad to say that Protestant Christianity is now acknowledged by the Government here, and the Protestant native Christians placed under the superintendence of a Turkish Pasha, so that they are fully and legally protected against any persecution. I trust now all further difficulties on this subject are at an end, though, probably, much secret influence will be used by the Romanists, should any of their Church embrace Protestantism. But, thank God, we have a good Consul and Consul-General here, who will do all in their power to protect any who are injured, so that the prospects are very encouraging.

Bigotry seems, indeed, to be daily on the decline everywhere but among the Romanists, and they are very much opposed to the truth. Some time since, a Maronite priest came to me in the garden, and in the usual eastern complimentary style, told me how glad he was to see me, &c. I asked him to come in and sit down, which he did with much pleasure; and while his pipe and coffee were preparing for him, he asked my dragoman, softly, who I was; he told him I was an English priest, upon which he got up quite in anger, and went out as fast as he could, without saying a word, and evidently much vexed that he should have come in contact with a heretic. I never saw him afterwards.—*Letter from the Rev. H. Winbolt.*

THE DUTY OF CHRISTIANS TO THE JEWS.—A VOICE FROM THE BACK-WOODS OF CANADA.

We heartily join in the wish expressed by the Rev. F. L. Osler, in the following letter, that many may be stirred up, like the poor man, to whom he refers, in the backwoods of Canada, by the reading of the Word of God, to take an active interest in his ancient people. Mr. Osler's letter is dated Tecumseth Parsonage, Canada West, Dec. 11, 1847.

We give the extract of the poor man's will entire, as it has reached us, without making any alterations of any kind. It is well to let such a man speak for himself, and in his own way:

On the 15th of July, 1844, a man named William H—, residing in the township of Essa, brought me his Will, of which I copy *verbatim et literatim*, the latter part:—

"And further more I Leve and bequeth unto the Jewish Missionary Society forty pounds £40 for helping to Convay Coppes of the Scripturs and sending Missionaries to the Jews for if we have bee made particulars of there Spirtual things I think it my duty to minister unto them in Carnal things and if I can Convay part of this said £40 Before My death I will mark it paid on the back of this will."

On the 6th inst., he brought me Five pounds currency, for which I have obtained and forwarded with this Four pounds sterling, which you will please to acknowledge the receipt of, that I may forward it to William H—. When he came to my house on Monday last, his appearance was that of one who required, rather than being able to give help. I askel him both when he left this Will with me, and again when he brought the money, what induced him to devote such a portion of his property to so good a cause. He told me it was simply from reading the Scriptures. It rejoiced him greatly when I told him that the first Bishop of Jerusalem was a converted Jew. I believe the old man to be a decided Christian. After I had given him a receipt for the money, and such information as I thought would interest him, he observed, "I am giving you a great deal of trouble; but mind, it is only your duty to do it; and don't suppose I take any merit for giving this money; 'tis only my duty."

That an illiterate man, living in the backwoods of Canada, should from simply reading the Scriptures in his log-cabin, see it to be clearly his duty to send the Gospel to the Jews, is certainly a most interesting circumstance. May God make it the means of exciting British Christians to pray for and help those who are still beloved for their father's sake.

THE CHURCH.

TORONTO, FRIDAY, JUNE 2, 1848.

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Our Monthly Review	Church Union—the City of God.
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CONFIRMATION APPOINTMENTS.—FIRST DIVISION.

THE BISHOP OF TORONTO, in announcing the following appointments for Confirmation, requests that it may be understood that Candidates are not admissible to that holy rite until they shall have attained the full age of fifteen years:—

1848, June.			
Friday,	9,	Binbrooke,	11 A.M.
Saturday,	10,	Dundas,	11 A.M.
		Ancaster,	3 P.M.
Sunday,	11,	Tuscarora,	11 A.M.
		Mohawk Village,	3 P.M.
Monday,	12,	Brantford,	11 A.M.
		Mount Pleasant,	3 P.M.
Tuesday,	13,	Woodhouse,	11 A.M.
		Vittoria,	3 P.M.
Wednesday,	14,	Port Rowan,	10 A.M.
		Port Burwell,	4 P.M.
Thursday,	15,	Vienna,	10 A.M.
Friday,	16,	Dereham,	10 A.M.
Saturday,	17,	Malahide,	11 A.M.
Sunday,	18,	St. Thomas,	11 A.M.
		Port Stanley,	3 P.M.
Monday,	19,	Dunwich,	11 A.M.
Tuesday,	20,	Westminster,	10 A.M.
		Delaware,	3 P.M.
Wednesday,	21,	Muncey Town,	11 A.M.
Thursday,	22,	Wardsville,	12 noon.
		Bell's,	4 P.M.
Friday,	23,	Zone Mills,	10 A.M.
		Dawn Mills,	3 P.M.
Saturday,	24,	Morpeth,	11 A.M.
Sunday,	25,	School-House near Col. Lyttle's,	10 A.M.
		Tylbury West,	4 P.M.
Monday,	26,	Mersea,	11 A.M.
		Colchester,	3 P.M.
Tuesday,	27,	Amherstburgh,	11 A.M.
Wednesday,	28,	Sandwich,	10 A.M.
		Irish Settlement,	2 P.M.
Thursday,	29,	Travelling.	
Friday,	30,	Chatham,	11 A.M.
July.			
Saturday,	1,	Walpole,	2 P.M.
Sunday,	2,	Moore,	11 A.M.
Monday,	3,	Errol Plympton,	11 A.M.
SECOND DIVISION.			
Monday,	3,	Warwick Village,	4 P.M.
Tuesday,	4,	Brooke,	10 A.M.
		Cronyn,	1 P.M.
		Williams,	4 P.M.
Wednesday,	5,	Adelaide,	10 A.M.
		Metcalfe,	3 P.M.
Thursday	6,	Katesville,	10 A.M.
		Fitzroy,	1 P.M.
Friday,	7,	London,	11 A.M.
		Nissouri,	4 P.M.
Saturday,	8,	St. Mary's, Blanchard,	10 A.M.
Sunday,	9,	St. George's, London Township,	11 A.M.
		St. John, do.	3 P.M.
Monday,	10,	Hodgson's School-house, Biddulph,	11 A.M.
		Stephens's School-house, Devonshire Settlement,	3 P.M.
Tuesday,	11,	Goderich,	2 P.M.
Saturday,	15,	Mitchell,	10 A.M.
		Stratford,	3 P.M.
Sunday,	16,	Hayesville,	10 A.M.

☞ We beg to direct special attention to the alterations which the above emended List contains, in the appointments between Vittoria and Malahide.

THE LORD BISHOP OF TORONTO requests that the next Sermon on behalf of the Church Society of the Diocese of Toronto, being the first for the seventh year of the Society, may be preached on TRINITY SUNDAY, the 18th of June,—the proceeds to be applied to the support of the Widows and Orphans of the Clergy.

It is hoped that the proceeds of this Sermon will enable the Society to meet all claims upon the funds for the present year.

At the adjourned meeting, held on 17th May, for the final settlement of the Widows and Orphans' Fund, his Lordship the Bishop intimated, that being desirous that the proposed bye-law brought up by the Committee for the management of the Widows and Orphans' Fund, should, as far as possible, be submitted for the general consideration of the Clergy and laity throughout the Diocese, he recommended that no final decision on this subject should be made until after the annual meeting of the Society: it seeming to his Lordship most desirable that the utmost unanimity should prevail, with regard to a subject so important as the settlement of the Widows and Orphans' Fund on some practicable and satisfactory footing.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at Christ's Church, Hamilton, on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previously obtained permission to offer themselves, are desired to be present at the Rectory, Toronto, with the usual testimonials and *Si Quis*, on the previous Wednesday, (July 26) at 9 o'clock, A.M.

☞ The Annual General Meeting of The Church Society, will be held on Wednesday, June 7th, at the Old City Hall, in this City. There will be Prayers in the Cathedral at 1 o'clock, P.M.

His Lordship the Bishop of Toronto will take the Chair at 2 o'clock.

W. H. RIPLEY, *Secretary.*

☞ A General Meeting of the Stockholders of the DIOCESAN PRESS will be held at the Church Society's House at Toronto, on Thursday the 8th June, at 10 o'clock, A. M., for the election of a Managing Committee (the Lord Bishop of Toronto, and the Chaplains to the Lord Bishop, being *ex officio* members), and for the transaction of business connected with the interests of the said Press.

THE NONCONFORMIST *v.* THE CHURCHMAN.

There is scarcely any more distinctive mark by which democratic dissent may be known and characterised, than the narrow, false, and distorted views which it naturally superinduces on the mind of man as he is social and political. The dissenter's spiritual trumpet gives so very uncertain a sound, that he is altogether unprepared for the battle of life; and so totally disorganised in mind and temper, that it would be difficult to determine whether he is more reprehensible as a subject or wavering and uncertain as a Christian. The overthrow of legitimate government brings joy to his morbid heart. The frenzied cry of the lawless mob is music to his unattuned ear. The altar and the throne must be desecrated, that his turgid and lawless imaginations may have free course. He exults in the misfortunes of a banished monarch, and gluts over the severed energies of a distracted nation. Wholesome respect for time-honoured and salutary law is called, in the jargon of the dissenter, "slaving to a few." Banished honour, public plunder, private atrocity and social disorganization, or the prospect of these, is called "a glorious millenium." Asserting the majesty of the law against disturbers of the peace, is called governing "by brute force." Breaking through the time-honoured barriers of wholesome restraint, and causing a flood of anarchy to overflow nations and overwhelm communities, is represented as governing "the world on the unalienable principles of truth and justice."

Such are the sentiments contained in an article headed "*a spark in the distance*," and copied from the "*Nonconformist*," [illegible], into the columns of the "*Montreal Register*" of the 18th May, which "spark in the distance" is the amiable and Christian one of a fancied approach of destruction to the civil and ecclesiastical polity of England. The infamous and disgraceful language made use of by this truculent writer, points him out as a moral incendiary, totally unfit to associate with men calling themselves Christian. This demagogue deplores pathetically, that while the natives of other countries are howling at each other like wolves or tigers, England alone holds fast her integrity, and remains with erected head and calm brow amid the thunder of the political storms which surround her. And to what does this unprincipled journalist, thinkest thou, reader, attribute so extraordinary a share of public safety, and general tranquillity? Why, "*to the destructive influence of the Established Church*"! There is logic for you. "The destructive influence of the Established Church" prevents radicals from sharing the spoil, and dissenters from desecrating the Altar! England, as she is political, stands as firmly on her pedestal as the rocks of her land oppose the storms of the ocean,—because she has an Established Church! England, as she is ecclesiastical, successfully restrains and sets bounds to the impure outpourings of fanaticism—because she has an Established Church!—England defies the demagogue, and scorns the leveller,—through the moral force of her Established Church. England abhors French fraud, and successfully rebuts Gallic turbulence—because she has an Established Church. England triumphs over Chartism, and sets her armed heel upon the democratic serpent's head—through the inherent and lofty power of her Established Church. Oh, with what bitterness of heart, must such an admission have been made by him. But let us have the whole sentence, it is too precious to be lost; and here it is:

"It will be worth while to inquire how it is that in England, the far-famed land of liberty and equality of rights, these great principles are as yet unknown, or, if thought of at all, are discarded as mere abstractions, impracticable, and useless. There are many reasons, and we will endeavour to give a few of them. In the first place, we believe that the most powerful cause of this insensible condition of our countrymen is the deadening and destructive influence of the Established Church. By it the mind is hedged round with a certain number of creeds and forms of belief, beyond which it is heresy to venture, and in which, when once confined, a man lives, and moves, and has his being, as much as if there was nothing beyond them worth knowing, and everything besides was dangerous and unprofitable. In it the thoughts of men are chained down to a standard which was considered good some three hundred years since, by certain old gentlemen of questionable character, and still more questionable ability to fix a rule by which to guide the mind. Through it all thoughts of political equality, all ideas of civil rights and religious liberty, are quelled, or at least weakened; for men, seeing the connexion between the Church and the State, refuse to sanction innovation in the latter, lest the former should be thereby impaired; the maintenance of ecclesiastical privileges is made the excuse for adherence to civil injustice; and political enormities are palliated on the ground that they are necessary for the sustenance of the Church. Let a man once get beyond this miserable system of expediency—let him take his stand on truth alone—and although he may become a patriot, he is from that hour a bad Churchman."

Fas est et ab hostz doceri. Let us continue to cherish more and more this glorious Church, since we may perceive even by the admission of an enemy, how powerful she is to protect, and how wise to save us from the plotting machinations of Godless man. So long as we are "hedged round" with her "creeds and forms of belief, *beyond which it is heresy to venture*," we need have no fear for any thing that the baleful spirit of dissent may bring against us, or the political charlatanerie of the age invent among us. But then says this unhappy creature, "In the Church the thoughts of men are chained down to a standard," at which standard in common with his dissenting compeers, he kicks and cavils. In the conventicle, there is certainly no "standard" of any kind by which to measure either doctrine or belief. If to be consistantly inconsistent, dogmatically irregular, and blown about by every wind of doctrine, be any where taught in the Gospel, then the Church is wrong, and the Meeting-house right. But till this can be shewn by better authority, than that of those who have avowedly no fixed principles either of religious or politics, so long as men continue to rave against dignities, abet rebellion, encourage plunder, and fume about a phantom which they call "political equality," so long must the Church retain and cherish her salutary formulas, and defend her time honoured "standards" with so much the firmer temper, and more determined tenacity. Nor will it be the "questionable character" of her enemies, however, unscrupulous—nor the more than "questionable ability" of her opponents, that will be able to drive her from the even tenor of her way, or the steady serenity of her temper. The good and the wise of every age have ever been her friends. The characterless, the ignorant and the foolish have, during the whole of her history been arrayed against her; and could their puny artillery have prevailed, she would not now, according to their own confession, be standing like a strong tower in the face of reckless innovation, and a safe bulwark against an age of measureless religious degeneracy.

But though our love for the Church and our respect for her "standards," be a grievous misdemeanour—a crime, worthy at least of cremation, in the eyes of a Radical and a Dissenter, who would have all men share alike in the goods of fortune, without any reference to talent, education, or merit—yet we have not by any means exhausted the "Nonconformist's," or his friend the *Montreal Register's* groans against England for the provoking and, to them, distasteful state of quiescence she has contrived to maintain amid sinking thrones, falling dynasties, and popular cupidity on every side. Wealth, it seems, prevents people from feeling the influence of "intellect and genius;" which, by the bye, is a very comfortable doctrine for those who have nothing, and would fain find or make an opportunity of stealing from those who have something. But let us listen to this "intellectual genius."

"There is another reason why Englishmen are slow to feel the influence of freedom and of genius, and that is the pride of wealth.

'At gold's superior charms all freedom flies;
The needy sell it, and the rich man buys.'

In England a man is esteemed or despised according to his possessions. If he is poor, no superiority of mind, no excellence of character, can save him from the general contumely and neglect; if he is rich, no stupidity, amounting to absolute brutality, no want of moral feeling, or even of moral life, will debar men from seeking after him, and offering their filthy adulation. Wealth is the god of Englishmen. Their idea of civil liberty is the liberty to buy and sell and get gain; their qualification to exercise the rights of citizens is synonimous with their capacity to pay the rent of a house of a certain value. Everything is estimated by gold, and gold is everything."

The whole sentence is a libel almost too gross for refutation; and has been dictated solely by that "*amor sceleratus habendi*," which contemplates the plunder of the rich and the enriching of the servile and mean. In England, as in every other civilized country, wealth goes far; but it cannot do every thing with every body. A sycophant in any country will pander, as naturally as a Radical will plunder. A hypocrite in any language will fawn, as surely as a Dissenter will abuse the Church, revile her members, and ridicule her formularies. But that there is more sycophancy and fawning in England than in the model republic, or in any other country, is a deliberate lie. In the Church, at the Bar, and in the Medical profession, there are men of high standing who have been the artificers of their own fortunes—men who have had no adventitious means of getting into notice, but who, by their own unassisted talents, have gained for themselves a high standing and a noble character. Nor is there any reason, political or civil, any legal disability, to hinder hundreds of young men from following in their footsteps, and emulating their well-earned claim to distinction. In the army, also—a field of promotion proverbially exclusive—there is not a regiment throughout the whole service in which there are not officers who have been promoted, or got a step, as it is called, by merit alone, and irrespective of money. In fact, so much have the highest offices, even, been open to laudable and well-directed effort, that England has always been reproached, by the more exclusive Governments of the Continent, for the freedom of her Institutions, and the liberality with which her talented sons of every rank might obtain preferment or advancement in life. These statements are notorious: and yet this pestilent demagogue publishes, in a paper which he has the effrontery to call religious, and which he offers to the public as a model of saintship and holy liberality—that "wealth is the god of Englishmen," and that "their idea of civil liberty, is the liberty to buy and sell!!"

This man finishes his wretched lucubrations, by expressing a hope that what he calls "the sickly conventionalities of society,"—that is the elegant refinements of social life, and the thousand golden links which bind man to man in society—may be broken in pieces, and a base, unnatural equality substituted in its place—an equality which no possible condition of men in a social state, could either sanction or permit, and equally abhorrent to divine and human laws.

MR. DE VERE'S LETTER ON EMIGRATION.

It will be readily acknowledged that very few persons would venture, for the sake of acquiring information, to encounter the hazard and self-denial which Mr. De Vere, the author of the following Letter, was induced to undergo by the impulse of devoted and fearless benevolence. Not very many would be found to distress and expose themselves as it is known that he hesitated not to do, even in search of experience the most profitable and important; and a still smaller number would be prepared to enter upon the difficulties and dangers of his self-imposed mission of mercy, excited only by motives of humanity, and intent upon the single aim of doing good to the unfortunate and the poor. It is not necessary that all whose duty brings them under the obligation, or whose interest presses upon them the needfulness, of acquiring a thorough acquaintance with the subject of Emigration, should evince the same spirit of self-sacrifice; but it certainly is a benefit to mankind to meet now and then with some men who make it their concern to engage in great works of charity and compassion at any risk; and when such men speak and write concerning things of which they have been eye-witnesses, not without the surrender of personal comfort and even at the peril of their lives, their testimony is worthy of being prominently recorded and attentively examined.

Mr. De Vere left Ireland last year for Canada, with a large number of his tenants. Believing—we may presume—that it would not be a full discharge of his responsibilities as a Landlord, to hurry his people—destitute or provided, weak or strong, sickly or in health, as the case may be—to a strange land, he adopted the most effectual, as well as the most generous plan which he could adopt for promoting their future well-being;—he came with them himself, and he not only accompanied them in the same vessel; but as a steerage passenger like the rest, he shared the peculiar hardships of their situation. His presence and influence served, no doubt, to alleviate in a considerable degree those hardships; but still he was able to ascertain clearly what are the privations and the dangers of the passage of the Atlantic to the infirm, the diseased, and the poor. During the course of last summer—our *grave sæculum*—he visited Toronto, and whilst he remained in this City, he both rendered great assistance to the late Mr. McEldery—our active Emigrant Agent, who was one of the much-lamented victims of the pestilence; and inspected the Emigrant Hospital and Sheds. In this manner, with the utmost perseverance and determination, he gathered all the information within his reach, touching the condition of the unhappy Emigrants, and—we must add with sorrow and pain—he had ample opportunities of knowing how sorely this country was afflicted by its late disastrous visitation. We must believe that the opinion of such a man will carry weight with it at Home, and be quoted as authority.

The Emigrant Act, passed during the last Session of our Provincial Parliament, has been called a stringent and arbitrary measure. As a Legislative proceeding it may be considered, perhaps, imperative and severe; but regarded in the light of a *protest*—which is the construction we are disposed to put upon it—we do not see that it could have been anything else than positive and strong. The evil which provoked it was one of no ordinary magnitude, and called for something more than feeble remonstrance or indistinct complaint. It was necessary, we conceive, to speak in tones which the government, and the landlord, and the ship-owners might hear. Can anything be stronger than the language of the British Press! "Wo to the State"—is the emphatic denunciation of the *Times*—"that watches unconcerned the spontaneous remedies and escapes of a miserable crowd!" The fate of that Provincial enactment is, we believe, still in suspense; but if the Imperial Government, which is probable, refuse to ratify it, we hope that they will substitute something for it which will afford adequate protection, and render due justice to the British North American Colonies.

But we must not suffer our prefatory remarks to detain our readers any longer from Mr. De Vere's letter:—

"The fearful state of disease and debility in which the Irish emigrants reach this country, must undoubtedly be attributed in the first place to the sickness and destitution prevailing in Ireland, but is, I have no reason to doubt, much increased by the want of due general arrangements for enforcing cleanliness, ventilation, and a general good state of social econony, during the passage.

"I can assert from experience that the present regulations are inefficient, and are not, or, perhaps, cannot be enforced. Before the Emigrant is a week at sea, he is an altered man. Hundreds of poor people, men, women, and children, of all ages, from the drivelling idiot of 90 to the babe just born, are huddled together without light, without air, wallowing in filth, and breathing a putrid atmosphere; sick in body; dispirited in heart; with none to relieve or encourage them. Their food is generally ill-selected, and seldom sufficiently cooked, in consequence of the insufficiency and mal-management of the cooking places. The supply of water, hardly enough for cooking, does not allow washing.

In many ships the filthy beds, teeming with all abominables, are never required to be brought on deck and aired. The narrow space in front of the berth is never washed or scraped, but breathes up a damp and fetid stench, until the day before arrival in Quarantine, when all hands are required to scrub up and put on a fair face for the Doctor and Government Inspectors.

In the ship ——, Captain ——, of ——, on board of which I came to this country, which left London, 29th April, and arrived at Quebec after 29 days passage, the great mass of the passengers were found in provisions by the owners. The supply of water shipped on board was abundant; but the quantity served out to the passengers, was so scanty that they were frequently obliged to throw overboard their salt provisions (which would have taken a polish like a chimney-piece,) and their rice, which formed a most important article of their food, from want of water to cook in, and to satisfy their raging thirst afterward. They could afford water to wash their persons only at the expense of food.

"I have known persons to remain in their close dark berths for days together, *because they thus suffered less from hunger*, whilst at the same time they were obliged, by want of water, to heave their salt provisions overboard. No cleanliness was enforced. The beds were never aired. The Master, during the whole voyage, never entered the Steerage. The dietary agreed for was nominally supplied, but false measures were used, (in which the water and several articles of dry food were served,) the gallon holding only three quarts. Once or twice a-week ardent spirits were sold indiscriminately to the passengers, and the scenes of blackguardism that ensued were beyond description; and *no lights* were allowed, because the ship, with her open deck fire grates, her lucifer matches, and hundred lighted pipes, was freighted with Government Powder for the Garrison of Quebec. The provisions of the Passenger Act are insufficient to procure cleanliness and ventilation. The machinery of the Emigration Agencies is insufficient to eforce those provisions. A clerk comes on board on the arrival in port, questions the Captain, and ends by asking whether any one means to make a complaint. This is a mere face, for the Captain takes care to "keep away the crowd from the gentleman;" even were all to hear the questions, they would not venture to commence a prosecution, friendless, pennyless, ignorant, [illegible]

I threatened my Captain with proceedings, and made him pay a considerable sum for the relief of destitute emigrants; and yet I believe from information which I have received from emigrants, with whom I am well acquainted, arriving this year, that my ship was one of the best victualled and most comfortable of those that arrived in Canada.

Disease and death among the Emigrants, nay, even the propagation of infectious diseases in Canada, are not the worst results of this atrocious system of neglect and ill-usage. A far worse consequence of this atrocious system is the demoralization of the emigrants, both male and female—by the filth, disease and debasement of the two months so passed.

The enfeebled emigrant arriving in America has not the *heart*, has not the *will* to work. He has lost his self-respect, he no longer stands erect.

I have detailed facts seen by my own eyes, the remedies should be applied by the Government, who have already admitted the principle that the due regulation of passenger ships is a duty of the state. I would suggest, however, the division of the ship into three separate places for the married, for single men, and for single women; the reservations of an hospital ward for the sick and *infirm*; and the appointment, at the expense of the Government to each ship carrying 50 passengers, of an experienced Doctor, who should be at the same time the Government Emigration Agent for the ship, with power to investigate all complaints, to institute in concern with the Emigration Agent at the landing port, and to observance of the amended provisions of the Passenger Act.

One of the advantages to be derived from an improved passage economy, would be a rapid advance in the colonization of Canada, by men of respectability and moderate capital, who are deterred from settling by the horrors of the voyage, and above all, by the debasement of the character of many of the newly arrived.

"Toronto, July 20th, 1848."

THE POPE.

It is reported that Pius IX. had revoked his declaration of war against Austria—and that in consequence the people had risen *en masse* and imprisoned him in the Castle of St. Angelo. The *Journal des Debats* gives credence to the rumours, and states that in all probability the Pontiff will be deposed as a temporal prince. If true, the event is peculiarly striking, as bearing upon the extract from Fleming's discourse in our last paper.

NEW CHURCH PAPER.

We have received the Prospectus of a new Ecclesiastical Journal, to be published in Halifax, Nova Scotia, under the title of the *Church Times*. The Lord Bishop of the Diocese has signified his intention of using the paper as a medium for communication with his Clergy,—and the following extract from the Prospectus will shew the manner in which it is purposed to carry on the undertaking:—

"The Ecclesiastical Department will be one of some delicacy, and may require more time than can well be spared from the numerous duties which press upon the Clergy. If necessary, however, the superintendence of this Department may be committed to more than one Clergyman, who must be approved by the Bishop of the Diocese. The chief objects of this Department must be to supply useful information on all subjects which affect the welfare of the Church, and to afford her members an intelligent acquaintance with her principles and rites and ceremonies and authorized usages, all of which will be found to have their foundation in the Word of God, and to be in happy accordance with the charity of the Gospel. Such instruction may be given without indulging any inclination for controversy; and to guard against temptations to the ill feeling which controversy is too apt to provoke, such information will generally be supplied by extracts from the Works of Standard Authors in the Church, whose authority has been well established. All party feeling will be discouraged, as hostile to the objects of the paper, and a sincere and earnest desire to preserve 'the unity of the Spirit in the bond of Peace,' will be cherished, in full accordance with the Motto of the Paper—EVANGELICAL DOCTRINE—APOSTOLICAL ORDER. Due caution and firmness will enable the Editor or Editors in this Department, to give all necessary information on every important subject, without an attitude of controversy, as the object will be to teach and fortify the members of the Church in her pure and holy principles, without hostility to those who differ from her. A proper regard for the Constitution of the Church may be upheld among the members of her Communion, without attacking those who do not belong to it. These are the principles on which it is desired and intended to conduct the paper, and it is hoped they will always be kept in view. Although pains will be taken to discourage correspondence that may directly interfere with these principles, the Editor cannot be as responsible for correspondence as for selections by himself—and it is hoped that none who favour the Editor with their observations will fail to keep in their recollection the principles by which he desires to be governed. Considering the paper as a *Religious* undertaking, he earnestly desires the prayers of the whole Church, that the work may be so directed and controlled and blest, as to be instrumental in promoting the prosperity of the Church, and the dearest interests of all her members."

RELIGIOUS PRINTS.

Some time ago we called the attention of our readers to the claims of a Society whose object was the distribution of religious prints amongst "the poor, the middle class, and charity schools." We have just seen, in the Church Depository, a specimen of the pictures, with which we were much pleased. The subject is, the scourging of our blessed Redeemer, designed by *Steinle*, an artist of whom we had heard but little, and who has treated the mournful theme with feeling and judgment. Full justice has been done to the picture by the lithographer, *Fanoli*, and altogether it would do no discredit to the gallery or portfolio of the most fastidious collector. The subscription is astonishingly small, viz., one guinea for twelve prints, the one before us being alone worth nearly that sum. Mr. Champion, we believe, will transmit to Messrs. *Hering and Remington*, the managers of the Society, in London, the names of those who may wish to secure this beautiful series.

LANDSCAPES.

We have been much gratified by an inspection of a few landscapes in sepia and water colours, which have been left for sale at "the Church Depository." They are from the pencils of a couple of young lads, who have adopted this plan of raising means to assist in paying for their education. The specimens of their praiseworthy exertions, now offered for sale, exhibit considerable skill and correctness of taste; which, taken in connection with the object the young artists have in view, will, we sincerely trust, ensure for their productions a speedy sale.

Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—ED. CHURCH.]

To the Editor of The Church.

Rev. Sir,—I would now make use of the kind permission given me, to occupy a portion of your columns with some observations on the importance of that portion of the Church Society's field of operations, to which I endeavoured in a former communication to draw the attention of your readers. And in doing so, I will at present confine myself to the task of showing that a sense of the great importance of extending the privileges of the Gospel to the heathen around us, is not peculiar to those individuals who are labouring as missionaries in that part of the Lord's vineyard, but has been felt and acted on by those who were no otherwise connected with that people, than as regarding them as part of the great trust committed by the Saviour to his Church, to cause that unto them also should be made known the unsearchable riches of Christ.

The first example that I would adduce in confirmation of this point, is that of a Society, so closely connected with our very existence as a Colonial Church, that it may well require from us an almost filial respect,—I need scarcely name,—The Society for Propagating the Gospel in Foreign Parts.

That venerable body, in one of its earliest publications, bearing date A. D. 1704, three years after its incorporation, re-printed by the Society, October 1843, having stated the principles on which, and the high patronage under which, it was brought into existence as a Society, goes on to say what steps had been taken to forward the two great objects for which it had been founded, in the following words: "Correspondences are begun abroad, deputations settling at home, many subscriptions made, and divers prudential ways and means taken *for the conversion of the Indians*, and settling the state of religion in [illegible] by supplying with able and good ministers *the natives as well as* the English." On this passage I would remark, Mr. Editor, that a place of at least equal importance is given to the work of converting the Indians, as to the other branch of the Society's operations.

Again in the same publication, in a table setting forth what had been done and what the still required to be done as soon as possible, the first place is given to "The five nations of Iroquois, commonly called praying Indians;" and in the statement of what had been done for them, we find the following: "To Mr. Thoroughgood Moore, £100 per annum, Mr. —, £100 per annum; besides which they are allowed £20 towards furnishing their houses, and £15 each as a supply for their libraries:" which must have been a very large portion of its then very limited means; and under the head of demands on the Society for Ministers, Schools, Libraries, the first mentioned are, "For the Mohawks, for the Oneydas, for the Onondages, for the Cayugas, for the Sinnekes or Sinnontowans, for the River Indians at the Sharkook a little above Albany." I will not trespass so far on your columns as to quote more on this subject from this very interesting document, but would refer your readers to the publication itself, which is doubtless to be had at the Depository of the Church Society in Toronto, especially to the fourth page, Section I,