

Our Monthly Review.

LESSONS DERIVED FROM THE ANIMAL WORLD: First and Second Series. London: Society for Promoting Christian Knowledge, 1847.

These beautiful volumes have for motto the following quotation from Job: 'Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee—and profess to derive hints for the regulation of our own conduct from the habits and instincts of beasts, birds, and insects. Thus we have the Dog as an example of fidelity—the Ass of patience—the Rook of Industry—and the Dove of attachment to home. In the words of the compiler, "the valuable qualities of animals are described in strict conformity with the facts recorded by our best naturalists, and a lesson is sought to be drawn from such example, illustrative of the beauty and worth of those dispositions and habits which are constantly practised by inferior beings, while they are too often neglected by those who bear the name, and profess to share the hopes of Christians." It will readily be conceded that a judicious work, having such objects in view, would be at once amusing and instructive in no small degree, and as possessing those characteristics we have much pleasure in commending the Editors' unremitting review to the attention of parents and teachers. The compiler—or we should rather say author—inasmuch as there is a considerable amount of good original matter, is in general peculiarly happy in his illustrations, and seldom fails to "point a moral" with some apposite item from "Nature's Living Book."

That our readers may be enabled to judge for themselves regarding the merits of this pleasant and profitable Series, we proceed to lay before them a few extracts taken almost at random.

"NOTES OF DOVES. We have already noticed the plaintive notes of doves. These are not, however, the sounds of lamentation, but of tenderness and love. The cooing of the Zenaidura dove is said to be peculiarly soothing to the ears, that he who hears it at the first time, naturally stops to ask "What bird is that?" Its effect on the feelings is illustrated by an anecdote respecting a pirate, who was associated with a band of the most desperate villains that ever annoyed the Florida coast. This man had frequently returned to his native land, near which the doves nested, and their soft and melancholy cry was the means of awaking in his breast feelings which had long slumbered, and of melting his heart to repentance. He was accustomed to linger at the spot, and to contrast his guilty and wretched life with former days of comparative innocence and peace. He said that he never felt the wells without increased fears and misgivings respecting futurity, and at last he became so deeply moved by these notes, the only soothing sounds he ever heard, that he frequently returned to them, and he resolved to abandon his desperate companions and mode of life, and to return to his own family who were deploring his absence. His escape from his vessel was accompanied by many perils, but he was at last happily rescued to his home, comparable with that of living in the violation of human and divine laws. At last he happily reached his former home, and settled in peace among his friends. Thus were the notes of this gentle bird employed as a means of procuring a reformation in the life of a man who had wandered from the error of his ways; and thus may the feeblest instruments be made effectual to accomplish mighty ends."

"FIDELITY OF A SPANIEL. A few days before the overthrow of Robespierre, a revolutionary tribunal had condemned to death an ancient magistrate, who was a most exacting man. He was seized, and was not suffered to enter the prison. He took refuge with a neighbour of his master's, and every day, at the same hour, returned to the door of the prison, vainly seeking admittance. At last his master, who was a Spaniel, was brought to him to enter. The meeting may be better imagined than described. The jailer, however, fearful of mischief, was obliged to open the prison. When the magistrate next morning arrived, the dog, in spite of the guards, made his way into the hall, where he lay, crouched between the legs of his master. At the place of execution the faithful dog was also present, and, on the guillotine fell, but he was his new patron's shadow in vain; but, at length, found him stretched upon his master's grave. From this time, every morning, for three months, the mourner returned to his protector, merely to receive food, and then retired to his grave. At the end of that time he refused food; his patience seemed exhausted, and for twenty-four hours he was observed to employ his weakened limbs in digging up the earth that separated him from the being he had served. His powers, however, were again renewed, and he lived until his length, ceased to breathe, with his last look turned upon the grave."

"VARIED USES OF THE CAMEL. Besides the use of the camel, in thus conveying travellers and merchandise across those immense deserts, which could not otherwise be traversed, we must remember the exceeding value of this animal to the Arabs themselves. It answers the purposes of a horse, a mule, a cow, and a sheep, and is used for all these purposes. It is considered a sacred animal, and a gift from Heaven. One of them, when speaking of camel's milk, said, "It is the produce of a sacred animal, and it causes long life; those who live on nothing else are free from all diseases, and live to a great age. They are also used for the deers, and let them live on meat, bread, and fruits, they then become subject to pain and sickness, and live out only half their days." The manufacture of camels' hair into coarse cloth, for garments and tents, is a very mechanical and profitable trade. The hair is spun, drawn into the animal in autumn, and is spun with a hand-spindle. In order to weave it, they drive two rows of pegs into the ground, wrap the yarn round them, and begin their work by running a slender wooden sword through the yarn, and over one thread and over another in the manner of drawing. This sword they never part with, and it appears as if used for ages. They next put up the sword sideways, pull the work tight, and beat the whole together. The pieces of cloth thus spun are used for tents, and for the same kind of tents, which are made with an iron bodkin. If the cloth is designed for a tent, short crooked sticks are fastened to the corners; these answer the purpose of hoops; and the cloth being spread out and stretched, is covered with a thin layer of mud, and is then ready for use. The middle of the tent is raised by means of a wooden block in the centre, having its top rounded like a bowl. In the larger tents, a pole, eight or ten feet high is used, instead of the wooden sword, and the top of the tent is suspended as to separate the tent into different apartments."

"THE CAMEL AFFORDS TO THESE SIMPLE SONS OF THE DESERT, shelter, food, and clothing. They feed on the flesh, they drink the milk; make clothes and tents of the hair. In the saddle, belts, sandals, and buckets of water, as well as families, a shelter from the whirlwinds of the desert, and a pillow for their wearied heads. Camels conched in a circle round their masters, form a fence, as well as a place of repose; and, when the Arabs are obliged to remain within the living entrenchment, the Arabs obstinately defend themselves against their enemies."

"THE SECOND SERIES is devoted to the Bee—the Ant—and the Spider, and is, perhaps, the most interesting of the two—from it, however, our quotations must necessarily be limited, as we have already nearly exceeded our bounds."

"From the following extract it would appear that Bees have the most instinctive repugnance to the Democratic principle."

"A Queen being so necessary to the welfare, or rather to the very existence, of a colony of bees, the question may be asked, what are they to do if accidentally deprived of her? We have seen that the loss of a queen spreads terror and alarm through the hive; this, however, does not last long; the sagacious insects hasten to supply their loss by a contrivance which has excited perhaps greater astonishment than any other fact in the history of insects. The bees actually have power to form a queen out of the grub of a worker, by enlarging its cells and feeding it in a particular manner with what is called royal jelly, which is more stimulating than bee-bread."

"In order to produce this effect the grub must be more than three days old, but it may be less. The bees, having chosen a grub, remove the inhabitants and their food from two of the cells which join that in which it resides; they next take down the partitions which separate these three cells, and leaving the bottom untouched, raise a round selected from a cylindrical tube, which follows the horizontal direction of the other cells; but since, at

the close of the third day of its life, its habitation must be in a different form and direction, they gnaw away the cell below it, and in its place without pity the grubs contained in them, using the wax of which they were formed to construct a new pyramidal tube, which they join at right angles to the horizontal one, the diameter of the former diminishing insensibly from its base to its mouth. During two days when the grub inhabits this cell, which, like the common royal cell, has now become vertical, a bee may always be observed with its head plunged into it, and when one quits it another takes its place. These bees keep lengthening the cell as the worm grows older, and do not stop until it is nearly as long as the cell before its mouth, and round its body. The animal, which can only move in a spiral direction, keeps incessantly turning to take the jelly deposited before it; and thus slowly working downwards, arrives insensibly near the object of the cell, just at the time that it is ready to assume the pupa. The workers then cover in its cradle, and the larva undergoes its change into a royal nymph. "Schirach, the naturalist who discovered this extraordinary fact, found that if a number of bees be confined with only a single larva, which, in the natural course, would have become a working bee, they immediately set about giving it the royal training above described, and thus raise it to the dignity of a queen."

"A Frenchman named Pellisson, imprisoned in the Bastille, with no other means of amusement than that afforded by a musical instrument, observed a spider taking its web at the edge of the window which lighted his cell. He was so struck by the sight, that he immediately undertook to tame it, and this he accomplished by placing flies in its way, and summoning the animal to its feast by musical sounds. By degrees the spider became accustomed to the sound, and ran from its hole to receive its prey. Thus, by being always summoned by the same sound, and having its food placed gradually at a farther distance from the web, the creature in a few months became so well disciplined, that at the first signal it would fly out, and come and take its flies at the bottom of the chamber, under Pellisson's eyes."

"Come what will The generous man has his companion still; The cricket on his hearth; the buzzing fly, His roof; or, if he roosts the sky, Still with its note of gladness passes by; Or, if he sits in the sun, the bee, The cage that stands within the dungeon-cell, He feeds his spider—hapier the worst of all Than he at large."

"Before dismissing these handsome and very cheap volumes, we must allude to the excellence of the wood engravings which illustrate and adorn them.—They are all that the most fastidious could desire."

"ASTRO-THEOLOGY: By the Rev. HENRY MOSELEY, M.A. London: Arthur Varnham, Strand, 1847.

The papers composing this neat little volume, were originally published in the Church of England Magazine in the year 1838, and were most favourably received. Mr. Moseley who is one of Her Majesty's Inspectors of Schools, states in the advertisement that he has undertaken the republication of the articles "with the hope that they may promote the cause of popular instruction, and with an especial reference to the education of elementary school-masters." "Astro-Theology" we can confidently recommend to readers in general, and particularly to the important class whose edification the author had especially in mind. The more prominent phenomena of the external creation are treated in a devotional spirit; and with a lucid comprehensiveness which renders the manual no small acquisition to those whose means and opportunities of acquiring knowledge are but limited.

As a fair average specimen of Mr. Moseley's style, we extract the paper headed

"THE CLOUDS. Sing unto the Lord with thanksgiving; sing praise unto the harp unto our God: who loveth the heavens with clouds, who prepares his angels in the wind, who maketh the lightning to grow upon the mountains."—Psalm cxlvii, 7, 8.

"This poem, which makes account for the deposition of dew, explains the formation of clouds, and the manner in which they expand and contract by coming in contact with the earth's surface, and more or less saturated with its moisture, are buoyed up and made to seek in higher regions of the atmosphere a denser layer of their own kind. As they thus ascend, they are attracted to the light and airy parts of the air, and their velocity of their ascent, and contract their dimensions.—At length, perhaps, a region is attained where the temperature of the ascending mass of air sinks to the dew-point, and it is formed into a cloud. An elevated region, where it occurs, is called a cloud point, and perhaps, its ascent is arrested before the elevation corresponding to this temperature is reached; but in the meantime it has entered one of those currents of the upper regions of the air which have a prevailing tendency from the tropics towards the poles, and the cloud is thus successively carried to one another—descending as it advances—until at length it traverses some region where its temperature sinks to the dew-point, and it becomes a cloud. 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The Church.

Ashburn Hall, the residence of the late Sir W. Boothby, Bart., has been sold to the Roman Catholics...

The fall of rain in the month of May this year is known only amounting to three fourths of an inch...

The Town Council of Plymouth have resolved on laying down glass pipes for the supply of water to the town...

The Amherst Railway Company has staked out the line required for the purposes of the railway in the neighbourhood of Grantham...

In a speech at the monthly meeting of the London Farmers' Club, Mr. Lattin said—'I calculate that the land in cultivation in Wales is about 1,000,000 acres...

The magnificent timber bridge, four hundred yards long, just completed over the river Ux on the line of the South Wales Railway, was destroyed by fire on Wednesday...

MINISTERIAL REFORMS.—The Journal of Parliament for the past week records a succession of ministerial defects...

Yet such events are not without their significance. They are no chance results, and they arise on various questions...

But we are constrained to say that we recognise no such authority as that of the present Ministry...

Such are the performances of the present Ministry which the irritated Protectionists combined to restate...

A body of nearly two hundred young women took their departure from New South Wales, in the Royal George...

It has been submitted to the directors and guardians, that in the colony of New South Wales there is a great demand for the labour both of males and females...

St. GEORGE'S SOCIETY.—The charitable duties of the St. George's Society will be attended to by Mr. Wakefield this evening...

THE LATE BENJAMIN THORNE, ESQ.—At an inquest held at Blackpool on the morning of the 24th...

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Journal, addressed, as is said, to the Very Rev. Dr. Milroy, by a person of high distinction in Rome...

Since my letter of the 28th ult., the complexion of affairs here has strangely altered: from comparative tranquillity...

On the 29th, his holiness summoned a consistory of cardinals to consider this petition. Previously, the ministers unflinchingly tendered their resignations...

This was published on Saturday night in the government Gazette; the following day (Sunday) passed off quietly...

At an early hour, a deputation of about twenty of his holiness, to whom he had given rise, and, at the same time, to warn him, that the result of a persistence in his determination not to make a declaration of war, would lead to the most serious consequences...

While some men were removing sand from the banks of the St. Charles, yesterday morning, in the vicinity of the General Hospital, they came across two coffins containing the remains of two adults...

RECYCLE.—Possession.—Doe & DeLoré v. Serrys. The lessor of a house in the parish of St. Andrew's, in the city of London, was the grantee of one Edwards...

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Adam Hanes and W. Hoople, of Dickinson's Landing. The boat left the Landing at 7 A.M. and arrived at the wharf at Cornwall, after a run of twenty-five minutes...

MONTE JUBIN.—It is now no longer a matter of doubt that Mr. H. H. Kilby is in the service of the Government...

That Mr. Gzowski will have to make way for a favourite of the Ministry is not improbable; the treatment of the difficulty is an earnest of so efficient a public servant as the attending fact that the Government do not have a policy in exercising so much caution in the matter...

To the Members of the Western District Clerical Society. Dear Brethren.—A Meeting of the Western District Clerical Society will be held (M.V.) at Sandwich, on Tuesday and Wednesday, the 18th and 19th of July next...

THE SECOND SEMI-ANNUAL SESSION, for 1848, of this long-established School, will commence on MONDAY, the TWENTY-FOURTH INSTANT...

BRITISH AMERICA FIRE & LIFE ASSURANCE COMPANY. NOTICE IS HEREBY GIVEN that a Dividend at the Rate of Eight per Cent. per Annum on the Capital Stock...

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TORONTO MARKETS. Toronto, July 6th, 1848. Fall Wheat, per 60 lbs. 3 1/2 1/2; Spring do. 3 1/2 1/2; Barley, per 48 lbs. 1 1/2 1/2; Oats, per 48 lbs. 1 1/2 1/2; Beans, per 48 lbs. 1 1/2 1/2; Peas, per 48 lbs. 1 1/2 1/2; Do. Green, per bushel. 2 1/2 1/2; Flour, superior (in barrels). 22 1/2 1/2; Do. fine. 22 1/2 1/2; Oatmeal, per barrel. 10 1/2 1/2; Do. per 100 lbs. 23 1/2 1/2; Butter, per lb. 1 1/2 1/2; Mutton per lb. 3 1/2 1/2; Lamb, per quarter. 25 1/2 1/2; Bacon, do. 22 1/2 1/2; Hams, per 100 lbs. 25 1/2 1/2; Butter, fresh, per lb. 1 1/2 1/2; Do. salt, do. 1 1/2 1/2; Cheese, per lb. 1 1/2 1/2; Eggs, per doz. 2 1/2 1/2; Ducks, per pair. 1 1/2 1/2; Hens, per pair. 1 1/2 1/2; Straw, per ton. 27 1/2 1/2; Hay, do. 9 1/2 1/2; Bread, per loaf. 4 1/2 1/2.

EXCHANGE. On England—Bank 14 @ 15 per cent. Private 12 @ 13; On New York—Bank 3 @ 31; Private 1 @ 21; On Montreal—Bank...

TO THE MEMBERS OF THE WESTERN DISTRICT CLERICAL SOCIETY. Dear Brethren.—A Meeting of the Western District Clerical Society will be held (M.V.) at Sandwich, on Tuesday and Wednesday, the 18th and 19th of July next...

BOARD AND EDUCATION. CARADOC ACADEMY, LONDON DISTRICT. THE SECOND SEMI-ANNUAL SESSION, for 1848, of this long-established School, will commence on MONDAY, the TWENTY-FOURTH INSTANT...

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GRADUATE OF TRINITY COLLEGE, DUBLIN, of the year 1846, is desirous of a temporary appointment, and will be happy to prepare young gentlemen for the University, or to undertake the duties of Tutor in a private family...

JUST RECEIVED. AT THE DEPOT, 45, YONGE STREET, TORONTO. Division 3, and also Volume 1, IMPERIAL DICTIONARY. THOMAS MACLEAR, 110-570-61.

REMOVAL. MESSRS A. & S. NORDHEIMER returning thanks to their friends and to the Public in general for their liberal patronage, beg to acquaint them that they have removed their Music Establishment to the new and large Premises lately occupied by Mr. Hall, and next door to the British Consulate Office...

NEW MUSIC. THE SUBSCRIBERS have just received at their New Store, No. 14 King Street, a very large collection of NEW MUSIC. Consisting of the most popular Songs, Waltzes, Quadrilles, Polkas, &c. &c., to which they would call the attention of all lovers of good and new Vocal and Instrumental Music...

T. BILTON. BEGS to intimate that he has received, ex Gratia, his usual Catalogue Assortment of SEASONABLE GOODS. 2, Wellington Buildings, Toronto, May 19, 1848.

SITUATION WANTED. A SALESMAN in a Grocery or Dry Good Store; a Man who can be well recommended. Reference to the Rev. H. J. GRANSETT, 568.

UPPER CANADA BUILDING SOCIETY. First Loan Meeting. INSTALLMENTS to the Upper Canada Building Society, will be due on the First of every month. The First Instalment will be Due on the 1st June.

A LOAN MEETING. Will take place at the OFFICE OF THE SOCIETY, on the FIRST TUESDAY in JULY, at Seven, P. M., when the Directors will proceed to Loan or Advance Five Hundred Pounds (or such further sum as may be decided, viz. HANOVER, with a view to the completion of the works of the Society, which will be put up to competition in single sums of One Hundred Pounds, and disposed of at the highest offer.

NEW BOOKS. From the Supplemental Catalogue of THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. CANADA, with Maps 5 1/2 1/2; China 5 1/2 1/2; CHRISTIANITY OF THE VEGETABLE KINGDOM 1 1/2 1/2; DAW DROPS AND MIST 1 1/2 1/2; FIRST STEPS TO GENERAL KNOWLEDGE 1 1/2 1/2; Part 2.—The Starry Heavens 1 1/2 1/2; Part 3.—The Surface of the Earth 1 1/2 1/2; FROZEN STREAM 1 1/2 1/2; GLANCES AT GERMANY, POLAND, &c. 3 1/2 1/2; GREENLAND AND ICELAND 2 1/2 1/2; INSECT MANUFACTURES 2 1/2 1/2; NEW ZEALAND 1 1/2 1/2; PERSIA 3 1/2 1/2; PHARMACOPOEIA 3 1/2 1/2; RAIN CLOUDS 2 1/2 1/2; SEVEN SEASONS FROM ENGLISH HISTORY, Part 1. 2 1/2 1/2; DITTO Part 2. 2 1/2 1/2; SNOW STORM 2 1/2 1/2; THE TENT 2 1/2 1/2; WINTER IN THE ARCTIC REGIONS 1 1/2 1/2; WINTER RABLES IN THE COUNTRY 1 1/2 1/2.

MR. DANIEL BROOKE, SOLICITOR IN CHANCERY AND BANKRUPTCY, Attorney-at-Law, Conveyancer, &c. Office on Division Street, next door north of Messrs. BROOK & BENTLEY'S, COBURG.

TORONTO MECHANICS' INSTITUTE. A PAIR for the Exhibition of Samples of Workmanship, by Mechanics and Artisans of Canada, will be held in the SOCIETY'S HALL, on or about the FIRST MONDAY in OCTOBER next.

WINTER SESSION. H. H. CROFT, Esq., Chemistry.—Five Lectures in the Week. W. C. GUYNE, M.B., Anatomy and Physiology.—Five Lectures in the Week. JOHN KING, M.D., Theory and Practice of Medicine.—Five Lectures in the Week. WILLIAM BRADGOTT, F.R.C.S., Principles and Practice of Surgery.—Five Lectures in the Week. W. B. NICOLL, Esq., Materia Medica and Pharmacy.—Five Lectures in the Week. HENRY SULLIVAN, M.R.C.S. Esq., Practical Anatomy.—Five Lectures in the Week.

SCHOOL WANTED. AN EXPERIENCED TEACHER competent to take charge of a Superior Common School, would be glad to meet with an engagement in the Western part of the Province. A Moderate Salary would be accepted if the Situation and Neighbourhood were satisfactory.

INDIAN CHURCH, CARADOC. CONTRIBUTIONS towards this Church, to be built during the ensuing summer, in the Mission of the Rev. Richard Flood, M.A., will be thankfully received, either at U. C. College, or at The Church Society's House, King Street, Toronto, by W. H. BIRLEY, B.A., Incumbent of Trinity Church, Toronto.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER. THIS Quarterly Magazine is published at New Haven, Connecticut, on the first of July, October, January, &c. It is devoted to the exposition and defence of the Christian Faith, and to the promotion of an elevated Christian Literature; and to a faithful record of important events in the Church and World.

EDUCATION. JAMES WINDEAT, B.A., Master of the District Grammar School at Brockville, and late of St. Peter's College, Cambridge, is desirous of receiving into his Family three or four additional pupils, and will be happy to receive, in person, or by a particular course of studies, either for the Exhibition of the Upper Canada College—the Scholarship of the University of Toronto—the Scholarship of the University of Cambridge—the Previous Examination before the Bishops—the Theological Institution at Cobourg.

EDUCATION. MRS. JAMIESON, TEACHER OF WRITING AND MUSIC. RESPECTFULLY announces to the Ladies and Gentlemen of Toronto, that she has made arrangements to receive pupils at her residence, No. 60, YORK STREET, where she will be pleased to impart her Finished style of Writing, and a competent knowledge of the FRENCH ACCORDION.

MRS. HERMAN POTTER, H. B. BROWNE, School from Kingston to this City, and has taken a house, No. 30, William Street, where she will be ready to receive Pupils on the 15th instant, and instruct them in the usual Branches of a sound and finished Education. She is happy to forward her Terms to any person requiring them.

EDUCATION. ESTABLISHMENT FOR YOUNG LADIES, COBURG. MRS. AND THE MISSES DUNN will open a BOARDING and DAY-SCHOOL on the 1st of MAY next.

MRS. JAMIESON, TEACHER OF WRITING AND MUSIC. RESPECTFULLY announces to the Ladies and Gentlemen of Toronto, that she has made arrangements to receive pupils at her residence, No. 60, YORK STREET, where she will be pleased to impart her Finished style of Writing, and a competent knowledge of the FRENCH ACCORDION.

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PRIMARY CHARGE OF THE LORD BISHOP OF FREDERICTON.

(Continued from the first page.) No man who is placed in a situation of acknowledged difficulty can be practically useful, who does not make himself master of his real position. And how painful the discovery of that position may be, however it may clash with cherished theories, or jar upon the mind, he must not bind his eyes to the facts of the case. It will only tend to his disadvantage, if he cling tenaciously to what only exists on paper, and assume to exercise rights which can never be practically maintained. On the other hand, what is founded on truth, what is connected with Christ's eternal word will certainly endure, though it may seem to the world unpromising and unreal.

The position then which we have to realize is, that the relations of the Church to the world are very different from what they were even fifty years ago. Formerly, how defective soever the practice of the State might have been, there was but one religion admitted to be true by the State in England, and its dependencies; and that religion was the religion of the Church of which we are members and Ministers. Places of honour, profit, and power, were bestowed almost exclusively on members of our Church, especially in the Colonies. The parochial system established here was founded on the theory of an Established Church, and in the more ancient Statutes of the Province the words "Established Church of England," are found; whilst we still continue to pray for his Excellency the Lieutenant-Governor, that he may uphold "the true religion established among us, which it is needless to say, in the place in which those words are found, must mean the religion of the Church of England. To the great discredit of the State, however, this theory was only carried just so far as to put into places of honour and profit those who held it; and it stopped just at the point where it would have been of real advantage to the whole body of the people. Glebes were granted which at that time were worth nothing; the country was divided into parishes, but where were the Clergy? Of what practical utility to the settlers was this shadowy division of a parish, containing, in some cases, tens of thousands of acres, twenty, forty, and even sixty miles in length, without a Church, without a Clergyman, without a probability of having one or the other when they were wanted?

It may possibly be said that the people might have obtained Clergy, had they been in earnest. Now the very reverse is the fact. They were in earnest to obtain Clergy, but they could not procure them. The Government of England, had it been really desirous to propagate the faith which it professed to be true, I rather say, had it not been judicially blinded to its own interest, honour, and security, would have sent out with every Governor of a Colony a Bishop, and two or three Clergy. Their salaries need not have been large, and they might have depended in part from the first on the offerings of the faithful in the places to which they were sent. The Bishop would have ordained Clergy as they were wanted, and these Clergy might have been supported at first by the State, in part, and in proportion as the Glebes became valuable, by the Glebes, and the people together. I do not hesitate to say, that if this course had been pursued in New Brunswick, not only would the members of the Church of England have been much more numerous than they are now, but the habits of the people would have been more orderly, their notions more enlightened, much more land would have been reclaimed, and brought into cultivation, and the Province would consequently be richer than it is at present. Had the Government acted on these simple principles of common justice, and of what was due even to their own professions, much might have been done. Instead of which, neither in the country which is now called the United States, nor any self-denying man offered to come to America without any State assistance, but the offer was refused. It was deemed to be "against his Majesty's interest." Bishops were looked upon as likely to be incendiaries, and common disturbers, instead of what they really would have been, pillars of the connexion between America and the Mother Country. All that was wanted was to make money, and get rid of troublesome people at home. But what became of them when they reached their destination, or what became of the spiritual interests of the Colonies themselves, nobody cared, so long as they paid their taxes, and gave no particular trouble. The consequences of this thoroughly selfish, thoroughly infidel policy, were such as might have been expected; and they have terminated, if indeed the end be yet come, in an entire alteration in the relations of the Church to the State at home and abroad; in some respects, by the blessing of God, for the better; in others, no doubt for the worse. We may not deny that God has overruled the evil, so as to produce a partial, and a very important good. So long as the State clung to the Church as a mere worldly system, so long a great deal of evil was forced upon the Church by the connexion. Low worldly views abounded everywhere. The Church of England seemed not only isolated from all Christendom, but exhausted at home. Her spiritual tone was low, her operations feeble, her Missions few. One only Society, the great Mother of all our Missions, existed, but elicited no sympathetic response from the Government nor from the people. A few zealous Churchmen performed the whole work of that Society, and for want of funds its energies were cramped. But though the Government was dead to a right sense of religious duty, the people of England became awakened, through God's mercy, to a strong sense of it. Within the Church of England and without, men began to feel that religion was a reality which they could not shake off if they would, and that it would have mastery over them. Still, no direction was given to this new and heavenborn impulse. It was left to find its own channel, and to shape its own course. The Church soon became unable to control it, and then very naturally it began to act against the Church, and to wrest its honour and respect from it, and to a considerable extent the result has been most disastrous. But though the Church is not, as she might have been, the "pillar and ground of the truth," to thousands who no longer own her authority, or share her blessings, though every Ministry finds its hands weakened by the contending energies of rival religions, yet the latent energies of the Church herself have been called forth. A distinct acknowledgment of her power has been made even by her foes. A proof has been given to the world that she is upheld not by human governments, but by God; that she lives not only in written documents, but has the true hidden life within her, which only her Lord could have bestowed upon her. At the same time the position of her Ministers in every part of the world is very embarrassing and anomalous. We cannot be said to belong to an Established Church, for there is nothing established.

Our Church have no State provision, our Churches are secured by no rates for their maintenance, the chief support receive is from voluntary charity, the charity not of the people whom we serve, but of English friends. The State seems in no way more connected with us, than it is connected with the Roman Catholics, or the Presbyterians, or the Baptists, of the Province. We have no public acknowledgment that ours is the true religion. This kind of declaration is so unpopular, that it cannot safely be made, at least so it is considered. Something possibly of the odium of having been established we may retain, but that the name is any practical service to us I have never been able to discover.

How much longer can a great empire like that of England, which openly dis-establishes the Church in

all her Colonies, and loosens its hold upon the public mind, as far as the State by enactment can loosen it, expect to retain at home the advantages of social order which the State obviously gains from the connexion? For that the Church is the gainer seems to become more doubtful every day. Its spirituality is choked; its extension prohibited, or reluctantly yielded to public opinion; its natural progress impeded by a forced protection. When the Government, as a Government, acts on the belief that one religion is true, the Church thankfully embraces the protection of the State; but when the Government adheres to no one religion as true, or which is the same thing, to all alike, the Church can only ask permission to act independently on the Master's commands, and carry out her own principles, which are certain to expand in due time.

But whatever may be the evils affecting our present position, they are not new to the world. Christianity at its origin struggled with them in a much greater degree. Only it had then one great advantage which we have not. It was then embodied in one definite and acknowledged system which was matched against the world, and which suffered, bled, and prevailed. Now men of the world ask, what is Christianity? Which is the true Bible? Which is the right Bishop? Which is the true Pastor? Which is the real thing? Or is there nothing real after all? From this statement you will see that what orators at public meetings declaim upon with so much effect, the union of Christians in agreeing to differ, because they despair of agreement, is in reality not a good, but a very frightful practical evil, an evil certain to be made worse, if not incurable, by the commendations bestowed on it. It has produced a great deal of secret infidelity, and will produce, I fear, a great deal more. There is a vast body of persons, who live entirely out of what is called the religious world, who are intelligent, thoughtful people, very keenly watching all that is now going on around them, and very much dissatisfied with all sects and all parties. They see a great number of persons claiming not only to be Christians, but in this country to be separate Churches, all diametrically, yet in possession of the same Scriptures, and appealing to them in support of their different and contrary systems with equal confidence. I fear the effect upon minds of this description is a very great indifference to all, an indifference amounting to contempt.

It may be said, perhaps, that such differences are of no moment, and are felt to be of no moment by the parties themselves. I confess this is to me incredible. No rational pious persons would form separate communions for what they believed to be trifles, not founded on their religious convictions. But where is the community to whom their religious peculiarities do not appear of moment? Of so great moment that they are often represented by them as the key-stones to the arch of the Christian religion, and of the whole Gospel scheme.

It is again supposed that by the division of Christendom more good is effected on the whole, the divided bodies stimulating each other to greater efforts. There would be more reason in this if their efforts were all directed to a common point; but when a vast deal of this energy is exerted against each other, and by that means wasted, so that the web which one spins by day the other unravels by night, it does not appear that we gain anything by our "unhappy divisions." What satisfaction is it to learn that in one place Roman Catholics have become Protestants, and in another Protestants have gone over to Rome; that here the Church has gained on the Wesleyans, and there the Baptists have prevailed over the Church, if the equilibrium of division be maintained on the whole, and good and pious men, on many of whom the Spirit of God has evidently descended, waste more than half their strength in undoing the good which others wish to do?

Nor is the evil much amended by many of the fundamental doctrines of the Gospel being held in common by all: for if any be denied, can there be, in the fulness of the Apostolic sense, "one Lord, one faith, one baptism?" Where is this residuary Christianity, sanctioned in the New Testament? Is not the "everlasting Gospel" a system fixed, limited, and determined; neither to be diminished nor enlarged by mankind; can that be a satisfactory state when particular bodies of Christians make their selection of the truths of Revelation, and their brethren, out of courtesy, agree not to press points of difference, which themselves, nevertheless, believe to be revealed? We may be thankful that many truths are held in common; but if they were held as they ought to be, our joint interest in them would unite us in Church-fellowship. Separation can never consist with a thorough discernment and holy love of religious truth.

Yet this sad division is not, in my view, the worst of our position as members of the Church in this Province. How fearful soever the evil I have been describing, we share it in common with all parts of the world. It is our common weakness, reproach, and punishment. There is, however, among many of the members of the Church in this Province, (and I am inclined to think that the evil is felt in other Provinces, a surprising apathy, a want of conscious energy, without which nothing good or great can be accomplished, and a remarkable absence of public spirit. This may in some degree be imputed to the bad policy of the Mother Country. It arises also partly, without doubt, from the noble yet sadly-abstracted generosity of the Society for Propagating the Gospel, which did not insist from the first that the people should to their part in maintaining a religion to which they professedly belong. Yet the voluntary system of support seems peculiarly liable to a capricious and fitful character, which promises much more than it ever intends to perform. Whatever be the cause, the facts (though painful) are too notorious to be denied, and to conceal them is to render the evil fixed and permanent. It is evident that much is received, and little paid. There can be no doubt that on the whole the balance of wealth lies on the side of the Church of England, yet, after making every allowance, I greatly fear that its members, taken as a whole, contribute less to the steady and continued maintenance of their own religion than the members of other religious communities. In several parts of the Province, which it might be invidious to name, a large number of Churchmen, it is well known, do nothing for the support of the Church, or next to nothing. A few individuals give very liberally; and all that is done, to their honour be it spoken, is done by them, and they are called upon to give again and again. Yet those who do nothing are often very well able to afford to give, but always have an excuse ready: in truth, they feel little interest in religion, and they know that England is ready to help them, and they forget the fearful account which they will soon have to give. So great is their ignorance, that they obviously regard the funds of the Venerable Society for the Propagation of the Gospel as a kind of patrimonial inheritance laid up for themselves and their children, of which they are robbed, when it is not granted to them, forgetting that they are only pensioners on its bounty, that it receives no support nor from Parliament, and that every body of Christians is bound to contribute to the maintenance of their own Clergy, and the support of their own charitable institutions.

It would indeed be only an act of justice as well as gratitude to that noble Society, the nurse of all our missions, that this Province, which has received so largely from its funds, should occasionally, if not steadily, render it pecuniary assistance in return. I am persuaded that by many it is still regarded as a kind of Government fund to which it is wholly unnecessary to contribute.

For though the Mother Country has her own duty to fulfil, nothing is more clear than that, as long as we are wholly dependent on the charity of others, we shall never effectually maintain and propagate our own faith. And do we esteem that faith so lightly as to consider

it a matter of small importance whether it be upheld or no? Are not they who remain in a Church without supporting it even more guilty than they who leave it? I am unable at present to propose any general remedy with a hope of its being adopted. The only true remedy seems to be an assessment upon the property of Churchmen, for the support of their own religion. The burden would then be felt most by those who are most able to bear it, and the charitable efforts of individuals would be applied in aid of poor, and really destitute places.

It would be at the same time very ungrateful to deny that an increasing disposition to co-operate for the good of the Church has been manifested for some time past in many quarters, and that the liberal sums contributed to the Church Society are, it is to be hoped, an earnest that a better spirit is beginning to arise. (See Note D.) And in saying what I deem it my duty to say on this point, I must not be understood to reflect on individuals, nor deny to a measure of willing co-operation; but to speak of the united efforts of the whole body of Churchmen, which I consider to be very far below what might easily be accomplished, and would be accomplished, if men were as eager to practise religion as they are to dispute about it; or if their gifts were made on a systematic system of charity, and in any degree corresponding to what they lavish on themselves. And I take this opportunity of respectfully, but earnestly saying to my lay brethren, the merchants, ship-owners, and landed proprietors of the Province, that it is their bounden duty, on Gospel principles, to make some permanent provision for the Church in the place where their fortunes are made, or their estates lie, out of the property which God, not their own might and power, has given them. Let them forgive me for reminding them that "God is not mocked; but that whatsoever a man soweth, that shall he also reap."

The root of the evil no doubt lies in that hollow worldliness which makes men prefer the acquisition of wealth to the salvation of their souls. Indifferent to their own salvation, they care even less for the good of others. They are not properly Church-members, though they may be Church-goers. They abstain from the Holy Communion, desisting themselves unfit to receive it, and perhaps justly; yet they take no pains to become better and holier. Our Church is full of such broken reeds, who, when we lean upon them, pierce us through and through with empty promises, never made good to those who have depended on their fulfilment. A vast train of sins flows closely in this unholy state of mind. Parental discipline is wholly relaxed, so that little children become their own masters at a very early age, with the ignorance of children, and the cunning of men. Early indulgence as children induces habits of greediness in after years. Excess in eating and drinking, and an inordinate love of pampering the appetite, "making provision for the flesh," reign without check among us. Even at mid-day festive parties are held, in which the use of an immoderate quantity of wine is encouraged, among both the younger and older members of society, strong drink in immoderate quantities is continually used. Among some a great want of honour is observable in the ordinary transactions of life. In the remote districts a frightful irreverence in all divine offices is observable. Had it not been for the generous gifts of the two great Societies at home, there would often be neither Communion Table, nor Font, nor Vessels for the Holy Communion, nor a Linen Cloth, nor Books for the Offices. Even at present, in some places, the Vessels I have been compelled to use in administering the Lord's Supper, would not be used in any decent parlour in the Province. The Canon which requires a Font of Stone is neglected in the great majority of parishes, nor is there even a font of any durable material. Such are the results of leaving every man to do "that which is right in his own eyes." Man, the creature, despises his Creator, and pays him less reverence than he exacts from his fellow-sinners to himself.

Yet lest I should seem to discover no bright spots in our horizon, I thankfully acknowledge that there are those whose reverential love seems ever ripening, who are bound daily in the temple, blessing and praising God; who are never absent from the Heavenly Board; whose hand never grows weary in charity, nor does their love evaporate in words; were Christ again on earth these faithful souls would pour the spikenard on his sacred head, would anoint his body for the burial, would treasure up his holy sayings, would follow him, and minister to him of their substance. O that God would give us to see more of this blessed spirit; that he would root out heartless doubt, and hollow suspicion, and grovelling deceit from among us; that he would give us truly to believe that there is a God, a heaven, a hell, a future state of retribution; that he would teach us to make our Prayer Books real books of prayer: our houses, houses of prayer; and would make our hearts his house; that he would grant to all who bear the Church's name to be honest Churchmen and consistent Christians!

Some portion of the lesser negligences referred to is possibly to be attributed to the want of a liberal education, and to the unhappy restrictions placed on English literature. These however we may hope to see effectually removed, and when the Schoolmaster is better paid and better educated, many prejudices will of themselves die away. The Church of England has nothing to fear from the spread of sound knowledge and a liberal education. The illustrious names which grace her annals were the best-educated men of their time, and the wider and more comprehensive the range of thought, the less ground has she of apprehension for the result.

(To be concluded in our next.)

Note D. Abstract of the Grants of the Church Society from its commencement to the present time. For Books in ten years £1188 16 4 For building and enlarging Churches in ten years 1331 13 4 For expenses of Travelling Missionaries the last five years 308 4 4 For Special Missionaries, 1846 and 1847 630 0 0 For Special Missionary Visits, 1846 65 0 0 For Parsonage Houses, 1847 140 0 0 £2383 14 0

Advertisements. RATES. Six lines and under, 2s. 6d. for insertion and 7d. for each subsequent insertion. Ten lines and under, 3s. 9d. for first insertion, and 1s. each and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time. From the extensive circulation of The Church and New York of Canada, (from Sandwich to Gaspe) in Nova Scotia and New Brunswick, in the Hudson's Bay Territory, and in Great Britain and Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER At the Office of "The Church," No. 5, KING STREET WEST, TORONTO.

HUGH PAYNE SAVINAY, Provincial Land Surveyor and Draughtsman, YONGE STREET, ADDRESS, TORONTO POST OFFICE, June, 1848. 109-570-4f.

DR. DERRY Has Removed to 101, Bishop's Buildings, ADELAIDE STREET, Toronto, May, 1848. 566

DOCTOR O'BRIEN Has Removed to 27, Bay Street, SECOND DOOR ABOVE WELLINGTON STREET, Toronto, Sept. 23, 1847. 532-4f

JAMES BICKERT, ACCOUNTANT, No. 2, City Buildings, King Street East, Toronto, Nov. 26, 1847. 32-546

MR. ROBERT COOPER, SOLICITOR AND ATTORNEY, Wellington Buildings, King Street, TORONTO. 67 ENTRANCE NEXT DOOR TO MR. DIXON'S SHOP. Toronto, Nov., 1846. 8-546

DONALD BETHUNE, Jr. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCE, &c. DIVISION STREET, COBURG, CANADA WEST. Coburg, Oct. 21, 1845. 9-546

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO. 12-546

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, Residence, Sunnagh Cottage, Ann Street. Toronto, Jan. 13, 1847. 7-546

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO. 11-54

RICHARD SCORE, MERCHANT TAILOR, No. 1, Chevett's Buildings, Toronto. R. S. takes this opportunity of returning thanks to his friends, for the very liberal patronage extended to him since he commenced business, and respectfully acquaints them (and the public generally), that he keeps constantly on hand a very superior Stock of WEST OF ENGLAND BROAD-CLOTHS, CASSEMERES, DEOSKINS, and Rich VESTINGS; all of which is prepared to make up in the best style, and on terms that cannot fail to give satisfaction.

N. B. - University work done in all the different orders: also Judges', Queen's Counsel, and Barristers' Robes, in the most correct style, and at his customary unprecedented low prices. Toronto, June 9th, 1847. 8-546

NEW BOOKS. A LARGE ADDITION TO THE BOOKS in the DEPARTMENT of THE CHURCH SOCIETY OF THE DIocese of TORONTO, have just received from the Society for Promoting Christian Knowledge, including the following NEW PUBLICATIONS: PERMANENT CATALOGUE.

NEW TRACTS. No. 67h. Abstract of Scripture History .. 11 9 1/2 100 68i. Excuses for neglecting Public Worship .. 5 0 0 68j. The Two Kingdoms (Address to a Young Person who has been Confirmed) .. 1 1 0 68k. The Prisoner Instructed .. 10 6 0

SUPPLEMENTAL CATALOGUE. Advice to a School-Mistress .. 6 0 each. The Calendar, or Gouge Home .. 10 1/2 each. Family Quarrels .. 10 1/2 each. The Young Man in General Knowledge .. 1 0 0 1. The Starry Heavens .. 1 3 0 2. The Surface of the Earth .. 1 1 0 3. First Steps to Scottish History, by Miss Rodwell .. 5 0 0 4. Historical Maps .. 5 0 0 5. No. 1. Assyrian Empire. 2. Persian Empire. 3. Macedonian do. 4. Roman do. 5. Christian do. 6. Mahomedan do. (coloured) .. 0 5 each. Peggy Bowen, or, The Sponser .. 0 3 0 7. Perils (with cuts) .. 2 1 0 8. No. 2. Prisons .. 1 0 0 9. Useful Arts and Manufactures of Great Britain .. 0 4 0 10. No. 1. Manufacture of Paper .. 0 4 0 2. Manufacture of Glass .. 0 4 0 3. Manufacture of Leather, Parchment, & Gilt .. 0 5 0 4. Manufacture of Soap .. 0 5 0 5. Manufacture of Cotton, Part I. .. 0 5 0 6. Do. do. Part II. .. 0 5 0 7. Manufacture of Linen .. 0 5 0 8. Manufacture of Woollen Goods, Part I. .. 0 5 0 9. Manufacture of Woollen Goods, Part II. .. 0 5 0 10. Do. do. Part III. Colles Printing .. 0 4 0 11. Do. do. Part IV. .. 0 4 0 12. Do. do. Part V. .. 0 4 0 13. Do. do. Part VI. .. 0 4 0 14. Do. do. Part VII. .. 0 4 0 15. Do. do. Part VIII. .. 0 4 0 16. Do. do. Part IX. .. 0 4 0 17. Do. do. Part X. .. 0 4 0 18. Do. do. Part XI. .. 0 4 0 19. Do. do. Part XII. .. 0 4 0 20. Do. do. Part XIII. .. 0 4 0 21. Do. do. Part XIV. .. 0 4 0 22. Do. do. Part XV. .. 0 4 0 23. Do. do. Part XVI. .. 0 4 0 24. Do. do. Part XVII. .. 0 4 0 25. Do. do. Part XVIII. .. 0 4 0 26. Do. do. Part XIX. .. 0 4 0 27. Do. do. Part XX. .. 0 4 0 28. Do. do. Part XXI. .. 0 4 0 29. Do. do. Part XXII. .. 0 4 0 30. Do. do. Part XXIII. .. 0 4 0 31. Do. do. Part XXIV. .. 0 4 0 32. Do. do. Part XXV. .. 0 4 0 33. Do. do. Part XXVI. .. 0 4 0 34. Do. do. Part XXVII. .. 0 4 0 35. Do. do. Part XXVIII. .. 0 4 0 36. Do. do. Part XXIX. .. 0 4 0 37. Do. do. Part XXX. .. 0 4 0 38. Do. do. Part XXXI. .. 0 4 0 39. Do. do. Part XXXII. .. 0 4 0 40. Do. do. Part XXXIII. .. 0 4 0 41. Do. do. Part XXXIV. .. 0 4 0 42. Do. do. Part XXXV. .. 0 4 0 43. Do. do. Part XXXVI. .. 0 4 0 44. Do. do. Part XXXVII. .. 0 4 0 45. Do. do. Part XXXVIII. .. 0 4 0 46. Do. do. Part XXXIX. .. 0 4 0 47. Do. do. Part XL. .. 0 4 0 48. Do. do. Part XLI. .. 0 4 0 49. Do. do. Part XLII. .. 0 4 0 50. Do. do. Part XLIII. .. 0 4 0 51. Do. do. Part XLIV. .. 0 4 0 52. Do. do. Part XLV. .. 0 4 0 53. Do. do. Part XLVI. .. 0 4 0 54. Do. do. Part XLVII. .. 0 4 0 55. Do. do. Part XLVIII. .. 0 4 0 56. Do. do. Part XLIX. .. 0 4 0 57. Do. do. Part L. .. 0 4 0 58. Do. do. Part LI. .. 0 4 0 59. Do. do. Part LII. .. 0 4 0 60. Do. do. Part LIII. .. 0 4 0 61. Do. do. Part LIV. .. 0 4 0 62. Do. do. Part LV. .. 0 4 0 63. Do. do. Part LVI. .. 0 4 0 64. Do. do. Part LVII. .. 0 4 0 65. Do. do. Part LVIII. .. 0 4 0 66. Do. do. Part LIX. .. 0 4 0 67. Do. do. Part LX. .. 0 4 0 68. Do. do. Part LXI. .. 0 4 0 69. Do. do. Part LXII. .. 0 4 0 70. Do. do. Part LXIII. .. 0 4 0 71. Do. do. Part LXIV. .. 0 4 0 72. Do. do. Part LXV. .. 0 4 0 73. Do. do. Part LXVI. .. 0 4 0 74. Do. do. Part LXVII. .. 0 4 0 75. Do. do. Part LXVIII. .. 0 4 0 76. Do. do. Part LXIX. .. 0 4 0 77. Do. do. Part LXX. .. 0 4 0 78. Do. do. Part LXXI. .. 0 4 0 79. Do. do. Part LXXII. .. 0 4 0 80. Do. do. Part LXXIII. .. 0 4 0 81. Do. do. Part LXXIV. .. 0 4 0 82. Do. do. Part LXXV. .. 0 4 0 83. Do. do. Part LXXVI. .. 0 4 0 84. Do. do. Part LXXVII. .. 0 4 0 85. Do. do. Part LXXVIII. .. 0 4 0 86. Do. do. Part LXXIX. .. 0 4 0 87. Do. do. Part LXXX. .. 0 4 0 88. Do. do. Part LXXXI. .. 0 4 0 89. Do. do. Part LXXXII. .. 0 4 0 90. Do. do. Part LXXXIII. .. 0 4 0 91. Do. do. Part LXXXIV. .. 0 4 0 92. Do. do. Part LXXXV. .. 0 4 0 93. Do. do. Part LXXXVI. .. 0 4 0 94. Do. do. Part LXXXVII. .. 0 4 0 95. Do. do. Part LXXXVIII. .. 0 4 0 96. Do. do. Part LXXXIX. .. 0 4 0 97. Do. do. Part LXXXX. .. 0 4 0 98. Do. do. Part LXXXXI. .. 0 4 0 99. Do. do. Part LXXXXII. .. 0 4 0 100. Do. do. Part LXXXXIII. .. 0 4 0

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JAMES ENGLISH I LET TRENDA LAST SUMMER in the Whilomin. He had 20 boys - JOHN, 15 years old, Joshua 13. Both the boys fell sick, and were left by him at Grande Lacs. As nothing was heard of them for a long time, the Chaplain was written to, who replied that they found the name of the boys entered on the Register as having entered the Hospital, but nothing more; it was supposed he was dead and buried, and that the other must have died immediately on reaching the Island. The Father has since heard from an acquaintance that a person of the name of Brown stated in a letter that he left Quarantine in company with the elder boy, and that the younger had gone away convalescent long previous, no dates mentioned. He (Brown) was taken ill again at Montreal, sent to the Hospital, and there separated from the boy: he has heard nothing of either of them since, but hoped they were safe at home. Any information will be gladly received, and may be addressed to the Rev. T. S. Kennedy, Rector, Darlington. Our Exchanges will oblige by copying. 19th May, 1847.

THE TORONTO DRY DOCK COMPANY. NOTICE is hereby given, that Application will be made to the Legislature, at its next Session, to Amend the Charter of the Toronto Dry Dock Company, and to Extend the Capital Stock thereof to £40,000. WM. YVINE BACON, Secretary. Toronto, 25th January, 1848. 55-549-f

CASH FOR RAGS. THE Subscribers will pay \$3 dollars per hundred weight, in CASH, for Linen, Cotton, and Woollen RAGS, delivered at the Toronto Paper Mills, on the River Don. JOHN TAYLOR & BROTHERS. Sept. 11, 1847. 14-546

TRACTS PUBLISHED BY The Society for Promoting Christian Knowledge, SOLD AT THE DEPOSITORY OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, In Packets, Price, to Subscribers, 1s. 3d. each.

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