

# The Canadian

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TORONTO, CANADA, THURSDAY, NOVEMBER 9, 1848.

[WHOLE NUMBER, DLXXXVII.]

## Poetry.

ETERNITY.  
FROM THE GERMAN OF DANIEL WULFFER, A. D. 1617-81.  
Translated by F. ELIZ. COX.—1841.

Eternity! Eternity!  
How long art thou, Eternity!  
Yet onward still, to thy speed  
As to the flight! Impatient need,  
As ship to port, or shaft from bow,  
Or swift as couriers homeward go:  
Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!  
As in a hall's concentric round  
Nor starting point, nor end is found,  
So thou, Eternity, so vast,  
No entrance and no exit hast:  
Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!  
A ring of time, an aimless year,  
And, ne'er beginning, ne'er ends,  
Always thy centre, ring immense,  
And never thy circumference.  
Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!  
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And, ne'er beginning, ne'er ends,  
Always thy centre, ring immense,  
And never thy circumference.  
Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!  
As long as God shall God remain,  
So long shall last hell's torturing pain,  
So long the joys of heaven shall be:  
O long delight! long misery!

Mark well, O man, Eternity!

Eternity! Eternity!  
How long art thou, Eternity!

As long as God shall God remain,

So long shall last hell's torturing pain,

So long the joys of heaven shall be:

O long delight! long misery!

Mark well, O man, Eternity!

Eternity! Eternity!

How long art thou, Eternity!

The thought of thee in pain, how dread!

In joy how bright thy prospects spread,

For here God's goodness glads our eyes,

And these his justice terrifies.

Mark well, O man, Eternity!

Eternity! Eternity!

How long art thou, Eternity!

Who here lived poor, and sore distressed,

Now truly rich, with God doth rest;

With joys consol'd for all his ill,

He lives to praise God's goodness still:

Mark well, O man, Eternity!

Eternity! Eternity!

How long art thou, Eternity!

A moment's pleasure shows know,

Through which they pass to endless woe;

A moment's woe the righteous taste,

Through which to endless joy has hate;

Mark well, O man, Eternity!

Eternity! Eternity!

How long art thou, Eternity!

Who thinks on these speaks thus with God,

"Hove peace me with thy chastening rod—

Oh! let me have thy judgments here,

Hereafter, Lord, in mercy spare!"

Mark well, O man, Eternity!

Eternity! Eternity!

How long art thou, Eternity!

"O mother, I am thy child on me,

Think on me, Eternity!

For I the sinner's woe shall prove,

And recompence of plious love."

Mark well, O man, Eternity!

## PARENTAL NEGLIGENCE AND YOUTHFUL DEPRAVITY.

(From the Banner of the Cross.)

It is high time that the attention of the whole community should be aroused, through the medium of the press and the pulpit, to devise effectual means to curb the lawlessness, and quiet the spirit of insubordination which characterize the youths of our country, and demonstrate their baleful effects in the commission of the most flagrant crimes. It is a subject of national interest, and should be a subject of national action: parents should exert their authority, magistrates should execute the laws, teachers should enforce discipline in schools and colleges, which, at present, are nurseries of rebellion. Especially should women exert their potent influence in animating boys to every thing that is laudable and honourable, and restraining them from vicious and debasing actions. The welfare and perpetuity of the public depends mainly upon the virtues and Christian graces of American women. It is melancholy to read the instances of juvenile depravity which are recorded in our daily newspapers. Boys appear to be instigated by a misguided ambition to compete with their seniors in the commission of the most flagitious acts. I shudder in walking our streets, to hear boys as soon as they can lispe, endeavouring to swagger and swear in order to appear manly, and to listen to the imprecations of older boys in "damning the souls" of those who offend them. The origin of all these crimes is the want of discipline in the nursery. The first lesson General Washington's mother taught her high-tempered son was obedience. What an obligation was she conferring upon her country when she taught him this, now obsolete, lesson. How many indolent, imbecile mothers have I heard complaining in the presence of her boys, "I cannot keep them at home," "they don't mind a word I say." Of course they will not, if they can disobey with impunity. A spoiled, self-willed child, two years old, will slap and abuse his mother, (which treatment she richly deserves for her folly,) and be exemplary in his deportment at the Infant-School, where he has sufficient sagacity to know he dare not resist. An old Divine remarked: "Shew me a child, and I will tell you the character of its mother," and I think it is an almost infallible criterion. The misconduct of those who have disgraced their families can frequently be traced to the folly or faithlessness of the mother and the neglect of the father. Parents, especially mothers, are responsible for all those crimes which might have been prevented if they had conscientiously performed their duties. The word of God declares—"Train up thy children in the way he should go, and when he is old, he will not depart from upon their responsibilities? Do they act as if they knew they must answer for the souls of the children committed to their charge at the tribunal of their Maker and Judge. Fathers delegate their duties to mothers without strengthening their authority by co-operation. They are satisfied if they furnish the means of supporting their families. It is their duty to provide a comfortable maintenance, but not to toil to procure them the means to purchase luxuriant and pernicious indulgences, while they entirely neglect their religious and moral culture. The most eminent men in our country have attained their elevated position by the exercise of their talents and virtues; those degenerate and degraded have inherited large fortunes. The Israelites were commanded to teach the laws diligently to their children, and to talk to them when they were sitting in the house, or walking

by the way, &c. &c. How rarely do we hear nominally Christian fathers conversing with their sons! If we occasionally overhear intimate conversation, is not the sole engrossing topic how to make money or to get gain? When fathers have been toiling for the support of their children all day, what greater recreation could they enjoy than the conversation of well-disciplined sons, lively daughters, and the innocent prattle of the little ones? How seldom do we see a father informing and enlightening the domestic circle in the evening!—Where are they? while their sons are associating with wicked companions, committing all kinds of enormities and outrages in the streets, or engaged in demoralizing and soul-destroying amusements and indulgences.—Parents should provide a happy home for their sons, and select such associates as they approve, and allow them to meet together in the evening for profitable and interesting conversation and innocent amusement.

are a variety of historical and geographical games, &c. &c., which amuse the fancy and brighten the intellect, to enliven the family circle.

A virtuous happy home is the best sanctuary to shelter the young, and a bulwark from which they may defy and repel the evil one. One of the most delightful Sundays I ever remember to have passed, was at the country seat of a truly Christian family. I arose very early to inhale the "sincere breathing morn." The first sound I heard was a joyful song of praise from the younger members of the family, who had assembled in the piazza to join the matinal hymn of the sky-larks, which were soaring aloft, high as the eye could reach, chanting as they ascended. After breakfast the hospitable host furnished his guests with a variety of interesting religious works, and the mother noiselessly withdrew, accompanied with her children, into her own apartment, to impart spiritual instruction to them, not to teach religion as a science, but to inculcate the necessity of exercising the spirit of Christianity in every thought, word, and deed; and practising the golden rule of "doing to others as we wish them to do to us." What a powerful preventive of crime would this golden rule prove if it were early engraven on the hearts of the young! Her instructions were strengthened by her consistent example. A silent education of the heart and principles was constantly progressing by means of the exemplary Christian deportment and conversation of both parents, who co-operated in everything to promote the welfare of their children. It was delightful to observe the love and harmony of this well-regulated family, and their kindness to all within the sphere of their influence. Children are happy in proportion to the judicious restraint to which they are subjected.—The eldest son had the most obstinate temper I ever knew, but his father conquered it before he was three years old. The tender-hearted mother wept; but held her peace, when her beloved boy was chastised; but when she again manifested herself in the triumphs of his grace, and in this consideration lies much of the interest which one feels while sojourning in Jerusalem. One line of prophecy has terminated there; and others, yet in the womb of time, are rapidly tending to the same point. What a concentration of vast interest, then, is at this moment overhanging every hairbreadth of that wondrous and mysterious spot of the earth.

Descending the high places of the Tophet, we entered the valley of Jehoshaphat at the southern end, where we found a threshing-floor, with several Arabs employed in winnowing corn. In the midst of it is a deep ancient well, commonly called Nehemiah's well; but most probably it is in En-rogel, that is, the fuller's fountain, which is described in the book of Joshua as being on the south east of Jerusalem, on the confines of Judah and Benjamin—Joshua xv, 7; xviii—16. If this idea be correct, then it was here that the ambitious aspirations of Adonijah to the throne of Judah, were checked by the joyous proclamation that Solomon was king; for we read that Adonijah slew sheep and oxen and fat cattle by the stone of Zolecheth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants, to feast and to solemnize his anointing—and, behold," said the prophet Nathan, "they eat and drink before him, and say God save King Adonijah." The shout was borne upon the breezes from Gihon, and echoed by assembled thousands, "so that the city rang again—God save King Solomon." \* \* \* And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar." (See the whole of 1 Kings, i. The Arabs now call this well Bir-Eyoub (the well of Joab) perhaps in reference to the name of the person of life.)

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# The Church.

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tempter as well as your own. And this because the evil from which you must pray to be delivered is a common evil, an evil which is the same in root and principle, though it may take innumerable forms; that very evil of selfishness, of individuality, which we are disposed to make our very prayers a means of seeking, and which will encompass us and possess us, if we do not learn to join in the ascription; "Thine is the kingdom and the power and the glory."

## WEEKLY CALENDAR.

Date.	1st Lesson.	2d Lesson.
A Nov. 12	21st SUND. AFTR. TRINITY. M. Habak. 2 Prov.	John 4. John 5.
M. " 13	Geo. Fox, founder of Quakers. M. Exodus 39. John 5.	John 5. 1 Tim. 1.
T. " 14	Bp. Seurier, 1st Bishop in U.S. M. Exodus 40. John 6. 1 Tim. 2&3.	John 6. 1 Tim. 1.
W. " 15	T. Parr, aged 152, died. M. Exodus 45. John 7.	John 7. 1 Tim. 4.
T. " 16	Brigands and Vandals. M. def'd at Preston, 1585. M. Exodus 46. John 8.	John 8. 1 Tim. 5.
F. " 17	Queen Mary died, 1558. M. Exodus 47. John 9.	John 9. 1 Tim. 6.
S. " 18	Michaels Term ends. M. Exodus 48. John 10.	John 10. 2 Tim. 2.
A. " 19	22nd SUND. AFTR. TRINITY. M. Prov. 2 Tim. 2.	John 11. 2 Tim. 2.

## THE CHURCH.

TORONTO, NOVEMBER 9, 1848.

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### TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

#### MY DEAR BRETHREN,

From the recent intelligence by the Royal Steamers we learn that the Cholera, after ravaging a large portion of Asia, and progressively advancing over the western part of Europe, has, at length, reached our Parent State, and commenced its destructive career in London, Edinburgh, and other places of the United Kingdom.

Hence it may be looked for in this country, by the way of the United States, or early in the spring by that of Quebec, unless stayed by the hand of Almighty God.

The two former visits of this terrible calamity in 1832 and 1834 are still remembered in this Diocese with fear and sadness, and more especially in this city. God forbid that we should a third time witness the scythe of the destroyer sweeping away our friends and neighbours as the winds scatter the leaves of the forest.

Had he confined himself to the old, the decrepit, and infirm, our dismay might have been less; but his even-hand seized on the vigour of manhood, and quenched in death the sprightliness of youth, the smiles and weakness of childhood offered no protection—old and young of both sexes were levelled, and even the cradle yielded its victims of innocence and beauty.

Anxious were the days, and sleepless and tedious the nights of that dismal period. The pestilence found us, in a great measure, unprepared, for it had been confidently asserted that we were too far distant from Europe, and that the malady would exhaust itself before it could reach the American shores; it was, therefore, thought by many absurd to be alarmed, or to expect its appearance in this inland country.

Yet it came in its most terrific form before we had acquired the requisite knowledge, or the means of mitigating its virulence.

Thanks to God, we have on this occasion full warning, and former experience leaves little or no doubt of its approach. Accordingly precautions are already being taken to secure the body against its fatal influence. But is this all? Are the interests of the body to be cared for, and those of the soul neglected?

Not that human precautions are to be overlooked, much less treated with indifference, for it is our duty to make reasonable and salutary preparation, and to use every means in our power to preserve ourselves and dependants from impending danger; but all we can do will be of no avail if unattended with the Divine blessing, and therefore ought we most earnestly to pray that He, by whom Nations rise and fall, flourish and decay, may be pleased, notwithstanding our manifold transgressions, to turn away the plague from our shores, or mercifully to mitigate the same, should it unfortunately arrive.

At this moment the civilized world presents a spectacle of contention, profaneness, and infidelity, to which the sad history of our race furnishes no parallel. Europe is convulsed from one end to the other—the foundations of society are laid bare, and all the elements of peace and order seem to disappear.

And may it not be to arrest this torrent of ungodliness that God permits His severe judgments to go abroad. Already have we seen civil war and famine in fearful activity, and now the Pestilence advances in all its terrors. Not that even these terrible messengers of heaven are sufficiently powerful to soften the stony heart of fallen man, and to give him the heart of flesh, yet they are means often used by God, in His moral Government, doubtless for the wisest purposes, and sometimes with visible effect, as in the case of Nineveh; but, alas, at times in vain, as in the case of Ephraim, who was let alone with his idols.

Now the great preparation for all these evils, and which alone can enable us to possess our souls in patience, amidst the misery and convulsions of the world, is continual prayer, both public and private, to Him, in whose hands are the issues of life and death.

Prayer is rewarded by a confidence which drives out fear, sustaining us by a present sense of protection in the time of peril. And I feel assured that were any kingdom, province, city, or family, to assemble from time to time in humble prayer, confessing their sins, as the people of Nineveh did, the same happy result would ensue. To meet in our Churches, where we ourselves and our children have been baptised, and from which, in holy devotion, we have followed our parents and neighbours to the tomb, and to accompany God's Ministers with our heart and voice, beseeching Him, through the merits of His blessed Son, to avert the Pestilence, against which no art of man can avail, would at once

heal the wounded spirit, strengthen the feeble minded, and raise the weeping eye from earth to heaven. Moreover, such a general and sincere act of devout humiliation would elevate and sanctify the whole bearing of Society, abash the ridicule of the wicked, and force upon them thoughts of another world.

The great leading inquiry of the passing age, and of which the wars and tumults now agitating Europe are the natural fruits, is the practical and systematic separation of religion from secular knowledge in the education of youth. This fatal error poisons all the principles of moral life in their source, and hastens the course of all that is good and holy in society rapidly downwards. It commenced with the first French Revolution nearly sixty years ago, and since then it has been the great object of blearing men in France, Italy, and Germany to promote its adoption. To exalt the arts and sciences, and to ridicule the Gospel, to consider the present world every thing and the future nothing, have been long deemed the proofs of an elevated and liberal mind. Hence all reverence for God and religion, which can alone sanctify and give energy to social and domestic life, is banished from those unhappy countries, and in their stead degrading impiety, and the most revolting corruption of manners triumph without control. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrifying sores. The nations have despised God, and trampled on His revelations, and therefore He has left them to their own devices.

There appears not at this moment among the nations of Europe, Great Britain alone excepted, one single rallying point, or even the germ of hope towards the establishment of future order and tranquillity. Anarchy, fierce contentions, and social desolation have so strongly set in as to overpower every opposition, nor can there ever be the slightest expectation of a change for the better till the religion of our Saviour becomes again, as it formerly was, among all Christian communities the foundation of Education.

What is the general aspect of society even in those places where some semblance of order yet remains? Does it not exhibit too generally intense selfishness on the part of the wealthy, without regard or sympathy for those below them; and does not the latter breathe dogged and mortal hatred against their superiors, and a spirit of insubordination, turbulence, and discontent, ready to proceed at any moment to insurrection, pilage and blood.

To fear God and honour the King, and those in authority, is a maxim now seldom heard either among the wealthy or the poor, because it calls upon them for the conscientious discharge of their respective duties.

Alas! society, even in its more decent forms, as beheld in those nations which have still the appearance of cohesion, exhibits slender marks of religious and moral action. Pass through their cities and ask what forms the desire of every heart, and the subject of every conversation, and you will find it to be gain—gain—the present world every thing, the future nothing. No thought or wish abiding above the perishable objects around them. And yet every where you find great intelligence, sagacity, skill, and perseverance put forth, and a keenness of perception, neither obtuse nor unobservant, but nevertheless so blinded and fascinated with the things of time as totally to exclude those of eternity.

These busy and care-worn countenances daily behold their friends and companions dropping around them, and they well know that the moving mass of life, of thought, of ambition and avarice that is before them, will soon compose a heap of dust, of which they themselves will form a part; but they cannot bear to dwell upon contemplations so terrible, or to think that all must quickly share in the scenes of that eternity, whose important interests fail in the passing hour to arrest a moment's attention. Now, this sad state of things arises from the neglect to impress on the mind of the child the principles of religion, and to train him to their practices. God is banished from their thoughts, the influence and reign of evil extends without opposition; and this perhaps, the last attempt of the Prince of darkness to regain his dominion over this lower world, appears for the time the most successful of his devices.

But though all at present seems dark and gloomy, and the powers of the earth are seen marching under his banner, he shall be humbled in the dust, and the Cross shall rise above every temporal and spiritual enemy. The struggle may be fierce and long, and perhaps generations may have to suffer the most afflicting calamities before this happy consummation, but to the eye of Faith the victory is already accomplished.

This device of Satan which separates religious from secular knowledge was imported into Great Britain from the continent of Europe about 1804; but blessed by God, it has from the first been successfully resisted. Churchmen felt that to devote Christianity to Education, was to separate the Soul from the body; even that which God himself had joined together from the beginning; and therefore, the Bishops and Parochial Clergy, warmly supported by the Laity, set themselves sternly in opposition to its progress, by establishing the National Society for the instruction of the poor, whose first axiom is "That there can be no Education worthy of the name without a religious basis," and in this way a state of things was brought about infinitely more healthy and spiritual than is to be found in any other Christian nation.

In these National Schools the Bible is read and explained; the Catechism carefully taught, and the hearts and minds of the children impressed, and rendered familiar with those doctrines and precepts, by which alone we can be made wise unto salvation.

Not that the Parent State has altogether escaped unscathed from this moral contagion, far we must confess, with shame and sorrow, that before so much good could be effected many had been corrupted; yet the great mass of the people may be pronounced com-

paratively pure. To meet in our Churches, where we ourselves and our children have been baptised, and from which, in holy devotion, we have followed our parents and neighbours to the tomb, and to accompany God's Ministers with our heart and voice, beseeching Him, through the merits of His blessed Son, to avert the Pestilence, against which no art of man can avail, would at once

heal the wounded spirit, strengthen the feeble minded, and raise the weeping eye from earth to heaven. Moreover, such a general and sincere act of devout humiliation would elevate and sanctify the whole bearing of Society, abash the ridicule of the wicked, and force upon them thoughts of another world.

The great leading inquiry of the passing

age, and of which the wars and tumults now agitating Europe are the natural fruits, is the practical and systematic separation of religion from secular knowledge in the education of youth. This fatal error poisons all the principles of moral life in their source, and hastens the course of all that is good and holy in society rapidly downwards. It commenced with the first French Revolution nearly sixty years ago, and since then it has been the great object of blearing men in France, Italy, and Germany to promote its adoption. To exalt the arts and sciences, and to ridicule the Gospel, to consider the present world every thing and the future nothing, have been long deemed the proofs of an elevated and liberal mind. Hence all reverence for God and religion, which can alone sanctify and give energy to social and domestic life, is banished from those unhappy countries, and in their stead degrading impiety, and the most revolting corruption of manners triumph without control. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrifying sores. The nations have despised God, and trampled on His revelations, and therefore He has left them to their own devices.

There appears not at this moment among the nations of Europe, Great Britain alone excepted, one single rallying point, or even the germ of hope towards the establishment of future order and tranquillity. Anarchy, fierce contentions, and social desolation have so strongly set in as to overpower every opposition, nor can there ever be the slightest expectation of a change for the better till the religion of our Saviour becomes again, as it formerly was, among all Christian communities the foundation of Education.

What is the general aspect of society even in those places where some semblance of order yet remains? Does it not exhibit too generally intense selfishness on the part of the wealthy, without regard or sympathy for those below them; and does not the latter breathe dogged and mortal hatred against their superiors, and a spirit of insubordination, turbulence, and discontent, ready to proceed at any moment to insurrection, pilage and blood.

Are we rich and powerful, then ought we to discharge in meekness the duties inseparable from wealth and power. Our wealth is a trust conferred upon us by God for the good of the community, and our power to increase its comfort and happiness.

Are we poor, it is the portion assigned us, for the time at least, by God, and demands on our part patience, forbearance, submission and obedience. Were Christian principles to prevail there would be still rich and poor, weak and strong, as indeed there ever must be, but all would be brethren, all satisfied with their lot, and all happy.

But we now turn to the more immediate object of this letter, the probable appearance of the Cholera at no distant period. And let us not despise at this awful prospect, for the Lord God Omnipotent reigneth, and notwithstanding the falling away of many, we trust that we have still thousands of true hearts among us, as there were in the gloomy days of Elijah, prepared to resist the world, the flesh, and the devil.

Our Holy Catholic Church still spreads her banner of love over the land, and God stands pledged that the gates of hell shall not prevail against her. She offers to all a refuge from the storm; and should her believing members be comparatively few in number, yet she may supply her twenty, or at least her ten righteous persons to save us from this approaching destruction, and shew by their courage and untiring works of love and mercy to an unbelieving world, that they who rest upon God in Christ enjoy a confidence which can never be broken and which is able to sustain them under the most afflictive calamities.

Nay, such feel themselves sheltered in the bosom of infinite mercy; and they are prepared and ready to meet every contingency, not only poverty and sickness, but even death itself, as the messengers that convey them to the more immediate presence of their Redeemer, and the long sought rest of His eternal kingdom.

And should you at any time fall into darkness and despondency, say not, that your sins are too many and grievous to be forgiven, and that the Pestilence will find you naked and without hope. For though repentance deferred to the last gasp be a most discouraging thing, and a sick bed or the time of God's visitation not a fit hour for making our peace with our Redeemer—yet even then, blessed be our Father in heaven, the door is not absolutely shut, nor is repentance forbidden—nay it is not even at such a time unlawful, nor does this late period make it insincere, although our sin has been grievously aggravated by delay, and it may seem to others as well as to ourselves, not a little suspicious. The Prodigal never thought of returning to his Father till he was ready to perish. And Christ seems to relate the parable to meet others, such cases as must frequently happen in times of pestilence, that He may touch with hope the hearts of the greatest sinners, and make them aware that He will receive them, however late, and by whatever necessity or distress they are driven to Him, and that if they come with faithfulness of heart He will in no way cast them out, but graciously receive them. Do not therefore yield to despair, however sinful you may have been. Confide in your Saviour. Pray to Him for pardon, and He will hear you. Submit yourselves to His will, and be resigned in all things except one—the loss of your immortal souls. To this you must never be resigned, but you must strive night and day to obtain the taste of every heart, and the subject of every conversation, and you will find it to be gain—gain—the present world every thing, the future nothing. Nay, such feel themselves sheltered in the bosom of infinite mercy; and they are prepared and ready to meet every contingency, not only poverty and sickness, but even death itself, as the messengers that convey them to the more immediate presence of their Redeemer, and the long sought rest of His eternal kingdom.

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# The Church.

the Clergy Reserve Banks belonging to the Church in this Province, 1st. They are beyond the successful reach of the voluntary principle. The impossibility of securing anything approaching a decent maintenance, even for Parochial Clergymen, from this source, is well known,—though, in this case, the benefits derived are palpable to all, and the marked justice of the claim not to be disputed. But with the higher offices of the Church it is very difficult; in this most worldly age, rife, too, as it is, with sectarian self-exaltation, indifference to the cause of Christ even among Clergymen, have too little deep feeling respecting the necessity of Ecclesiocracy, or the importance of those other offices and institutions which tend either to secure the discipline of the Church, or to encourage the efficiency of its Ministry. This being the case, it is more fully to expect that those who neglect their duty to their Parish Priest, would make any effort to support their offices and institutions, however sacred, the benefits of which are more indirect, and so little understood or valued. Hence, as from the voluntary principle we can expect little to be done towards endowing the supporting our Bishops, Archdeaconries, or Theological Institutions, it is more reasonable that they should be secured in perpetuity, while the means are, with the Divine blessing, in our hands to do so.

2ndly.—Few thinking persons will deny the importance of presenting the Church of the Living God to the world in as dignified and influential a position as possible.—Jehovah's first care, with respect to the Israelitish nation, was to secure the splendid and constant celebration of His Name, by making the most ample provision for its support in His Temple and Priesthood. And the experience of the purest Christianity taught us the same lesson. It was in ancient Chiliasm was cherished by the temporal power that it filled the earth. And certainly one great cause why the Church of England has been so much more useful and influential than any other of the Reformed Communions, is that from her endowments she has commanded so much more of talent, learning, and rank than any of the rest.

Now it will be said that these things are not essential to the prosperity of the Church of Christ. But God, we are quick to acknowledge that they are not essential; that is, God, if He sees fit, respects His Church without them. But, as far as we are pleased to work by human means, so long will those temporal advantages be important aids to the spread of His kingdom. Now, therefore, to secure these advantages by endowment, at least, for the Clergy of this Diocese generally, it becomes, on that very account, the more important that the higher portions of our Hierarchy should be placed in this country, so that they may be occupying a commanding station even in the estimation of the world, with thereby be enabled, with more probability, to make an impression upon them, and to ensure an attention to the things of God and to the claims of His Church, which will be not only most blessed in its individual effects upon the higher orders of society, but will also be productive of most important general beneficial influence which will be felt in the most remote parishes of the Diocese.

3rdly.—Such an appropriation of the Reserves as I have suggested would be in strict accordance with the rights of the Colonial Church, as the whole would receive the benefit thereof, and this is, of course, just,—because, as the funds are derived from lands situated over the whole Province, so, in their disposal, the good of all the members of the Church, however scattered, should be steadily kept in view.

4thly.—It may be objected, with much apparent reason, to the above suggestions, that one of the very first objects of the "Venerable Society," Trustees of the Clergy Reserve Fund, should be to provide for the present wants of the present Clergy of the Diocese, seeing that it is utterly impossible for them, with their present universally small stipends, to maintain that position in Society which their own habits, and, indeed, their usefulness requires! That the circumstances of the Clergy are, in most cases, very injuriously straightened, is not to be questioned; but yet, that it would not be just to the rest of the Province, to increase their incomes from the Clergy Reserve Fund, is equally as good a right as another to a resident Clergyman, situated from that Fund; and surely we can suppose that the funds of the Clergy Reserve Fund will ever suffice to give £100 per annum to all the Clergy that the Province requires; consequently, it would be advisedly unjust to increase the incomes of the Clergy of one portion of the Diocese at the expense of leaving another part entirely destitute. Nothing, therefore, would be gained to the bulk of the Clergy by restraining from endowing the higher offices of the Church, while the doing so, as already stated, would be invaluable to the whole Church.

In conclusion, I will just observe, though not strictly connected with the under consideration, that for that righteous increase of our incomes as Parochial Clergymen, which is so greatly required, we must look to private endowments, and to the conscientious setting apart, by our own parishioners, of a portion of their own incomes for this purpose, on the principle of a voluntary obedience to the Divine injunction of tithes offerings.

Yours faithfully,  
A. CATHOLIC.

## INSTANCES OF THE WRONG USE OF THE WORD CATHOLIC, WITH CORRECTIONS.

For the Church.

The next instance of the wrong use of the word "Catholic" shall be from the Methodist *Guardian*, of Toronto. In an editorial, very correctly written by Mr. Kirwan's Letters on Romanism," noticing letters by a Presbyterian minister to the Romanist Bishop of New York, occurs the following:—

INSTANCE IV.

"We should remark that the *Catholic* papers have been challenged to publish Kirwan's Letters, on condition that Protestant papers would publish those of Bishop Hughes, but the challenge has not been accepted."—*Toronto Methodist Guardian*, Oct. 25, 1848.

[Of course, the writer means "Popish papers" here, as it is a pity he did not say so; the rest of the article is very correctly worded. The above passage should, therefore, read thus:]

CORRECTION IV.

"We should remark that the *Catholic* papers have been challenged to publish Kirwan's Letters, on condition that Protestant papers would publish those of Bishop Hughes, but the challenge has not been accepted."—*Toronto Methodist Guardian*, Oct. 25, 1848.

A PROTESTANT CATHOLIC.

## UNIVERSITY SCHOLARSHIPS.

To the Editor of The Church.

In the report of the result of the Examination for Scholarships in the University of King's College, which appeared in the *Advertiser* of this one of the first Recitations relating to the University of U. C. College and District Scholarships, established by the College Council, October, 1845., has not been complied with.

"I allude to the eighth, which runs thus: 'The Candidates to be classified and arranged according to merit, the names of those elected to be published, in the order in which they have been placed, and the Institution or Tutor at which or by whom, respectively, each has been educated, to be specified.'

As Chairman of the Board of Trustees of the London District Grammar School, I feel desirous that full justice may be done to our School and to our excellent Teachers, —and therefore beg to state, that Edward Fitzgerald, who obtained the first Mathematical Scholarship, and a Second Class in Classics, was educated at the London District Grammar School, under the care of Benjamin Baily, B.A., T. C. D. This is the fourth time that the pupils of Mr. Baily have been successful in Toronto,—three of them having obtained exhibition in the U. C. College, and Fitzgerald, having now taken the highest Scholarship in that University. I have no desire to detract from the credit due to him, but I am anxious to point out that with which I am immediately connected, and of which I am happy to state that there is not in the Province of Ontario a school which receives a better classical and mathematical education; this has been fully proved by the uniform success of our pupils, and we hope in time to come to maintain the high position our Institution has already attained.

BENJ. CRONYN,

Chairman of the Board of Trustees.

L. D. G. S.

[We very cheerfully give insertion to the above, to which self-justification we may be permitted to state, that we published the list just as we received it, and as it appeared, we believe, in the printed papers of the University. We were in fault, perhaps, in not applying specially for further information, or rather in not stating what we certainly knew, that Mr. Fitzgerald—who has so honourably acquitted himself—was educated at the London District Grammar School. The omission, however, was purely inadvertent, and caused by the haste with which we were compelled to obtain the particulars of the Examination in order to give them early publication.—ED. CHURCH.]

To the Editor of The Church.

Port Maitland, C. W., 1st Nov., 1848.

Dear Sir,—In the report which I sent you, containing an account of the Parochial Meeting of the Diocesan Church Society, there is an error in Mr. Hickie's speech. He is made to allude to only four clergymen having been written to, whereas there were ELEVEN to whom we applied for assistance. It is, however, right to state, that

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## IBERVILLE IN SAN DOMINGO.

(From Gayarre's Romance of the History of Louisiana.)

He was approaching that part of the shore where his boat lay, waiting to carry him to his ship, when, as he trod along in musing loneliness, his attention was attracted by the beauties of the tropical sky, which gleamed over his head. From that spangled canopy, so lovely that it seemed worthy of Eden, there appeared to descend an amorous atmosphere, which glided through the inmost recesses of the body, gladdening the whole frame with voluptuous sensation.

"All was so still, so soft in earth and air.

You scarce would start to meet a spirit there.

Secure that sought of evil could delight.

To walk in such a scene, on such a night."

Iberville's pace slackened as he admired, and at last he stopped, rooted to the ground, as it were, by a sort of magnetic influence, exercised upon him by the fascinations of the scene. Folding his arms, and wrapt up in ecstasy, he gazed long and steadily at the stars which studded the celestial vault.

Stars! who has not experienced your mystical and mysterious power? Who has ever gazed at ye, without feeling undefinable sensations, something of awe, and a vague consciousness that ye are connected with the fate of mortals! Ye silent orbs, that move with noiseless splendour through the infiniteness of space, how is it that your voice is so distinctly heard in the soul of man, if his essence and yours were not bound together by some electric link, as are all things no doubt in the universe? How the eyes grow dim with rapturous tears, and the head dizzy with wild fancies, when holding communion with you on the midnight watch! Ye stars, that, scattered over the broad expanse of heaven, look to me as if ye were grains of golden dust, which God shook off his feet, as he walked in his might, on the days of creation, I love and worship you? When there was none in the world to sympathize with an aching heart, with a heart that would have disdained, in its lowly pride, to show its pangs to mortal eyes, how often have I felt relief in your presence from the bitter recollection of past woes, and consolation under present sufferings! How often have I drawn from you such inspirations as prepared me to meet, with fitting fortitude, harsher trials still to come! How often have I gazed upon you, until, flying upon the wings of imagination, I soared among your bright host, and spiritualized myself away, far away, from the miseries of my contemptible existence! Howsoever that ephemeral worm, cynical man, may sneer, he is no idle dreamer, the lover of you, the star-gazer. The broad sheet of heaven to which ye are affixed, like letters of fire, is a book prepared by God for the learned and the ignorant, where man can read lessons to guide him through the active duties and the struggles of this life, and to conduct him safely to the portals of the eternal one which awaits mortality!

Thus, perhaps, Iberville felt, as he was spying the face of heaven. Suddenly, his reverie was interrupted by a slight tap on the shoulder. He started, and looking round, saw a venerable monk, whose person was shrouded up in a brownish gown and hood, which hardly left any thing visible save his sharp aquiline nose, his long grey beard, and his dark lustrous eyes. "My son," said he in a deep tone, "what dost thou see above that thus rivets thy attention?" "Nothing, father," replied Iberville, bowing reverentially, "no thing!" From the contemplation of those luminarys, to which my eyes had been attracted by their unusual radiancy, I had fallen insensibly, I do not know how, into dreary speculation from which you have awakened me, father." "Poor stranger!" continued the monk, with a voice shaking with emotion, "thou hast seen nothing! But I have, and will tell thee. Fly hence! death is around thee—it is in the very air which thou dost breathe. Seest thou that deep, blue transparency of the heaven, so transparently bright, that the vault which it forms seems to be melting to let thy sight, as thou gazest, penetrate still farther and without limits,—it portends of death! This soft, balmy breeze which encompasseth thee with its velvet touch, it is pleasing, but fatal as the meretricious embraces of a courtesan, which allure the young to sin, to remorse and to death! Above all, look at that sign, stamped on the stars: it is a never-failing omen. Dost thou see how they blink and twinkle, like the eyes of warning angels? They no longer appear like fixed incrustations in the vault of heaven, but they seem to oscillate with irregular and tremulous vibrations—Hasten away with all speed. The pestilence is abroad; it stalks onward, the dire queen of the land. It is now amidst yonder revellers, whose music, and mundane mirth reach our ears. Incumbent on its hellish pinions, the shapeless monster hovers over you all, selecting its victims, and crossing their foreheads with its deadly finger. Mark me! That awful scourge, the yellow fever, has been hatched to-night. Keep out of its path if yet there be time, if not, may then, my son, be prepared to meet thy God!" So saying, the monk made the holy sign of the cross, blessed with his extended index the astonished Iberville, who devoutly uncovered himself, and then slowly departed, vanishing like a bird of ill omen in the gloom of the night.

It was now. With his brother officers, Iberville sat at a table, covered with maps, charts and scientific instruments. The object of their meeting was to come to a definite understanding as to the plan of the intended campaign, and to regulate their future movements. Suddenly, Iberville, who calm and self-possessed, had been explaining his views, sprung up from his seat with the most intense expressions of pain in his haggard features. It seemed to him as if all the fires and whirlwinds of a volcano had concentrated in his agonized head. His blood-shot eyes revolved in their orbits with restless vivacity, and had that peculiar dagger-like glare, so annoying to the looker-on. Yellow streaks spread instantaneously over his face as if thre deposited by a coarse painter's brush. Sharp shooting throes racked his spine: cold shuddering shrank his stiffened limbs, and his blood pulsated as if it were bursting from his veins to escape from the turmoil into which had been heated by some malignant spell. At such a sight the officers cried out, with one simultaneous voice, "Poison! poison!"—"No! no!" exclaimed Iberville, gasping for breath and falling on a couch, "not poison! but the predicted pestilence! fly, fly, my friends—all the monk! the prophetic monk! he spoke the truth! O Ood! my prayer at Sauvile's tomb has been heard! Well! content! They will be done! To mother earth I yield my body, ashes to ashes, and to Thee my immortal soul!" These words were followed by the wildest delirium, and ere five hours had elapsed Iberville had been gathered to his forefathers' bosom. Thus died this truly great and good man, in compliment to whose memory the name of Iberville has been given to one of our most important parishes.

## GUIZOT IN HIS EXILE.

(From the Gospel Messenger.)

At the re-opening of St. Nicholas' Church, Yarmouth, in the Diocese of Norwich, England, after the celebration of the Morning Service, a table of refreshments (a la English), was spread for strangers and others in the Town Hall of the place. Among the numerous guests were the Bishops of Norwich and Oxford, and M. Guizot, late Prime Minister of France. Upon a complimentary notice of the distinguished foreigner, M. Guizot arose and "expressed his heartfelt thanks for the honour that had been paid to him, and for the kind invitation which had been given to him to be present at the interesting solemnity of that day. He not only returned thanks in his own name, but also in the names of many honourable and distinguished persons who had united on that day in the services of the Church. He feared he should not well discharge this office, owing to his imperfect acquaintance with the English language, but if there was a want of correctness in his manner of speaking, they

might be sure there was no want of sincerity. (Applause).—During his life he had visited England only twice; the first time he came as an ambassador of a powerful kingdom; the second time he came as an exile. When he came the first time all Europe was in a state of prosperity, of tranquillity, of peace and of confidence in the future. When he came the second time all Europe was involved in sad fears for the future; but on the second as well the first time, he found this land quiet and enjoying the deepest tranquillity with her liberty, her laws, her moral, intellectual, and material prosperity. (Applause). And he was received as an exile, as he had been as an ambassador, with the same kindness, with the same sincerity, and he dared to say, with the same friendship. He was struck with such a spectacle of noble wisdom.—How should he not deeply feel such a mark of respect and esteem. From these motives he was there on this day. Till now he had refused himself to every public invitation, and to every great meeting, on account of his fears for his sad and distressed country. We have, on purpose, left our doors open and continued our work, when it required us to be out of the house. This, at one time, led to a crisis. The Chiefs came, and complained of our transgressing their fathers' habits, and said that we must pay a fine, in order to appease the Muansa. I rose before the complainers, and declared that we were come to tell them, in God's stead, that they should turn from their idols to the living God, repent of their wicked words and deeds, and be reconciled to God through Jesus Christ their only Saviour. If their present doings were good in itself we would not object to obey them; but we would rather die than obey them in a matter which God hates, and for which He will punish them in eternity. We would not pay them even a measure of corn for our so called transgression; but, if they wished to have us, must take our property by force. In this strain I spoke a good while. They admitted that it was no good practice, but said that it was their fathers' custom, which they could not break through. The Mahomedans always concealed themselves when they heard the sound of the Muansa, and why did not we follow their example? I replied, at some length, that we were no Mahomedans, who were as bad as the Wonica; and concluded by repeating that we would not submit to their wicked habits, and neither shut our doors nor cease from labour without our cottage when the Muansa passed by it. Thus we, by firmness, gained a great point—at least, bore a public witness against the Muansa. Since that time, we have been left unmolested in this respect.

## AN EMBRYO CLERGYMAN.

"The boy is father of the man."—Wordsworth.

The following has been handed to us by a venerable naval officer, who will be recognized by some of our readers:—

"I was in my study, my son about seven years old came running in and said, 'O dearest papa, I see by a list of subscribers in this newspaper, that we could help to build churches by giving money!'—Wishing then to observe what the germs of his youthful mind might be, I answered—'My dear son, you may remember what we read lately about poor King David; now, as he was a 'man of war,' he was not allowed to build the temple, although so zealous to find a habitation for the mighty God of Jacob!—Now, I am not only a man of war, but I served in many men-of-war—so, my building a temple is quite out of the question!' He said—I am so sorry, sir!' and seemed ready to weep. I asked, 'You would willingly give your pocket-money?' 'O, sir, I have only sixpence!' I then said, 'you know that David was allowed to find gold and cedar of Lebanon for building the temple. I find that you are called Solomon at school—now, you must not imagine yourself equal to the wise King of Proverbs; nor can I compare myself to the sweet Psalmist of Zion; but these things were committed to writing for our instruction; so I will give you one point towards building Churches!' He danced around the room, hugged and kissed me, and said, 'O, thank you, dearest papa; but don't let them put me down in the list as Solomon!' 'No, you shall be put down—Junior!' Next week he showed me, in great joy, his name all right—not Solomon—in the newspaper. And I thank God that my boy has become the zealous pastor of an important vicarage, and that he obeys the Great Shepherd's triple injunction—'Feed my lambs—feed my sheep!'—and feed the sheep with the bread of life that came down from heaven; and with the living water, changed to wine, the cup of salvation!"—English Paper.

## EXTRAORDINARY PHENOMENON.

We have received a circumstantial description of an extraordinary appearance in the heavens which, on the morning of Saturday last, was witnessed by two men who were out in a fishing-boat off Quigley's Point, in Lough Foyle. At a former period this strange phenomenon, for which the known laws of optics account only imperfectly, would have been regarded as prophetic of national destinies; but the *Fata Morgana* of Italy, and the singular appearances frequently witnessed in the high Arctic latitudes, as well as around some parts of the Antrim coast, demonstrate the essential reference of all these optical wonders to some natural law, which science has yet thoroughly to investigate. From the character of the mete to whom, in the present case, we allude, not the slightest doubt can be entertained in regard to the fidelity of their statement, which is, in substance, the following, namely:—That while on Saturday morning last, about two o'clock, they were in a boat fishing off Quigley's Point, they observed a phenomenon of a very strange description. At the hour we have mentioned the sky was more than of an ordinary dark and lurid aspect, so much so that the men were apprehensive that there would be a heavy fall of rain, when almost instantaneously the clouds to the westward parted, and an opening, as were, of a reddish hue, became visible, to which their attention was directed. Then there appeared in the heavens a regiment of men in uniform; and so minute was the representation, that the dresses of the officers could easily be distinguished from those of the men. This passed away in a panoramic manner, and was quickly succeeded by the view of two large three-masted vessels of war under full sail, which traversed the same space as their predecessors on the scene, and at length they faded from the sight. The mysterious vision was not, however, yet completed; for their wondering eyes now beheld the appearance of two human forms, male and female, standing with their faces towards each other, as if engaged in conversation; and so vivid was the outline of these figures, that they distinguished the male from the female, the former being apparently clothed in a frock coat. This aerial personation of humanity occupied about the same space of time as the two first mentioned. This most bewildering scene followed by the forms of a swan and a peacock moving across and disappearing; after which the sky assumed the sombre hue which it wore previous to this strange illusion. Our informant stated that one of the men who witnessed this scene was filled with the greatest terror during its continuance.—Derry Sentinel.

## WONICA LAND, ON THE EAST COAST OF AFRICA.

(From the Church Missionary Record.)

"The whole power of Satan in the Wonica Land"—Dr. Krapf remarks in a letter dated 28th of June, 1847—"centres in what they call the crying of the Muansa." The instrument is thus described by Mr. Rebbmann, August 29, 1846:

Early in the morning we heard, at some distance in the forest, and at certain intervals, strange humming sounds; and at noon we saw the instrument by which the sounds were produced, and which children are made to believe is some wild animal. The Chiefs, moving in ranks and shouting, passed by our cottage, and the instrument was let down to the ground in order again to produce the humming. It seemed to consist of part of the trunk of the cocoa-nut tree, and was about five feet in length and one in diameter. It had evidently been hollowed, but closed again at both ends, from one of which a rope issued, and by which, when drawn out a little and let in again, the humming was produced.

Dr. Krapf's account is continued as follows:—

The noise made by the Muansa is fearful, and fully corresponds with the infatuated behaviour which is

manifested by the Wonica on the occasion. Only elderly persons and chiefs are allowed to attend the horrid ceremony, which chiefly consists in dancing, shouting, and processionning through the village. The whole ends in a banquet and secret abominations, which we have not yet been able to find out, as every member is by oath obliged to keep every thing secret. On these occasions the Wonica consults on the concerns of the lands, inroads into the Ukuifi or Galla Country, and other political objects; and the sorcerers pronounce their curse or blessing, and determine the events of the year, especially as to its being barren or fruitful.

Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to order in a style never used by any Establishment in the City.

44

Toronto, August 24th, 1846.

Parties wishing to Economize, will call at

GEORGE W. MORGAN'S

BOOT AND SHOE STORE,

(SIGN OF THE WHITE BOOT.)

93, YONGE STREET, TORONTO.

WHERE they may have the best Boots and Shoes that can be made twenty per cent. less than is usually charged by Bespoke Shops.

N. B.—For Cash only.

Toronto, Sept. 28th, 1846.

9

T. HAWORTH,

IMPORTER OF

BRITISH AND AMERICAN HARDWARE,

No. 44, KING STREET EAST, TORONTO.

CONSTANTLY on hand, English, Scotch, Braks and Savile Irons, Cast, Spring, Blister, and German Steel; Axles, Vices, Sledges, Chains, Spikes, Nails of all descriptions; Bar, Sheet, and Lead Pipe; Raps, File, Hammers, with a general assortment of Joiners' Tools, Carriage and Saddlery Trimmings in all their variety.

—ALSO—

Cooking and Fancy Stoves, Hollow Ware, Britannia & Plate Ware, Table Cutlery, Silver Spoons, &c. &c. &c.

27

OILS.

BARNARD, CURTISS & CO.,

111, WATER STREET,

NEW YORK.

HAVE constantly on hand, their HUDSON OIL WORKS, Bleached and Unbleached WINTER AND FALL OILS, of all kinds; such as Sperm, Elephant, Whale, and Lard Oils; and SPERM CANDLES, which they offer on favourable terms.

ALSO:

Are receiving large supplies of NAVAL STORES on Consignment, which they offer on as favourable terms as can be had in this market.

New York, Oct. 19, 1847.

13

ALEXANDER SMITH,

LADIES AND GENTLEMEN'S HAIR DRESSER,

WIG MAKER,

AND ORNAMENTAL HAIR MANUFACTURER,

No. 24, KING STREET WEST, TORONTO.

IN returning thanks for past favours, most respectfully solicits a continuance of that patronage which has hitherto been so liberally extended to him.

Persons residing in any part of Canada or the United States, by sending a specimen, according to the following directions, and sending a pattern of the hat with a description of the article, will be assured a perfect fit.

Directions in measuring for a Wig:

No. 1. Is the circumference round the head.

No. 2. temple to temple round the back of the head.

No. 3. forehead to poll,

No. 4. ear to ear over the top.

10-1

RE-OPENING

OF THE

PHENIX FOUNDRY,

(LATE C. ELLIOTT.)

No. 58, Yonge Street, Toronto.

THE SUBSCRIBERS having purchased the above extensive and well-known establishment, together with all the Patterns, Tools, Machinery, &c. &c. &c. and put the same in full and complete operation, is now enabled to receive and execute all orders, for every Description of CASTINGS, from small to large, from Gun-Mills, Small Mills, Unmilled Irons, Hoisting Tools, Rolling and Press Screens; Perfumery; CLOTH, HAIR, NAIL, & TOOTH BRUSHES, IN EVERY VARIETY.

Toronto, October 4th, 1848.

10-1

MR. DANIEL BROKE,

SOLICITOR IN CHANCERY AND BANKRUPTCY, ATTORNEY-AT-LAW, CONVEYANCER, &c.

Office on Division Street, next door north of Messrs. Brooke & Beatty's, COBOURG.

July, 1848.

HUGH PAYNE SAVIGNY,

PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, RESIDENCE, SUMACH COTTAGE, ANN STREET.

Toronto, June, 1848.

DONALD BETHUNE, JR.

BARRISTER AND ATTORNEY-AT-LAW, SOLICITOR IN CHANCERY AND BANKRUPTCY, CONVEYANCER, &c.

DIVISION STREET, COBO