

The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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No. 46

Poetry.

STANZAS.

From the Waterley Magazine.

When I was playing on the shore
Of life's upheaving sea,
Before the waves began to roar
Of storms begun to rage,
How beautiful the visions that
Came smiling unto me!

The waves were dancing at my feet
All innocent of strife,
And smiling at the kisses my cheek
With melody was rife,
And something from the skies shone down
Upon my sunless life.

Behind me one by one I cast
The golden grains of gold,
But such good farther than the last
That dropped from out my hand,
A nook, a vista, a mournful blast,
Come sighing o'er the strand.

I see those golden grains of sand
That lay upon the shore,
Which was so beautiful ere
The waves began to roar—
O! I would that I could grasp
Such golden grains once more!

'Tis all in vain I stretch my hand
To pluck them up again—
How fair they smile upon the shore
Where they so long have lain!
How black the sand now running out
By life's steep precipitous main!

The sky that was above me then
Was of the fairest blue,
The sea that lay beneath my feet
Reflected back my hue,
Enchanted into rapture the day
Unfaded before my view.

The winking cadence of the wind
Was music to my ear,
Its melody ran through my soul
And did not cease to cheer,
Alas! that flowers which blossomed then
Should be to deck a bier.

What boots it that the stream still flows
When every thing is gone—
The grass, the violet, the rose,
That bloomed its banks upon
To cheer no life but pass away
In vapors to the sun?

And who can bid to look upon
The ocean's grayly rippling sea,
And see it smiling o'er those
Who lived, and laughed, and died,
While naught of life is on its waves
That roll to far and wide?

Lie's ocean changes every hour,
Now desolate, now gay,
The storm now darkens o'er the flood,
The sun now lights the bay,
Yet I never dreamed a day,
That I should see the sea so gray.

As now I wander by the main
I turn my longing vision back
To you, my enchanted shore,
Alas! I never saw you more,
Can you come to me no more.

EDWARD A. DAREY.

THE MANIAC.

By GARRIE.

From the Waterley Magazine.

Who would not wish to be from wealth exempt,
Since riches point to misery and contempt?
But why so short is love's delightful hour?
Why fad the dew on beauty's earliest flower?
Why can no hymned charm of music heart be true?
The dearest voice imparts no bliss to you?

"Ah! sis, what have you there, a miniature?
Please to favor me with just one view,
will you?"
"No, for I made a promise to the original
that I would not show it to any male ac-
quaintance or friend."

"But, sis, this promise does not include me,
a brother should certainly be allowed the
privilege of peeping at it; come, now, be
a good girl and show it!"

"On the other hand, you are the very
person I had determined should not see
it!"

"Really, sis, I shall begin to be suspicious,
if you do not allow me to see it. I would
like to know what gift has become so for-
tunate as to initiate himself into your good
graces, and gain your heart, so that you
exclude an only brother from your confi-
dence. I suppose he has a black moustache,
and—"

"How provoking you are, Walter
Mason, just as if I could not have a secret
without its relating to the gentleman I just
said as if I could not have a miniature, unless it
were that of a gentleman. But your curi-
osity shall be satisfied, here, look at it to
your heart's content—and so saying, Lizzie
Mason extended the case to her brother, who
with a rough smile, playing over his hand,
some features, quickly glanced at it, and, as
he gazed upon it, wonder, astonishment and
admiration, alternately lit his countenance,
and with mock dignity he addressed his sis-
ter:

"Lizzy, now that you have thus far been
kind, will you please to tell me the name of
this lovely original? forgiving my unjust
suspicions, and forgetting my peculiar in-
clination to teasing you, and I will promise, better
far than any other, to reward the features of
Lizzy as she answered:

"Nicerly duped once, I say, but if you
will sincerely keep the promise you have just
made, I will relate the history of my early
friend."

"Rely upon my honor, sis; and come sit
on my knee during the recital, come, and
thus urged Lizzy complied; but many min-
utes passed before either spoke; at last
Walter, in his impatience, broke the sil-
ence:

"Lizzy, do commence, and do stoil a kiss
from the rosy cheek of this sister, who looked
as though, could she steal away alone, she
could unbuckle her overflowing heart in
tears, and feel relief; but she I ren backed
the tears with difficulty began her story:

"Walter, this is the miniature of a dear
friend of mine—you cannot imagine the
tide of feeling that wells up from my heart
as I recall the sufferings of one so dear. Do
you recognize no lineament of one you
have seen?"

"Yes, it looks like the face of one I have
seen in childhood, except she is now a wo-

man, and then she was a child. Is it not the
miniature of Julia Barrett, the little girl
who used to come here before I went to
college?"

"The same," answered Lizzy—"do you re-
member her parting with you, as she clasped
her arms about your neck, and said, 'Dear
Walter, do not forget Julia and I when you
are away? But, to proceed. You can never
know the heart-rending memories that fill
my bosom as I recall the fate of my early
friend, for she is associated in memory with
all my childish sports, with all my joys and
sorrows."

"She was the only child of idolizing par-
ents, their joy and pride; and when I first
knew her, she was one of earth's happiest
children. No sorrow clouded her brow, and
her cheerful heart won many to her friendly
circle, whose inhaled influence shed a light
upon her pathway, bright as that which
shone on Bethlehem. She had a kind and
affectionate disposition, a sincere heart,
sweet and winning manners, a form in which
were blended health and beauty, sweet eyes,
cheeks, and golden curls surrounded a head
Apollo might have envied, from which
beamed in all their truthfulness, bright
laughing eyes, revealing the nobleness and
sincerity within."

"She was all life and gladness, and where-
ver she went, sunshine animation and con-
tinentment followed. She would chase the
gaily butterfly and the chirping insect,
while her joyous laughter rung sweetly out
on the passing breeze. The world was bright
and beautiful to her—nothing shadowed her
life—nothing quenched the love that welled
up from the quiet depths of her pure and
guileless heart. She had a mind which eagerly
grasped at knowledge and drank at its
fountain."

Years passed on, converting Julia as well
as myself from childhood to womanhood.—
I passed a few weeks of each year with her,
and she in return spent a portion of each
year with me. But during this time nothing
had occurred to him the wild joy of Julia,
except, perhaps she had grown a little more
dignified with increasing years. Happiness
beamed from her soul-like eyes, and love
and kindness characterized all her actions."

"At one time she announced to me by
letter that she was anticipating much enjoy-
ment from a visit she was soon to make to
me, adding that she had a secret to tell me
that she did not wish to write. I was all curi-
osity to know what had occurred to Julia, for
I saw by the tenor of her letter that some-
thing had subdued the wildness of her
joy."

"She came, greeting me in her usual af-
fectionate manner, but I could see that a
change had passed over her, although she
seemed as happy as formerly; it was a differ-
ent kind of happiness, quieting the wildness
of her joy, but subduing, filling and animating
her whole being, attuning it to the
sweetest holiest bonds of friendship. Her
sweet, sunny smiles seemed none, the less
she confided to me her secret. She had
met one whom her soul had learned to wor-
ship. How sweetly he filled her whole being
subduing and quieting the exuberance of her
nature, and passing over her, although she
loved him, and his consequent loneliness,
and wishing her return. It was filled
with messages of undying affection, and
breathed sincerity and truthfulness."

"She returned, and again wrote me, she
wrote me of the devoted attention of her
lover—his great kindness—her deep happi-
ness and pure enjoyment in his society. Alas!
for the fidelity of my weeks and
months flew by, and another letter came,
claiming my attention, saying that Julia
lay dangerously ill. A sheet was enclosed
written by Julia ere she was confined to her
bed. This explained all, he whom she had
so fondly, so devotedly loved, had forsaken
her, dooming her to disappointment, misery
and death. It came, crushing the young
buds of affection, and causing her the deepest
and most agonizing sorrow. She ended by
saying, 'I have loved you, I need no one
else, I am content with you, I will love you
to the utmost of my feelings, and quell the
storm which is wearing my life away.'"

"I went, and found Julia lying on the
bed delirious. Reason had forsaken her
throne—she knew me not nor did she re-
cognize any of her friends or Walter, you
cannot imagine the grief that rent my
bosom, as I beheld my friend who was so
so joyful and happy, so deprived of reason,
and murmuring incoherently from such
a wound. Well did I know that she could
never love but once, with such wild idolatry
as the one who had so cruelly forsaken her.
Well did I know the strength of that attach-
ment, for her whole life was bound up in
him, and when the hope of his love was gone
where should she turn? Alas! she knew not
the love of Jesus—the holy influence of reli-
gion—his healing balm."

"Night and day we watched by her bed-
side, and sought by every art, gentleness and
patience, to calm and quiet her. But what
avail; she said all wildly on the false
one, and then upon me to come and soothe
her to rest. When told that I was there,
she would gaze wildly about, but no sign of
recognition appeared. I cannot describe to
you the anguish I felt during those days and
nights of watching—the sympathy I felt
that fond father and the joy which he held
their only child, their beloved Julia, suffer-
ing at the agonies of a disappointment which
had not the power to alleviate."

"At length, after long days of watching,
we saw with increasing hope some signs of
relief, and she was soon able to rise from
her couch and walk slowly about the house;
but, oh! such a change as was wrought in a
few short weeks, I have not words to express.
Her form was light and shadowy—her face
was of the hue of death—her tread was
solemn. But few traces remained of the
once happy and joyous Julia Barrett. A
melancholy settled upon her countenance,
and at times her mind wandered the same
as ever."

"I departed with a sad-fated heart to my
home, but soon there came a letter saying
that Julia was much worse, and that they
had been obliged to remove her to an asy-
lum, and had changed their residence that
they might be near her. She stayed in the
asylum a year, and came out somewhat re-
covered, though not the Julia Barrett of old.
She would sit for hours gazing upon the floor
but knew none the subject of her medita-

"This miniature was taken in Julia's hap-
piest days, ere disappointment had rendered
her life a dreary waste, when she looking to
the future with many hopes of happiness in
the society of one she loved—but, fleeting,
how transient are all earthly joys. To-day
we are in the enjoyment of the highest hap-

piness,—to-morrow ere, like Julia, may have
our happiness dashed from us."

Lizzy ceased speaking, while pearly tears
stole silently down her cheeks, mingling
with those of Walter—and thus the brother
and sister wept together over the recital.
Reader, a few words of explanation. Wal-
ter and Lizzy Mason were the only children
of rich and influential parents, who had
spared no pains in the education of either
thence they had grown up endowed with all
that renders life useful and happy. Walter
had graduated at college, studied his profes-
sion, spent some years in travel, and now
had returned to his native town to establish
himself in business. He was a person emi-
nently endowed with a mind, richly stored,
and a heart that deeply felt for the woes of
others. His noble heart revolted at this
injustice, this crushing of the young buds of
affection in a young, trusting heart. His
life, earliest sympathies, and resolved that
justice should be done.

"As we cannot look into the heart of
young Mason we will not say that other
feelings than those of reality actuated him;
but it is true that he thought could he win
the heart of so true a nature, he would ex-
ert the most vigorous powers of his intellect
to render its possessor happy. Oh, how very
thankful Walter Mason felt as he reviewed
his sad history, that he was guilty of no
such sin, as to win the affections of a trust-
ing maiden by fond and endearing words,
kind and affectionate manners, and then
throw it ruthlessly away for gold. He felt
it to be a sin of the deepest die, and he also
felt that it would be a noble act to restore
this young girl again to reason, and to hap-
piness, and he resolved to undertake it,
though the way looked dark to him, accord-
ing he unfolded his plans to Lizzy, and
received a hearty approval."

It was agreed that Lizzy should visit her
friend, and that Walter should come and
take her home—this plan she fulfilled the
following week. She was received cordially
by Mr. and Mrs. Barrett, and by Julia with
many demonstrations of joy, who clung to
her neck weeping convulsively. Memories
of other days stole quietly over her, and she
sunk unconsciously to floor. She remained
so during the night, and the next day,
showing no signs of life. At length, by a
powerful action, she awoke to life and
reason. She embraced her friend Lizzy, her
parents, arose from her bed and was her-
self. Walter came at the appointed time,
and to take Julia to his native town, and
his bride. Long may they enjoy life, and
the smiles of a wise Providence."

NEW ORLEANS.

The city of New Orleans is a striking
example of American progress. Its popula-
tion has quadrupled within forty years,
having now reached a total of a hundred
and twenty-five thousand. It is a differ-
ent kind of a city from any other in the
United States, where the inhabitants are more
equally distributed over the surface of the
country than in any other. As the em-
pire occupies a vast territory, Louisiana,
the Mississippi, New Orleans has long been
ranked as the leading city of the Southern
States. It is situated at a distance of
ninety miles from the ocean, and is nearly
fourteen hundred miles from New York,
and twelve hundred from Washington.
Like most of the old American cities, it was
originally built in the form of a parallelo-
gram, thirteen hundred yards long, and
seven hundred across. These limits, how-
ever, soon proved unequal to the growth of
the community. Above and below the
prior boundaries five suburbs rose, and al-
most contiguous may villages were planted,
which are gradually growing towards New
Orleans as New Orleans grows towards them.

No parts of the world exceed in fertility
the vast valleys that branch in all directions
eastwards and westwards. A canal also,
nearly five miles long, which cost a million
of dollars, connects it with a great lake in
the neighborhood, and others canals, as
well as several railways, lead to the various
river ports and towns. The noble Missis-
sippi itself, opposite New Orleans, is a mile
and a half wide, and from a hundred to
a hundred and sixty feet deep, continuing at
this depth nearly to its entrance into the
ocean, where several bars have been formed
by the oscillating tides. From this it will
be easily understood that our largest line of
battle ships could float securely on the ex-
tending and abounding river; the pride of the
Western Continent. The city itself lies
from six to nine feet above the high-water
level; but occasional inundations have
happened, to protect themselves against
which the inhabitants have raised an em-
bankment of earth, faced with masonry and
called the Levee. This forms a fine es-
planade, from twenty to forty feet in width,
except in front of the Municipal Hall,
where it is upwards of five hundred feet
wide. Here may be seen mountains of
cotton bales from the upper country, or
oaks, boxes, and every variety of merchan-
dise.

From this point of New Orleans extends
before the eye a magnificent panoramic dis-
play of enterprise and prosperity. The
harbor, broad and deep, is covered with
flat boats, keel boats, sloops, schooners,
briggs, steamers, and the shipping congreg-
ated in it represents an export trade to the
amount of more than twelve millions of
dollars, being larger than that of any other
American city, excepting, perhaps, New
York. The city itself, however, has not a
purely American aspect, being like Havana,
composed for the most part of stuccoed
buildings, painted white and yellow, in the
French and Spanish styles. In the base-
ment stories, usually about six feet high, all
the cellars are placed, none being con-
structed underground. The extent of New
Orleans may be imagined when we state
that it contains sixty-six complete squares,
each with a frontage three hundred and
ninety feet in length. Few of the streets,
however, exceed forty feet in width, the
climate being hot enough to render shade
essential. What is wanted is grandeur,
which is, nevertheless, made up in the pic-
turesque grouping of the orchards, with their

benefits of earthly peace. May your Maj-
esty permit us, therefore in our own names,
as well as in the names of those who are
hereafter to derive blessings from this con-
cordat, to lay at the foot of the throne the ex-
pressions of our most humble gratitude. In
concluding this concordat, your Majesty
only followed the dictates of piety and jus-
tice; may the Lord our God heap on your
Majesty all earthly blessings."

"On all occasions the bishop is constantly
inculcating the doctrine that obedience
which Christ has given to the worldly
Caesar, and this is not from fear but for
conscience sake. The bishops of the Austri-
an empire consider it their sacred duty to
foster in the clergy and people those senti-
ments of gratitude which are due to your
Majesty as the restorer of a pure and saintly
life. The Almighty and bountiful God, who
is with his church till the end of the world,
be always with your Majesty; may He fulfil
the desires of your heart and bless all your
undertakings. Your Imperial Royal Aposto-
lic Majesty's true and obedient subjects."

[Here follows the names.] To this address
his Majesty replied, in Latin, as follows:
"By the convention which I have conclud-
ed with the Holy See, I have fulfilled the
duty of a monarch and a Christian. I con-
sider it an honor to be able to prove by my
deeds, that my faith and hope are placed in
Him through whom kings reign, and I will
know how powerfully the bands of civil
society are strengthened by the fervor of reli-
gious faith. What I have promised I will
keep with that faith which becomes the man
and the emperor. But such a task can only
be accomplished by combined labor. I, therefore,
belongs to you, right reverend
bishops, to work with me and each other in
order that faith and moral strength may bloom
in our midst, and produce the fruits of well-
fare and peace. Trust in me, as I trust in
you. God will be with us."

KANSAS.

LATER FROM LAWRENCE—FURTHER PAR-
TICULARS OF THE SACK.

Correspondence of the N. Y. Tribune.

LAWRENCE, KANSAS, May 21.

I am called upon to write one of the many
painful events in the history of Kansas, nam-
ely the partial destruction of Lawrence by an
armed ruffian mob. It had been rumored
so long that these Southern ruffians were
going to "wipe us out," that people did not
believe they would. The attempted assas-
sination of Jones, the refusal of Gov. Ren-
der to leave the Investigating Committee,
and the startling facts brought to light in
the testimony before that body, gave them
pretext and inclination enough to do almost
anything. Especially did they want to ex-
asperate us to make some false step; but in
this they failed, and the Lawrence people
for the free exercise of those inalienable
rights which God gave, and which the
world—except its tyrants—acknowledge.
The people made no preparation to fight,
and the Committee of Safety, appointed by
a public meeting of the people, a few days
ago, forbade any resistance whatever to the
United States authorities. Free State men
who left their claims and volunteered to as-
sist in defending the town, were sent away
and returned home. Men were advised not
to gather in groups in the streets; to be
each at his proper employment, and if the
United States Marshal called upon any to
assist in making arrests, to do so cheerfully.
This was regarded by the committee, (Gen.
Pomeroy was its chairman) as the best pol-
icy.

This morning, about 6 o'clock, a large
body of men came from the camp near Le-
compton, and halted on Mount Oread, near
the residence of Gov. Robinson, in this city.
They were armed with the United States
rifles, (where did they get them? shot guns,
muskets, Sharp's rifles, broad-swords, bayo-
nets, revolvers, cutlasses, and bowie knives.
The Sharp's rifles were in the hands of a
company called the "Kickapoo Rangers." They
mustered about 300 horsemen and 200
footmen—as near as I could count—five
hundred armed men. They were headed by
one I. B. Donaldson, United States Marshal
of Kansas, who claimed that they were
there as his posse—they have responded to
his late proclamation. They formed in line,
facing the north-east, and planted two large
cannon in range with the Free-State Hotel
and other large buildings in Massachusetts
street. They carried banners over their
heads, far more significant than a death's-
head and cross bones, doubtless, to those
who knew what they meant. On one side
of this flag was "Southern Rights," and on
the reverse was "South Carolina," inscrib-
ed with black paint. The orthography dis-
played on that, and other flags on which I
saw inscriptions, might have been at par in
Chaucet's time. But let this orthography
go. What have these inscriptions, what
has "South Carolina" or "Slavery in Kan-
sas" to do with Marshal Donaldson's writs?
About noon this man, W. W. Deitzler, Esq.,
Private Secretary of Gov. Robinson; Col.
Jenkins, whom they had set free yesterday;
Judge Smith, lately returned from the East;
and some others, less conspicuous; taking
them as prisoners to the camp. This is the
third time for Colonel Jenkins within two
weeks, and they never have charged him
with nothing but Free-Stateism.

About 3 o'clock, p. m., Sheriff Jones, ac-
companied by twenty-five horsemen, armed
to the teeth, rode up to the east door of the
Free-State Hotel and stopped. Gen. Pomeroy
went out to meet him, and several others,
myself among the number followed. Jones
looks thin and pale, but quite as
bloodthirsty as ever. He demanded that all
the arms be given up to him, and said he
would give them one hour to prepare for the
consequences if they did not do so. Gen.

"Your Imperial Royal Majesty:
"God, the Master of Heaven and Earth,
through whom kings reign and lawgivers
make just laws, has selected your Majesty
for his instrument to restore justice and peace
to your vast empire; to renew the fundamen-
tal laws on which society rests, and the
stability of which has been, by late events,
in such imminent peril.
"This was a great work; but your Majesty
has finished a second and still greater one.—
Our Lord and Saviour had instituted the
church, to guide the human race to a know-
ledge of the faith and to the salvation of
that kingdom which is yet to come, and
which has no end. Everything, therefore,
that helps the church in the accomplishment
of this its vocation, is as alms, not given
to one person, but to the whole human race.
By means of the concordat which your Maj-
esty concluded on the 18th of August of the
past year, with the Holy See, the church has
been promoted, elevated and glorified.
The connection between the Holy See and
the church of the empire is completely re-
established.
"The bishops have no trouble in guiding
the parishioners entrusted to them, or in im-
proving them by their doctrines and exhorta-
tions. They direct the education of our
Catholic youth in all that concerns the faith
and the purity of Christian life. They in-
struct free of charge, the candidates for the
holy office, in order to render them worthy
servants of God and the church. In all
matters of clerical jurisdiction, clerical judges
alone preside. Matrimony is subjected
throughout the empire to the church, because
it is instituted by Christ as a sacrament of
the New Testament. Religious orders en-
joy perfect freedom in everything that is con-
sistent with the sanctity of the cloister. The
property of the church is inviolate, and is
administered in accordance with church laws.
Any defect in these laws is supplied by the
magnanimity of your Majesty.
"In giving to the church what belongs to
her, your Majesty has proclaimed a great
truth from the height of your throne. The
unity between church and state is the most
powerful safeguard of the real interest of
humanity. It is only as a Christianized
community of states, that convulsed Europe
can find united the hopes of eternity and the

benefits of earthly peace. May your Maj-
esty permit us, therefore in our own names,
as well as in the names of those who are
hereafter to derive blessings from this con-
cordat, to lay at the foot of the throne the ex-
pressions of our most humble gratitude. In
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"On all occasions the bishop is constantly
inculcating the doctrine that obedience
which Christ has given to the worldly
Caesar, and this is not from fear but for
conscience sake. The bishops of the Austri-
an empire consider it their sacred duty to
foster in the clergy and people those senti-
ments of gratitude which are due to your
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order that faith and moral strength may bloom
in our midst, and produce the fruits of well-
fare and peace. Trust in me, as I trust in
you. God will be with us."

STATE OF MICHIGAN.

Michigan was formerly a portion of the
Northwestern Territory. It was partially
Detroit in 1670. In the peace of 1763,
England obtained possession of it, and ceded it
to the United States at the close of our
revolutionary war. Michigan proper, by
which the larger of the two peninsulas com-
prised in the State is known, exhibits a great
variety of surface. The northern half is
still sparsely populated, as its soil is con-
sidered inferior to the southern. In the settled
parts the rich soil yields a large return to
agricultural labor. The forests embrace a
great many varieties of trees. There are
several rivers flowing into the great lakes on
the State borders. The Central and
Southern Railroads are doing much to de-
velop the wealth of Michigan. Copper, Iron
and lead exist abundantly in this State. Se-
veral millions of capital are employed in
manufactures—and there are immense ex-
ports of flour from this State. There are
still a considerable number of Indians within
its borders. The white population is com-
posed of the representatives of various lands
and races, like that of the North-western
States. The population is about 400,000.
Superficial area of the State, including 36,
000 square miles of water surface, is about
92,500 square miles. The seat of govern-
ment is located permanently at Lansing, Ingham
County. The income of the State largely
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THE BRITISH ARMY IN THE CRIMEA.

From the Times.

CAMP BEFORE SEBASTOPOL, May 8.

The French army continues to embark daily, and we, with more dignity and greater leisure, follow their example. The French speak confidently of a great campaign in Africa, and even in another quarter of the Globe, and they predict that peace will not last for two years. The Russians are equally hopeful that they will have a chance of war in a short time, and they do not disguise their earnest burning lust to phlebotomize Austria, "Autriche lache et ingrate."

The Tartars bring terrible stories of the revenge taken by the Russians on those unfortunate brethren of theirs who have given aid to the allies, or have been engaged in their service.

Colonel M'Murdo returned from Trebizond on Thursday night, and has had the rare good fortune to find near the city a good market for his horses and mules. It appears that the main road to Persia passes from Trebizond through a small town, the name of which I do not know, where the great horse fair for Asia Minor to supply the merchants with pack and saddle horses is held, and we have just been lucky enough to meet the demand for transport which has arisen, now that peace is proclaimed.

Col. M'Murdo has received very fair prices for all the animals he could sell, and in some instances he got more than the original cost price. Our excursions into the Crimea are becoming rarer as curiosity becomes satisfied, and leave more difficult to be obtained for lengthened absence. General Codrington has paid a visit to the Alma, and most of us who could go have performed a pilgrimage to the same place. The graves are scrupulously respected, and are marked with large stones. The Russians are returning our visits now, and some unfortunate officers who, in the height of goodwill and amid flowing bumpers, gave their name and invitation to their boon companions to "come and stop a week with me, and bring your friends and family," have been horrified by the vision of a couple of droskies at their tent doors, a whole bevy of fair Muscovites and their attendant lasses.

Lieutenant-General Lord Rokeby, commanding the First Division, and Lieut. General Barnard, commanding the Second Division, are to be made Knight's Commander of the Bath, and the latter will go to Corfu as soon as his division will be broken up. It is believed that Major General Garrett will be made K. C. B., at the same time Sir Colin Campbell will shortly return home, and the officers of the Highland Division, by whom he is generally beloved, intend to give the gallant general a farewell banquet on Saturday next, for admission to which there is eager competition. Every one wishes the gallant general well, and the army feels that Sir Colin Campbell will not fail to justify the judgment which may select him for any post where the real qualities of a soldier, such as decision, promptitude of execution, self-devotion, bravery, and personal action of our allies; but it is felt that in consequence would have been the last man to yield to claims of the reasonableness of which he was not perfectly convinced, and that he is jealous of the honor and reputation of the British army.

There have been some discreditable transactions in the camp lately, which have led to the retirement of two officers from the army, as notified by general orders. In one instance an officer was detected in the act of reading a private letter addressed to a brother officer; in the other a gentleman forgot how to write his name. General Codrington has a gentler touch in such matters than General Simpson. The latter had three officers cashiered by court-martial in as many weeks after he was appointed Commander-in-Chief; in the present cases the punishment is the same for each offence, and is therefore unequal, for the magnitude of these offences is not the same.

My diary extends from the 6th to the 10th of the month.

TUESDAY.

The 63rd, which was sent off by General Garrett this morning, embarked in the Andes, but the sea at the time was very high and the swell so heavy, that it was not deemed expedient to send her to sea and the vessel remained at anchor till the roll which set in on the coast had subsided. Brigadier Shewell goes back to the 8th Hussars. After all that have been said to the contrary, it appears that colonels who held the rank of Brigadiers will have to join their regiments. The belief that this "degradation" would have been spared them for little time was general a short time ago, and it is now ascertained to be groundless.

WEDNESDAY.

The Board for the examination of the artillery horses and mules set to work with such zeal that they east 1,500 animals in a very short time, and astonished the authorities out here by the discovery of so many useless animals. Their first decision has been revised, and they have reduced the number of animals to 700 or 800.

THURSDAY.

In a few days the sailing transport Star of the South, a fine ship of 1100 tons, laden with gunpowder, will leave for England. She has been lying in Balaklava harbor 18 months, during which time she never moved an anchor, and she has cost the country, at a rough guess, about £22,000 for that time as the freight on her cargo and her hire at so much per month. She has served as a kind of floating hotel for some of the harbor naval officers and agents, for travelling gentlemen, and merchants. She has been at least once on fire—that is, she has been in the way of finishing Balaklava, and perhaps the war, as far as we are concerned, with one great coup de poudre, but it will not be doubted that the whole engagement of the ship was a rare stroke of economy, and that no hulks and no vessels at Constantinople could have been got for anything like the money.

FRIDAY.

In general orders last night there was a paragraph referring to the French war medals, which shows that the vicious distinction, as it is considered by the military authorities

of every country but our own, between the officer and the private in the distribution of honours and decorations is to be maintained and insisted upon. No officer is to receive a war medal—it will only be given to non-commissioned officers and privates, and if it is seen on the breast of an officer hereafter, it will be a badge of his service in the ranks, and will prove to all the world that he has been a private soldier. Now, what the soldier would like to see given him would be a decoration worn by his officers and open to the ranks. If an Englishman wishes to be cured of a little national vanity he will talk to his late adversaries. They respect the courage of our soldiers, and our fighting qualities, but they speak with scarcely concealed contempt of our military organization and of the characteristics of our generals; and they are always taking as their standard in military matters, the French.

MISCELLANEOUS.

There was a frightful accident at Woolwich Arsenal, an explosion of some of the composition for the peace fireworks. A foreman, named Flack, and four men, named Root, Green Taylor, and Richardson, were killed on the spot; pieces were found of another man, name unknown; and five others were seriously injured. The number of serious injuries is from ten to twenty. Windows were shattered all over the yard. This is the third explosion in connection with the peace fireworks; one man who had been injured in a previous one died only last Friday.

An iron firm at Llandaff recently bought a lot of old iron, among which were about a dozen old and unexploded bomb-shells, said to have been brought in a ship to Cardiff as ballast from the Crimea. Two of them were fired and burnt without any explosion. A young lad of the name of Thomas Howard fired the third, which instantly exploded, the boy was cut across the bowels in a dreadful manner, and the same evening. Sir S. V. Shelley presided at a public meeting of inhabitants of Westminster, held in the great Hall, Broadway, for the purpose of taking into consideration the discontinuance of the music in the Parks on Sundays. A resolution expressing regret and indignation at the withdrawal of the bands was adopted; and a second, in favor of a proper organization to carry the wishes of the meeting into effect.

The immense ship building at Millwall, to be called the Great Eastern, more like a town than a ship, destined to carry 500 first-class, 2,000 second-class, and 1,200 third-class passengers, making a total of 4,000 guests, independent of the crew. The total length of the vessel will be 692 feet. Neither Grosvenor nor Belgrave-square could take the Great Eastern in; Berkeley-square would barely admit her, and when rigged, her mizen-boom would project some distance up Davis-street, whilst her bowsprit, if she had one, would hang a long way over the Marquis of Lansdown's garden. Four turns up and down her deck will afford the passengers a walk of a mile. Her width is 83 feet, the width of Pall-mall; if she had to steam up Portland-place she would scrape the houses on each side. This floating town will be propelled by four engines. For wind she is prepared with seven masts and 6,500 square yards of canvas. As speaking trumpets would be useless aboard such a vessel, a semaphore will be used to signal to the helmsman by day, and a system of coloured lights by night. The engineer will be communicated with by the electric telegraph. Gas will be manufactured on board, and laid on to all parts of this ship; and the electric light will be fixed at the masthead.

Sir Henry Barkly is to be the new Governor of Victoria. After having passed seven years in the West Indies, and conducted the government of two important colonies with eminent success at a critical period, he will almost immediately return to England and receive his appointment to the charge of a new and wealthy society which has lately sprung into existence on the shores of Australia.—Times.

ECCLIASTICAL INTELLIGENCE

GREAT BRITAIN AND IRELAND.

From the London Guardian, May 21.

In consequence of the illness of the Archbishop of York, who was suddenly seized with indisposition at his town residence of the 20th ult., and who has not sufficiently recovered to be able to resume his Episcopal duties, the Right Rev. Dr. Spencer, late Bishop of Madras, has been appointed to officiate at the Confirmations, &c., in the West Riding of Yorkshire.

The Bishop of London, in improved health, is still staying at the Marquis of Bristol's town residence in Kemp Town.

The committee of the Incorporated Church Building Society have had for some time under consideration their by-law which has for some years excluded from assistance, in building new churches, all parishes the patronage of which is in the hands of laymen, and they have at length finally rescinded it. This restriction being removed, it is to be hoped that Churchmen will cordially unite in enabling the society to carry on the important work of providing for the spiritual destitution which prevails so lamentable an extent in many parts of the country. It ought to be known that the withdrawal of the Queen's letter has inflicted a serious loss upon the funds of the society—a loss which must fall ultimately upon the poorer inhabitants of our overgrown parishes, for whose benefit the society was instituted, and whose claims are mainly considered in the allotment of its grants.

Considerable improvements appear to be in contemplation in the church of Great St. Mary, Cambridge. It is, we believe, intended to remove entirely the gallery known as the throns, long regarded by the Cantabs as an ecclesiastical eyesore, and to provide for the Doctors and Professors by stalls in the chancel; also to reseat the floor of the church in a better style. These changes are likely to be carried out in connection with a great improvement of the chancel by Trinity College. In addition to other advantages, the University accommodation will be much increased.

A commission has been named by the Bishop of Exeter in reference to the charge of "brawling" preferred against the Rev. G. C. Gorham. It is thus composed:—Rev. Chancellor Martin, Rev. Archdeacon Bartholomew, Rev. P. L. D. Acland, Rev. C. F. Smith, and Rev. H. Sanders.

There was a collection at Bocking Church for raising a fund to recast the bells. The liberal sum of £155 16s. 6d. was contributed.

The friends and committee of the Patagonian mission held a meeting at the Victoria Rooms, Bristol, to bid farewell to the Rev. G. P. Despard and his party before setting out for their labors in Patagonia. The Right Rev. Bishop Carr, who presided, opened the meeting by a long address, descriptive of the errand on which the missionary party were going; after which the Rev. E. G. March, vicar of Aylesford, Kent, read the committee's parting address and instructions. The party consists of the Rev. G. P. Despard, the Rev. J. F. Ogle, A. W. Gardner, Esq., B.A., and Mr. Charles Turpin. The Rev. G. P. Despard is invested with the sole superintendence and direction of the mission, while the Rev. J. F. Ogle will act as his colleague, and Mr. Gardner will undertake the duties of catechist.

There has been a fierce church-rate contest at Mangotsfield. The rate was declared carried in vestry, when an opponent demanded a poll. Both parties exerted themselves as though it were a trial of strength between them—fls and other conveyances having been procured for voters. At the close of Wednesday the anti-raters had a majority of eighteen; but the next day the tables were turned, and the rate carried by a majority of nine. At St. Petroch, Exeter, a rate has been refused by a majority of nine in a vestry of fifteen. On the numbers being announced, Mr. Harris, the junior churchwarden, said he would call a meeting every week till a rate was granted; and Mr. Mortimore, the Dissenter who led the opposition, retorted by declaring his intention of being there every week to oppose it.

The foundation stones of the new schools and rectory at Lindfield, Sussex, were laid by the Bishop of Chichester. The day commenced with confirmation at the parish church, after which the candidates and children, to the number of nearly 200, were regaled on roast beef and plum pudding in the present inconvenient school. At two o'clock a procession, headed by a banner inscribed with a large white cross and appropriate mottoes, wended its way up the quiet and pretty town of Lindfield; all the shops were closed, the day being observed as a general holiday. At the church the children sang a hymn composed in the village, and the following order of procession was formed:—First, the police, then the builder and clerk of works, followed by the architect with the trowel, then the school children and confirmation candidates, and lastly the Bishop in his Episcopal robes, accompanied by his chaplains in surplices, followed by a large number of the neighboring clergy in their gowns. The procession moved to the site, under an arch of evergreens; first to that of the schools, where the Rev. F. H. Sewell, vicar of the parish, offered to his parishioners, in a kind and affectionate address, this token of his great good-will. The Bishop also addressed the large assembly present. After prayers, the stone, gaily decorated with festoons, was properly set and laid by the Bishop. On the completion of the ceremony of the schools, a similar ceremony took place at the schoolmaster's house. The procession then re-formed, and wended its way across the Rectory field to the house, where the Rector again addressed the assembly, and offered the new rectory and fifteen acres of land to the parish, on certain conditions. After his blessing, the Bishop, with the whole of the clergy and a large party, adjourned to spacious tents erected for the occasion, where a handsome collation was served. After this the health of the Bishop was proposed by the Rector, who took occasion to name that his lordship had made the munificent donation of £500 towards the works they had that day met to celebrate. The Bishop said a few kind words in reply, when the Rector's health was drunk with the heartiest enthusiasm. Soon after the party adjourned to the meadow, where the children in high glee enjoyed the fine day, playing at bat-and-ball, flying kites, and indulging in the harmless merriment of their age. A happy day was spent, and all went home feeling that a parish which had been left so many years without means for the proper ministrations of the Church had at length met with a benefactor such as of old founded and endowed so many of our village churches. The buildings are from the designs, and being carried out under the direction of Mr. Joseph Clarke, of Stratford Place. The schools will, it is hoped, ultimately become a small collegiate establishment, comprising, in addition to the boys', girls', and infant schools, and master's house, now building, an industrial school for training up servants. The schools are in the Decorated style, whilst the rectory is later, partaking more of the character of some of the fifteenth century manor houses remaining in Somersetshire. The cost of these offerings will amount to nearly £5,000, independently of the industrial schools and laying out of the grounds.

The Morning Post relates that on Sunday morning, during the service, the congregation of St. Barnabas Church, Pinlicko, was considerably excited in consequence of the following circumstances:—It appears that some of the dissenters from the form of worship at St. Barnabas had decided that on Sunday morning they would attend for the purpose of endeavoring to prevent certain portions of the service being proceeded with, and to enforce what they considered their right as parishioners to sit in the chancel of the church, which was usually filled with choristers employed to intone various parts of the service, and always directed to the general congregation. About sixty opponents to the form of worship adopted at St. Barnabas attended, and, being Trinity Sunday, it was supposed more than the usual ceremonies would be gone into, and their principal object was to drown the singing of the service by their voices. Before, however, the intonation commenced Mr. Collett (late M.P. for Athlone) and

other persons proceeded into the chancel, for the purpose of demanding a seat in that portion of the church. No sooner, however, had they made their way into the forbidden part than they were followed by some of the officials, who caught hold of them and insisted that they should immediately leave their places. The eyes of all the congregation were turned towards the chancel and considerable commotion prevailed, the intruders into the chancel being ultimately ejected from the church.

The Ven. G. A. Denison, Archdeacon of Taunton, has just held his Visitation in Taunton. The Archdeacon invited his hearers to meet him elsewhere for conference and consultation. With regard to Lord John Russell's scheme, the Archdeacon contented himself with expressing his satisfaction at the very decided veto placed by the House of Commons upon the resolutions. At the Convocation, he congratulated the clergy on the advantages which had resulted from the revival of its sittings during the last four years, but he pointed out as a great hindrance to those advantages that the time allowed for deliberation was limited. He glanced at the proposed revision of the Prayer Book and of the authorized version of the Scriptures, and stated that he should refuse to be a party to any alteration whatsoever. In reference to Church discipline, he invited his hearers to join with him in a petition to Parliament, praying that the bill now under consideration might be divided into three, one applying to doctrine only, another to doctrine and discipline, and the third to offences against morals. The third matter upon which he invited consideration was the present aspect of the church rate question, with a view to petition against Sir William Clay's bill, and against the amendments proposed to be introduced into it by her Majesty's Government. At the conclusion of the routine business of the Visitation, the Archdeacon, accompanied by the clergy, churchwardens and a large number of laity, adjourned to the Castle Hotel, where petitions on the subjects referred to in the Charge were discussed and adopted.

The members of the congregation of the Rev. E. East, wishing to prove to him that his exertions were not lost sight of by them, and no time better adapted to mark their esteem than at the present—the church being nearly finished, and the Visitation and Confirmation close at hand—presented the worthy Vicar, on Saturday last, with a complete set of robes, and the following letter:

To the Rev. Edward East, Incumbent.

HOUNSLOW, MIDDLESEX, May, 1856. We, the undersigned, being members of your congregation, beg your acceptance of the enclosed robes, as a sincere mark of our regard and esteem, for the untiring zeal you have never ceased to manifest for the good, both moral and spiritual, of the flock you have been called to watch over, as well as the anxious care you have exhibited in providing for the instruction and wants of this district. May the Almighty God of all good bless and protect your household, and grant you health and strength to continue your pastoral superintendence among us for some years to come.—We remain, Rev. Sir, with great respect and esteem,

DISASTROUS FIRE IN THE WOODS.

SEVERAL FAMILIES BURNT OUT.

We gave a short account of the destructive fire around Pembroke, and take the full details from the Observer:

It is with feelings of extreme regret we announce to our readers the most lamentable occurrence it has ever been our lot to chronicle. We mentioned in our last an accidental detention of the mail by the destruction of a bridge by fire, near Beachburg, and little thought our columns this day would contain such a heart-rending description of the devastation caused by fire since then. For the past two or three weeks, portions of the Allumetta Island have been on fire, but not to such a degree as to excite fears for the safety of life and property. A considerable portion of the country for miles round Pembroke has, during the past ten days, been burning, but it was not till Thursday night and Friday that our worst fears were realized. We have been speaking to several parties who have been witnesses and sufferers by the fire of this time three years, and they all agree that the extent and rapidity of the devouring element, and the consequent loss of property, that occurred on Friday last far exceeded the destruction in 1853; suffice it to say, that several families have been completely beggared, the most of them not even having been able to save a full suit of clothing. Of course the full extent of the loss sustained cannot be accurately ascertained yet, but every day we have heard of new losses and additional details of heart-rending misery.

On Friday, the smoky state of the air in Pembroke prevented persons seeing to read even a newspaper in the street at three o'clock in the afternoon, and the lurid glare of the sky as far as the eye could reach showed that the fire was almost universal; portions of trees, lumed leaves, and charred pieces of wood fell thickly in our streets; business was suspended, and every possible preparation was made to resist the destruction which for two or three seemed inevitable, but fortunately about seven o'clock the wind changed and moderated, and the whole village was provisionally saved. We have endeavored to collect as much information as we could under the circumstances, and proceed to lay it before our readers, premising that the account given is undoubtedly far short of the actual loss, which can only be ascertained by a visit to, and examination of the localities which have suffered.

On the Petewawa river, the new saw mill of the Messrs. Bell was completely destroyed, with a large amount of sawed lumber and all the saw logs; Mr. Wm. Bell's house, out-offices, furniture and clothing were consumed. The fire next attacked Mr. Montgomery's tavern at the mouth of that river, completely leveling his dwelling house, store house, barn and stables, all his furniture, provisions and one cow; in fact, dogs, fowls and everything about the premises suffered the same fate; his family had to jump into the river, and remain the greater part of the day and night under the

boom across the mouth. Proceeding downwards, the fences, barns and outhouses of Messrs. McGregor, Pat. O'Brien, and Mrs. Jardine were consumed, the dwelling houses being with difficulty saved; Mrs. Jardine lost all her provisions. The house, barn and outhouses of James Brindley, with all they contained, were also destroyed; and one of the most pitiable cases was that of Mr. George Dixon, a most industrious man, who had resided in Pembroke for a number of years, and in the winter sold out, bought a farm on the Petewawa road a few months ago, put up a house and barn, and with his family went to reside there; in two hours he lost all his effects, and was left without as much as a full suit of clothing.

In the township of Alice, Thomas Carmichael with difficulty saved his house and part of his furniture; his barn, stable and a large quantity of seed potatoes and grain with all his farming implements were destroyed. Geo. Atcheson lost everything! Thomas Heenan lost his house and furniture. Thomas McKinnon lost a quantity of hay and oats and all his provisions and some sheds. Mr. McClelland, who had by his industry made a comfortable place for himself and family, was stripped of everything, including his farm produce, provisions and seed. Wm. Miller with difficulty saved his place, but had to bury all his furniture and movables. Robert Martin by great exertions saved the most of his property, although his new saw mill was once or twice in imminent danger. Between twenty and thirty persons were obliged to remain all Friday night on a small island in the Ottawa, whither they had fled for safety.

In the township of Wilberforce, Matthew Libby, Miles Clarke, Thomas and Widow Sweeney, and some others whose names we cannot now call to mind, were burned out completely. Geo. Clarke lost a barn and all its contents. Mr. Davis had great difficulty in saving his place, but escaped with very trifling injury. We have given above as much as we could gather of the losses sustained in the respective localities mentioned, but we have to record a still further and most calamitous destruction of property in the township of Stafford. Here the fire seemed to have raged with almost incredible fury, entailing complete destruction on the unfortunate parties concerned. A new house and barn which had been erected recently by Charles Young, Esq., were totally consumed with all their contents, he and his family barely escaping with their lives and scarcely any clothing. Joseph Young lost everything he possessed; house, barn, stable, storehouse, grain, potatoes, hay, provisions, furniture and clothing were all destroyed; and, melancholy to relate, his wife was confined on Friday night in a field whither he had removed her for safety, and where she was obliged to remain all night under the inclemency of the weather. Andrew Young, sen., who is, we believe, over ninety years of age, was very nearly consumed; he and his wife were rescued by a neighbor at the greatest peril of life, when surrounded by fire and the house burning over him. Richard Young was completely burned out, as was the widow Young, and Thomas Childerhouse has lost his house and barn, with all their contents, and the fences on all the lands belonging to the above unfortunate families were utterly consumed, leaving their corn fields, pastures and meadows one universal common. Mr. Robert Childerhouse lost a splendid barn and its contents. Towards the Muskrat river, the fences of Messrs. Wm. Kennedy and Joseph Rowan are completely destroyed; the latter with difficulty succeeded in saving his barn and outhouses, and the latter has above 75 acres of tilled land laid waste and open. P. White, Esq., has lost considerably by the destruction of standing timber and fences, and several others in this vicinity have suffered severely. Below Pembroke the fire continued its onward progress, burning bridges, fences and out-houses in the direction of Beachburg and Westmeath. We heard at one time that the splendid house, mills and machinery of C. S. Bellows, Esq., fell a prey to the fire, but we learned since that they were fortunately saved.

We have not, we are sure, given full the names of the sufferers, nor the amount of their losses; it was impossible to get full particulars of the destruction which occurred over so large a tract of country in so short a space of time, but we have heard an estimate guessed at of the probable loss sustained within an area of fifteen miles, and it amounts to over £5,600; the loss of the mill and property of the Messrs. Bell, on the Petewawa, alone is estimated at over £500.

We must pay a just tribute to the praiseworthy exertions of the Rev. E. H. M. Baker, incumbent of Pembroke, for his prompt exertions to relieve the sufferers; he got up a requisition to the Reeve of Stafford, to call a public meeting of the united townships which have suffered, to devise means to alleviate the distress, and we are glad to learn that Thursday (this day) has been appointed by the Reeve, W. Kennedy, Esq., for this purpose. The requisition and notice will be found elsewhere in our columns, and sincerely do we hope to see the meeting numerously attended; the general distress is fearful, and of such a nature as to call for immediate and decisive action in the way of relief.

It may not be considered premature in us to recommend a course to be pursued in this matter which would be attended with benefit, and which has been found to work well when tried in Montreal on a similar occasion, namely, the appointment of a Relief Committee, whose duty it would be to collect information of the destruction and losses and where practicable visit the localities, with power and means at their disposal to relieve immediate want—that a general Relief Committee be appointed, and requested to act forthwith with vigor in collecting funds, clothing and provisions to be dispensed in accordance with the report and recommendation of the sub-committee first named; it would also be advisable to forward a petition to the Legislature and Government, praying for immediate aid, and without it several families now totally unprovided for will die for want of the common necessities of life. We do trust to see a general and full attendance of all classes at the meeting this day, and hope the sympa-

thy there evinced will prove the gratitude of those saved by generous and immediate contributions of money, or provisions or clothing.

DREADFUL DISASTER AT MONTREAL.

TWENTY LIVES LOST—FORTY INJURED.

MONTREAL, June 10.

About one o'clock to-day, the ferry boat of the Grand Trunk Railroad exploded at Longueuil. She is a complete wreck. Her boiler was blown an immense distance on the wharf, and everything in the neighborhood completely shattered. The works of the boat were completely new, and were under the charge of the builder's engineer. At the time of the accident, the train had just arrived filled with passengers, who had been all transferred to the boat. The scene of the explosion was fearful. The steam rushed to the back part of the boat, so as to completely blind those that were there. All rushed lither and thither, shrieking most loudly, while others jumped into the river, where many were doubtless drowned. A woman who was near the boiler had her child, five months old, blown out of her arms and carried up into the air, coming down on the top of the freight shed. She herself was dreadfully injured, and has since died. Immediately after the explosion, the boat sank. It is thought not less than 20 persons have perished, and 30 or 40 have been injured.

The following are known to be killed:—Two engineers, Mr. Madden, mail conductor, the pilot of the boat, a boy named Hunter, two firemen, a woman from St. Hyacinthe, Mr. Schofield, engineer Brockville section; G. T. R. Ballera, belonging to the American line of steamers, was so badly injured that he expired while being carried across the river. Injured:—Mr. Pierce, express messenger, one leg broken and badly scalded; the captain of the boat not expected to live; Mr. K. McQuaig, of Glengarry, seriously injured; Marcesse Perrault, from Warwick Eastern township, badly scalded; Major Johnston and lady were thrown into the river, and escaped with slight injuries. To-morrow we shall give further particulars.

TO SUBSCRIBERS.

We beg to remind those of our Subscribers who have not paid their subscriptions to this paper, for the past year, that the volume is now drawing near completion, and as we have many demands to meet we trust that each will forward their small amount at once. We would also refer them to our long established terms, fifteen shillings, per annum, if not paid within six months.



The Church.

Its Foundations are upon the holy hills.

Hamilton, Friday, June 13. 1856.

THE CHRISTIAN PRIESTHOOD.

We regret to see the respectable Rector of Guelph committing himself, in his letter in our last number to a declaration so Scripturally incorrect, and so professionally suicidal as the following:—"Now, Sir, I feel bound to express my opinion that for any human being to arrogate to himself that he 'SHARES THE SACRED PRIESTHOOD WITH THE SON OF GOD HIMSELF,' is nothing less than blasphemous."

Our Brother must forgive us for presuming to correct his theologically inaccurate use of this last severe word. Says Ayliffe, "Blasphemy, strictly and properly, is an offering of some indignity, or injury to God Himself." Says Dr. Hook, "now used almost exclusively to designate that which derogates from the honor of God." Hence as our observation had reference to the humanity of Christ, were it as incorrect as the Reverend Rector supposes, it could scarcely be "blasphemy"! And still less so since it derogates in no respect from the glory and dignity of that humanity. All the elect are "members of this body, of His flesh and of His bones"; all are "joint heirs" with Him of His Father's glory; surely then it can be no derogation to the exalted Jesus for His appointed ambassadors to claim a "share in His personal labors and official dignity; it is simply a question of fact as to what He has been pleased to institute in the matter. Thus again it is plain that were our assertion ever so incorrect, it has at least no relation to "blasphemy."

But to pass from Mr. P's mistaken etymology to our infinitely more important matter, "the truth as it is in Jesus"; and here we sorrow to have to charge the Rev. A. Palmer, and those who think with him, not with "blasphemy,"—but still with a very sad dishonoring of Christ; inasmuch as instead of "magnifying their office," they do, by their "voluntary humility," deny much of that honor which it hath pleased the Father to put upon the humanity of His Son; doing thereby also a grievous wrong to the flock of Christ, by greatly underrating the abundant provision which His loving care hath made for their growth in grace. While at the same time we cannot but fear that by their mistaken, though we question not sincere, undermining of these Scriptural, Catholic, and Anglican verities, they are doing more to cause earnest-minded Romanists to cleave to the Papacy, with all its stigmata, than to cause any of our own people to cleave to the Papacy, with all its stigmata, rather than sacrifice

such important channels of grace, than all the Newmans, Wards, Iveses, or even Mannings of the age could effect.

Our opponents appear to forget that the Christian Dispensation is the reality of which the Jewish was the shadow. Now did the ordinary priests "share" the priesthood with their High Priests? Then do our Bishops and Presbyters also share that of our Great High Priest. Thus also St. Paul does not fail to claim the high dignity of being a co—(though by no means equal) founder with Christ of the Church saying that the saints are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." Strange, most strange, that such honor should be put upon fallen man, but not more strange than true.

Again, our friends become confused by supposing that the offering of a present proprietary sacrifice is necessary to the very existence of a priesthood. But not so; or the blessed Jesus Himself were no longer a priest. There has been but one proper evangelical sacrifice offered in the history of the world; this was done, once and for ever on Calvary, hence it is written, "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." In what then does the present Priesthood of Christ consist? We answer;—In offering the constant memorial sacrifice, of Himself, "as a lamb newly slain;" in pleading for His people;—in forgiving, as the Priest of His Father, the repentant and believing;—in sending the Holy Ghost to purify, strengthen and comfort His people, especially His elect—in presenting his chosen to His Father. That these are the present functions of our Great High Priest, we suppose all will admit; and be it remembered that they are those, not of His Divine but of His human nature; and therefore, if He sees fit so to condescend, may be shared with His ministering servants; that they have been so, we unhesitatingly declare our firm conviction; for so we understand the Holy Scriptures, and so unquestionably our own Prayer-Book teaches. Nor will we, nor indeed dare we consent,—because Rome has grievously abused it, and Geneva has unhappily trampled upon it,—to relinquish a boon so graciously given by our adorable saviour to his beloved Church; one too in which the honor of His own humanity is so deeply concerned.

Mr. Palmer seems to have fallen into the somewhat singular error of imagining that because we claim for the Christian Priesthood official unity with its Divine Lord, that it is not so even in the Aaronic Priesthood; but such an assumption something like equality; much less in the Christian. But we believe that as He condescended to make the Apostles and Prophets, in a subordinate sense, co-founders with Himself of the Church; so in like manner has He seen fit to "share" His priestly office, in a measure, with His "ambassadors" in the Church.

We may observe, in passing, that it would perhaps be policy to substitute the term ministers more frequently for that of priest; as papal corruption has caused many of our readers to look with suspicion upon the latter word. We like, however, to be plain and straight-forward, and we think priest, in its Christian import, more distinctly conveys the meaning of the Holy Spirit and the Church with respect to the sacred office in question. And then we confess to another feeling; our blessed Lord is called our "Great High Priest;" why then, if He has so strangely condescended, at to permit us actually to share, for His elect sake, the functions of His office; why may we not also share its name? It seems to unite us more closely to Him, and when ready to cry with the great Apostle, "Who is sufficient for these things," it is no small consolation to feel that we are laden with the awful responsibility pertaining to the priesthood of the evangelical covenant, it is in union with Him, Who is the "Great High Priest of our profession." It is also deeply satisfactory to be continually reminded, by this our very name, of the humbling, yet endearing truth, that all our acts derive their blessed validity only from this our intimate connection with Himself. Wherefore then should we, because of the sins or the ignorances of others, be deprived of that name which is thus, as it were, the very evidence that we are not left to bear the burdens of our dread office alone?

It is impossible within the compass of a mere editorial to enter upon an elaborate vindication of the correctness, as a fact, of the position we have assumed; nor is, even an ecclesiastical hebdomadal the most desirable vehicle for doing so; but seeing that it is one of those "principles of the doctrine of Christ," concerning which there is very sore error amongst us,—error alike injurious to the honor of Christ, and to the growth in grace of His people, we submit to the necessity that is put upon us and will endeavor in few words,—grieving, nevertheless, that in our pure and reformed branch of Christ's Holy Catholic Church, any need should exist for so doing,—to "lay again the foundation" in this matter, and show why we confidently state that a rightly constituted ministry, such as that of the Anglican Church, "shares the sacred Priesthood with the Son of God Himself."

The grounds then, upon which we have stated this Scriptural, Catholic, and Anglican doctrine are these:—

1st. Because to do so implies as we have shown, nothing derogatory to the Son of God.

2nd. Because though His spotless purity was one of those qualifications which constituted Him a perfect High Priest; the want of such entire sanctity does no more disqualify us from sharing His Priesthood, in a subordinate degree, than it does from sharing His personal humanity and heirship.

3rd. Holy Scripture, as interpreted by our own Book of Common Prayer, teaches that Christ Himself has endowed His Ministers with the functions of His Priesthood and that consequently they "share" His office. They are specially commissioned to enable the "Church to show forth the Lord's death till He come," or in other words to offer, like their Divine head, a memorial sacrifice in the blessed Eucharist. Like him, they are commissioned to intercede for their people; even under the dispensation of shadows we hear the Prophet Joel saying, "Let the priests weep between the porch and the altar;" and St. Paul says, that unto us is committed "the ministry of reconciliation;" and declares that he "did not cease to pray" for the people of God.—"To Christ as the Son of Man was given the power upon earth to forgive sins; and this power He has distinctly conveyed, with certain qualifications, to those whom he has appointed to act in His name. One great purpose for which the Son of God returned to heaven clothed with humanity, as our Great High Priest, was that He might send the Holy Ghost; and this He does through the agency of His appointed Ambassadors in baptism, confirmation, benediction, and other such like acts. If deacons perform the first of these acts, it is by authority derived from the priestly or episcopal office. Finally, ministers present their flocks to Christ, as pastors who, under and yet with Him, have been appointed to fit them for heaven; thus, St. Paul says to the Corinthian Church, "that I may present you as a chaste virgin unto Christ."

Since, therefore, Christ has graciously condescended thus to impart the functions of His priesthood to those who are duly appointed as His Ambassadors, it is evident they "share" in their degree, "that sacred office with Himself."

4th. We further thus believe because St. Paul continually speaks of the office of the Christian ministry as being one which is shared with Christ. Thus we are declared to be "ambassadors who in Christ's stead beseech the people." He calls us "co-workers with Christ." He speaks of it as a "marvel that such a thing should be in earthen vessels," and gives as the reason that "the excellency of the power may be of God and not of us" hereby clearly intimating that there is something greatly supernatural in that ministry; and what is it, but its being identified with the priesthood of Christ.

5th. Because, our subordinate priesthood originated in the same manner as that of Christ Himself we are compelled to believe them one in their essential nature. And here we must note a very singular mistake of Mr. Palmer's; he speaks of the "Apostles having received a commission from Christ to establish a ministry in His Church"; whereas it is quite evident that Christ established that ministry Himself, and only commanded them to continue it, as He does our Bishops now.

Our blessed Lord received His public commission as our High Priest when upon His Baptism, the Holy Ghost descended upon him in the likeness of a dove, and a voice was heard from Heaven saying, "This is my beloved Son in whom I am well pleased." So in like manner did he after His resurrection, ordain His Apostles to the same holy office, thus it is written, "He breathed on them, and saith unto them, Receive ye the Holy Ghost," and then openly gave them their great commission to act as His viceregent and to share His office and authority.

6th. We lastly believe the doctrine which has drawn Mr. Palmer's censure upon us, on the word of our BLESSED LORD HIMSELF, distinctly given on, at least, two or three separate occasions; first, before his crucifixion, praying unto His Father He said, speaking of those He was about to leave, "As Thou hast sent Me into the world even so have I also sent them into the world;" and again, after his resurrection on the great occasion above referred to, when giving His Apostles their high commission, He said, "Peace be unto you, as the Father hath sent Me, even so send I you." And, when just before He left them He finally ratified the office and authority He had previously given them, He added, "And lo I am with you always even unto the end of the world;"—evidently meaning, according to the marvellous powers with which He had before invested them, "I am identified with you, and you with me, in that ministry and priesthood, which I have already condescended to share with you." When God speaks, let all the earth be silent!

Such are the grounds upon which we give our hearty concurrence to the teaching of the Church concerning this most important truth.

Mr. Palmer as an honest Anglican Clergyman must profess to "share" the functions of His Divine master's Priesthood—are they with him a dead letter, in other words a formal lie? Or do they derive their efficacy from any virtue inherent in Mr. P. himself? Or are they "yea and amen" to the faithful, only because they are firm and in Christ who has thus condescended to impart the

blessings of His priesthood through mere "earthen vessels." Finally, what is the Christian ministry or priesthood, who is its head, whence is it derived, if it be not the subordinate order of that of which Jesus is Himself the Great High Priest?

DENOMINATIONAL SCHOOLS.

Our strictures upon that position of the Rev. A. Palmer's letter in our last which relates to the important subject of Separate Schools will be brief, as we hope, at a future period, when the political horizon is less disturbed than at present, again to place the matter somewhat at large before our readers and the public.

Besides, Mr. Palmer's letter is, to a considerable extent, its own refutation, affording a striking instance of how difficult it is, for even a clever, conscientious man, to "make the worse appear the better cause." And then, too, the straightforward, clearly expressed principles of the Rev. W. Beck's well-timed communication on the same subject places the too-accommodating expediency of our reverend brother of Guelph in a sufficiently awkward contrast.

Mr. Palmer thinks that we could not obtain Separate Schools, and that therefore should not try to get them. We think, with Mr. Beck, that "duty is ours, while results belong to God." At the time, however, we cannot see any reason for doubting our success, if only true to ourselves and our principles as a Christian community. The manner in which Mr. J. H. Cameron's amendment on the School question was received by the House, especially by the French portion, was certainly calculated to inspire the friends of distinctive religious education with confidence. Let us only be true to ourselves, and a large portion of the Roman Catholics will support us, and ultimately we hope the more earnest-minded amongst the leading dissenters. If we fail in obtaining for the children of this Province distinctive religious education, we deliberately, before God and the people, charge the cause of that failure upon the inconsistent action herein of Churchmen, cleric and laic; the reason of this inconsistency we leave to heaven and their own consciences.

But Mr. P., so far from accepting the aid of Roman Catholics in this matter, makes his desire to deprive them of Separate Schools one chief reason of refusing to seek them for ourselves. This we esteem as unwise, because a moderately educated Romanist is a far more hopeful subject of a great extent, if denied Separate Schools, or, at best, a rather worse; if compelled to attend Protestant schools, a bitter feeling of persecution and of deep scorn for Protestant indifference, or, as they will be told, Protestant infidelity will be implanted deeply in their young bosoms. Our readers may rely upon it, that to force this outward association will, with parties so prone for good or evil as the Romanists, produce intense disgust or scornful infidelity. And then, what have we gained by the oppressive wrong we have done?

But we esteem the desire to deprive Roman Catholics of Separate Schools as unchristian, and as eminently un-Protestant, surely indeed only of that worst dogma of Jesuitism, "doing evil that good may come." Every man has a right, of which it is the bitterest tyranny to rob him, to educate his child in the manner that he sees best; nay, more, he is bound, as he will answer for it at the bar of God, to educate him in that precise mode that he believes to be most conducive to the glory of God and to his child's eternal interests. To prevent him doing so, therefore, is to come between a man and his God, which is surely contrary to every principle of scriptural Protestantism! It is interfering with the sacred rights of conscience; it is sheer and open persecution! But it is pleaded that Romish education is superstitious error. We grant it to be so to a considerable extent. But what then? Who are you that judge another man's conscience? A Philip II., a Mary, a Bonner! Shades of the martyrs, complain no more; your sons justify the conduct of your tormentors!

But, again, it is objected that if the Church obtains Separate Schools, so must dissenters. Most assuredly; we believe in equal rights of conscience. No one—no, not even an Apostle—has a right, forcibly, to come between any man and his God, nor, in ordinary circumstances, between a parent and his child. Every dissenting denomination has the right to have a separate school for its children, and in God's name let them exercise that right whenever they wish to do so, and are able; for not all the political and educational expediences in the world can justify robbing them of it; to do so is a deep wrong to the individuals, and a high crime against God. Moreover, for a majority to do so, because it has the power, is just as gross an act of tyranny as for a Nero to behold a Paul for worshipping Christ, or a Louis the XIV, to drag the Hugonots into praying for the Blessed Virgin!

But Separate Schools, says Mr. P., "would put an end to the unity of operation" so necessary to the efficient working of our present Common School system. Ah, well, unity, we admit, is very desirable; So thought Henry VIII., so thought Philip

II. of Spain, so thought Queen Mary, so thought Louis XIV. of France, so thought Voltaire, so thought Robespierre; away, then, with the phantom toleration! Let the infallible majority proclaim a religious creed, a political code, an educational course, and then woe to the impious wretch who shall dare to dissent or murmur!—Even unity then, or rather its resemblance, may be purchased at too dear a rate; and we confess that we esteem the risk, to say the least, of the godless education of our children far too costly a sacrifice to make for plausible assurance with the world.

But our worthy Brother will say, "I do not advocate godless education, I would secure Prayer and the Bible in our common schools." Two most precious boons, we cordially admit, under right auspices. But we cannot forget, that it is possible to offer the prayer of "feigned lips," or to handle the word of God deceitfully, or as we may fairly interpret it, "with carelessness, and in difference;" and to act thus, would surely rather entail an additional curse, than bring a blessing, upon our schools. Yes, if the Bible be true, it is such prayer, and such reading of the Book of Life, that we must ordinarily expect, according to the present organization of our common schools. The vast majority of those around us are, the Bible asserts, "carnal, sold under sin;" now it is in this carnal state that our teachers are taken, we know that certificates of morality are required, but will Mr. Palmer and his friends, say, that we have the slightest guarantee for their being evangelically religious characters? Is it even necessary that they shall be communicants of any religious body? Is it possible, indeed that any such qualification should be demanded so long as the schools are under no direct religious control? To introduce public prayer and the Bible into our common schools as at present constituted, would, as it appears to us, be acting in singular accordance with the conduct of those Samaritans who, "worshipped God, and served their graven images."

But, finally we think Mr. Palmer makes a very decided mistake when he says, that if we obtained separate schools, "they would only be maintained in cities and some of the towns." The Church has much more influence in many of the country parts of this Province than he seems to be aware.—Besides, we quite agree with Mr. Beck in thinking, that well conducted Church Schools would be so much more efficient than those on the present system, that they would be continually growing into favor; especially in the broad basis Mr. Townley proposes in his "seven letters on the non-religious common school system," namely, that, under certain circumstances, dissenters should have a right to send their children and get require that they should not be taught the catechism, or other church formularies.

But again in many places distinctive religious schools would doubtless be established by the cooperation of two or three leading denominations, the most influential amongst them having the chief control in the schools, but the others giving it their support, on condition that their children learned their own religious formularies, and that their pastors were allowed to attend on certain days of the week to give them religious instruction. But as Mr. Palmer seems so tenacious of our present system, we beg to remind him, that Mr. Townley, in the pamphlet above alluded to, does most distinctly show, that the Denominational School system is capable of being engrafted in a very satisfactory manner upon the Common School system already in existence.

The plan which the worthy Rector of Guelph proposes for securing distinctive religious education, namely, to "establish Parochial schools," is calculated to excite a smile when we consider its consistency, or rather inconsistency, with his previous statements. For if we are too scattered, or too poor, to establish distinct schools, save in the cities and some of the towns," even when aided by our own school tax and our share of the public school fund, what would we hope to accomplish when denied both of these?

That, Mr. P. soberly advises his brethren of the Canadian Church to be content to pay twice for the education of their children. Here we admit, the cities and some of the towns, "we do do not, the flourishing town of Guelph amongst the number, have the advantage of us, for their double educational payment is as surely what very few of our humble parish folk can easily afford. And we indignantly add, it is tyranny in any government to impose it upon them!

A word, in parting with our Brother again upon his "consistency" much we might say upon this as exhibited in his last letter, but we will be merciful and only hint, at one little instance of it. He writes, "you are not, however, satisfied with the Bishop's judgment, &c. &c.," and yet Mr. P.'s whole conduct, at the Synod and since, with reference to the common school question, has been in the very teeth of what has formed one of the dearest objects and been the subject of the most unwearied labours of his lordship's long public career,—the religious education of his people!

Fear not, his God can save by the few and feeble, as easily as by the strong and the many. Let us therefore never cease to continue as becomes patriots, Churchmen, and Christians, for the holy training of the little ones of Christ and his Church, the victory in

some shape is certain, for the cause is God's, and the glory of His Son and the salvation of His redeemed people are deeply involved therein.

CHURCH MEETING.

Reported for the Toronto Leader.

The annual meeting of the Church Society of the Diocese of Toronto, was held, on Wednesday evening, in the City Hall. His Lordship the Bishop of Toronto, took the Chair at twenty minutes past eight. The Rev. Mr. Grasset opened the meeting with prayer.

The Rev. Mr. Kennedy, then read the 14th annual report, from which it appeared that the Church in this Province, had taken deep root and was spreading its arms throughout the length and breadth of the land. The establishment of new bishoprics was looked forward to with hope, and Parochial Schools and Missions were increasing and productive of much good. It was much to be deplored, however, that the Society's income had not increased in a ratio proportionate to the increase in the prosperity of the Province. The total income of the Parent Society during the last year amounted to \$5,144 3s. 4d.—an increase of \$538 18s. 5d. over the previous year—a result highly satisfactory. The quarterly sermons during the past year from 710 stations had produced \$1,335 1s. 3d.—while last year the sum collected from 725 stations amounted to \$1,316 9s. 7d. The amount added to the Mission Fund during the past year exceeded the previous year by £41 2s. 10d.

The Rev. Dr. McCaul rose to move the first resolution. He much regretted the absence of Chief Justice Robinson, who was to have moved the first motion. In consequence of the absence of that gentleman, he would not detain the meeting at great length in moving this resolution. It was as follows:—

Resolved—That the Report just read, be adopted, and that this Society do most gratefully acknowledge the hand of Him without whom nothing is strong, nothing is holy, for having graciously vouchsafed his blessing on the humble efforts of this Society.

The Rev. gentleman spoke at some length on the vast benefits conferred on their country by this Society. It was, he said, just like a very familiar instrument, the burning glass. It collects together from every part of the Province those sacred rays of Christian benevolence, philanthropy, and churchmanship, which had not been for this glass, might have been lost; but thro' its instrumentality, they all converge and thus kindle a fire on the altar of the Lord.

Dr. Bevan seconded the resolution. In doing so, the Rev. gentleman addressed the meeting at much length on the gratifying progress made by the society during the past year. He concurred in the regret contained in the report that the progress of the society had not been such as might have been expected, although, in comparison with the previous year, that progress had been very great. In illustration of this, he would mention that fund in which such a great interest was almost invariably taken—the Widows' and Orphans' Fund. It appeared that for this fund, collections had only been taken for 211 stations—scarcely half the number of those established. The speaker then commented on the objects of the General Purpose Fund, among which were the establishment of parsonage house libraries, and the collection of religious books, especially prayer-books for gratuitous circulation. The Students' Fund, he conceived to be a great blessing, inasmuch as it enabled youths to devote themselves to the study of the Ministry, who could not do so were it not for the valuable aid afforded them by this fund. He regretted that in this instance also the collections had been deficient—collections being only taken up at 102 stations. In his opinion much more might be done, even in this city. Were the Society's operations and wants brought under the notice of the citizens, the efforts of the Society would be much strengthened, and he would suggest the appointment of Church collectors for that object.

The motion was then put and carried. Alderman Duggan did not expect to have the pleasure of addressing such an audience in behalf of the valuable society for the consideration of whose efforts they were now assembled. In the course of his speech, Mr. Duggan remarked that the liberality of this city had been often experienced by him in his efforts. In his opinion, all they wanted was to create a general interest throughout the different congregations in this Province among the members of their church for the prosperity of this society; and to the person who should succeed in bringing about such a happy result, he would say, Blessed be the amending hand. The resolution he had the honor to move was,

Resolved—That while we rejoice to learn that the income of this society has in some measure exceeded that of former years, we yet express our hopes that the increase during the ensuing year will be more commensurate with the increasing prosperity of the country.

The Rev. T. J. M. W. Blackman seconded the resolution, and lamented that the society had been so backward. His feeling was one of deep indignation, that while the members of the Church might do so much, they had done so little. The main question was—Shall we allow the fair and goodly fabric, erected by martyrs and cemented with their blood, to totter and decay through the neglect of its own members.

The resolution was then put and carried. The Rev. J. S. Osler moved the next resolution. This society was looked to most anxiously by hundreds of persons almost utterly destitute of the means of grace. And were the Church Society properly brought before the people, he believed it would be well able to supply those of their fellow countrymen who lacked the bread of life.

Rev. Mr. T. S. Kennedy, in seconding the resolution, said that this society is as it were the centre of action. According to the constitution of the society, the operations of each branch of it should not be confined to its particular locality; but he much regretted that that rule was not carried out. Even in that branch of the society in their own locality, but one-fourth was distributed outside its limits, while the remaining three-fourths were expended in the locality. He

quite agreed with a previous speaker as to the necessity for church collectors, and felt convinced that some such organization, composed of ladies and gentlemen, might be easily and profitably established. (Hear, hear.) In proof of this, he cited the example of Mr. Cameron, Mr. Gamble and Mr. Allen, who had untiringly devoted themselves to the good work. The resolution was as follows:—

Resolved—That the position in which the Church is at present placed in this diocese more than ever demands the energetic and well-sustained efforts of her children to maintain for her permanency and stability in our land; and that every member of our communion should feel himself imperatively called on to support this society, inasmuch as it affords an opportunity to high and low, rich and poor, of contributing according as God has blessed them with worldly substance, towards the carrying out of this highly important object.

The resolution was carried unanimously. Mr. Flood moved the next resolution, taking a rapid view of the history of God's church and the glorious work it had accomplished. His resolution was as follows:—

Resolved—That we rejoice specially in the measure of aid this society has been able to render to the home mission, and particularly to those of the Indians; and we trust we shall be able, increasingly, to occupy this important field of labor.

Patton, Esq., seconded the resolution with great pleasure. He advocated at much length the establishment of Indian missions.

The resolution was then put and carried. Colonel O'Brien, in moving the next resolution, attributed the disproportionate advance made by the society during the past year on account, in a great measure, to the great increase which has taken place in the necessities of life. In his county, the operations of this society were spreading and had been productive of much good, and were still extending. In conclusion, he moved his resolution:—

Resolved—That the earnest sympathies of this society are with the sister societies of Quebec, Montreal, Toronto, Nova Scotia and Newfoundland, and the benevolent societies for promoting Christian knowledge and for the propagation of the Gospel in foreign parts, and that we look with the same interest upon their efforts in the service of our common Lord and Master as we cordially believe they feel towards us.

Rev. Mr. Armstrong had listened with much pleasure to the able arguments and forcible conclusions of previous speakers in behalf of this society. The sympathy with which this society's efforts were regarded, not only on this continent, but also in Great Britain, was highly gratifying. And he felt great pleasure in adding that they had reciprocated this feeling. The efforts of similar societies commanded their best wishes and most fervent prayers. The success of their society would, in his opinion, be materially forwarded were they to visit the country districts from year to year, and lay before the people their claims to support (Hear.) Thus would they be cheered on in the good work, and their hands become greatly strengthened. The rev. gentleman concluded a very eloquent speech by seconding the resolution.

The resolution was then put and carried unanimously. His Lordship said that before the proceedings of the meeting were concluded, he would offer a few remarks, which he hoped would be borne in mind by the assembly. He would, in the first place, remark that the general character of the remarks at the meeting had surprised him a little. They had been told that the Society was doing nothing—was almost a blank. Now he wished to disabuse the minds of his hearers of any such erroneous impression. He stood there, he might say, the first clergyman in Canada and the third in the diocese of Toronto; and he thanked God he had lived to see the present day when the church had so greatly enlarged her borders that in seventeen years, she had increased three fold. And yet, they had been told that evening, that they had done nothing. It was true they had not done what they might, but such was not unfrequently the case in institutions of any important and comprehensive character. They had however done much, and with the blessing of God, he hoped they would do much more [Hear, hear.] And that every year would find them still increasing. In treating of the advance made by this Society, they should not merely contrast its progress with that made during the previous year, but with that of every year subsequent to its formation. By such a comprehensive glance alone, could they hope to arrive at a correct knowledge of their progress. [Hear, hear.] Another error in which he conceived some of the speakers had fallen, was in their search for new mechanism—new aids to progress.—The means suggested by those gentlemen, by which they expected to accomplish with greater facility the objects of this Society, were already in existence. By the Constitution of the Society they would perceive that these suggestions had been indicated at its foundation and had been repeated, from time to time, ever since. [Hear, hear.] That they had not accomplished all they might have done, was, therefore, owing to their not having carried out the provisions of their society. In that society they had a mechanism embracing every station in life; and if they neglected to employ it they should not therefore come to the conclusion that it was insufficient. It was of course very proper that they should be rebuked for their tardiness, but he objected to their short comings being magnified. Their duty should be to encourage one another in the good work (hear, hear.) He would say, with reference to this diocese, he should say that he had never known the churches to be backward in contributing to the spread of the Gospel. Since he had been Bishop, he did not know of a single instance of illiberality in any of the churches of the diocese. Contributions had been frequently given by them in the most liberal manner. As an instance of this, he would mention that during three weeks last year, the sum of \$2000 was collected from the diocese for religious purposes, by one gentleman. And scarcely a year passed over in which there were not called on to contribute towards churches, or for some other Christian object [Hear, hear.] Was that doing nothing? The congregation of St. James's alone, had contributed \$50,000 for church building—

having the misfortune to lose their place of worship twice. And he felt happy to state, that in consequence of the great exertions made recently, their new church edifice might now be considered unnumbered (hear, hear.) His Lordship then referred to some of the other churches built by the residents in the diocese of Toronto. Among them he referred to the St. George's one East of the city, which was going to be enlarged. He also referred to the new one about to be erected in Yorkville. In conclusion, his Lordship expressed a wish that when, in future, reference was made to their failings, it would at least, be admitted they had done something—that they had not been all the day idle. He trusted, however, that the admonitions they had received respecting their tardiness, would have salutary effect. They had undoubtedly, many faults, but in the present instance the fault of their friends had to enlarge on them. [Laughter.] They should be thankful for what the Society had accomplished, and in future reprove their brethren more gently.

Prayers were then said by the Rev. Mr. Grasset, after which the Bishop pronounced the benediction and the meeting separated.

FRANK'S DREAM.

"We haven't said our prayers, mother." "Never mind, dear; I'll hear them in the morning."

"Please to hear me say, mamma!" "The earnest pleading tones in which those words were uttered, made the mother hesitate for a minute before she replied, 'You know mamma's in a hurry, dear. There's company in the parlor, but she'll hear it in the morning.' And with a kiss, and a look at her little boys, the young, beautiful, and loving, but careless, thoughtless mother descended to the parlor, leaving the door ajar, so that if the little ones should call for anything, they could be the more distinctly heard. The wind blew in this evening, making the light of the candle flicker, until at last it was extinguished. There was silence in the room for some minutes, then a sweet silvery voice asked, 'Are you asleep, brother?'"

"No," was the reply. "I wish, nurse, was home to-night?" "Yes, I would." "Because she would listen to my prayer." Another silence followed. Then again was heard the same sweet voice, 'Let us get up and say our prayers, brother?'"

"Why, it is all dark, Willie." "Never mind! I will take hold of each other's hands, and then we won't mind the dark; and you know God can see us in the dark just as plain as if it were light." "But it's so cold!" "We won't stay in the cold long; and we will soon get warm again, when we get back into bed. Will you come, brother?"

"Mother said it was no matter; she said she'd hear them in the morning." "May be God will not take care of us until morning if we do not ask him, brother. Will you come?" "After another silence, there was a slight rustling in the room."

"Where are you, Willie?" "By the bedside, brother. I will pray for you too." "Some time minutes elapsed, when again a slight rustling was heard, which showed that the little fellow was creeping back into bed. Oh, how cold you are, Willie?" "The rustling in that sleep which knows no waking."

"I do not mind it, brother, I am so happy. I wish you had prayed too, but I asked God to take care of you to-night, and I think he will. Brother, if I should die to-night, I would not be afraid. I don't think it's hard to die."

"I would be willing to leave me and go, to live with God in heaven, and be always happy, and always good. Wouldn't you?" "No! I think it is a great deal pleasanter here. I don't believe that they have any sites or tops, in heaven."

"Do you know nurse, said that the little angels have crowns of gold on their heads, and harps in their hands, and that they play such beautiful music on them and sing such pretty hymns, oh, I'd like to be in heaven with them?" "I would rather spin in top, than play tunes on a harp."

"But it isn't like playing common tunes; it is praising God. Oh, brother! if you would only pray, you would love to praise him! I do not mean just to say your prayers after mother or nurse, although it is very pleasant to have them read to us every night. I mean to ask God for whatever I want just as you do 'ma and pa, and to coax him to make you good. Oh, how I wish mamma, papa, and you would learn to pray so!"

"Where is nurse, mother? she has not been in our room this morning?" "Then she did not get home last night; she said that if her sister was well she would stay all night with her. But where is Willie?" "He is asleep yet; I spoke to him but he did not wake."

"Then I will keep some breakfast warm for him, and we will let him sleep as long as he will. I don't think that Willie is well, did you notice, dear," continued the mother turning to her husband, "how heavy his eyes looked yesterday? But when I asked him if he was well, he answered in his usual gentle way, 'Only a headache, mamma; I don't be worried.'"

"I did not observe that he looked ill," was the reply. "But if he does not appear well to-day, you had better send for the physician."

"Oh, I had such a funny dream last night about Willie and I!" exclaimed little Frank. "What was it my boy?" asked his father, willing to be amused with the prattle of his child.

"Well, after mamma left us last night, she light was blown out; and Willie wanted me to get up in the cold and walk with him to say our prayers, and I would not because mamma said that we needn't say them till morning. And I thought she knew best. But Willie got up and said his, and when he came to bed again he was so cold that he said 'I will never sleep again until I can get warm, and he asked a great deal about dying, and about the angels in heaven, until I fell asleep, and it was that which made me dream, I suppose, for I thought Willie and I were to bed just as we had done, and that he said his prayers and that I would say mine. But I thought the window was raised and the shutters were wide open so that I lay on the bed looking up into the sky, and thinking how beautiful the moon and stars looked, when I saw away up in the heavens, further up than the stars are, two shadowy moving that looked like two pale white clouds; but they kept floating down until they reached the lowest star, and then I saw that they were angels; but they looked so small as such a distance that I thought them baby-angels, but as they came nearer and nearer, they grew larger; and when they floated through the window into our room,

they looked like two very lovely ladies with crowns on their brows like Willie told of.—But one seemed rather younger than the other, and she appeared to look up to the other angel as if to be guided by her. But oh, such beautiful voices as they had! When they spoke it seemed even sweeter than the church-organ when it is played very soft and low."

"When they came towards our bed Willie smiled, and stretched out his arms to go to them, but I was frightened, and covered my face with the bed-clothes. I was afraid that they would take me away with them, and I remembered that I had refused to pray, so I did not want to be taken where God was. Then I heard one of those beautiful voices say, 'Are you to take both?' Oh, such music as was made when they talked! All around our room it floated, sweeter than the soft low crool of a bird, and I heard the answer—'No! only the one that prayed. We are to leave the other one a little while longer upon the earth, in hopes that he too may learn to pray, before we carry him before us.'—No! only the one that prayed. Then they the Great Healer of Prayer." Then they came close to me, and I could scarcely breathe, and they un-covered my face, and looked at me, but I did not dare to open my eyes took at them; yet by I felt a big tear fall on my cheek. Oh, mamma, how grievous I was then to think that I had made the angels weep; for I now thought that I would so much rather have grown like they were, and be as good and as lovely as they, and have God love me, than to have all the kisses and toys, and that are in the whole world! But they passed away from me, and they went to the other side of the bed, and then I opened my eyes to watch them, and they both smiled on Willie, and when they smiled their whole faces grew bright, until they shone like the sun—then they stooped down and kissed Willie—and he smiled, too; and I saw that his face was shining like theirs, and he stretched out his little arms again, and the taller angel lifted him from the bed, and laid him in the bosom of the younger one, who hugged him close to her as though she loved him very much. Then the other angel twined her arms around both, and they all three floated through the air, until they sailed past all the stars, and became like pale white clouds that grew smaller and smaller, until there were nothing but little specks, and I saw them no more.

"For a long time I lay very still, looking up into it to bright sky, hoping to see them come again, and bring Willie back. But when I found that they came no more—oh, I was so lonely! I cried so hard! and when I looked at Willie's place in bed, and thought he would never lie there again, and that I must always sleep alone, and have no little brother to play with, or to talk to, I thought my heart would break. I But when this morning came, and I awoke and found little Willie in bed with me, I was so glad and happy! His eyes were only half closed, that made me think at first that he was awake; and his lips were parted with the same sweet smile that he wore last night when the angels looked at him, which made me feel strangely again so that I could not speak loud; but whispered softly, 'Willie! Willie! but it did not wake him; then I laid my hand on him, very gently, but he was so cold that it made me start; so when I found that he did not get warm all night I put the bed-clothes around him, and did not try to wake him again."

"A strange child creep through the mother's heart as she listened, and rising from the breakfast-table she hastened to the children's room. She found her little Willie lying on the bedside, pale, cold, and breathing, in that sleep which knows no waking."

A STRIKING DIFFERENCE.

There is a great and striking difference between families who take our church papers, and those who do not. They differ in many respects, but we shall here notice only a few.

1. In the first place, families who take our church papers are found to be more intelligent, and more disposed to become virtuous and pious. They possess more general information on all subjects, and more accurate religious knowledge.

2. They generally support their pastors more liberally, and pay his salary more promptly and cheerfully.

3. They contribute more largely for missions, for the education cause, for colleges, and seminaries, and for all the benevolent enterprises of the Church and the community.

On the other hand, it will be found that in those families in which a church paper is not taken, there will be,

1. Less general information, and great ignorance about religious matters, particularly about the condition, wants, and progress of the Church.

2. There will be a disposition to pay their minister the smallest possible amount of salary, and less effort in general will be made to provide for his wants.

3. There will be but little knowledge of or interest in benevolent operations of the Church, and little disposition to contribute to their support.

4. In such families, the children having no religious reading provided for them at home, will generally manage to get reading of some kind—whether moral or immoral, light or licentious, as it may happen to be—and being thus reared under pernicious influences they often grow up immoral and unprincipled, live without God and die without hope. These are some of the points of difference generally found between families who take a religious paper, and those who do not—and we solemnly ask every one, whether the influence of a religious paper in a family is not worth a thousand fold more than the paltry price of its subscription.—Pittsburgh Christian Advocate.

ARRIVAL OF THE BRITISH TROOPS.

The British steamer Himalaya last week landed two regiments, comprising 1400 men at Halifax N. S. and on Saturday, the Resolute arrived at Quebec from the Crimea with the 9th Regiment, viz. 29 officers and 673 men. She brought also 3 officers and 107 men of the 17th Regiment, and a small party of the land transport Corps. The expedition with which troops can be conveyed to the provinces as compared with former years is exemplified by the fact that the Himalaya made the run from Gibraltar in about 11 days.

LEMON TREE.

Samuel Williams of Waterloo, writes: "A lemon fell from my tree yesterday, weighing eight ounces. I have many more still larger, ready to fall. I have the tree in a large tub, in our sitting room, ready to be moved out of doors when the frosts are gone." At the present price of lemons, the culture if practicable in Canada, must be very profitable.

