

Poetry.

THE BLIND BOY.

It was a blessed summer's day,
The flowers bloom'd, the air was mild,
The birds poured forth their gentle lay,
And every thing in nature smiled.

In pleasant thought I wandered on,
Beneath the deep wood's ample shade,
Till suddenly I came upon,
Two children who had hither strayed.

Just at an aged birch-tree's foot,
A little girl and boy reclined,
Her hand on his she kindly put,
And then I saw the boy was blind!

The children knew not I was near,
A tree concealed me from behind;
But all they said I well could hear,
And then I saw the boy was blind!

"Dear Mary, said the poor blind boy,
That little bird sings very long;
Say, do you see him in his joy—
And is he pretty as his song?"

"Yes, Edward, yes, replied the maid,
I see the bird in yonder tree;"
The poor boy sighed and gently said—
"Sister, I wish that I could see."

"Yet I the fragrant flowers can smell,
And I can feel the green-leaf's shade—
And I can hear the notes that swell,
From these dear birds that God has made."

"So Sister, God to me is good;
Though sight alas! he has not given,
But tell me are there any blind,
Among the children up in heaven?"

Dear Edward, no—there, all can see,
But why ask me a thing so odd,
Oh, Mary! he's so good to me,
I thought I'd like to look at God.

His long disease his hand had laid,
On that dear boy so meek so mild,
His widowed mother wept and prayed,
That God would spare her sightless child.

He felt her warm tears on his cheek,
And said, "Oh, never weep for me,
I'm going to a bright, bright place,
Where Mary says, I God shall see."

"And you'll come there dear mother too,
But mother, when you get up there,
Tell Edward, mother, that 'tis you,
You know I never saw you here."

He spoke no more but sweetly smiled,
Until the final blow was given,
When God took up that poor blind child,
And opened first his eyes in heaven.

from "Observations of a Parish Priest on
Scenes of Sickness and Death;" by Jas.
Dale Coleridge, LL.B.

ADDRESS TO THE ATTENDANTS
ON A SICK PERSON.

(Concluded from our last.)

We now come to the last sad scene which is to terminate the sick man's sufferings—and your attendance at the same time—that event, which as men we must all submit to, as Christians we are all concerned to prepare for; and, therefore no caution on our part, however minute, can be considered unimportant which, in the least degree promises to lessen the present distress of it to the patient, or to promote his spiritual good. As the hour approaches—which, if you are conversant in scenes of sickness, will be easily perceptible by you—redouble, if possible your care, and have not only the room but the whole house perfectly still and quiet. Persons at this awful crisis are often sensibly alive to what passes long after they have ceased to speak, and I have frequently seen them start so violently and suddenly as to threaten convulsion, on hearing any sudden noise of a door closing or the like. The room must be kept also with a proper circulation of air in it, and in order to this not crowded with an uselessly large number of persons—many of whom I have especially observed in the poorer dwellings both of my present and late parishes, seem to think it an act of humanity to surround the bed at the last, and be present at the final departure. Their intention whether it be this commendable one, or the less praiseworthy one of curiosity, is doubtless productive of evil to the dying man, whose wants, alas! require no large retinue of attendants for their supply—but whose distress and oppression will be much increased by several persons leaning over and pressing around him. And with regard to the supply of his wants, this may be said of it in general—that however kindly meant is the friendly attentions which would anticipate all, it is

commonly more painful than otherwise—and towards the very last must be wholly unprofitable; such for instance, as frequently proferring him food or refreshment, repeatedly moistening his lips, changing his position, or in truth anything whether by word or action which may tend to disturb his train of thought, which if in his senses, we may suppose occupies him—the state of his soul, and the place whither it is just now about to depart. Frequent and close observation has convinced me that, in most cases, perfect stillness and quiet is the principal, and as far as concerns the body, only thing desired by persons close to the point of death. I say this, of course, on the supposition of their being in possession of their reason, free from violent convulsions, and the organs of life gradually and gently ceasing to do their office. In which state of depression and weakness they should be allowed to remain undisturbed, a death-like silence at the same time pervading the room.

The sand of life now ebbs fastly to its finish! and each succeeding breath or groan promises to be the last; the eyes have almost ceased to see, and the ear to hear—the transient flush of the face gives place to a pale earthy hue—and the whole body, cold and icy—is gathered up and contracted in the bed previous to its being stretched out lifeless. Here at this sad moment, I addressed myself especially to the relations and friends of the departing Christian—to those who, with hearts torn with anguish and with stifled groans and sobs, are watching his last conflict with our last enemy, and praying for the Divine Grace in his behalf—their I entreat and conjure, by all the love they feel for him, by their ardent desire to soften rather than aggravate his distress—not to give vent to their feelings until all is over—not to indulge in loud expressions of grief, and even shrieks of woe, as is sometimes done, until they are quite sure that the spirit has taken its flight to the God who gave it.

Not unfrequently the breathing of a dying person after having been for an hour or two attended with great difficulty and a rattling noise in the throat, becomes, within a few minutes of his death, soft and almost imperceptible; so that while he is sufficiently alive to hear what passes, his decease is supposed to have taken place; and then have I witnessed an effect of the unrestrained expression of grief that has followed from the surrounding friends, which a revengeful man even would not wish to inflict on his enemy; the poor sufferer roused as it were from his quiescent state—rolling his eyes around the room, and with a countenance alarmed and terror-struck, beholding himself deserted by some of his friends, and agonised afresh by the cries and screams of others. During an attendance of nearly two months, in the year 1821, on a young person belonging to my late parish, no one of the heart-rending scenes that occurred during it, made such an impression on me, as that (and even the recollection of it on reading my journal, fills me with horror,) which I witnessed three minutes only before the departure. Her sense had never failed her from the beginning; and on the day before, and of her death, her self-possession and tranquility were such as to enable her to unite fervently in prayer, and to listen to and take part in, religious conversation. This at her own request, had occupied us in the presence of her mother and sisters, with little interruption, till within twenty minutes of the end, when she became silent; and her eyes closed. Five minutes only before she breathed her last she said, "One more prayer—I am going." And it was the interval between my reading the "Commendatory Prayer for a Person at the Point of Departure," from the Office for the Visitation of the Sick, and her actual passing from life to death, that her sisters, believing all to be over, burst at once into a loud paroxysm of weeping and wailing, and left the room; and her mother standing close to her at the head of the bed, and even supporting her pillow, hastily withdrew her arm, and lifting up her eyes to Heaven, and clasping her hands together with a great noise uttered a shriek of lamentation so piercing as to produce an effect on her poor daughter's countenance and frame, that may truly be called terrible. Her eyes, too, which were thus forced open once more, to survey the scene around her, had well nigh wanted the

last mournful office of closing them. Let every tender, every sacred consideration then for your dying friend weigh with you to exercise yet a little longer, that restraint on your feelings, which when in his presence you have hitherto done; and if the last moment draws on in that blessedly gradual and tranquil manner above described, avoid even the chance of wounding him so painfully as you must do, by openly indulging in that grief, which however natural, and even desirable to be thus expressed after his decease, you must be aware, should on every principle of love and duty be checked during his life.

CHURCH ARCHITECTURE.

If at any time an architectural society were a valuable institution, it is especially so in an age like our own, which has, to its disgrace, no style of its own. The future historian will have to record that there exists so far as the Church is concerned, no architectural style of the nineteenth century. We have been building Churches for the last half century; but, instead of considering our requirements, and building Churches adapted to the liturgy of the nineteenth century, we have been servile imitators of the Churches of the fourteenth century.—The liturgy in the fourteenth century was professional, and the sermon made no part of the ordinary service, and there were other more important differences: it was quite absurd therefore to suppose that Churches built for the requirements of such a liturgy can be calculated to meet the want of the unreformed liturgy. Our successors will hold us in derision when they record that to meet the wants of the reformed liturgy we built Churches on the method of those erected to meet the want of the unreformed liturgy. It is time that we begin to act on sounder principles. The examination of the ancient Churches is important, for all new principles: modern civilization is closely connected with ancient civilization, and historical investigation and antiquarian research are necessary as well as independence of thought. The attention to antiquarian research, which as regards mediæval architecture, commenced by Mr. Richman, has been valuable. Still the time had he hoped come, or was coming, when architects will refuse to become mere imitators, and will give full play to their genius and their powers of invention in adapting buildings to our existing wants. The existence of sufficient genius when called for is proved by the wonderful work of last year—the building erected for the Exhibition. It is to be hoped that the genius of the age will be applied to the formation of a Church architecture peculiar to our own age. Already have one or two great ecclesiastical architects indicated a determination to raise themselves above the position of mere imitators—Mr. Scott and Mr. Butterfield have asserted their independence, and it is to be hoped that in this course they will be followed by Church builders generally.—Rev. Dr. Hook.

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

Patron:

THE LORD BISHOP OF TORONTO.

THIS Collegiate School will re-open upon October 2nd, 1852. A large and well arranged boarding-house is attached, under the charge of a Lady Maron, of great practical experience, whose special duties will be to form the manners, promote the happiness, and watch over the health of the pupils with maternal care. The Rev. Principal and second Master, will reside with the Boarders, and make the daily preparation of the lessons, and the preservation of discipline the object of their strictest attention. The Rev. H. B. Jessop is desirous likewise of forming a Class of four gentlemen who intend reading for Scholarships in Trinity College, and who can have private rooms in the Institution. Application to be made to the Rev. H. B. Jessop, M. A. Principal, Cobourg.

Cobourg, 11th Aug. 1852.

MR. SALTER'S PORTRAIT

OF THE

LORD BISHOP OF TORONTO.

THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWARD TAYLOR DARTMELL, Esq., Secretary to the Church Union, 113, King Street East, in order that the necessary measures may at once be taken to get out the Portrait and place it in the Hall of Trinity College. By order of the Committee.

S. LEFF, L.L.D., Hon. Sec.

Toronto, September 17th, 1852.

WILLIAM HODGINS,
ARCHITECT and CIVIL ENGINEER,
LONDON, CANADA WEST.

February, 1852.

Advertisements.

DR. BOVELL.

John Street, near St. George's Church,
TORONTO.

Toronto, January 7th 1852.

26-1f

MR. S. J. SWATFORD,
SURGEON AND OCULIST.

Church Street, above Queen Street, Toronto
The Toronto Dispensary, for Diseases of the
EYE, in rear of the same.

Toronto, January 13th, 1837.

5-1f

J. P. CLARKE, Mus. Bac. K. C.

PROFESSOR OF THE PIANO-FORTE.

SINGING AND GUITAR,

Residence, Shuter Street.

Toronto, May 7, 1851.

41-1ly

T. BILTON,

MERCHANT TAILOR,

No. 2, Wellington Buildings,
King street Toronto.

Toronto, February, 1852.

27-1f

JOHN CRAIG,

GLASS STAINER,

Flag, Banner, and Ornamental Painter
HOUSE PAINTING, GRAINING, &c., &c.

No. 7, Waterloo Buildings, Toronto.

September 4th, 1851.

6-1f

W. MORRISON,

Watch Maker and Manufacturing Jeweler,

SILVER SMITH, &c.

No. 9, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery,
Watches, Clocks, &c. Spectacles, Jewellery
and Watches of all kinds made and repaired to order.
Utmost value given for old Gold and Silver.
Toronto, Jan. 28, 1847.

61

MR. CHARLES MAGRATH.

Barrister, Attorney, &c. &c.

OFFICE: Corner of Church and Colborne
Streets, opposite the side entrance to Esau's
Hotel.



THE STEAMER MAZEPPA,

W. DONALDSON, MASTER,

WILL RUN the remainder of the Season as
follows, commencing on MONDAY, the
8th instant:—

Leaves St. Catharines every Monday, Wednesday
and Friday Morning, at Eight o'clock, a.m.

Returning, leaves Toronto on every Tuesday,
Thursday and Saturday Morning, at Nine o'clock.
Toronto, Nov. 4th, 1852.

4-1f

QUICKEST ROUTE,

From New York; and the Western States, via
Lewiston and Niagara Falls!

THE MAIL STEAMER

CHIEF JUSTICE ROBINSON,

WILL, until further Notice, leave Toronto
daily, at half-past Seven, a.m., connect-
ing at Buffalo with the Express Trains going East,
also with the State Line Railroad and Steamers
going West.

RETURNING:

Leaves LEWISTON FOR TORONTO at One p.m.,
connecting with the Mail and Through Steamers
at Toronto to Montreal.

Toronto, October 28th, 1852.

15-1f

THE STEAMER CITY OF HAMILTON

CAPTAIN JOHN GORDON,

WILL leave Toronto for Hamilton, every day
at Two o'clock, P.M., (Sunday excepted)
calling at Port Credit, Oakville, and Wellington
Square, weather permitting.

Will leave Hamilton for Toronto every morn-
ing (Sundays excepted) at Seven o'clock, calling
weather permitting at Wellington Square, Oak-
ville, and Port Credit.

Royal Mail Packet Office,

Toronto, April 23rd, 1852.

4-1f

THE STEAMER ADMIRAL,

CAPTAIN KERR,

WILL leave Toronto for Rochester, (com-
mencing on TUESDAY, the 20th inst.)
calling at Whitby, Oshawa, Darlington, Bond
Head, Port Hope, and Cobourg, weather permit-
ting, every Tuesday, Thursday and Saturday
Morning, at half-past Ten o'clock.

Will leave Rochester for Toronto, calling at
the above Ports, every Monday, Wednesday and
Friday—Morning, at Nine o'clock.

Royal Mail Packet Office,

Toronto, April 14th, 1852.

4-1f