

BISHOPS OF CORK.

During the last month a very interesting discovery has been made by some workmen employed in repairing the Palace at Cork. They found the tomb of Bishop Lyon in a secluded part of the grounds...

preaching was perhaps the most appropriate that he could have chosen for such a place and such a people: "This man receiveth sinners!" The words were frequently on his lips; the spirit of those words breathed in every tone of his voice, which was broken and every trembling at times with deep emotion, and every change of his expressive countenance...

The words of the preacher came sweeping over the chords of my heart, which so lately trembled beneath the same thrilling words, and now every chord again responded to them. "This man receiveth sinners!"

Was there a wretched sinner present who caught and clung to this scripture with a more eager, a more earnest grasp, than myself? It was indeed—and I deeply felt it—a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I was chief!

nothing, and it would have gained nothing from any ornament of man's eloquence. It was evidently the genuine effect produced by the faithful preaching of one, who was determined not to know any thing among his hearers, save Jesus Christ and Him crucified; one who was honoured of God, because his speech and his preaching was not with enticing words of man's wisdom; but in demonstration of the Spirit and of power...

JUBILEE TRACT.

(Concluded.)

PROCEEDINGS OF THE SOCIETY.

The Society has two Catalogues—

1. The Permanent Catalogue, consisting of Bibles, New Testaments, Common Prayer Books, and Religious Books and Tracts; new Tracts being added from time to time by the Tract Committee, with the sanction of five of the Bishops nominated by His Grace the President, as Episcopal Referees. This committee, consisting of seven Members of the Society, was first appointed in 1834. The annual election is in May, a list of Members having been presented to the Board by the Standing Committee in April.

2. The Supplemental Catalogue, comprising books of education, and those which combine amusement with instruction, is under the superintendance of the Committee of General Literature and Education. This Committee, consisting of twelve Members of the Society, was originally appointed in 1833. The election is in February each year; the Members having been proposed by the Standing Committee in January. Some estimate of the operations of the Society in its book department may be formed from the following account of its issues.

The total number of Book and Tracts, issued between April 1847, and April 1848, amounted to FOUR MILLION ONE HUNDRED AND FIFTY THOUSAND FOUR HUNDRED AND TWENTY-EIGHT; namely, Bibles, 129,242; New Testaments, 50,880; and Prayer Books, 287,372; other Books and Tracts, 3,646,934. The sale of Books and Tracts in the retail department of the Depositories, in Great Queen-street and the Royal Exchange, has amounted during the year to upwards of £16,062.

From the year 1733, when the Society first began to report its annual issues of publications, to the present year, 1849, it has distributed upwards of Ninety-four Millions of publications, comprising large quantities of Bibles, Common Prayer Books, and religious Books and Tracts.

There are in the kingdom 360 Diocesan District Committees, whose object it is to promote the interests and usefulness of the parent Society; by increasing its funds; by enlarging the sphere of its operations; by facilitating its communications with Members resident in the country; and affording to the districts in which Committees are established a more easy and extensive supply of its publications.

The Board and Officers of the Society are well aware of the importance of these local branches, and are thankful for their services. The income by means of which the institution is enabled to carry on its designs, has been chiefly derived from the Annual Subscriptions of its Members, and the donations and legacies of many pious and charitable benefactors.

Very soon after its foundation, the Society became indebted to its Treasurer, and was obliged to borrow money of a wealthier Member, to pay the debt.

In 1705, owing to its expenditure in issuing cheap Bibles and Prayer Books to the poor, commencing Lending Libraries in Wales, and the Highlands of Scotland, visiting and relieving prisoners, &c., the Society found it necessary "to set up a poor's-box."

The following is a statement of the receipts from Subscriptions and benefactions alone, in the fiftieth, hundredth, and one-hundred-and-fiftieth year of the Society's existence:—

Table with 4 columns: Year, Subscriptions, Benefactions, Total. 1749 Annual Subscriptions... 470 9 6. Benefactions... 730 0 0. Total... 1,200 9 6.

Table with 4 columns: Year, Subscriptions, Benefactions, Total. 1799 Annual Subscriptions... 1,734 7 0. Benefactions... 401 18 0. Total... 2,136 5 6.

Table with 4 columns: Year, Subscriptions, Benefactions, Total. 1849 Annual Subscriptions (to the last audit)... 13,830 19 6. Benefactions... 4,591 10 4. Total... 18,422 9 10.

Never, perhaps, was there a time in which the Society's efforts were more urgently needed, in behalf of the three objects here specially noticed, than in this Jubilee year. It is difficult to say, which of them has the strongest claim on the members of the Church; that of assisting to give our English poor a sound scriptural education; or of rendering spiritual aid to the British colonies, especially those to which emigrants are hastening by thousands; or of meeting the demand for books with cheap publications of a good and useful kind. If the Society has long endeavoured to spread, in these ways, the knowledge of saving truth, it is surely called upon to make still greater exertions now. Looking back a century and a half, we thankfully acknowledge the goodness of the Almighty, in putting it into the hearts of his servants to found the Society, and preserving it to this day. On the present ground of Christian usefulness, we call upon its friends to cherish and advance it by their liberality and their prayers. And looking onward we earnestly implore a blessing upon its labours, that it may continue to bear fruit acceptable to God, through Jesus Christ.

PREPARATION OF EMIGRANTS.

(From the Colonial Church Chronicle.)

Sir,—In your last December number, I remember a letter, earnestly inviting attention to the want of interest hitherto evinced by Churchmen as such, in regard to the religious aspects and bearings of the tide of Emigration, which is so freely flowing from our shores. It is a sad fact I think, which cannot be denied, that the Church of England should be so slow in putting forth that "adaptive sense," which she most undoubtedly contains within her, as the moral instinct of all true Churches. Dear as she is to us, she has hitherto been a home keeping mother,—unoriginal in resources, and not spontaneous enough in her outward life. She has, besides, never been over-quick to take the initiative from another, or to follow where others lead. No doubt there is much to be said for all this; and if only we can make the present redeem the past, or at least justify itself, we may have good hope for the future. Why, for instance, should not the Church put out, as it were, by a kind of instinct, all its moral tetracela, and draw to itself or impress with its own form, the widely-growing spirit of colonization, which is springing up in the whole body politic? The Church has in olden days moulded the merely adventurous spirit; why should she not now use, for her own good purposes, the migratory spirit? Not a week goes by, but some ship leaves our shores, freighted with a cargo, not of mere merchandise, but of living souls,—souls that are destined not to re-produce only or to rival, as may be, the commercial organization of fatherland, but to people "a new earth," and to carry on link by link that chain of the world's progression, which shall find its limit only in the inner and outer kingdoms of eternity. The analogy between the vital action of the bodies politic and ecclesiastical, is closer than is

generally thought. If to disburthen itself of a redundant population, and to extend itself in new settlements,—in a word as Schlegel puts it, to found and possess colonies, be the standing law, the fundamental rule of health in the progressive development of nations,—no less is it a normal law of the Church's life, to be ever pushing farther off the lines of limitation. In both there is the same law of being, though "the phenomena" may be different. Either may clearly outstrip the other; but it is a sad thing when the growth of the body politic far outruns that of the ecclesiastical. We should take every heed that this be not the case in that country which is so fast becoming "our second self." To compare the relative importance of regenerating an old country, or planting a new one, is very like weighing the difference in the kind of pleasure which is felt in restoring an old ecclesiastical fabric, or in building a new one. But in some respects, the settling of a new church and country has a larger amount of interest attached to it than the renovation of an old; and this will be especially the case, if the old "material" be such as to offer great difficulties in the way, whilst they were such as to give every hope of a more perfect type and delineation. If we had begun a little sooner with our Australasian offspring, the result would probably have been better; but there is still ample opportunity for us. There are clearly two ways in which we can employ the present means and organization for effecting our purpose:—either by the selection of the future colonists, or by bringing all means of influence to bear upon the undisciplined mass. The first is, to a certain extent, proposed by the "Canterbury" Association; the other is the plan which best suits our powers.

Our influence is mostly with them before their starting and during their transition. We must hand them over, when once they have landed, to the civil and religious action of their new society. But before they are ours, and deserve our best care. I suppose there is hardly any time so favourable for good impressions, as that which just precedes the final leave-taking of the land of our birth. Last words are ever most needed. And again on the voyage, what a seed-time is that! An emigrant ship is the most complete school-room that can be imagined, though too often it has been without a teacher. The busy action of life is for the while changed into the quiet time of lesson learning. Old and young are but too willing to learn then. Thus, supposing care were taken that every soul before leaving his country were baptized, (and the required certificates will for the most part prove this,) what more favourable time could there be for preparing them for Confirmation, or again for Holy Communion? and supposing a good number could be persuaded on the voyage to prepare themselves for either or both rites, we cannot doubt but that the Bishop would gladly administer both to them on landing. All this, of course, presupposes the presence of Clergymen or authorized teachers on board; and it is satisfactory to know that something is likely to be done in this direction. But all this does not touch the question of preparatory steps before leaving. I know of no attempt having been made at present with this view, beyond the pious example which has been set by the House of Charity, in Rose-street, Soho. Considering the small means which seem to be at the disposal of the Committee of that Institution, I am only surprised that they have been able to do so much. I should myself rejoice to see all their energies turned in this direction. Such a house for Colonization purposes, would be as great a boon to this country, as it would be to our Bishops abroad. We want more unofficial aid, so to speak, paternal *aditus* to the arcana of Colonization, whither the poor can go for advice and help, and where the poorer and richer might meet and hold a common ground in the anticipated change of country. Again, it might be made a means, which is much wanted, of making known to the poor here, what are the real thoughts of the poor there; to tell them in their own homely and genuine way, what changes have been wrought for them, and how their fears or their hopes have all been realized. Again, an "Emigration Provident Society" would not be an unfit development of one portion of such a house; and it is evident that its industrial resources would be very great in the legitimate employment of charitable means in the "outfitting" department. But all such ways of usefulness it would require no small time and paper to enumerate, though not much ingenuity to exercise. I am more impressed with a conviction of the moral and religious power which such a house would have, if it were at all commensurate with the acknowledged need. What country Clergyman is there, who would not thankfully hear that he could send his emigrating people to such safe keeping, before they encountered the perils which they had chosen, and which are increased tenfold by evil companionship and idle waiting? Again, to how many of the poor themselves, would not the kindly interest thus shown and the religious influences brought to bear upon them, lighten up with brighter views that "choice," which, it must be confessed, from the circumstances under which it is made, too often "wears the aspect of a doom," and sent them forth to their new home, not only hating that which they have left?

One thing is certain, that no field of speculative or experimental good, is so open to the sympathy of generous hearts in England at the present time, as that which the daily increasing throng of emigrants bids fair to offer. You cannot do them more substantial good, in a worldly point of view, than that of helping them to a land of plenty; nor, on the other hand, is there any occasion when religious ministrations may be so well offered and so truthfully accepted. There is enough religious sentimentality in most schemes of progress; but the pious care which led the elder Colonists to bear to their new settlement the unquenched fire of their country's altar, should at least teach us how much we have fallen short of heathen piety. It has been said, that if an impious man learns to pray anywhere, it is at sea. If his heart may not be unlocked then, what key shall ever open it? If it be unmoved at beholding God's "worders in the deep," then indeed must it be, as Wordsworth says, "dry as summer dust." The whole subject is one of surpassing interest;—it is difficult to know where to stop talking or writing about it, when one has once begun. Feeling convinced that what Cicero said of the colonies of his own country, when he called them the "specula populi et propraugacula imperii," is especially true of our own; we cannot watch their wonderful and rapid growth, without seeing what a mighty destiny, both temporal and spiritual, hangs over them. So great a part must these distant countries play, and that at no very distant time in the future of the world's history, that we can only pray God that no neglect or indifference on our part, may bring its retroactive woe on them.

I am, &c., &c., PHILCOLOUS.

BEAUTIES OF SIERRA LEONE.

(A residence at Sierra Leone. Described from a Journal kept on the spot, and from Letters written to Friends at Home. By a Lady.)

Among all her discomforts, our Lady resident found that Nature was beautiful even in Sierra Leone,—and even during the rainy season, when the fogs, dense and damp as they are, prove most unhealthy. We must give the entire description,—it is full of minute painting, and cheerfully colored. The fogs to which we have alluded arise out of the ravines, and brood for hours over the plain, looking from the height above "like masses of solid lead."

"Commonly the land wind in the morning sends these vapours drifting over Mount Oriol; thence they pass along the hills behind, and the low ground in front (dividing, as it were, to avoid our house,) whirling about like the smoke of some great conflagration, and banking up in grey and heavy volumes, until they completely obscure our view of every place beyond the brow of our own hill. Occasionally they favour us with a nearer approach; then we keep all the windows shut, to exclude as much as possible the air, which is raw, damp, and chilly beyond expression, when the fog is actually on the house. It is this shutting out of the air and prospect together that renders these 'smokes,' as they are termed by the blacks, so extremely disagreeable to me; the temperature within doors being then (notwithstanding the many crannies in the boarding of piazzas, and air-holes left by African carpenters and masons under the eaves, and through which the damp can easily penetrate) more unbearably oppressive than I ever experienced it when the full glare of the sun was on the house. When these most extraordinary mists go out to sea, we may almost always look for rain; but if, after they have hung about for some time, giving us a peep now and then of the barrack buildings (like a huge birdcage suspended by invisible means in the air,) a glimpse of the church steeple, and one or two of the tall masts of the vessels in the harbour, the vapour rises and rolls up towards the hills again, we may expect it to turn out fine and sunny, although in the depth of the rainy season. And a fine day in the 'rains' is always so much more lovely and bright than the finest day of the dry season; not because coming so seldom, and contrasted with the many dull gloomy days, but really on account of its own intrinsic beauty. There is no haze in the atmosphere—the distant horizon, hills, shore—all seem brought near by a magic glass; the sea lies stretched out with the gleam of a sapphire, and, except for the floating here and there of one of those pure, white, fleecy clouds, called in the emphatic language of Germany, 'Heaven's lambs,' the sky realises all the beautiful imagery wherein poets are apt to embody their ideas of the firmament's spacious and shining vault. The sky then is indeed blue, the sun bright, and the earth green! Yet the woods do not present a uniform hue, which would tire from its sameness. Not only do you behold every shade of green, but many of the trees put forth leaves at first of a delicate crimson, which look like magnificent tufts of flowers, and thus give to the bush a richly variegated aspect. I have seen one young tree showing its upper branches very nearly the hues of the rainbow—faint red, deepening into orange and scarlet on one shore, contrasting vividly with the pale primrose and pea-green of another; while on a third, lower down, the colors gradually blending, tinged the same leaves at once with shades of the brightest purple and darkest olive—the whole glancing in the sun like jewels. *

Ever since the 'rains' set in, the birds seem to have become tamer. Besides the dark-crowned brown one and the brilliant humming-birds, we have, fluttering amongst the orange-branches, of a morning, the 'palm-bird,' (so called from building its nest in palm-trees,) a lovely creature with bright orange and black plumage, and another scarcely less elegant in form, which reminds me of the greenfinch and canary, having a light salmon-colored head and breast, with wings and tail of yellowish brown, beautifully glossed with green. Yet more striking in aspect than any of these, is the graceful little whistling finch, or, as it is familiarly called here from its jetty plumage, the 'widow-bird.' Its head and neck are far more shining and smooth than the richest velvet, and its tail-feathers, which are above twice the length of its body, seem as much as its wings to wait the bird through the air. To see this mournful-looking beauty floating from spray, to spray, or lightly perching on a stalk of grass, with a motion as stately as it is ethereal, you would imagine her to be the most dignified, gentle, and sweet-tempered dame in all the feathered creation, instead of which she is one of the most quarrelsome, noisy, and self-sufficient; pecks, scolds, and pursues her equals, and flies in the face of birds three times as large as herself. Nor must I forget the little rice-hunters, pretty in spite of their rotundity of figure, and clothed in sober suit of iron-grey, almost black, with white cravats round their necks. They are lowly, social, lovable little birds, flying in flocks of from twenty to thirty, and seen fond of hopping humbly about in the Bermuda grass, than of contrasting their quaker garb with their gaudier-attired fellows in the orange and lime trees. I have heard that in the dry season my unassuming favourites put on a scarlet costume, but cannot tell whether it be the case or not. I wish it were in my power to send you a description of the splendid butterflies I see every sunny day; but like all for me to examine them distinctly, merely settling upon a leaf and flower a single moment, or enamelling their wings with their gorgeous hues. A very common one looks as if cut out of black satin, and embroidered with purple silk. Another is black with white spots; and a third, broader across its wings than a humming-bird, is also of a rich blue-black, with a belt of bright green stretching from the tip of one wing to another. There are also many lesser ones all of one colour, such as pale blue, yellow, or lilac, that look like flower-blossoms flitting through the air. I particularly observe a small white butterfly in the bush here, that seems as if it were carrying off a few threads of silk finge that had got entangled with it. But I found on a narrower examination this appearance to be caused by the hinder wings of the insect being lengthened out into flexible tapering points, which give a still lighter air to its graceful body."—Protestant Churchman.

Ecclesiastical Intelligence.

ENGLAND.

The Earl of Derby has given sites and funds for the erection of two churches on his princely estate. One of these is to be erected in the village of Newburgh, in the parish of Lathom, about six miles from Wigan, the foundation stone of which was laid by Thomas Morris, Esq., of Fairbairn Hall, on Saturday.

The Vicar of Monmouth has re-established the daily services at the parish Church, which have been for some time discontinued.

Our reverend Diocesan is, we hear, about to take measures to compel the residence of the clergy, particularly in the Lincoln diocese, and to put down the abuse of one service, and, perhaps, that one held at an hour so inconvenient that the parishioners cannot attend. The Bishop is also anxious for the clergy to superintend the education of the poor in their respective parishes, and many hope that the Right Rev. Prelate will direct his attention to the neglected state of the Lincoln National Schools.—Lincolnshire Chronicle.

The following paragraph, referred to elsewhere, is taken from the *Sherborn Journal*:—"An important and interesting document has been printed, and will, it is said, soon be officially issued in conformity with a precedent in the reign of William III. The document appoints John Bird, Lord Archbishop of Canterbury, Primate of all England and Metropolitan of Thomas, Lord Archbishop of York, Primate of England and Metropolitan; the Right Reverend Fathers in God, Edward, Lord Bishop of Sarum; Henry, Lord Bishop of Worcester; Thomas, Lord Bishop of Ely; and Edward, Lord Bishop of Norwich, to be Her Majesty's Commissioners to consider of one or more persons or persons proposed to be recommended to us to succeed to any Bishopric in England, or any other Ecclesiastical preferments in

England, above the tax or real value of £20 in our books which are in our gift or disposal, from time to time as they shall respectively become vacant during our residence within our said kingdom of England. And that you, or a sufficient number of you, empowered as aforesaid, do signify, under your hands, your recommendation of such person or persons as you in your wisdom, shall think most fit to be appointed by us to succeed to any such vacant preferments, to the end that the names of such person or persons may be presented to us by one of our chief Secretaries of State, that our Royal pleasure may be further known thereon. And further, we hereby declare our pleasure to be, that neither our principal Secretaries of State do, at any time, either when we shall be resident in England or in parts beyond the seas, move us in behalf of any person whatsoever for any place or preferment, which we have hereby left to the recommendation or disposal of our said Commissioners, as aforesaid, without having first communicated both the person and the thing by him desired, to you, our said commissioners, or so many of you as are hereby empowered to act; and without having your opinion and recommendation in such manner as herebefore is recommended. The commission will, therefore, have the power to make to every Bishopric and living in the gift of the Crown."

On Tuesday, June 5, the chapel lately built in the hamlet of Frieth, in the parish of Hambleton, Bucks, was, with its burial-ground, consecrated by the Lord Bishop of Oxford. The chapel is intended for the benefit of a population of about three hundred, whose cottages are, for the most part, distant about two miles from the parish church, with a steep hill intervening. An arrangement has been made that those persons who have hitherto attended the rural chapel of Frieth. The chapel is dedicated to St. John the Evangelist, and contains seats for a hundred and fifty persons. It has been raised at a cost of £1,000, raised by voluntary contributions from parishioners and friends of the Rector, the Rev. W. H. Ridley, and of his father, the Rev. H. C. Ridley. The ground was presented by Mr. Cooke, of St. Paul's Churchyard. Mr. J. P. Harrison is the architect. At the east and west ends are memorial windows, stained glass, the west window in memory of the Rev. H. C. Ridley, is the work of Mr. Hudson, of Pentonville; the east window was executed by Mr. Hardman. The carpet for the chancel is the joint contribution from the labours of several ladies, and is a beautiful piece of work. The altar-rails, communion table, altar-service desks, prayer-desk, lectern, and service book are all presented. The consecration service began at 10 o'clock; the chapel was completely filled by a congregation of rich and poor, amounting to about two hundred. The chancel was occupied by the officiating ministers, the chorister and registrar of the diocese, and several of the Clergy who were invited to attend. The space within the altar rails was reserved for the Bishop, his officiating chaplain, the Rev. F. K. Leighton, and the priests assisting at the holy communion. Prayers were read by the Rev. W. H. Ridley, the lessons by the Rev. F. Menzies. The Ven. and the Hon. the Bishop, and the old 10th and 48th Psalm sung with great energy and correctness by a village choir, aided by many of the congregation. The Bishop preached, and took for his text 2 Cor. vi. 1. The sermon was not wanting in those powerful language and apt illustrations which his Lordship's style is so remarkable, and it contained an affectionate and well merited encomium on the pastoral labours of the late Rev. H. C. Ridley, which was understood and duly valued by most of those present. After the offertory, at which about £45, including a donation of £10 from the Bishop, was collected, the holy communion was administered to about one hundred and sixty persons, of whom the poor formed a large proportion. After service, the Bishop, clergy and visitors were hospitably entertained by Mrs. Scott Murray, of Hambleton Great House; and, by the kindness of an individual, meat was distributed to the families of poor communicants in Frieth and Hambleton. The evening service notwithstanding some rain which had succeeded to the brilliant sunshine of the morning, was, as usual, attended by the Rev. H. W. Philpotts, amounted to nearly £4. The chapel is well placed on the slope of a hill, and is built of Bath and Chen stone dressings. Its sombre colour is in good keeping with the dark beech wood with which the Hambleton hills are clothed. The roof is of deal, the seats of cedar, the lectern of oak, and the altar-table, pulpit, and prayer-desk of oak and cedar intermixed. Mr. Mann's Organ, of Gray's Inn, is built of stone. The St. Mark's College Sub-Committee have put forth a Preliminary Statement with reference to a subscription and guarantee for annual expenses.

Those who have watched the progress of St. Mark's College with interest, have long been aware of the urgent need which exists for an addition to its buildings, and some very liberal contributions have been made for the attainment of that object; but the further progress of these plans has been suspended in consequence of the Resolution adopted, August, 1848, by the General Committee of the National Society, with reference to the annual expenses of all institutions beyond the amount of the fixed allowance which they have assigned to each.

In order to maintain the present efficiency of the College, an annual income of at least £3000 must be provided from grants and subscriptions; and, secondly, that, in order to reduce the expenditure, the committee have already decided, for the present, to discontinue the clothing of the students, to give up the additional lodgings taken provisionally with a view to a permanent increase of numbers, and to abandon the plan of relieving the poor by opening last midsummer, and continuing to Christmas every prospect of supplying both income and excellent pupils for training as masters,—alterations all undesirable, both in themselves and in their indirect bearing on the practical objects of the institution, but considered necessary until a larger amount of aid had been provided. The Resolutions of the General Committee (passed in August, 1848) assigned to St. Mark's College a fixed allowance of £3000, to be continued so long as the annual income of the Society shall amount to £10,000.

By a subsequent Resolution of the General Committee, the Sub-Committee for St. Mark's College are authorized to form a Council, by addition to their own number, which will engage to undertake the entire management and responsibility of the College. The exact nature and limits of this responsibility will be defined in a Minute, the terms of which will be submitted to the Council by their acceptance before they enter upon the management of the College about to be entrusted to them by the National Society.

With a view, therefore, to complete the formation of such a Council at as early a period as possible, and to relieve the National Society of the burden of the £3000, it is necessary to take immediate steps for raising at least £500 per annum for the ordinary expenses of the College. The exact amount required will depend partly upon the amount of payment that may be found possible and expedient to collect from the students themselves, partly upon the amount of premiums obtained by the College from the Government after each annual inspection, partly upon the price of provisions, and the usual contingencies affecting the cost of maintenance.

In order to induce a larger number of persons to join its guarantee for a portion of the expense, if it should be necessary to call upon them; the liability for each proportionate share of the expense being limited to £5, and terminable at the end of each financial year. Several persons may combine to undertake one such share. It is obvious, that the greater the number of persons who join in such a guarantee, the less risk each will incur, and the wider the circle of interest in the affairs of the College.

In order to show the confidence entertained in the success of the present appeal by those who have taken the warmest interest in the management of the College, the Sub-Committee and the Principal are enabled to state that, by an arrangement among themselves, they are answerable for one hundred such shares, or five hundred pounds; and they venture to hope that an equal amount of confidence will be shown towards the Council by the friends of sound education.

A form of guarantee is provided; and the interests of the College will be greatly promoted by its being signed and returned to the Honorary Secretaries, who will be ready to offer every explanation in their power."

FOUNTAINS ABBEY.—The excavations on the site of the Abbey's House are proceeding very satisfactorily. A great space has been uncovered since the first notice of the discovery in the papers, and the rubbish which had accumulated all round, in consequence of the excavations, is now being rapidly removed. The arches on which the house has been built, cover the river for nearly three hundred feet, but how far the building has extended north and south, it is at present impossible to say; for it appears that the hill to the south has been cut away to a considerable extent, and there are very likely many curious remains now deeply buried in its shelving bank. The most interesting apartment brought to light within the last week or two, is the private oratory of the Abbot, near the eastern portion of the remains. It has been an elegant little Chapel, of a style of architecture different from any hitherto noticed at Fountains; viz. the enriched dog-toothed early English; and has, no doubt, as Mr. Walbran of Ripon informs us, the work of an immediate successor of the three Johns, some time between 1245 and 1290. The stone altar is nearly perfect, and there remains the lower part of a mysterious stone staircase in the north-east angle—the approach to the abbey of the officiating Priest. The encaustic tiles that are continually turning up, are both numerous and curious. We are glad to

On the walls within is a monument to Bishop Mann with this inscription:—

"The remains of Isaac Mann, D. D., Bishop of Cork and Ross, are deposited in a vault underneath."

He died at Bath, 10th December 1788, aged 77. Through respect to the memory of his beloved and much beloved uncle, and as a small mark of gratitude for his goodness towards him, Samuel Mann has caused this little monument to be placed here.

Yes, erected in what was then thought a fitting resting-place, to the memory of a prelate, whose name is still remembered as the author of two useful works—one, "The Four Gospels and the Acts, for the Use of Schools," and the other, "A Familiar Exposition of the Church Catechism," reprinted frequently by the Christian Knowledge Society—where his excellent predecessor, the Provost of Trinity College, was also laid: a place of worship, "Idemque solemniter consecravit."

Now a carpenter's workshop! a place for timber, tools, harrows, and ploughs! The ancient inscription on the clock occurred to me whilst standing amidst its desolation—"Tempora mutantur nos et mutamur in illis." A bell, as if in mockery, hangs in the bellery to summon the inhabitants, not to prayer and meditation, but in the spirit of worldly-mindedness and economy, which has left the place as it is. When I visited this spot about a year ago, while indeed I was most politely escorted through it, and every thing that could interest me pointed out with kind attention; yet, when I expressed myself shocked at what I looked on the present, the best use the family could make of it would be to clear it of all worldly things, and use it for their daily family worship, a stare of surprise and incredulity was the only token I received that my observation was heard.

As attention has been turned in Cork to the tomb of Bishop Lyon, would it not be well, at the same time, to think how his predecessors are laid? And if his monument is to be removed, why not their remains and monuments be taken care of likewise?

It is not necessary, however, that I should further occupy your space by giving any opinion of mine on the matter.

Faithfully yours, CHARLES ARTHUR MAGNIN, Rector of Castleton Roche.

THE PULPIT.

(From "Scenes in the Life of a Clergyman," by the Rev. C. B. Taylor.)

I remember one sermon which seemed to me nearer the perfection of preaching than any that I have ever heard before or since. The preacher was one of my most valued friends. He is one of the most eloquent men this age has produced; but there was nothing of what the world calls eloquence in that sermon. It was rather the preaching of one, who like the great Apostle, had thrown aside every advantage which belonged to himself or to his peculiar gifts—all eloquence and excellency of speech or wisdom, and was determined to know nothing among his hearers, but Jesus Christ, and Him crucified.

The church in which I heard this sermon, had been lately built in the heart of a district in London, inhabited by the most abandoned characters—a locality reckoned hardly safe in open day. In walking thither, we had to pass through one street in particular, filled with dens of iniquity of various kinds. I have seen there, for instance, hundreds of silk pocket-handkerchiefs, of all colors and patterns, and not open for sale, furnished, it is well known from the spoils of pickpockets. There stood that quiet sanctuary: its open doors and free seats, inviting the very refuse and dregs of society to come in, and hear the full free offer of pardon to the vilest and to the worst, and there, in the midst of a mixed multitude, hanging with breathless attention on his deep and solemn voice, stood that earnest preacher of the word, which had melted and transformed his own inner heart—pleading as for his own soul, with the souls of those that heard him. We had come from a distance, and the sermon had already commenced when we entered the church. The scripture on which he was

learn that Mr. Walbran is preparing a full account of the remains of this interesting building, which we understand will be published in some forthcoming number of the Journal of the Archaeological Institute, illustrated with necessary cuts and ground-plans. The greatest praise is due to Captain S. Smith, of Green Road, Ripon, for the pains and interest he has taken on the excavation, as well as to Mr. W. Mason, the Steward of the Abbey grounds, who has lost no opportunity of fully developing the hitherto buried dome of the old Lords of Pontefract.—Yorkshire Gazette.

TESTIMONIAL OF HERBERT.—A week or two since, several ladies of the congregation of St. Paul's, Penzance, presented the Rev. Henry Batten with a very elegant silk gown.

STAINED GLASS WINDOWS.—It is proposed that several of the nobility purpose to follow the example set by Sir C. Anderson, Bart., and place stained glass windows in Lincoln Cathedral to the memory of deceased relatives. A more appropriate monument could not be imagined than a beautiful window in the chief Church of the diocese; and if the example be well followed by many, the common glass windows of the Cathedral will in the course of a few years, have given place to windows harmonising with the edifice, and contributing to the beauty of its imposing details.

PENNSYLVANIA CHURCH.—This new edifice, to be called St. Mark's Church, is fast progressing towards completion, and owing to the liberality of the Right Hon. Lord Ward, the church when finished will present one of the most complete modern churches of the present day.—Waterburyton Chronicle.

WILLS.—A new church is in contemplation for the hamlet of Charlton, in the parish of Downton. We now learn that an estimate of the cost has been prepared, which (including a sum set apart for repairs) is about £1,250. The endowment has been provided conjointly by Lord Newson, the Warden and Fellows of Winchester College, and the Vicar of Downton; and a site has been handsomely offered by Mr. Newman of Charlton.

TARGET OF RESPECT TO A CLERGYMAN.—We have the gratification of noticing that a very elegant testimonial, in the form of a silver lily inscribed from Messrs. Pym, Goldsmiths, of Bath, has been presented to the Rev. Thomas S. G. Graves, by his parishioners and friends in Wotton and Marston, as a tribute of regard on the close of his ministry amongst them. The inscription bears a suitable inscription.

LIABILITY OF THE PARISH TO LIGHT THE CHURCH FOR EVENING SERVICES.—The evening service at Trinity Chapel, a Chapel of Ease to St. Mary's Church, Bridgewater, having been omitted on Sunday, the 18th of Feb., in consequence of the churchwardens having neglected to provide the means for lighting, the Bishop, after a first infra-act admonition, issued a peremptory order, calling upon the wardens to provide proper and sufficient light for the evening service at such church, warning them at the same time, that ecclesiastical proceedings would be taken if they should refuse or neglect to do so. The parish thereupon voted the sum necessary for the future expense of lighting.

CHURCH SERVICES IN THE CITY.

ST. JAMES'S CHURCH. Rev. H. J. GHASSETT, M. A. Rector, Rev. R. MITCHELL, A. B., Assistant Minister. (Service at the Church of the Holy Trinity.) Sunday,—10 A. M. and 3 P. M.

ST. PAUL'S CHURCH. Rev. J. G. D. MCKENZIE, Incumbent. Sunday,—11 A. M. and 4 P. M.

TRINITY CHURCH, KING STREET. Rev. W. H. RIDLEY, B. A., Incumbent. Sunday,—11 A. M. and 4 P. M.

ST. GEORGE'S CHURCH. Rev. STEPHEN LETT, LL.D., Incumbent. Sunday,—11 A. M. and 7 P. M.

CHURCH OF THE HOLY TRINITY, YONGE ST. (In this Church the seats are all free and unappropriated.) Rev. H. SCADDING, M. A., Incumbent. Rev. W. STENNETT, M. A., Assistant Minister. Sunday,—12 Noon, and 6 P. M.

WEEKLY CALENDAR.

Table with columns: Day, Date, 1st Lesson, 2d Lesson. Rows for G, M, T, W, T, F, S, G.

THE CHURCH.

TORONTO, JULY 12, 1849.

CONTENTS OF THE OUTSIDER.

Table with columns: First Page, Fourth Page. Rows: Bishops of Cork, The Public, Jubilee's Feast, Preparation of Emigrants, Treaties of Sierra Leone, English Ecclesiastical Intelligence.

Toronto, 12th July, 1849.

MY DEAR BROTHERS RESIDING BETWEEN TORONTO AND KINGSTON.

It is my intention (D.V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following List.

I remain, &c., JOHN TORONTO.

Table with columns: Day, Date, Location, Time. Rows for Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, August 1849, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday.

NOTE.—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.

TO OUR SUBSCRIBERS.

We are requested by the publisher to remind our subscribers that two more numbers will complete the current volume of this paper, and to express the urgent necessity which exists for an immediate settlement of all outstanding demands. More than half of the subscriptions are still unpaid, and the outlay of the establishment is great and increasing.

In these circumstances, the publisher finds himself constrained to adopt some decided measures. He accordingly intimates that all subscribers in arrear at the expiration of one month from this date, will receive their papers enclosed in a blue wrapper, as indicating that their accounts are placed in proper hands for collection. Earnestly does the publisher trust that he will be spared such a painful alternative, by the defaulters making payment before the above-mentioned period.

KING'S COLLEGE.

Last Sunday was a day of peculiar and solemn import in this Institution. Being the last Sunday of full term, and perhaps the last on which the members of the University might have the opportunity of assembling together, as a body, for the solemn worship of God, it was appropriately selected for the administration of the Holy Communion. The Rev. Doctor Beaven's sermons, morning and evening, were full of interest—and the latter especially, we think, will be remembered long and affectionately by those who heard it. The text was taken from the xliii. Psalm, 5th and 6th verses. Trust in Almighty Godness, and submission to our rulers, under a full conviction that the irregular proceedings of the enemies of our Church will be, through Divine Providence, overruled for good, were strongly inculcated. The joyous certainty that persecution must, as it has ever done, eventuate in the increase of the spirituality and zeal of the Church was plainly set before us.

It is strange that the efforts of those now in authority have been directed to the expulsion of religion from the only Society in which provision was made for daily religious worship—the only place in which prayer was daily offered up for spiritual and temporal blessings on our Sovereign, the Governor General, and others in authority, and from a place in which due submission, and respect to lawful authority were inculcated as part of our duty towards our Creator.

The Rev. gentleman's address, during which he was himself deeply affected, was received with the most profound attention, and we regret we cannot attempt to do justice to it. Sure we are that his earnest and affectionate request, that all who then heard him would pray for our Church, and the welfare of the University, will be responded to and remembered—all will heartily join in our prayer that Divine Providence would be pleased to raise up some such admirable source of instruction for our young people, under the same or some other equally zealous, yet simple-minded teacher of the truth. All who have had the advantage of knowing and hearing this excellent man, will allow that his teaching has been in uniform consistency with the tenor of his life and conversation. Whist may say will of us, "where is now their God?" Let us watch upon prayer, and we shall hear the still small voice whisper, "This is the way, walk ye in it."

We and others earnestly trust, that while our Legislators have succeeded, so far, in stamping a thoroughly Godless character on the Institution which a school for sound and religious learning, and training up for Holy Orders, that gracious Saviour which has promised never to leave or forsake His Church will establish a foundation from which the piety and learning now cast out from Toronto University may take root downwards in a new King's College, and bear fruit upwards, to the glory of our Lord and the eternal happiness of thousands.

THE CONFIRMATIONS.

Much as every sincere Christian rejoices whenever he hears of this holy rite being administered, as indicative of the number of those who, having passed through the perils incident to childhood, have now voluntarily sought and adopted as their own, the obligations and blessings of their baptism, this impression becomes far deeper when it comes home to him in the persons of his own children or of his flock.

Last Sunday was full of holy rejoicing to our pastors in this city. On that day His Lordship the Bishop confirmed 84 belonging to the congregation of St. James's, 29 of that of the Holy Trinity, and 74 of St. George's. Our limits compel us to defer other particulars till our next publication.

Next Sunday, Confirmations will be held at Trinity Church, King-street, and at St. Paul's, in accordance with previous notice.

LAST HOURS OF EX-PRESIDENT POLK.

There is matter for serious thought in the following narrative, which we conjoined to the attentive perusal of our readers:

"LAST HOURS OF EX-PRESIDENT POLK."

"A correspondent, in the New York Herald, writing from Nashville, gives the following account of the last hours of Mr. Polk. We take it for granted that the account, from its circumstantial character, is correct. We trust we may be excused for saying, that the dying ex-President, while he left a noble and manly illustration on record of the importance of a prompt attention to religious duties, also gave a strong testimony against the system which could permit a Christian man to live without baptism, and then to be disturbed in his dying moments with mere personal questions about the ministerial agent to be employed.

"Mr. Polk sent for the Rev. Dr. Edgar, of the Presbyterian church, seven days before his death, desiring to be baptized by him. He said to him impressively, 'Sir, if I had suspected twenty years ago that I should come to my death-bed unprepared, it would have made me a wretched man; yet I am about to die, and have not made preparation. I have not even been baptized. Tell me, can there be any ground for a man thus situated to hope?'

"The Rev. Doctor made known to him the assurances and promises of the gospel that mercifully ran parallel with man's life.

"Mr. Polk then remarked, that he had been prevented from baptism in infancy by some accidental occurrence, that he had been several times stonily inclined to be baptized during his administration; but that the cares and perplexities of public life had long made this duty heretofore a solemn preparation requisite, and so procrastination had ripened into inaction, when it was now almost too late to act. In his conversation with the Rev. clergyman, Mr. Polk evinced great knowledge of the scriptures, which he said he had read a great deal, and deeply revered, as divine truth; in a word, he was, theologically, a Christian.

"The conversation fatiguing Mr. Polk too much for him to be then baptized, it was postponed, to take place the next evening; but in the interval, the ex-President recollected that when he was governor and lived here, he used to hold many arguments with the Rev. Mr. McFerrer, the talented and popular Methodist minister of the place his warm personal and political friend, and that he had promised him that when he did embrace Christianity, that he would send for the Rev. Dr. Edgar, make known his obligation, and expressed his intention to be baptized by his friend the Methodist minister. The same day the venerable Mrs. Polk, mother of the ex-President, a very pious Presbyterian lady, arrived from her residence, forty miles distant, accompanied by her own pastor, hoping that her distinguished son would consent to be baptized by him.

"Mother," said the dying ex-President, taking her affectionately by the hand, "I have never in my life disobeyed you, but you must yield to your son now, and gratify my wishes. I must be baptized by the Rev. Mr. McFerrer." "His mother was as she is prone, did not hesitate to give her consent; and in the presence of the Rev. Dr. Edgar, and the Rev. Mr. Mack, of Columbia, the ex-President received the rite of baptism at the hands of the Rev. Mr. McFerrer.

"Mr. Polk has died worth about one hundred thousand dollars, the bulk of which is tied up in his amiable lady who, it is to be hoped, will long make this city her home—an amount to its society, for all lips do praise her."

From this account it appears that the supreme Magistrate of the United States administered the Government of his country, a country professing Christianity before he had made a Christian, according to any form whatsoever of the Christian religion. Mr. Polk had reached an advanced stage of his life when he presented himself as a Candidate for the highest public office and dignity which his country had to bestow. Up to that period he had not been baptized. Did he, on the eve of so responsible a proceeding as soliciting the suffrages of the nation, conceive it to be his duty to make a public reparation of his previous neglect, and to receive the Christian baptism which he had slighted and disregarded? We are not told that he was visited by any conscientious convictions of the kind. Without any confession, avowal, or abjuration of his virtual heathenism, he came forward to sue for the votes of his fellow-countrymen, was elected by them, and thus for four years the neighbouring Republic was governed by an unbaptized President. The circumstance, undoubtedly, was unknown at the time, for, except to a few of his connections, the death-bed of the Ex-President seems to have communicated the first and only disclosure of the startling fact. But how is it that the people of the United States suffered themselves to remain in this ignorance of the religious position of their Chief Magistrate? The anomaly must bring disgrace with it, and possibly something worse, to a nation professing to honour Christianity at all. Surely our neighbours, if they desire to maintain any thing like a Christian exterior in the eyes of the world, and what is infinitely more important, if they are anxious to call down God's blessing upon the councils of the nation, will bestir themselves to amend that defect in their constitution, whereby an unbaptized person, without inquiry of any kind on the part of those who elect him, may occupy the Presidential chair. What would he thought of the Monarch of the British Empire if he or she had never been baptized? Could such a thing ever happen in our Monarchy, or in any other Christian Kingdom in the world? Not there are necessary safeguards provided, by means of which Kings and Queens of Christian Kingdoms must themselves be Christians. The Republic of the United States has no similar safeguards; but lies exposed to the hazard of being administered by any man who will merely assume an outward profession of Christianity, though he be not, in reality and sacramentally, connected with any form of Christianity at all.

In what we have said we have not intended to make, nor have we made, any harsh reflections upon the dead. He did all he could to repair his error before he died, according to the best of the religious knowledge which he possessed. We do not presume to judge him, either as to the defective faith in which he died, or as to the late hour at which he endeavoured to retrieve the negligence of the past.

Mr. Polk died a Dissenter; but Church people may learn to appreciate reverently the ordinances of Christ's visible Church, to which they belong, by the acknowledgment made by this remarkable man, that having never been baptized he considered himself unprepared to die.

THE REBEL REWARDING-BILL.

The Canada Rebellion Losses Bill was discussed in the House of Lords on the 19th ultimo. For the following brief abstract of the proceedings we are indebted to the Telegraphic Report of the British Colonist:—

"Lord BROUGHTON made a long speech, reviewing Canadian history from 1762, and showing throughout a decided leaning to the ultra-British party. He concluded by offering the following resolution:

"That by an act passed in the Parliament of Canada, entitled An Act to provide for the indemnification of parties in Lower Canada, whose property was destroyed during the rebellion in the years 1837-8, no security is afforded against compensation for losses sustained in the rebellion in Canada in 1837-8 being given to the persons engaged in the said rebellion; that it is just and necessary either by recommending further and amended bills to the Legislature of Canada, or such other means as may be effectual to provide security against compensation for losses in said rebellion being given to persons engaged in or abetting the same."

Earl GREY replied to Lord Brougham. He professed not to clearly comprehend the remarks of the Lordship, and considered that his resolution could not effect any practical purpose in restoring harmony and promoting sound government in Canada.

Lord STANLEY and Lord LYNDHURST supported the resolution. Lords CAMPBELL, LANSDOWNE, and Sir GEORGE ANSON, on the other hand, were in favour of the bill. In the House of Commons the Debate commenced on the 19th, in an amendment which proposed an address to the Crown asking that the Royal assent should not be given to the Rebellion Losses Compensation Bill, until certain amendments moved by the minority in the Canadian Parliament should be adopted. This was opposed chiefly on the ground that the Imperial Parliament had not the power to interfere with Provincial Legislation, and also on the plea of policy and expediency."

Lord Brougham's motion having been put the following division took place:

Table with columns: Contents, Proxies, Non-contents, Proxies. Rows: Contents—Present, 54; Proxies, 42—96; Non-contents—Present, 46; Proxies, 53—99.

Majority in favour of the Government... 3

We congratulate the loyalists of Canada upon this result. On a question of such paramount importance a Ministerial majority of three is equivalent to a defeat; and demonstrates that our grievances are beginning to be sympathized with, and understood by the elite of the mother country.

ANNEXATION.

With regret and astonishment we perceive that a respectable journal like the Montreal Herald has come forth as an advocate for the annexation of Canada to the United States of America. Earnestly do we trust that our contemporary will stand alone in the position which his over-excited feelings have led him to assume;—or rather let us hope, that he will be led ere long to abandon it, as one altogether at variance with the principles hitherto advocated by him, and utterly unworthy of a right thinking, true-hearted subject of the British Crown.

The Herald's estimate of what constitutes loyalty, we must remark is singularly mean and defective.—He says: "It is now useless to deny, that the insults offered to loyalists have gone far to destroy loyalty in the bosoms of those to whom birth, connection, and long habit had made loyalty natural." In one respect do we agree with this proposition of our contemporary. The allegiance which is based upon no more solid foundation than birth, connection, or habit, must be a plant of such sickly stamina, that in all probability the childish east wind of the philo-rebel Bill, would cause it to droop and wither, like the gonard of the fretful repining prophet. But surely Canadian loyalty is something nobler than such a narrowless ephemeral fustian? We would be loath to believe that our Province does not contain hundreds and thousands, whose fealty, in the words of the Streetsville Weekly Review is not "such an unsubstantial skin-deep thing, that it must needs fade away, because the Imperial sun ceases for a moment to shine upon it."

We utterly deny that the unstable parties alluded to by the Herald are entitled to be called loyalists in the sound or legitimate sense of the word. He alone is a loyalist worthy of the name, whose obedience is founded upon, and directed by, the revealed will of Jehovah,—the only ruler of Princes! Such a one is devoted to his monarch not because his temporal interests are thereby advanced, or his secular ambition gratified,—but because the King is God's minister.—In adverse times, such as now prevail, instead of unclasping his Ledger, and calculating from the data there supplied whether Republicanism would be more profitable than Monarchy, he prayerfully consults his Bible and regulates himself accordingly, though it may be to his apparent hurt. He must needs be subject, not only for wrath, but also for conscience sake.

As a monarchy Britain has attained her present palmy estate of greatness and power;—why should

we then,—even on the assumption that our separation from the mother country is inevitable,—seek to throw ourselves into the ungenial and unproved arms of Republicanism? On this topic Mr. Benjamin Grant Master of the Orangemen of British North America, made some remarks in his opening address to the Grand Lodge which met in Toronto the other day, so very opposite, that we cannot do better than quote them. "If a time should arrive," he said—"that we are to become a separate State amongst the Nations of the Earth, I see no reason, why we should not labour to make that State monarchical as we now are. I see no reason why the parent State should not hereafter be able to make her Colonies Monarchies, according to the British Constitution. And it would be a glorious thing to see a descendant of the House of Brunswick—a scion from the parent stock—a son of our beloved Queen,—Monarch over that portion of this Continent now proudly obedient to British rule!"

This monstrous chimerical annexation, we trust, will be abandoned at once and for ever;—by Western Canada it will not be entertained for a single instant. Having a pretty extensive acquaintance with public feeling, we can assure the Herald, that so far as our position, as a component part of the British Empire is concerned,

"we seek no change, "And at least of all such changes he would give us."

OLD NEWSPAPERS.

The following specimens of English newspaper literature three hundred years ago are curious in their way, and may be interesting to those of our readers who have not seen them before. The allusions in the first three are to the taking of Bristol by Cromwell's forces in the year 1645, or to some minor skirmishes between the Royalist and Parliamentary troops, which happened about that time. The first extract from a Puritanical periodical is highly characteristic of the party represented by it; the party who made it a religious act, and a most meritorious duty and mark of "the saints," to deluge their native land with blood. "The Mercarius Britannicus puts us in mind of the English Mercutio, from which, perhaps, it borrowed its title, was the first public newspaper issued in England. It appeared in 1588, and was projected by, and published under the superintendence of "the wise and prudent Burleigh." An Editor's office was thought something of in those days, when one of England's greatest Premiers declined not to assume it. The earliest newspapers were simply Gazettes or Intelligence-generators, that is, designed merely for reporting the news of the day. It was at the outbreak of the great Rebellion that those amiable political alterations of the press began, which have been kept up with so much spirit ever since.—

"The Mercarius Britannicus, a London puritanical organ, and a staunch advocate of the financial Parliament, writes:—

"On the Lord's Day, according to order of Parliament, Lieutenant-General Cromwell's letter of the taking of Bristol was read in several congregations about London, and thanks returned to Almighty God for the admirable and wonderful reduction of that city. The letter of that date, which is well worth observation, and especially those pious and self-denying expressions therein, are very remarkable, viz. it may be thought that some praises are due to those gallant men, of whose valour so much mention is made, their humble sent to you, and all they have an interest in this blessing, is that they may be forgotten. In the joy that they are instruments of God's glory and their country's good, it is their honour that God vouchsafes to use them. Sir, they that have been employed in this service, know that faith and prayer obtained this city for you; I do not say only, but that the people of God with you, and of all England over, who have wrestled with God for a blessing in this very thing. Our desires are, that God may be glorified by the same spirit of faith, by which we ask all our sufficiency, and having received it, let us meet that he have all the praise."

"Sentences 16 to 22.

"The Mercarius Britannicus of March 17 to 24, 1644-5 says, "A most remarkable piece of service, it was performed by Sir William Waller (the court poet) and Oliver Cromwell, near Lavington, Somershire, where they killed 40,000 prisoners, and 400 horses, gallant horse and foot, their best horse, being the same which conducted the Prince (of Wales) to Bristol, besides their muck-sherrif, Colonel Long, who now may return by Tom Long, the carrier. Since this action, we may presume they were joined by Robert, for then they were within two days march of him."

"The Perfect Diurnal of March 24 to 31, 1644-5, says, "The forces of Sir William Waller and Oliver Cromwell, having taken an eminent design upon Shaftesbury, Sir William marched towards Bristol with about 10,000 men."

"The Intelligencer, under date June 29 to July 6, 1648, the year before the execution of Charles I., and when he probably was in Carisbrook Castle, Isle of Wight, says, alluding to the intended attack on Penbrooke.

"Our guns, for want of wind, are not yet come from Bristol; we expect them hourly, but they come, we will do our best." (How truly laconic and soldier-like!)

IN MEMORY OF THE HON. ROBERT DICKSON, WHO DIED AT LEIGHORN, ITALY, 27th November, 1846, AGED 51 YEARS.

The monument is a spontaneous tribute to the memory of the deceased, from a select portion of the Congregation of Trinity Church, at the head of whom Mr. Shale, —Gull Reporter.

THE LATE REV. JOHN ANDERSON.

In our last we briefly noticed the decease of our lamented brother the amiable Rector of Fort Erie. Mr. Anderson for some time past was tried with sufferings of a peculiarly painful nature, but he bore them with exemplary patience and resignation. He solemnly declared that he had no fear of death; for that though he knew himself to be a sinner, yet he knew also that blessed Redeemer who had died for sinners.

We are informed by an esteemed correspondent that the funeral was a very large one; it being calculated that at least two-thirds of the adult inhabitants were present. When it is considered that every man who assisted at the solemnity did so at the sacrifice of a valuable day in the midst of the heaviest harvest which we have had for years, the universal and deep-rooted popularity of the deceased will be apparent. The service was impressive and affecting in no ordinary degree. Prayers were read by the Rev. William Leeming, of Drummondville, and a most able and appropriate funeral sermon was preached by the Rev. Dr. Shelton, of Buffalo.

Mr. Anderson will long be remembered as a faithful minister of the Cross, and a warm-hearted, single-minded man. The tears of his flock and friends spoke his eulogy more eloquently than words could possibly do.

"THE ORANGE LILY."

There is before us the first number of a periodical bearing the above title, and which is to be devoted to the interests of that important body, the Orangemen of British North America. The Lily professes to advocate and support "the Protestant faith—British Principles, and British Connection." So long as it acts up to these professions, we need hardly say that it shall have our warmest aspirations for its success. The first number is very respectably got up, and contains a literary and mechanical point of view, and contains many spirited and sound toned original articles. We would recommend the editor, however, to be more careful as to the quality of the verse which he admits to his columns. Some stanzas to "the Orange Lily," signed Bathurst, (query Bathos?) contain the following unmitigated rant:—

"Let them boast of the emblems that royalty wear, Rose, thistle, and shamrock, to loyalty dear, But the flower that can call forth both prayer and tear, Is the glorious bright Orange Lily!"

Such dismal trash gives an enemy cause to affirm that Orangemen wished to exalt their institution over the Crown, a conclusion, of course, most foreign to the truth. Our remark may appear somewhat hypocritical, but in these troublous times loyal men cannot be too guarded in their expressions.

We may add that the Orange Lily is published semi-monthly, at Bytown, and contains a fair amount of reading matter for the price, which is five shillings per annum.

MADAME DESLANDES' SEMINARY.

The annual recitations and distribution of prizes in connexion with this well managed Seminary for young ladies, took place on Tuesday evening, the 3rd inst. at 6 o'clock, in the beautiful property of Rosedale

which is now occupied in part by Madame Deslandes' Seminary. The interest of the proceedings was enhanced by the natural beauty of the place, which is remarkably suitable for the purpose of female education. The arrangements were made in good taste; the subjects for recitation were well chosen; and the young ladies who took part in the recitations evinced, by the very creditable manner in which they acquitted themselves, that their preparation for the occasion had been conducted with great judgment and care. The room appropriated to the reception of the audience was rather small for the purpose; but we were pleased to see it occupied by so numerous and so select an assemblage. That the young ladies recited their French pieces with remarkable purity of accent and general accuracy, was no more than we expected after hearing the very suitable "Discours d'Introduction," with which the proceedings of the evening were opened by Mons. Deslandes. Our acquaintance with the elegant literature of the French language is sufficient, we hope, to warrant us in expressing the opinion, that this introductory discourse afforded, in itself, ample proof of Mons. Deslandes' qualifications as an instructor, not merely in the grammatical principles, but in the beauties of his native tongue. A very high commendation of the style of both the French and English recitations, was pronounced by the Rev. Dr. McCall, who was present, and, by request, delivered the prize for English Literature. The drawings were exhibited under disadvantageous circumstances, as the hour was rather late; but as far as the dim light allowed us to form a judgment of them, they were very creditable both to the pupils and to their Drawing-Master, whose skill in this department is very generally known.

Arrival of the Canada.

The most important matter brought before the Board was the resignation of Bishop Southgate. The subject being discussed in the Board, the prevailing opinion was that it was expedient that the General Convention. This was the purpose of a resolution offered by the Committee to whom the matter has been referred. Bishop Potter offered the following as a substitute and it was adopted:

Resolved, That it is not expedient for the Board, at this time, to take in respect to the tendered resignation of Bishop Southgate.

Arrival of the Canada.

The Steamer Canada arrived at Halifax yesterday evening. No Market news yet received at New York. From England, nothing of interest.

American Stocks.—In London, United States loan sold at 108½, next dividend, Money very easy.

The news from Rome, by telegraph to Lyons, announces the entry of a portion of the French forces. The news is that the 13th, and is contrary to the reports of the French minister in their position. The Romans were exacted and threatened, to induce a surrender, but without effect. On the 10th a breach was effected in the wall, and a portion of the French troops effected an entrance.

A serious fight took place at Lyons between the people and troops; the latter being all day on the 15th, and quiet was restored on the 16th. There were rumours of Allied changes. It is said that a battery of detachments had arrived in Paris from Gact, with a letter from the Pope requesting Louis Napoleon not to bombard Rome.

From Hungary the news is contradictory—much hard fighting has occurred—the details of which are uncertain. The suits are believed to be favourable to the Hungarians.

Letters from Vienna to the effect, mention that a great battle had taken place between the Hungarians and the Allies, which the combined forces of the latter were defeated, with 23,000 killed and wounded—which occurred on the 13th, 14, and 15th, at Rahah. The loss of the Hungarians is said to be 40,000.

Public documents from Vienna do not allude to this battle. A brigade of 60,000 men, under the command of the Archduke, had taken place between the Hungarians and the Allies, which the combined forces of the latter were defeated, with 23,000 killed and wounded—which occurred on the 13th, 14, and 15th, at Rahah. The loss of the Hungarians is said to be 40,000.

Paris at the latest advices was tranquil. Ledru Rollin has not been arrested. Cholera on the decline. The despatch sent to Lord Palmerston regarding the Roman affairs, but expressing sympathy with that of the Government of the Pope may be characterized by a liberal spirit.

GERMANY.—German states bordering on the Rhine continue in a state of insurrection. A battle was expected. IMPERIAL PARLIAMENT. CANADA REBELLION LOSSES. On the 19th, the Canada Rebellion Losses were discussed in the House of Lords, and The amendments were rejected 291 to 150.

ANSWER TO THE PETITION TO THE QUEEN. Downing Street, June 13, 1849. Sir,—I am directed by Earl Grey to inform you that he has duly laid before the Queen the petitions for her Majesty, which you delivered to him for that purpose on Saturday last. These petitions are from the inhabitants of Toronto, from the inhabitants of Kingston, from the residents of Weston and its vicinity, from residents in the Newcastle District, from Prescott County, from the Ottawa District, and from the city of Montreal. The Petitioners pray for the recall of the present Governor-General of Canada, for the dissolution of the Parliament of that Province, and for the disallowance by her Majesty of the Act lately passed by that Parliament "for the indemnification of parties in Lower Canada, whose property was destroyed during the rebellion in the year 1837 and 1838."

Lord Grey has no doubt that the persons who have signed these petitions have been induced to do so by a sincere apprehension that if the Act in question should be allowed to come into operation, it would have the effect of encouraging directly for the future, by making it expedient for those who were guilty of rebellion, for losses which they brought upon themselves by their crimes; but his Lordship directs me to assure you and he desires through you to convey the same assurance to those who have signed the petition, that he is well satisfied upon a careful examination of its provisions to be justly open to this objection, not only would her Majesty's servants have been prepared to advise the Queen to have exercised her prerogative by disallowing it, but they are also convinced that it never would have received the assent either of the Governor-General of Canada on her Majesty's behalf, or of the majority of the representatives of the people of that province.

I am directed to refer you to the answer of the Governor-General to the Address from the county of Hastings, as containing an expression of Lord Grey's views upon this subject, in which he has expressed the entire disapproval of the Act, and in advertising to this act of the Provincial Parliament, expresses his firm belief that the representatives of the people of Canada did not intend, in passing it, to countenance rebellion, or to compensate the losses of persons guilty of the heinous crime of treason; and he adds, "that it is his own conviction that he assented to the Bill, and in this spirit only could he ever consent as the head of the Executive Government to give effect to it."

Lord Grey directs me to express his hope that this official declaration of the views of the Governor-General of Canada, which is entirely approved by the advisers of her Majesty, will remove the alarm and calm the indignation which from a misapprehension as to its true character and objects, this measure has created, and he appeals with confidence to the feelings of loyalty which he believes to be common to all who are devoted to the welfare of Canada, in calling upon you and upon them to assist her Majesty's Government in endeavouring to maintain the public peace and the authority of the law, and to ally the existing agitation which is producing so much injury to commerce, and the credit of the country, with all the most important interests of the Province of Canada.

I am, Sir, your most obedient servant, (Signed) W. B. HAWES. To Sir Allan N. MacNab, &c.

IN MEMORY OF THE HON. ROBERT DICKSON, WHO DIED AT LEIGHORN, ITALY, 27th November, 1846, AGED 51 YEARS.

The monument is a spontaneous tribute to the memory of the deceased, from a select portion of the Congregation of Trinity Church, at the head of whom Mr. Shale, —Gull Reporter.

THE ANNUAL MEETING OF THE BOARD OF MISSIONS. This Board assembled in St. Bartholomew's Church, in the city of New York, on Wednesday morning, June 20th.

There were present, the Bishops of New Jersey, Massachusetts, Pennsylvania, New Hampshire and Maine, with a number of the clerical and lay members. The Bishop of New Jersey, as senior Bishop, presided.

The annual Sermon was preached by the Bishop of New Hampshire, at the opening of the meeting of the Board. His text was from St. Matthew, xlii. 33. "And the second is like unto it, Thou

