official source whatever, nor had be, indeed, any honoledge of the fact at all,"—this most source of schemes is the fact at all,"—this most source of schemes is the fact merertheless. It is Mr. Hawes that has been dreaming, not the man is an immerial being; therefore his whole life extends has resolved, by 59 votes against 20, to go into committee on only of afficial, but even of personal ignurance, respecting a matter abide was universally notorious surong parties connected with Canada—the rulers of our Culonial empire above excepted.

—London Morning Chronicle.

			WHEKLY CALES	IDA.	B.		
Day.	Dat	•		lat Leason		1d Lauce	
G	April	29.	38D SUBDAY APT. EASTER	{ M. K.	Deut.		Arta 26. 1 John 5.
N		20.		{ M. E.			Acts 37. 2 & 3 John
T	May	1.	ST. PHILIP & ST. JAMES.	{ ₩.	Erclus.		John leti Jude.
w	-	2.		{ ₩.	1 Kings		Acts 78. Rom. 1.
T		3.		۲.			Matt. I. Rom. 2.
r		4		۲. ۲.			Matt. 1. Rom. 3.
8	**	•		M. P.,		:	Matt. 3. Rom 4.
G		4.	4TH SURBAY ANT. EASTER.	M.	Deut.	6	Matt. 4. Rom 5.

THE CHURCH.

TORONTO, APRIL 26, 1849. CONTENTS OF THE OUTSIDE.

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Poetry,A Church-yord Scene. Regeneration in Maptiam an Apos- tolical Doctrins.	Bishop Burnet. Aphorisms. Deferred Extracts from our Eng lish Files.
The Jesuita. The Fall of Jericho. The Example of Our Blessed Lord.	Fourth Page. The Petrat Lamily.
Lord.	

to take notice, that the next collection in behalf of the fund for the extension of Missions in this Diocese, is fixed for Sunday the 13th May next, being the fifth Sunday after

This is in accordance with the xix Article of the constitution of the Incorporated Church Society of this Diocese, which provides that two collections out of the four, which are two collections out of the four, which are table Mobannaedan Moollan offers himself as Professor made in the course of the year, shall be in aid of the fund for the extension of Missions. The estimated liabilities of the Mission Fund amount for this year to nearly £500.

APPOINTMENTS FOR CONFIRMATION IN THE NIAGARA DISTRICT IN MAY, 1849.

THE BISHOP OF TORONTO begs to inform his Brethren, the Clergy of the District of Ningara, that he intends (1).V.) to confirm at their several Missions and Stations in accordance with the following List :---May, 1849.

Friday,	13, Grimsby,11	A.M.
Saturday, .	19, Jordan, 10	
		r.M
Sunday,	20, St. Catharines, 11	A.M.
Monday,	21, Eight Mile Creek 10	A.M.
·	•••	r.M
Tuesday,	22, Queenston, 10	A.M.
•	Stamford, 3	r.m.
Wednesday,	23, 'Thorold, 10	A M.
		r.M.
Thursday,	24, Chippawa, 10	A.M.
Friday,		A.M.
		r.M.
Sunday,		A.M
		r.M.
Monday,		r.x.
Tuesday,	29, York 10	A.M.
	Caledonia 3 .	A.M.
Wedneaday,	30, Jarvis, 11 .	A.M.

The Secretaries of the District Branches of the Incorporated Church Society of this Diocess are requested to forward to the Secretary of the Parent him out of a chair when a candidate, or to eject him when Society, on or before April 30, the annual reports of their proceedings, together with one-fourth of all monics received in each district during the past year, and the lists of the subscribers' name.

N. B .- By reference to article xviii of the Constitution it will be seen that it is provided, that all monies not required for local purposes, and remaining unapproprinted at the General Annual Meeting of each District Association, shall be forthwith transmitted to the Treasurer of the Society at Toronto.

W. H. RIPLET, Secretary.

The Secretaries of the Parochial Associations in the Home and Sincoe Districts are requested to forward their annual reports to the Secretary of the Patent Society, on or before April 30. The subscriptions in each Parish, together with the subscribers' names are to be forwarded at the same time, in order that the sums respectively contributed may be carried to the year's account, and the names of the subscribers inserted in the next annual report of the Society. W. H. RIPLEY, Secretary.

. **By reference to the 4th clause of the By-law of The Church Society of the Diocese of Toronto, "To make provision for the due administering and improve ing the Widows and Orphans' Fund," it will be ob- A.B., assisted by the Rev. H.J. Grasett, M.A., his Lordserved that " each Clergyman, in order to intitle his ship's examining chaplain, who presented the Candiwidow and children to claim the annuity thereafter dates. His Lordship preached an able discourse provided, shall be an incorporated member of the from St. Paul's first Epistle to the Corinthians, chap. Society, or a subscriber thereto of one pound five shil- | xiv. v. 40-" Let all things be done decently and in lings per annum." It is supposed that each clergyman will pay his annual contribution through his Parochial Committee, and the subscription so paid will be

THE INFIDEL UNIVERSITY SCHEME .--- EDUCA-TION FOR ETERNITY.

considered as complying with the requirements of the

By-Law.

We have lying before us part of a work on Canada, entitled "The Emigrant Churchman, by a Pioneer of the Wilderness," about being published in England. Unless we the more miscalculate, the forth-coming volumes will create a decided sensation, not only here, but in the mother country. The author (whose name we are not at liberty to mention,) is distinguished equally by accuracy of observation and graphic power of description. We have purused a large portion of the work, and can testify that almost no topic of interest connected with the ecclesiastical, political and social position of our Colony has been overlooked by the

" l'ioncer." The author's remarks on a sketch for a University measure, propounded by one of the favourite ministerial organs of last November, are so apposite to the present Godless scheme, that we cannot refrain from laying a portion of them before our readers. The passages which we quote were evidently written when the bare-faced rejection of the very idea of all that savoured of "christian principles" was not sanctioned, even by the most "liberal" organs of the "liberal" party. What would the author have said had the present measure afforded the theme for his animad-

"The miserable fallacies so constantly propounded on the subject of popular education, as if it were a thing to tion.

been received at the Colonial Office." when Mr. Hawsonddressed be viewed entirely apart from a reference to religious the House of Commons on Monday evening and although training, prove proper as much as any thing the shore Her Majerty's Under Secretary of State for the Colonial Affairs sightedness of men not apertually filuminated by an

Morning Chronicle. This rebel compensation measure, of itself over elevate? Infinitely more woith an error then which the Colonial Office, had, up to Monday night, no known is it not to educate men religiously, h.e., with a direct ledge at all, has already passed through its first and decisive reference to eternity, than it would be to give him an of Mr. Ferrar's household, is only rendering the tristage, by a majority of nearly three to one. After a most reducation which might be acknowledged sufficient for bute which is due to departed worth, we can bestow storms and protrected sitting, the Canadian House of Assembly only a part of his whole earthly life; for only three, four, commendation with affers; for an Shenstone has said or six, or eight years, that is, of a life extending to the this commons and audicious project. We reserve for another ordinary three source and ten. In the latter imaginary occasion our comments on Mr. Hawes's astounding apparell, and case all men would see a pulpulite about dity; in the former actual case in point, men, at least men untaught by the Spirit, and blinded by party prejudice moreover, do

directly to eternal lamentation and woe.

"But this is a digression. To return to King's College. The Radical party, in their attempts at spoliation, feel that though they may root up the Professorship of Divinity, by tearing the whole Institution up from its foundation, a University of some sort will still be wanted. At least the leaders naturally feel this, they being men who, some of them from connection and rank, ought to be allied to something more respectable than Radicalism, and who accretly look down with contempt on the cry of their inferior retainers that, no place of education for the sons of the upper classes is needed at all. They feel that not only is some place wanted, but that it must be had. The better informed among them, moreover, are naturally aware that to have their University any thing but the laughing-suck of the Western Continent for the literary acquirement of its professors, the Professorships must, for the most part at least, he amordied from the earls of the acquirement of its professors, the Professorships must, for the most part at least, be supplied from the ranks of the Church. But Churchmen will, as a body, have nothing to do with the favourite Radical models; they being hipoted and antiquated enough to wish for aome distinct confession of faith on the part of a public academic lustitution. Thus the promoters of this precious scheme of alternate apolisation and Babel-building are entirely at their wits end what to do. Meantine they seem inclined to take refuge in the following delightful resource.— Whilst the inferior Radical organs out of doors are, as we have already observed, raising an outery against any of the party, are indulging themselves in the vision of a sort of Christian Infidel literary paradise, formed out of King's College itself. This enlightened object they pro-The Fell of Jericho.
The Fall of Jericho.
The Fall of Jericho.
The Enample of Our Blood Lord.

Ilis Lordship the Bishop of Toronto requests that the Clergy would be pleased to pleased the first product of the express purpose of holding it up to public contempt, we copy verbatim part of the leading article of one of the favourity organs of its promoters the

Toronto Globe of Nov. 15, 1848:-[Here follows the quotation.]

"Now, were not the subject far too serious to merely a but for the shafts of ridicule, we might fairly ask any candid render of this precious production, whatever his solitical principles, whether, if that grave and veracious individual Punch had been proposing to add 'a model University' to his late series of facetious

of Oriental Languages.

"He is beyond all question a 'bola admee,' a 'respectable person.' His testimonials from various emined disciples of the prophet are of the highest order. He presents himself to the board to be examined as to his qualication for a chair in this 'liberal', Christian University. "We will suppose the Board of green cloth' arranged

and the solemn conclave assembled; the examinat Examiner .- As our University is conducted on strictly Christian principles, may I take the liberty of asking what theological views you are in the habit of entertaining? Molaumedan Moollah.—'I object to that question; it

vours of sectarian domination.

Examiner.—'Oh, I beg the gentleman's pardon. mess on to another nuestion. Since this is a decidedly Christian University, you will of course excuse my re questing you to favour us with some test as to your opin

ons being correspondent?

Moullah.-I object to offer anything of the sort, neither can you require it; for as tests have been proved so penicious, you have very wisely done away with them." Examiner.—1 really beg pardon: the question was irrelevant, I pass on to another. You see as we are conducted upon strictly Christian principles, I must really make some respectful inquiry as to the mode of your religious observances before you can become one of us.

Modlah .- Pray where is your right to an answer em bodied in your Parliamentary statutes? Recommerce- Results I am aghaired to have given you as much unnecessary trouble, I see I am wrong. We have s sentute to that effect."

Moditah. -- Have you any more questions to put?'
Eraminer. -- (Looking very much puzzled.) 'Why, noyes no-yes. You see we are a strictly Christian Uniersity, would you, therefore, kindly give us any general statement of your faith, - anything as liberal as you like,

just to satisfy the net of l'arliament?' ast to satisfy the act of Carnament?

Moddish.--'Ob, is that all? Certainly. I believe in san.* There is one God and Mahomet is his Prophet.' Should there be any error or omission in this List, the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

Saminer.—(Greatly relieved.) Thank you kindly, my dear Sir. You say you believe in Issa: your profession of christian principle will entirely satisfy the set. You are, of course, entitled to your own private views on prophecy. We shall be most happy to induct you into the situation

The subject, however, is far too serious for ridinin out or a court when a candidate, or to eject him when once elected. The very commendation which is given of the system, on the ground of its being constituted on the principles of the Irish Colleges, already denounced by Churchmen and contemned by Romanists, is quite enough to show up the wretchedness of the shifts to which these Canadian 'liberals' are driven, and to prove that those who begin by throwing off religion end by throwing off

Let us hope that the Church in Upper Canada will gardless of the irreligious schemes of mere political parisans, put forth her energies at home and in the province for the establishing a University under her own control and officered of course by sound consistent Churchmen. when humanly speaking, it will be seen that all, or nearly all the respectability of the Province will flock to it, as a firmly established centre of sound learning and religious improvement—a holy ark of the true Sheehinah, before which the impious Dagon of Christless education, shall totter and fall, broken and dishonoured in the dust."

ORDINATION.

Yesterday, being St. Mark's day, an ordination was held by his Lordship the Bishop of Toronto, in the Church of the Holy Trinity, when Messrs. Arthur Hill, B.A., Cambridge, and W. Colin Clarke, Theological College, Cobourg, were admitted to the holy order of Dencons. Prayers were said by the Rev. R. Mitchell, order." After which the solemn service was proceeded with, concluding with the administration of the Holy Eucharist, in which the Bishop and Clergy present, to the number of seven, participated. We have received no official information as to the destination of the newly ordnined elergymen.

THE NORMAL SCHOOL. With reference to the letter of the Rev. Dr. Rver ion in a succeeding column, we very cheerfully confess that we have hitherto been labouring under a misapprehension in regard to the provision for religious instruction in the Normal School. We were not that there was any rule of the Institution enjoining pursue their religious duties where the world's unkindthis attendance, and therefore, according to our impression, we had reason, as we believed, for pronouncing that the Normal School, by allowing attendance on religious instruction to be a voluntary act on the part of the students, could not with propriety be said to make any provision for religious instruction at all; because it is incredible that any Seminary in a Chris- of slender fortune, respectably brought up, might find tian land would prohibit its pupils from seeking the an asylum from the disquiet of the world, and meet advice and counsel of their spiritual guides. Dr. with society of that kind which would be the best Ryerson's Letter has removed our mistaken impression suited to relieve them from the trials to which, in our it does not of course meet the objection which arises exposed, without the sympathy of a friend." from the well known fact, that, where religious tuition is a mere appendage of a school, and not an internal take the lead of us in this matter. An institution of part of it, the Ministers of the Gospel are too often Nurses, under a form of government and discipline her presence? 'Oh!' she said, 'a fight. It was when booked upon by the pupils as it ksome supernumeraries similar to that of the Sisters of Charity, has been my tack was turned, and when I heard what was going

"THE FERRAR FAMILY."

tire little narrative by Mrs. Lundy appears on our tive little narrative by Mrs. Lundy appears on our bad no knowledge of such a bill being introduced from any unction from on high.

"What is Education? The training the faculties of an fourth page this week; and so, for the present, we part company with the devout and interesting Society of "Little Gidding." As our admiration of the pious retirement, the religious exercises, and the kind deads "We praise the dead, as we praise fine days, without enry." The person and the memory of the "just man" receive, for the most part, very different treatment; and if Mr. Ferrar were living now, we may which would involve an infinitely greater abserdity, did reasonably presume that he would encounter a goodly we dare to use such a term, where the result of such tends number ready to deal pretty roughly with him, and number ready to deal pretty roughly with him, and to watch his unworldly doings with no small measure of jealousy or suspicion. But good Mr. Ferrar's "soul is with the saints, we trust;" and even those who keep far enough aloof from his strict and punctual, and even rigorous performance of religious duty, will probably admir, with apparent cordiality, that he certainly had a rather large share of the spirit of those blessed times, when "the multitude of them that believed were of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own, but they had all things common." Good men are the stars of the world," said "rare' Ben Jonson, and we may well praise God that he has caused such luminaries to shine. The biography of the Church's faithful children is one of the most effectual weapons of truth. The most selfish and the most unreal amongst merely nominal christians must, for very shame—if they are proof against worther feelngs-hold their peace when we speak of the righteous

> But the Society of Little Gidding was an example on a small scale, of the Conventual system. We do not mean, of course, that it was modelled after the pattern of Romish convents, with all their irrevocable vows and unnatural austerities. The term "conventual," though connected, unhappily, through the Church of Rome, with the grossest moral and religious corruptions, is a very harmless word, nevertheless; corruptions, is a very harmless word, nevertheless; or touching at the port of Plymouth; and any other pur-and none of our readers who know the inoffensive pose of love (such as the care of hospitals or infirmaries, shape which its classical elements occupy in Ainsworth, will be alarmed by it; association, or union of several individuals for a common purpose, is all that is meant by it, and christian people, surely, may both | ex official Visitor of the Sisterhood; and all the internal associate and join hand in hand and live together in communities separate from the bustling and busy portion of mankind, for other purposes besides practising | visit. unauthorised asceticism, or weaving fabulous legends, after the manner of the monks and nuns of the Church

Even the Romish Monasteries in England before the Reformation, -ill-governed and depraved as many of them were in many respects, and corrupt in faith as they all were, -did some good notwithstanding.-Only one case need be alleged to prove this: much of their revenue was the heritage of the poor, and so long as they were standing, England needed no poor-law. We are no apologists for the errors in principle, and the vileness in practice of the monastic system as exhibited by the Church of Rome; but we do not see how any reasonable and rightly-constituted mind could dissent from the following observation: "If monusterics," says an accomplished writer, "instead of being swept away, had been reformed,-if they had been reserved for persons not tied by monastic vows, but who, satisfied to endure hardships, and content with poverty, were ready, from the pure love of God, to devote themselves to preaching, study and prayer, our large towns would have been supplied, not as now, with three or four over-burdened clergymen, but with dance, to do the work of Apostles and Evangelists, to multitudes (the expression is not too strong) now lying

in darkness and in the shadow of death." The truth is, nothing can be pointed out in the sitions shall indicate. natural fruits of the conventual system, but only in its abuses, inconsistent with the very purest conceptions and consistent with the very purest conceptions and consistent with the very purest conceptions of our hole faith. Thus This extra the Orphan shall be admitted for every £10 10s. subscribed. abuses, inconsistent with the very purest conceptions are prescribed and residence is enforced, are all built upon the conventual principle, and no one objects to together under a proper order and discipline, for the | shall have the joint right of a subscriber. purpose of benefitting themselves and doing good to others; free from the evils of Romish monasteries; not imposing unbroken cloistered seclusion; pure, as concerning the faith; not admitting irrevocable vows, and (which is one of the chief considerations,) subject to ministerial visitation and episcopal control, the blessed fruits of such institutions would be so conspicuous and charmed with them, and we should hear of very few objections against the conventual system so manifested ;

and applied. Those who have read "llawkstone" with the admiration and approval which that uncommonly able work so well deserves, will remember the delightful picture of the ancient Priory, restored by the generous and godly landlord to its sacred purposes, under a pure faith and worship. In it the wandering beggar finds a meal, the neighbouring poor receive relief, the ignorant or the wavering, instruction, the lonely meet with gentle and kind companions, and the stricken in heart flee to it as a shelter from the scora and persecution of the world, finding there a balm to heal their wounds, and leisure to prepare, in the screne nurture and exercise of faith and hope, for a happier scene. Is there anything in the principle of such an institution, which He "who went about doing good" would reprove?ls it not christianity itself presented with an aspect as chaste and undefiled, as lovely and endearing as can

exist in a fallen and sinful world? The conventual system affords a legitimate channel for the employment and exercise of piety of the enthusinstic kind. Wanting this system, we are frequently at a loss what to do with piety of this peculiar description. Instead of being made a blessing to the Church, it frequently becomes troublesome, is in the way, and it is sometimes pushed aside with the coldrearted or ill-tempered reproof of being officious and eccentric. A conventual establishment would draw these fervid dispositions into it, guide them with the roins of discretion, and make a good use of them .-But as it is, they are too often either harshly compelled to shrink back from observation, and prey upon themselves, like people in a prison-house, or else are driven into dissent! This is peculiarly the case with a high standard of female piety: beyond the very limited sphere of the Sunday-school, our pious women, more especially those who have not the care of a family resting upon them, are left, for the most part, to their own isolated and undirected-perhaps misdirectedplans and exertions, in deeds of benevolence and other Inhours of christian faith and love. And as to those conscious, until now, that the students—as he states, afflicted ones, who would gladly retise from noisy life -are required to attend their several spiritual Pastors to some sequestered spot, not because they desire to when they visit the Institution. We had no idea forsake the path of duty, but because they wish to ness cannot reach and harass them, can it be other than a truly christian act to provide for such, an asylum and a home? "It is greatly to be desired," says Churton, in his History of the Early English Church, "that there should be still some such religious houses, where, without ensuaring and mistaken vows, persons -and justifies the Institution in this particular. But railroad-making, money-getting age, they are often

We have allowed other Protestant communities to and their instructions treated as a burthen and a vexaestablished by Mrs. Fry and her Quaker associates,
on I walked up to them, laid my hands on the shoulders
of the combatants and parted them." "A hazardous
tion.

The feeble and defective Protestantism of France, experiment, I suggested. 'Yes,' she said, 'all my boys

concesses, or Protestant Sisters of Charity." There The last chapter of the well-managed and attracthere is the oldest and most induential of these Pro-

We have not been however, altogether inactive: there are in London, on a small scale, two establishments of the kind; and at Devonport, in the Diocese of Exeter, there is a "Sisterhood of Mercy," presided over by one Miss Sellon, a lady of wonderful energy and perseverance, as well as emineut piety. This Institution is in active operation; it has already done immense good, and the excellence of its character may kind to them, and they would not leave the school till she be understood from the following sketch of its constitution. In connexion with the Sisterhood there is another charitable institution, called the Orphans' Home, the rules of which are also subjoined :-

"RULES FOR THE SISTERHOOD OF MERCY. "In order to secure, as far as may be, that the Sisterhood of Mercy in Devouport, recently established by the permission of Almighty God, should, under His divine blessing, be continued upon the same principles on which it was begun, the following Regulations, as to its funds and operations, have been adopted, with the sanction of

the Lord Bishop of Exeter.

"I. A legal instrument has been prepared, by which certain of the Sisters have agreed to live together, (conforming to certain regulations, sanctioned by the Bishop, for the better conduct of the interior of the Institution;) but with free liberty to any Sister to withdraw if it shall so seem good to ber.

be entitled to any share of the common property of the Society.

"3. The Sisterhood shall belong to the Church of En-

"2. Any Sister so withdrawing, or in any way ceasing

cease to be a member of the Society.

"4. The object of the Sisterhood shall be the education of the female children of Sailors and Soldiers, who shall have it appears, into some few indiscretions in the manage-

lost either parent; the visiting the sick and needy; super-intendence of schools, infant or adult, industrial or educational; oral instruction of adults in smaller classes; the the temporary shelter and training of distressed women of good character,) which God in His good Providence, shall

open to them.
"5. The Bishop of Exeter, for the time being, shall be regulations of the Sisterhood shall be open to him. "6. The Sisters, in visiting the poor and sick, shall be under the direction of the Clergy in whose districts they

"7. The schools formed by the Sisters shall be open at all times for the inspection and religious instruction of the parochial Clergy of the district, and to the Diocesan inspector of the Schools appointed or approved by the

the Sisters themselves, or by donations for permanent purposes or hy bequest, shall be vested in the Sisterhood; har the accounts shall be as all times open to a person appointed by the Bishop to inspect them.

"9. Any one who shall hereafter be admitted to join the Sisterhood shall have the concurrence of two-thirds of the Sisters above the age of 25, with the sanction of the

Bishop.

"10. Should it hereafter unhappily ever become necessary (which God avert!) to remove any Sister, it shall be We are requested to make known to all whom it requisite that such removal shall be deemed necessary by at may concern, that to effect a settlement of the affairs least two-thirds of the Sisters above the age of 30, and be

confirmed by the Bishop.

"Bequests may be made to the Sisterhood under the title of "Church of England Sisterhood of Mercy in Devonport'"

"RULES FOR THE ORPHANS' HOME.

"1. The Institution shall be called the Orphans Home, for the Orphan Daughters of British Sailors. "2. The object of this institution shall be to feed and clothe such children from the earliest age, and to train them in the fear and love of God, in the Church of Enga numerous body of men, ready, under episcopal gui- land. And for the right discharge of their duties in the state of life to which God shall call them, they shall be trained either as trust worthy servants, or for other important and reasonable offices, as village schoolmistresses attendants on the sick, &c., as their espacities and dispo-

and ensamples of our holy faith. Our Universities, Any subscriber of £10 10s., or a Donor of £100, to the Colleges, and Academies, in which certain regulations permanent Fund, shall have the power of recommending one child at a time, in whom such subscriber shall be especially interested, as the Orphan of a soldier in any upon the conventual principle, and no one objects to regiment, although at a distance, or of a sailor belonging it there. And if we had in the bosom of our reformed total of the Majesty's ships. Members of a family, or Church religious communities, of either sex, associated any number of individuals contributing the above sums,

"J When ence shall be given to the Orphan of any soldier or sailor who has died in actual service, or been lost at sea. "5. Evidence must be produced that the children who are candidates for admission are really the daughters of

sailors or soldiers in Her Majesty's service. "6. No child shall be expelled, while there is any hope of amendment.
"7. Sickliness, or even consumptive tendency shall be no

so widely-diffused, that every good person would be ground of exclusion; nor shall any child be removed on to some place separate from the other children. "8. Great care shall be taken of the individual training of the children, according to their capacities. They

> reading, writing, arithmetic, plain needle-work, and kuit-ting. Such as show tenderness and other qualifications, shall be trained as Nurses of the younger children; and such as, in addition, evince talent and high religious principles, shall have a superior education to fit them for village schoolmistresses.
>
> "9. The children shall be allowed to remain in the Institution until they be fully qualified to undertake a respectable situation in the line of duty for which they

> shall be fitted. 10 Near relations and friends shall be admitted to see the Orphans from time to time, especial regard being had

> to the surviving parent when they shall be sick. Miss Sellon's character and mode of proceeding, with the surprising results of her humane exertions, may be gathered from the following sketch, writtenbe it remembered-not by an attaché of some "Tractarian" Journal, but by the correspondent of the easygoing and time-serving Times :-

"But her most remarkable enterprise has been that of civilizing, or rather perhaps Christianizing, a set of wild dence of their salutary influence. boys, aged from eleven to sixteen, who work in the Government dockvards. One Clergyman it was said, had tried his hand upon them but without success; but this, I believe, was the only attempt that had been made to give them any kind of instruction. Miss Sellon derived little encouragement from those whom she consulted on the feasibility of her scheme. She was, however, wiser than her counsellors, and attacked the boys in her usual way when collected for dinner. Six were prevailed upon to become her scholars, and for some time attended her schoolroom after their work was over. After a time she school room niter their work was over. After a time she became anxious to extend her operations, and suggested if they liked, they might bring some of their friends. This, however, with an odd mixture of shrewdness and naivete, they declined, on the ground that they would be better taught if they kept her all to themselves. The school, however was to develope in spite of them. evening, when Aliss Sellon was engaged on her half-dozen scholars, the door burst open, and in rushed, tumbled, or scrambled, some thirty young vagabonds, shouting out began fighting, and then, in the words of Miss Sellon, my quiet six, who did not like to be disturbed, began fighting too.' A Clergyman was sent for; but he soon left in despair, wishing the lady joy of her scholars. She then took them in hand berself. I told them, she said, that if they wanted to play, I had no wish to prevent them; but that they should do it in the street, and not interfere with us. No, they said, they wanted to be taught; so I told them that I could not teach them while they were making all that noise, but that if they would come quietly the next evening I would be ready for This was done, and since that time the school has advanced in numbers till last month, when there were about one hundred boys' names on the books, and an average attendance of about forty or fifty every evening, who left their amusements, and sometimes their supper, to learn reading and writing from her schoolmaster, and to receive moral and religious instruction, or, as they call it, preaching from herself. They are described as per-fectly hanging on her words, and a striking fact should be mentioned as showing their ignorance. On the evening on which she first taught them the immortality of the roul, the remark of some was-"we have heard strange things to-night, no one ever told us such before."

"Remembering the disorders which it is necessary to tolerate in the London Ragged Schools, I asked what was the greatest disturbance which had ever taken place in

can boast of having, in Paris, its "Institute of Dea- locked up curious to see what would happen, and I own I was a little anxious, for it he had refused to obey I have no idea what I could have done. However, he looked is a "Protestant Sisterhood" at Strasburgh; there about him a little, and then turned to go. As he went I are two in Switzerland, one at Echallens, in the Pays just said to him, to show it was no expulsion. You will behave better to-morrow, and so he did. She added, that during an illness from which she is still suffering, he had called several times to inquire how she was. I mentestant Continental Sisterhoods at Kaiserswerth, on tion these little circumstances to show the tact and decision which are necessary in dealing with an undertaking

of this kind, and that Miss Seiton possesses them.

"As might be half expected, the boys seem rather to pique themselves on bearing no management but hers; and when she left them last autumn under the care of the schoolmaster they became riotous. The schoolmaster some what unadvisedly used his cane. Upon this treatment th school broke up, first testifying its displeasure by breaking the forms to pieces. Twenty remained steady, though dis dissatisfied. "Miss Sellon," they said," had been ver dissatisfied worked the school up to its former numbers. Being now unable to leave her house in the evening. Miss Sellon pur it to the boys whether they would discontinue school to the let of May, or attend her at her home in classes of twenty, under a promise to behave quietly. They answered by acclamation that they did not choose to be 'dispersed to the winds,' and that they wished to come and behave themselves. This they have done, and I believe the 'Even-

selves. This they nave done, and I believe the Even-ings at home" are still going on.

"Of course the progress of civilization is slow; but it was mentioned to us by one of the Sisters that some of the boys had confided to Miss Sellon that they meant to try and give up caths and bad language, and as an instance of their affection it was mentioned that early in the morn-ing of Christmas-day some of her school children, with a sprinkling of hove had come under her window to sing carols which they had practised among themselves, and knowing her to be ill at the time had waited, I think it was said some hours, till the light in her room showed that

she was awake. "All this has been accomplished, it is not too much to ssy, by the energy of one woman in the course of a few months, and this besides the visiting of the sick, in which months, and this besides the visiting or one order, in the establishment are largely employed. By their rules, the establishment are to be spent in works of charity, gland; and if any Sister should unhappily cease to be a to which their religious exercises are always made to give

ment of the Institution. The indiscretions are trivial enough, compared with the comprehensive benevolence visiting of female emigrants on board vessels sailing from of the design which these pious "Sisters" are labouring to carry out, and with the vast amount of good which they have been accomplishing. The errors into which they have fallen are venial, and Miss Sellon has done all in her power to repair them, by correcting everything that was faulty, upon the remonstrance of the Bishop of Exeter. It is admitted that some particulars in the internal economy and arrangements of the Institution were injudicious, such as the setting up a Communion-Table in an unlicensed and unconsecrated room, a mere private apartment in short, which might have been used for a dining-room. This is the worst of the charges brought against Miss Sellon: we must, therefore, express astonishment and "8. Any property given to the Sisterbood, either by grief that so devoted a woman has been made the object of a violent persecution. For our part, we look upon Protestant Sisterhoods as "springs of water in a thirsty land," and we most beartily bid them

> IN RE J. LLOYD THOMAS, CLERK, DECEASED. We are requested to make known to all whom it of the late Rev. J. Lloyd Thomas, a CITATION from the Probate Court, Toronto, has been granted to Dr. Mewburn, Danby House, Stamford, returnable on the 30th day of June next.

> > Communication.

[We deem Ruccessary to follow the example of the London Church

periodicals, and to apprize our readers that we are not respon the opinions of our Currespondents.—En. Cuvacu.]

To the Editor of The Church. Sir,-In The Church newspaper of the 19th instant, I observe you speaking of the "exclusion of religious in-struction" from the Normal School for Upper Canada.— I trust you will allow me sufficient space in your columns to correct the erroneous impression which such a remark is calculated to produce. The Normal School is not a College or Seminary in which

youths remain for a series of years to form their principles, and acquire the requisite intellectual qualifications for entering on their intended pursuits of life; it is an institution for the special training, for five or ten months, of young persons for school-teaching, the great majority of whom have been teachers previously to their attending the Normal School. But even under such circumstances, if religious instruction were excluded by the authorities of the Normal School, and the students left without shepherd or provision in respect to their religious and moral interests, I be and the absence of moral restraint, and the exposure to and the absence of moral restraint, and the exposure to various temptations and vices, which young persons would experience in sojourning among strangers and in a con-siderable city, subject to no prescribed religious control, connexion or influence, would inflict upon the students, and upon the country through them, evils which would by no means be compensated by the advantages of intellectual and practical training in the Normal School. I believe the other members of the Board of Education having charge of the Normal School, cherish equally with vided for the religious as well as the intellectual interests | seriously abridged; some from mere necessity have ceas of the students; it has provided for the latter by the instruction of the Masters of the Normal and Model Schools: t has provided for the former through the Ministers of the different religious persuasions to which the students respectively profess to belong. On the admission of stu-dents to the Normal School, the name of the religious persuasion to which they profess to adhere is noted, their names are furnished to the chief Minister of that persuasion in the city, and he is requested to provide for their religious instruction every Friday afternoon at two o'clock; and they are as much required to attend his instruction that afternoon as they are to attend the lectures of the Masters at any other time. The Ministers of the Church of England, and of several other religious per-suasions, have readily and faithfully attended to this duty, instituting and pursuing such a course of religious instruc-tion as they judged expedient for the establishment and edification of their respective adherents. In these exercises I have taken no part, but I have had abundant evi-

Furthermore, the Board requires each student to attend his own place of worship every Sabbath, and inquiry is made at the cashing of the roll every Monday morning as to the attendance of students at worship the preceding sabbath. Regulations are also made respecting the con-duct of students at boarding-houses; a monitor is appointed in each; the houses are visited by the Masters: and the nost vigilant as well as affectionate means are employed to promote the moral as well as intellectual welfare of the students during their attendance at the Normal School .-Thus, introduced to a Paster of his Church, a sitting in a place of worship provided for him, and the authority of the Normal School is united with the authority of his Church for the care of his religious and moral interests, while is no interference whatever on the part of the former with

his religious scruples or preferences.

As to the satisfactory character of this arrangement, and as to its salutary influence and gratifying results, I might confidently appeal to the Ministers of the several religious persuasions who have been witnesses to it, as well as to all who are conversant with the operations of the Normal School. In the Model School, the last half hour of each day is devoted to the reading of the New Testament, and practical instruction from it in respect to all the pupils whose parents do not object to it,—and I have

as yet heard of no instance of objection to it.

It is to be observed that, in the Normal School, there is no general assembly of both the masters and students at any one hour, but the students attend the lectures of each master at the appointed times: there is one lecture before breakfast in the summer, and two lectures four evenings of the week during the winter. But though there are n daily public religious exercises for all the officers and students in the Normal School, (as there are, indeed, the three Massachusetts' State Normal Schools.) yet the foregoing remarks shew that what the Board of Education can not directly perform itself, in respect to giving "religious instruction," it provides to be given by others to whom it appropriately belongs.

I must, in conclusion, protest against being represented

as the advocate of any system of instruction which proscribes christianity, or which does not afford facilities for religious instruction. In proof of the reverse, I not only appeal to the operations of the Normal School, but to my Report on a Public System of Elementary Instruction for Upper Canada; to the Section in the printed Regulations for Common Schools, headed "Constitution of Common Schools in respect to Religious Instruction,"-a Section which was submitted to the Prelates of two Churches and to other Ministers of religion before its adoption; to my Circular to School Trustees, one sentence of which was wrested from its connexion and misrepresented by a cor-

respondent of The Church some time ago; to various artieles in the Journal of Education. I may also add, that while I have not said or done anything to infringe the rights or offend the feelings of the Roman Catholie, I have, on the other hand, done nothing to compromise the principles of the Protestant; and in harmony with the above-mentioned Section of School Regulations, the last statistical School Reports from the several Districts mention the use of the Holy Scriptures in 1325 Schools in Upper Canada out of the 2078 from which returns have been received. I have the honour to be. Sir. Your obedient Servant

Education Office. Coronto, 21st April, 1849.

Ecclesiastical Intelligence.

CANADA.

E. RYERSON

DIOCESE OF TORONTO.

BISHOP'S STUDENTS' FUND.
Collections made in the several Churches, Chapela, and Missionary Stations in the Diocese of Toronto, Jan. 21st. 1849, appropriated to the Fund for the support of Divinity Students, by order of The Church Society of the Diocese of Toronto, made on the 3rd day of January, 1849, in accordance with Act XIX of the

Previously announced in No. 133, am'ting to 206 10 114 St. Ceorge's Church, Georgina, per Rev. J. 0 12 14

134 Collections, amounting to £207 3 1
T. W. BIRCHALL,
Treasurer.

Toronto, 25th April, 1849.

The Treasurer also acknowledges the receipt of £4 44. 6d. from the Newcastle District Branch, per the Rev. J. Short Also
The sum of 5s., being a donation to the Widows and
The sum of 5s., being a donation to the Widows and

Orphans' Fund, from Mr. Park, Georgina, per the Rev. From the Rev. F. Tremayne, £1 5s., his subscription to the Church Society.

From the Niagara District Branch £75 5s. 3d., per

George Rykert, Esq., Treasurer.
From the Thornhill Parochial Committee £29 34. 9d., per the Rev. D. E. Blake.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

The Annual Meeting of this District Branch was held in St. Peter's Church, Cobourg, on the evening of Wednesday, March 7th. Evening Prayer—the Choral Service having been employed—commenced at half-pastseven o'clock, after which the Chair was taken by the senior Clergyman of the District, the Venerable the Archdescon of York. The usual prayers having then been read, a few preparatory remarks were addressed to the assembled people by the Chairman, when he called upon the Rev. J. Wilson, who acted as Secretary in the absence of the Rev. J. Shortt, to read the Annual Report. This was done accordingly as follows :--

SEVENTH ANNUAL REPORT OF THE NEWCASTLE DISTRICT COMMITTEE OF THE CHURCH SOCIETY.

The Annual Report of a District Branch of the Church Society cannot be expected to exhibit in its general features any particular variety; and even the statement of details, as given from year to year, will not be much diversified; and it is better, perhaps, that it should be so. We are thus assured of the quiet even tenor of its way-that it adheres to the well-understood beaten tract of duty-that there is consistency and uniformity in its ourse of doing good.

In the aspect which the Church Society thus presents

we have much to cheer us in our contemplation of what this District Branch has, with the Divine blessing, been enabled to achieve. Its resources have not been large, because there are not numbered within its limits many wealthy parishes; and where it is the aggregation of the many which, in such cases, make up a respectable general amount, this cannot be expected to be large where, with two exceptions, the parishes of the district partake almost entirely of a rural character, and where scarcely any of the Townships which form them can be reckoned under the class of old settlements. Where the great bulk of the population has been added within comparatively a recent period; though we may discern amongst them prosperity in the ordinary sense of the term, or at least a good degree of worldly comfort, we cannot reasonably expect their attainment of many of the advantages of an older community. A generation must ordinarily pass before we can look for this. Those who have themselves by their individual industry, toil and privations, emerged from a condition of poverty to a state of comparative independence, do not, as a general rule, part with the habits which have accompanied them in this transition. The thrift and fraaccompanied them in this transition. The thrift and fra-gality of an earlier day attends them, and oftentimes the worldly excitement kindled up in the process of adding clearing to clearing, pertains to them at a more advanced stage, and checks in no slight degree the Christian daty of being bountiful to the Lord's cause. Poverty is still pleaded, from a recollection of past struggle rather than from the pressure of present need.
In a succeeding generation when the pos

perty have fallen into their inheritance with less at least f antecedent care and toil, there is, as of course, less of to the country. I believe the laxity of religious principles, rule, we discover in their case a freer disposition to contribute to holy and religious purposes-a more liberal hand in dispensing the bounty which is claimed by enter-prises of piety and charity.

During the preceding year one universal observation has met us, the hardness of the times; and though it is not difficult to trace all this to our own neglect of God, and too great devotion to the world, its vanities and its speculations, we cannot but discern its unhappy influence in the comparative languor with which, as one instance, the Church Society has been supported. In consequence to be contributors, and others from the same cause have greatly diminished the amount of their annual subscrip-

A just course of reasoning it is to be feared has not always been pursued here; for while under an undeniable pressure persons have ceased, we will believe temporarily, to support the Church Society, it cannot always be said that, in a becoming self-depial, they have laid aside any of the earthly comforts and even superfluities in which they were wont to indulge. But the state of the times we shall account a partial

and temporary discouragement only, to be succeeded by brighter and more hopeful days. We shall view it as the result of an overcharged atmosphere, itself engendering the storm which is to clear it of noxious elem produce a more healthful and more natural condition of things. The world, we may hopefully anticipate, will become more thoughtful, religious, and holy, upon being disciplined into an entire dependence upon the will and ounty of Almighty God, and made to see that, as the rain from heaven and fruitful seasons" come undeniably from Him, so the springs of commercial prosperity and successful enterprise are overruled entirely by His Provi-

While the Newcastle District Branch of the Church Society numbers amongst its supporters many liberal and zealous laymen, it is certain that its high and holy designs have every co-operation from the Clergy resident within its bounds. Parochial Meetings have been held in various places, attended by most of the Clergy of the District, and with a hearty co-operation generally from the Laity, and the most beneficial results may be expected to flow from these public and united efforts on its To proceed to particulars we commence, with the

COBOURG PAROCHIAL ASSOCIATION.

This, we trust, will long maintain its character of being a liberal and efficient co-adjutor in the good cause of the Church Society. It is true that while the pressure of the times has fallen with a peculiar severity upon small towns, dependant as they are upon a healthful and vigorous condition of general commercial dealing, Cobourg has not escaped the influence of the general adversity. This, however, has not in any material degree affected the income of this Parochial Branch; for though not a few with heavy and reluctant spirits have been compelled to withhold, or abridge their usual contributions, a peculiar exertion on the part of the local collectors has ena bled this Parochial Branch to show this year an amount of income not surpassed by that of any previous year The Treasurer's account shews a receipt between the last and the present meeting of £87 14s. 10d., exclusive of a balance of £8 19s. 11 d. on hand in February, 1848. In the expenditure, after paying an equitable share of the expenditure, after paying an equitable share of the expension in curred in Missionary and Cateobetical duty in distant parts of the District, and assigning one-fourth of the subscriptions received to the Parent Society, is included the sum of £36 ls. 10d. applied to local objects. A considerable portion of this last has been in aid of the Parochial School, and the necessity s been appropri ments have been met from it on two Shares in the District Building Society. In the amount of contributions above stated is not included the sum of £33 15s., being the result f three Collections in St. Peter's Church, in furtherance of special objects of the Church Society.

PORT HOPE PAROCHIAL ASSOCIATION. In consequence of the severe domestic affliction which befallen the estimable Rector of Port Hope, who is also the Secretary of this District Branch of the Church Society, the usual Parochial Meeting has been postponed, as also an account of the proceedings of the past year. The business of collecting the usual funds has not, however, been neglected, and £2 10a, the quota