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# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 8. HALIFAX, NOVA SCOTIA, SATURDAY, AUGUST 22, 1867. NO. 84.

## Calendar.

### CALENDAR WITH LESSONS.

Date	Day	MORNING.	EVENING.
8	Aug. 23	1 Kings 5 Acts 2	2 Kings 9 3 Pet 3
M.	24	St Bar A&M Ecclus. 24	24 Ecclus. 29 John 1
T.	25	Isaiah 10	23 Daniel 11
W.	26	Isaiah 12	24 Hosea 1
T.	27	Hosea 3, 3	25
F.	28	5, 6	26
S.	29	8	27 2, 3 John

\* The Athanasian Creed to be used

## Poetry.

### COUNTRY WORK SONG.

BY REV. EDWARD HOPPER.

Up and away!  
The sun shines bright,  
Work in the day,  
Sleep in the night.

While sluggards sleep  
The rank weeds grow,  
Harvest they reap  
Who plough and sow.

Drones increase sorrow,  
Lazily they  
Leave till to-morrow  
Work of to-day.

Wretched the shirkers!  
Joyous are we,—  
Happy the workers,  
Healthy and free.

Farmers go singing  
Forth to their farms,  
Glad they come bringing  
Sheaves in their arms.

Hoping the sower  
Soweth the seed,  
Joyful the mower  
Moweth the mead.

Smoothly the plough  
Turns the sod over,  
Row after row,  
Covering the clover.

Soon the corn springs,  
(Law is not fickle)  
Soon the heart sings  
Plying the sickle.

Borne on the gales,  
Sound, clear and sweet,  
Threshers' loud flails  
Threshing the wheat.

Threshers keep time  
Steady and strong,  
Flailing the rhyme  
Of a rustic song.

Laughing the grain  
Leaps from the sheaves,  
Falls as the rain  
Falls on the leaves.

Hark! how the mill,  
Sunshine or rain,  
Works with a will,  
Grinding the grain!

Round goes the wheel  
Covered with foam,  
Out comes the meal  
On its way home,

Smiles the old miller  
In the mill door,  
Fills up the tiller,  
Thinks of the poor.

Labor has song,  
Labor has health,  
Labor is strong,  
Labor is wealth.

Sloth addeth sorrow  
Under the sun,  
Sluggards still borrow  
Woes which they shun.

Work addeth pleasures,  
Bringeth forth mirth,  
Scattereth treasures  
Over the earth.

Up, then away!  
The sun shines bright.  
Work in the day!  
Sleep in the night!

New York Observer.

## Religious Miscellany.

### REPORTS TO CONVOCATION.

Convocation met last week to receive reports from its committees. It was understood that it was not a meeting for discussion, and the business was mainly confined to the presenting of these reports, though some other subjects were alluded to in passing. It is one of the anomalies of the present position of Convocation that it should be able to meet and transact business and receive reports, but, that though matters of deep concern to the Church and to society are under discussion in Parliament, it should be obliged to leave them out of its list of subjects for consideration. The Divorce Bill was probably in the thoughts and on the lips of most of its members when they met last week; but the forms of their meeting barely allowed one or two of them to show that they were aware of its existence. But such are the limitations under which Convocation meets at present; and we do not quarrel with the self-restraint and judgment that lead its members to acquiesce in them.

The reports presented to Convocation will be read with interest, and may become important starting-points for considerable practical measures. Two especially will engage attention. On the subject of Home and Foreign Missions, committees were appointed by both Houses, who have, while considering the questions referred to them, met in conference, but have prepared their reports separately. With respect to action at home, both recommend measures of a missionary character of a larger and freer character than we have had hitherto. They agree in thinking that the Parochial System, though of the utmost value, and indispensable as the basis of all other measures, needs something beyond it to meet the wants of a population which has outgrown it. They urge the appointment in each diocese of a body of Preachers, specially chosen for their work, to go about the diocese wherever their services may be needed and called for, delivering sermons or courses of sermons on special subjects or at special seasons, and otherwise giving temporary help where in any parish some object out of the common may demand an unusual effort. They suggest additional services for the poor and for children—the erection of temporary mission chapels, of small cost, in remote and neglected districts—and free employment of the Cathedrals for short and popular services, adapted to the laboring classes. In all these points they reckon largely on the services of the proposed Diocesan Preachers. The committee of the Upper House add a suggestion to the clergy to "substitute for their more formal addresses from the pulpit, plain expositions of God's word, and direct addresses to the conscience," such as the least instructed may understand. The Committee of the Lower House urge more frequent confirmations. The Lower House Report further brings forward strongly the necessity of a large increase both in the highest and in the lowest grades of the ministry. Strengthening themselves by some of the suggestions of the Cathedral Commission, they present the basis of a plan for dividing dioceses, erecting new sees, and appointing coadjutor Bishops. With respect to the diaconate, they suggest the expediency of drawing a stronger line between its functions and that of the Priesthood, and then of enlarging it by the admission of men selected more for their moral and religious character, and power of influencing others, than for their intellectual qualifications. Both Reports speak strongly on the importance of increased association and co-operation in parochial work between clergy and laity; both advise increased attention to organizing diocesan and parochial societies for the purpose of collecting funds for home and foreign missions: both adopt and recommend the plan already at work in some dioceses, of two stated annual collections in each parish, one for domestic objects, and one for missions abroad; both look with favour on the weekly Offertory as a desirable means, where practicable, of collecting for these purposes; both urge a greater frequency of Church services, and especially of the celebration of the Holy Communion; both allude to the importance of "a longer and more detailed body of Church statistics," to be supplied by annual reports from each parish to the Bishop of the diocese. Some of these suggestions, relative to our Church system

at home, are matters of fair question, and will probably give rise to considerable debate; but it is of advantage to the Church that they should be brought forward frankly for discussion, and that they should not be put aside as unsuitable or impracticable, until they have been fairly examined. With reference to Foreign Missions, the reports are more general. The committee of the Lower House strongly urge the formation in every parish of a Missionary Association, and express a wish for the further extension of the Episcopate abroad.

Another report of some importance is one from a Committee of the Lower House on lay-cooperation. It was appointed to consider "the best means for obtaining the counsel and co-operation of the laity of the Church in Annual Visitations or Diocesan Synods, or in any other modes that may be deemed expedient." The questions with which the Committee was charged must be felt to border on, though they do not necessarily involve, the more important one of the presence of the laity in any general Synod or Assembly of the Church; they, in a manner, feel the way towards it, and exhibit on a smaller scale some of the difficulties which will arise when the larger measures come to be discussed. The report of the committee, which was not a unanimous one, is cautious and general, and, like the measures which it suggests, of a tentative character. It specifies four occasions where laity and clergy might consult and discuss matters of interest to them as Christians and Churchmen—Parish Vestries, Ruridecaval Meetings, Archidiaconal and Episcopal Visitations. The laity who would consult with the clergy would be, in the first case, the parishioners in general—in the other three the churchwardens and sidesmen of the parishes. There can be no doubt that in calling attention to the opportunities afforded by Visitations of greater intercourse between lay officers of the Church and the clergy, and in suggesting the expediency of cultivating more carefully and systematically those opportunities, the report has made a very valuable suggestion. But it is to be observed that the report, while suggesting the importance of calling the laity of the Church very freely into counsel, and, perhaps, into increased influence, leaves untouched the serious question who are the laity of the Church. It declines all attempt at any accurate definition of them, and considers them simply under the form of ratepayers and churchwardens. There is no great importance in this, probably, as far as regards the actual working of the proposed meetings. But it is of consequence, as throwing light on the practicability of representing those who are really the laity of the Church, with reference to their being called to take their part in a general Council of England assembly. So far the Committee has confessed that it is impossible to discriminate them. Two of its members have, indeed, expressed their dissent from its recommendations. They object to the equal prominence given to the four kind of assemblies spoken of, and to the absence of any precise specification of their several spheres and duties, and point out that the paramount importance of the diocesan Synod is lost sight of in the consideration of other meetings, which ought only to be regarded as subordinate and subsidiary to it. But the chief ground of objection, at least with one of them, the Archdeacon of Worcester, is the point which we have noticed above—the giving up, on the part of the Committee, of any attempt to ascertain the true Church laity. The Archdeacon thinks that "a more just and true representation of the laity may be provided by means of a constituency of communicants." This is a broad and clear view of the matter. But it must be remembered that it is just as much clogged with practical difficulties, though difficulties of another sort, as the opposite view, that takes for granted that any ratepayer is a layman of the Church, and ought to be represented in her meetings. The question, however, is now fairly opened for consideration and discussion, not merely whether a lay "House," or "Order," would be an advantage in a Church assembly—diocesan or national—but what is the lay body which ought to be represented, and what ought to be the qualifications of its representatives. Till some clear understanding and agreement can be come to about the latter question, it seems either unfair or unpractical to

ing forward the former, unfair, if an alien element is to have further advantage in pressing on the internal development of the Church; unpractical, if it is felt that the difficulties attending a lay constituency must first be surmounted, and no way appears at hand to overcome them.—*London Guardian*, July 15.

FRIDAY, Decr. 12th.—While I was out circulating tracts, this afternoon, I visited the Ching-hwang-miao, or temple of the god of the city. The first object which met my eye, on entering, was a large image of the celebrated General Chin Hwa Chin, or, as his name is pronounced in this dialect, Dzung Hwa Dzung.

Among those who fought against the English, during the late war, perhaps none evinced so much courageous self devotion as this general; and when the Emperor learned that he had fallen at the head of his troops, pierced with many wounds, he ordered shrines to be erected to his honor in his native village, and at the spot where he fell; and in this principal temple of the city there is a splendid image of him in his robes of State, before which I saw incense burning, and by which sat a priest, waiting to act as a kind of mediator between the deified general and those who should come to worship him.

The Emperor, who considers himself to be, and acts as the high priest of the nation, and who impudently styles himself the "Son of Heaven," rewards devotion to the Government by deification, just as the Pope of Rome rewards devotion to the "Holy See" by canonization.

Going on towards the farther end of the temple, I saw, ranged on either side, thirty idols, which are said to be images of those who constitute the suite of "the god of the city" in the world of spirits.—The image of the city god is about the same size, and attired in a similar manner, with that of General Chin. An account of this patron divinity, whose title is *Hien-Yu-Puk*, or "Illustrious Protector and Superior," has, I believe, been already published in *The Spirit of Missions*. He is worshipped by multitudes of the common people; and on the 1st and 15th days of each Chinese month, the chief magistrates and other local officers go in procession to the temple, to worship and to offer sacrifices to him and to the gods of the land and grain. Some of the people who were, in the temple informed me that the accustomed worship and sacrifice had been offered by the mandarins at seven o'clock this morning, it being the 15th day of the 11th Chinese month. These people seemed to be very desirous of knowing with what intentions I had entered the temple; and when I opened my carpet-bag, and told them that I had some of "Jesus' doctrine books," which I would give them, they drew back and looked as if they were somewhat offended that I should come there for such a purpose. I went up to two of the eldest of them, and offered each of them a copy of St. Matthew's Gospel, but they answered that they could not read. I was persuaded that they could read, and that they had told a lie rather than be guilty of the impoliteness of refusing the books. I then stated that the doctrine of Jesus was both good and true, and asked if there was not some who was willing to read a book and judge for himself. An intelligent looking boy, about 16 years of age, immediately came to me and said, "I can read; will you give me a book?" I gave him a copy of "Little Henry and his Bearer," and of a small book called "Primary Inspection in the Holy Doctrine." Nearly all who were in the temple when I came up and asked for books, and among them one of the two who said they could not read. As we approached, I said to him, "I understood you to say you could not read. Can you read?" He replied, "I can." I opened a copy of the Gospel of St. Matthew, and asked him to read; which he did quite fluently. After speaking to him of the evil of lying, I gave him a book as well as each of the others who applied. The priest who was seated near the image of General Chin, very politely received a portion of the Scriptures which I gave him.—*Miss's Journal of Rev. Mr. Higgins*.

THE ENGLISH PAROCHIAL SYSTEM.—At the meeting inaugurating the Spiritual Help Society of the Diocese of Oxford, Mr. Gladstone said;—

My Lord Bishop, the resolution which I have to propose to the meeting is to the following effect:—

That since the establishment of our parochial system, a great increase has taken place in the number of our people, and a great change in their circumstances relatively to their participation in the benefits of its establishment.

There is, to my mind, no more remarkable example of the powerful practical genius of the English nation than the completeness of that parochial organization which it established throughout the land at a time of comparative poverty, when communications were

difficult, when many mechanical facilities and advantages which we now possess in perfection were denied to our forefathers. In proposing a title for the support of the Ministry, they adopted the best and most ancient form of endowment, which had received the sanction of Divine authority, and in imposing upon property the maintenance of the fabric of the Church, they established the obligation of the community to provide for the Services of Religion, and the right of every man—a right which I am glad to say is yet in some places exercised—to accommodation in his parish Church. The system founded by our ancestors has proved its own admirable qualities by the manner in which it has stood the shocks of time. In England it has been exposed to a harder and heavier pressure than in any other land. About 100 years ago commenced that vast increase in the population of this country, and that general shifting of its position which have given occasion to the present and other calls upon our benevolence.

There is something remarkable in the circumstances under which that great change began. The population commenced to grow, and the demand for religious instruction began to increase just at a period when, unfortunately, a spirit of indifference to religion was beginning to rest, like a deadly night-shade, upon England. The last century offers to our view a period in which our liberties were secured and our institutions consolidated, but it must be admitted that towards the commencement of that period the guiding and governing class was lower in point of morality than it had been during any preceding generation, and that the standard of life and practice among the clergy was relaxed and degraded. At such a time it was that human beings began to multiply in the land, and the neglect of their spiritual wants was continued so long that it was at last feared no adequate remedy could be applied. The last 25 or thirty years has been a period of only comparative activity. If we have kept pace with the positive increase of spiritual destitution during the same time we have done no more; but at all events, we have every encouragement to proceed in our efforts. Among the governing class of the community we should now look in vain for that indifference to religion which was so prevalent in former times; while, with respect to the clergy, something yet more decided may be said.

The late Mr. Grenville, a few days before he completed his 90th year, declared in my presence that the greatest change he had witnessed during his long life was that which had taken place in the character of the clergy—a change, not only in the nature of an improvement, but amounting to a transformation. Undoubtedly my Lord Bishop, the considerations connected with the deficiencies of our parochial system and the increase of our population apply more to other portions of the country than to this Diocese. Yet I think there is a great deal of fallacy in our treatment of figures upon these subjects. A clergyman is not able to minister to more than 1000 persons, and if he is sent unaided into a parish or district where there are 10,000 or 20,000, he finds himself launched upon a flood of population wholly beyond his powers to manage, and he becomes not their real but nominal pastor. He would be able to do as much if not more good, in a parish of 1000 persons. Such is the opinion which was entertained by the late Dr. Chalmers, and it therefore appears to me that you are right in proposing to supply the wants of your own people at home, divided as they are into manageable populations, rather than to exhaust your energies upon distant and densely populated districts. I think, too, that you have hit upon the proper method of doing the work. Formerly it was the practice to build churches in new districts, in the hope that they would create congregations for themselves. It was a great mistake.—The erection of churches alone has not had that tendency; indeed, in many instances, the result has been the very reverse, and now you propose to escape from that vicious course of proceeding, and contemplate the work of spiritual improvement through the medium of additional clergymen.

There is another false method which I regret to say has not yet been fully exploded. The subject of education is one of vast importance, and there is no person in public or private life who does not admit that the means of education should be as rapidly as possible both extended and improved. Yet I must confess that I sometimes hear language used upon that subject which fills me with jealousy and misgiving—language which would give us to understand that a certain mechanical process of multiplying schools and schoolmasters would cure the whole moral disease of the community. If such expectations are entertained,

I believe they will be disappointed. The schoolmaster is an essential agent in the work of public improvement; but, after all, he is a human invention, a secondary instrument, whose business it is, in the first place to supply the deficiencies of parents, and in the second, to furnish a complement to the ministrations of the Church. It will be a bad day for England when he usurps the functions of the Christian Minister. Let his hands be strengthened; let the system of education be more religious; but do not let religion stop there. Even in school the influence of the clergyman must be felt, and it must continue to be exercised for the benefit of young persons long after they have left school.

### News Department.

#### Extracts from latest English Papers.

The last coil of the *Agamemnon's* half of the electric cable for the Atlantic Telegraph was stowed in her hold on Thursday. The fact was celebrated the same day by a dinner to the workmen who had been engaged in the manufacture, with their wives and babies, and the crew of the ship. Sir Culling Eardley lending Belvidere Park for the occasion, and taking the chair. The officers of the American frigate *Susquehanna* were amongst the guests, and there was great fraternisation. Sir Culling Eardley announced that he had recently been present at a conversation between a Cabinet Minister and the American Ambassador as to what should be the purport of the first message across the Atlantic, and had suggested a Scripture text—"Those whom God hath joined, let not man put asunder." (Loud cheers.) One of the toasts which followed was "Mr. Cardwell and the House of Commons," to which Mr. Cardwell responded. The *Niagara* has also completed shipping her half of the cable at Liverpool, and the ships meet at Queenstown this week, whence, after coaling, they will sail for Valentia Bay. From thence they will proceed to Trinity Bay, Newfoundland, keeping up constant communication with London, and we may expect to know here daily the exact position of the expedition. There are five vessels—the *Niagara*, Capt. Hudson; the *Susquehanna*, Capt. Sands (both American); the *Agamemnon*, Captain Noddall; the *Leopard*, Capt. Wainwright; and the *Cyclops*, Captain Dayman. After much deliberation, the directors have decided that it is best to commence paying out the cable at once from Ireland, and for the whole fleet to proceed together to Newfoundland, instead of connecting in the centre, as was at first proposed.

THE IONIAN ISLANDS.—Though Mr. Labouchere is without any official information upon the subject, what are stated to be authentic accounts are published of a strange scene in the Ionian Assembly on the 2nd of July. A report was in circulation stating that a petition had been got up, praying that Corfu might be declared a British colony. This roused the indignation not only of the members but of the Ministers. Pololo, one of the members for Corfu, said "Such a petition is by our law an act of high treason." The Advocate-General said he knew nothing of it: the Government intended to protect the free institutions of the State. Dandolo asked why the police did not seize it. Some incendiary speeches followed:—

Lombardo—The police have no right to interfere, each Ionian has the right of petitioning. But no Corfuote, I am sure, has the most distant wish to see Corfu become an English colony; and there is none in the other islands who is not horror-struck by such an idea. [Many voices repeat, "There is none."] Not only every Ionian ready to make use of every means in his power to object to any petition for colonisation, but he is at the same time willing to sign with a pen dipped in his own blood, "That union with Greece is our sole wish and desire." [The President got up, and with him all the members of the house, crying with enthusiasm, "Yes, yes, yes!"] Let us therefore prove to the foreigner, what we have already proved, that what is most grateful to us is to get rid of his protection.

Cusi—If a petition praying for the union with Greece had been circulating, the Government would not have left a stone untouched to discover it; why does the Government take no steps at present? It is not for the members for Corfu alone to move; they must be supported by the sister islands. [M. Marino gets up, and with him all the members of the other six islands, shouting with enthusiasm, "We are ready to sacrifice all we have for our sister Corcyra, and for the whole Greek nation."]

Valaorini—If such an infernal plot has been contrived, I scorn half-measures, but am ready to go thither

where the question may be solved at once; sacrificing for that purpose the last penny I possess, my children, and all that I have.

Pandovan (Minister of Public Instruction)—I assure you that if any base creature who shall have participated in the scheme should happen to put his foot on any part of the country where I have influence, he shall find his grave there, for the grave is the proper place for such abominable and flagitious beings.

Lombardo—We have voted to-day unanimously our national insurrection. Thanks to you, Mr. President; you have been the first to rise and vote for it; thanks to you, members of the house, and particularly, Cefalonists, you have been among the first to declare that you subscribe with your blood the union with Greece. Who dare now say that the forsigner can find any support in these islands?

Preterderi—He can find none.

Lombardo—With enthusiasm and unanimity we have voted our national insurrection; henceforward therefore, it is by force only that the present political system can be kept up.

Advocate-General—We are a Greek independent State like Greece, with the sole difference that we are under British protection. We all wish for the greatness and the glory of the nation; but the question as to when a union with Greece and the whole nation will take place, must be decided by time and by circumstances.

The house unanimously appointed a committee of inquiry, and ordered the minutes of the sitting to be published. The greater part of the speakers, among them the Minister of Public Instruction, dined at the Governor's table, by special invitation, the day after their demonstration; and it is made a subject of indignant remark that the Governor had not removed from office "the ringleaders in this spiteful, false, and calumnious denunciation of England."

CURIOUS SCENE IN THE HOUSE OF LORDS.—The rules of their lordships respecting proxies led to a curious scene on Friday night on the division on the Jew bill. The rule is, that when proxies are being taken, no peer is to leave his seat, but as the proxies are called *seriatim* by the clerk at the table from the book in which they are entered, the peer to whom the proxy is given rises uncovered, and says content or not content. Usually, instead of rising, the peer simply takes off his hat.—On Friday night one of the peers gave his proxy vote whilst apparently standing below the bar. The vote was instantly objected to, on the ground that the peer in question was not technically in the House. Hereupon a discussion arose, which had the drollest possible effect upon the spectators, inasmuch as the peers were supposed to be glued to their seats, all motion being contrary to the rules of the House. They all spoke sitting, some with their hats on, half a dozen at a time, and each, to make himself heard, had to raise his voice to a pitch almost unusual in that solemn assembly. Lord Campbell commenced questioning the delinquent peer, "Where were you—were you in the House?" all this sitting and across the floor, and we know not how many peers speaking at the same time. On this the voice of the Duke of Buccleugh is heard thundering across the House, protesting against one peer being called in question by another peer. Some one quoted the House of Commons. Lord Westmeath thunders out, protesting against being governed by the precedents of the House of Commons. Their Lordships must stand on their own bottom. Lord Granville quietly remarked that they should at least be governed by common sense. Lord Clanricarde, to settle the question, tries to get at a book; but as he, like the rest, is supposed to be glued to his seat, he had to make a furious rush to the table and back again for the purpose. Lord Campbell again commenced questioning. Lord Redesdale expounding the law, Lord Salisbury explaining where the peer was, and the peer himself laughing and explaining nothing, all in the same automatic fashion, as if they were afraid that even their lips should be seen to move. This droll spectacle ended by the vote being admitted.

The Province of South Australia is once more in hopes of possessing its own peculiar gold-diggings, and joyfully announces the discovery of auriferous sands in the Torrens and other rivers, which are stated to be almost inexhaustible in extent, and to yield a proportion of the precious metal to the amount of ten ounces in the ton. A higher cause of congratulation exists, however, in the fact that the estimated wool clip for this year is valued at £387,000, whilst that of Victoria, with treble the population, is only rated at £771,081. Of the £180,000 set apart for public works, exclusive of railroads, £15,000 is to be expended on the new Legislative Council Chambers, £5,000 on Government Offices, £7,000 on the jetty at Glenelg, and £9,350 on barracks at Dry Creek.

A clever escape has been made by Dr. Schutte and two military officers imprisoned for political offences in the fortress of Josephstadt in Bohemia, by ascending a chimney, and descending from a granary into the fosse by means of a rope ladder, no doubt provided by some one in the fort. The fugitives got safe into Prussia. Dr. Schutte was under sentence of twenty years' imprisonment for taking part in the Vienna insurrection of 1848.

#### UNITED STATES.

A NEW PHASE IN THE BURDELL CASE.—The public interest in this case has received a fresh momentum by some astounding disclosures made in the papers of yesterday. It appears that Mrs. Cunningham has gone through a sham accouchement, and that

a child from Bellevue hospital was procured to personate the heir to the Burdell estate. The particulars, in brief, are these. Shortly after the incarceration of Mrs. Cunningham in the Tombs, she sent for Dr. Uhl, and stated to him that she was *eniente*, asking him to prescribe for her. He advised her, under the circumstances, to be examined by two respectable physicians. This she at the time consented to; but, on some plea or other, continued to evade the examination. Subsequently, and after her acquittal by the jury for the murder of Dr. Burdell, she again on several occasions consulted Dr. Uhl, and desired to engage his services on the eventual occasion which she alleged was about to arise. Finally Mrs. Cunningham made a clean breast of it, and offered Dr. Uhl \$1,000 if he would aid her in her plans, procure the child, and assist at her accouchement. Dr. Uhl had previously placed himself in communication with the District Attorney, A. Oakley Hall, who advised him to simulate in the matter. Accordingly he assented to this proposition of Mrs. Cunningham's, and notified the District Attorney of what had taken place. To be brief, Dr. Uhl and Mr. Hall busied themselves in perfecting the arrangements. A physician, duly night-capped and metamorphosed to personate a "Californian widow," feigned to be living in at 190 Elm Street. Mrs. Cunningham, habited as a Sister of Charity, called to receive the little stranger (an infant two days old, previously procured from the Bellevue hospital, and marked so as to be easily identified,) and immediately returned to No. 31 Bond street, where, at 11 o'clock the same evening (Monday) the police having paid a domiciliary visit, she was found playing the sick woman to perfection, with a nurse sitting by the side of the bed holding the child in her arms. She was placed under arrest, together with her nurse (Jane Bell), her so-called sister (Mrs. Barnes), and Dr. Cathu—the latter, the same personage, it is stated, who attended Mr. Cunningham at his death. Mrs. Cunningham still remains at 31 Bond street, very ill, it is asserted, from strong mental excitement. The penalty for the offence is ten years in the State Prison. Whatever the inferences to be drawn from these circumstances as to her participation in the murder of Dr. Burdell, one thing is certain, that they must materially affect the decision of the Surrogate in regard to the disposal of the property. We cannot doubt that there are further revelations to be made with respect to the horrible tragedy of which this is so ludicrous a sequel. The murderer, whoever they may be, will spread for themselves a net in which they shall eventually be taken in their own craftiness.

THE CUNNINGHAM (BURDELL) CASE.—The case of Mrs. Cunningham, the depraved woman who stands out so prominently in the foreground of that dark tragedy enacted at 31 Bond Street in January last, in her recent attempt to produce a sham heir to the Burdell estate, still continues the all-absorbing topic of conversation. Proceedings have been had before a police justice, who has rendered a decision refusing to admit the accused to bail. Two writs of *certiorari* were on Tuesday granted by the judge of the Court of Common Pleas to review the case. It is said, however, that the District Attorney has already sent the case before the Grand Jury. Opinions seem to be divided as to her amenability under the statute, and sympathy is endeavored to be excited, most probably by interested parties, in her favor and that of her children. For the purity of justice, we hope that no legal quibbles will be allowed to divert attention from the merits of the case, and for the honour of the city, that our officials will exercise extraordinary vigilance in its prosecution, in order, if possible, that some further light may be thrown on the dark tragedy of which it is a sequel, which may eventually lead to the discovery of the actual murderer or murderers. Some new circumstances have transpired, which, it seems to us, afford a clue which only needs to be carefully and skilfully unravelled to attain the desired result. Above all, let the sanctity of the oath, so recklessly violated on the trial for murder, be carefully guarded, and the least suspicion of perjury be promptly met, and there will be the surest guarantee for the elimination of the truth.

THE HARVEST.—There can be no doubt that the harvest, taking the country through, is very large. Illinois alone contributes 280,000,000 bushels of grain. All the West groans under the rich yield. All the South is burdened with its crops. All the East and middle section of the Union, albeit, delayed by the late spring and by frequent and too much rain, has nevertheless a fair margin of products to show. Our own wheat region is not the abundant region of two years since, and corn too is kept back.—*Rochester American*.

#### CANADA.

COLONIAL BOOK POSTAGE.—It appears from a correspondence which has recently taken place between the Post Office and Sir Cusack Roney, relative to the transmission of newspapers and other printed matter to the Colonies, that on and after the first of October next, packages of printed matter, not exceeding 4oz. in weight, can be sent free by a prepayment of 3d. stg. each package. The lowest charge at present by the Colonial Book-post is 6d. This arrangement will, however, be of comparatively little value as regards Canada, unless Book packages can be sent by the weekly Cunard or the Canadian line. They now can be forwarded by the Canadian steamers fortnightly in summer, and next year once a week, but owing to the illiberality of the British Post office in refusing to enter into a general arrangement for the transit of mails respectively over British and United States territories, all printed matter (except newspapers) from or for Canada goes, in winter, via Halifax, and overland, through New Brunswick. The time occupied by this rapid route varies from six to eight weeks.—*Toronto Patriot*.

The Bank of Upper Canada, at Toronto has been robbed of about £5000. Suspicion rests upon a Mr. Cumming, the bank agent, who, it appears had been for some time secretly lending the funds of the bank (entrusted to him for government purposes) to various individuals. The *Globe* says:—

We have not ascertained the names of all the parties implicated, though rumour points to more than one individual occupying a prominent position. There is no doubt, however, of the melancholy fact, that warrants have issued for the arrest of Mr. J. T. Kerby, Barrister of this city, and Mr. McGaffey, formerly a contractor, and now Director of the Northern Railway. Mr. McGaffey was apprehended yesterday afternoon, but at a late hour last night neither Mr. Cumming or Mr. Kerby had been arrested.

THE ATLANTIC TELEGRAPH.—ST. JOHN'S, N. F., August 7.—The Superintendent of the New York and Newfoundland telegraph line is about to open an office at Trinity Bay, the point where the Atlantic cable is to be brought ashore. This will enable us to communicate the result to New York the instant the telegraph fleet comes in sight. The steamers are expected to reach Trinity Bay between the 20th and 25th instants.

The Admiral and Naval Commander in Chief has very properly issued the following commendation of what under all the circumstances, was really a dangerous service:—

[COPY.]

*Indus, at Halifax, Aug. 13.*

GENERAL MEMO:—The explosion of the Merchants' Powder Magazine, a little after midnight, on Thursday last, afforded an opportunity for the display of so much zeal, firmness, and activity on the part of so many officers and men, whom I have the honor to command, that I feel bound to tender to them my appreciation and thanks.

The characteristic promptitude with which Captain Hay summoned aid from the *Indus*, and the efficient manner in which Commander Wake had even anticipated his summons, as well as the zealous and valuable services of Lieut. Herbert, R. N., and Cap. Gould, R. M., with the parties under their command, in so quickly guarding and drowning the remaining half ruined Magazines and Shell Rooms, are deserving of all praise.

I witnessed the exertions made and judicious measures taken by Mr. Chevalier, the naval store-keeper, and in order to mark my sense of the firm conduct of the men of the Dockyard, in unhesitatingly hastening forward with the fire-engine to the remaining Magazines, although an additional explosion might not unreasonably be still apprehended, I have directed that they shall receive one extra day's pay; to the seamen and marines actually present, extra pay will also be granted. The serious injury effected by the explosion on the naval hospital buildings did not prevent Dr. Donville from making instantaneous and most effective preparation for the reception of the wounded, and the kind and skillful treatment they received afforded me the most lively gratification.

I am confident that all who were present will accord their approval of the prompt and steady conduct displayed by the military on this trying occasion, and more especially so of the personal firmness with which Captain Grain, of the Royal Engineers, and his party explored the remaining Magazine.

HOUSTON STEWART,

Rear Admiral and Commander in Chief.

To the officers and men of the Royal Navy, and of the Naval Establishments at Halifax.

The verdict of the Coroner's Jury on the body of John Harney, who died from wounds received at the late explosion was:—

"That John Harney came to his death from wounds inflicted by the explosion of the City Magazine on the morning of the 15th inst. The Jury, from the evidence, 'recommend for the future a more rigid supervision of the City Magazines and City Offices.'—This is a gentle but pretty significant expression of opinion that, as regards the past, there has been too much carelessness in the matter, which seems to be the general impression among the owners of property in that neighborhood.—*Morning Journal*.

## Selections.

*Chow-Chow*, Selections from a Journal kept in India, Egypt, and Syria. By the Viscountess FAULKLAND. Hurst and Blackett.

*Chow-Chow* is an Eastern word for "odds and ends," and of such scraps the present book professes to be composed. It is a medley of rather light materials; a large portion of them already well used, and familiar to all readers of Eastern travels, mixed up with much unimportant gossip, and large extracts from books read, in less proportion with the writer's own observations on remarkable and curious features of the East. The "Hodge-Podge Basket" is a great deal too large. All that it contains about Egypt and Syria has been told so often that we are quite tired of the ten times repeated story—of the donkey boys of Cairo, and the mongrel company on board Levant Steamers, and the witticisms of travelling dragomans, mixed up with Scriptural allusions and poetical quotations. The portion about India is spun very thin, and overloaded with passages transcribed from printed books, which any person might very well write out for private use, but which need not be retailed again to the public. Interspersed, but far too thinly interspersed for the bulk of the volumes, are notes of what Lady Falkland saw of Indian scenes and Indian life, which are worth preserving. This book, no doubt would be a pleasant amusement for friends to read in confidential manuscript, but it should have been very much reduced in size if it was to claim attention outside that partial circle.

The following will incidentally explain the quaint title of the book:—

The pedlars have shops in the bazaars; but almost every day you see them coming slowly up to the European bungalows, followed by men, often by women carrying large boxes and baskets, in which are a variety of goods. They generally go to a back door, as they are very much protected by ayahs and ladies' maids, who look forward to the Bohra's visit with as much satisfaction as the gentleman of the house does the contrary. The maid is sure to tell her mistress she wants something, whether a yard of tape or ten of broadcloth, is sure to be at the bottom of the last box; so the lady and her maid have the satisfaction of seeing the contents of the five or six boxes. In them is everything from a Delhi shawl embroidered in gold to a piece of Welsh flannel, but not all indiscriminately packed up together.

There is, however, one basket called "*Chow-Chow*," which literally means a mixture—in fact "hodge-podge," or "odds and ends;" and in it is contained a mass of mingled objects, good, bad, and indifferent—something like the subject of this book, the two latter probably predominating.

"Lady Sahib want fine cheese? Here *Uncle Tom's Cabin* (which the Bohra has just purchased at a sale.) I got good pickle. There box of French gloves. Take soap, Lady Sahib?" Then he tempt the lady's maid with a gay ribbon, and by degrees the contents of the chow-chow basket are displayed. Side by side stand a bottle of anchovy sauce and one of tincture of rhubarb. There lies a Wiltshire cheese surrounded by Gou lace, English tapes, and French ribbons; there are bottles of ink, blacking, and hair-dye, in the neighbourhood of tringes, pins, and needles; there are gum and gauzes lower down, tooth-brushes, flannel jackets, and cigars; deeper and deeper are found more treasures, till at last the contents of the basket are exhausted; and after the Bohra has shown his numerous goods all ends in half a yard of ribbon being bought for Madame Sahib's cap.

There is a pleasant chapter relating a visit to Sattara, the old capital of the Mabratas, where the sword of Sivajee, their founder, is still said to be worshipped, under the name of his tutelary goddess, the Goddess of Slaughter. Lady Falkland saw the blade, which, curiously enough, is not of Eastern manufacture, but an Italian one, "of admirable temper and workmanship, with the word 'Genova' and part of the maker's name still legible on it." Here is her account of a visit to the Ranees, the widows of the Rajah of Sattara:—

The little palace was nearly surrounded by a small tank illuminated on all sides. The interior of the building was brilliantly lighted from top to bottom. One of the rooms was entirely encrusted with mirrors, even the ceiling, which had a curious effect, owing to the incessant multiplication of every light and object in the apartment. The ceiling of another chamber was painted vermilion, with a little gilding, the pillars were also of red. There were numerous examples of the Hindoo taste for decorating the walls

of their dwellings with pictures and engravings, most frequently of the commonest sort, as they do not know the difference between a Claude and a one-shilling woodcut. In one instance the walls were covered with paintings, apparently copied from common English prints. They were on glass, and done in china, so crowded that the frames touched each other and were placed with little or no reference to the subject. Modern kings and heroes, ancient gods and goddesses of Greece or Rome, and Hindoo deities, all being mixed together.

I was much amused by observing the device employed to obtain space for one picture; there had evidently been no room for it in its proper position. The subject was Venus lying down. The person who had arranged this curious gallery would not leave the goddess out, and she was so placed that she appeared standing on her head!

It was now time to go to the principal palace, where the Ranees expected the Governor. The building was surrounded by rows of lamps, and the street illuminations were managed in a very primitive manner—a number of small wicks were placed in little pans of oil, fixed on poles. There were crowds of natives, and several elephants were drawn up when we left the carriage. We were conducted into a large room, brilliantly lighted with coloured lamps. Here a supper was ready, half European, half Indian in the arrangements.

We were almost immediately told that the Ranees wished to receive the ladies. We had not far to go, for I heard the Princesses were established in an inner apartment, with a bamboo screen suspended before the door. Behind this the ladies and I, therefore, retired, and found ourselves in a dark room, when I was made conscious of the presence of the Ranees by one of them taking my hand and leading me to a sofa.

A few minutes only elapsed before a woman made her appearance, holding a common tin candlestick in which was a lamp. I could just perceive the eldest Ranees was unveiled. She seized my hand, and we began groping our way out of the room. The other Ranees and ladies followed—not a word was uttered. At first we traversed long dark passages, then hurried up and down steep narrow staircases; when the way became too narrow, the Ranees and I were obliged to separate, and follow each other; when it became wider, she took my hand and quickened her pace. On we went, the faint light of the attendant constantly flickering before us, and we often lost sight of her as she kept twitching and twirling among the never ending passages. At last we suddenly came to the brink of a tank, surrounded by lights. Here we halted. I began to think we were in an enchanted palace, and that the Ranees might disappear on a broomstick. I had just time to breathe and look at her; there she stood at the edge of the tank, looking rather more like a witch than a fairy. I could see her neck was completely covered with emeralds and pearls, her ankles with splendid bangles, and her wrists and fingers glittered with bracelets and rings, while her highness' feet had not been forgotten—for her toes were likewise adorned with silver rings.

Again, quicker than ever we seemed to fly through more places of mystery, till we arrived unexpectedly at the top of a staircase, where she left me. I looked around, and lo! she had vanished! Below was a blaze of light, and the voices of hundreds of human beings were distinctly heard.

In a minute or two, her highness returned enveloped in a very ample and splendid saree, as were also the two other widows. Again she took my hand, and we went down the stairs, and entered the durbar-room—the Ranees walking slowly, and in a dignified manner through lines of courtiers and numerous attendants, ranged to receive her. The Governor and his suite were present.

There are some characteristic bits in her accounts of life in the Hills. She expatiates with the zest of an artist on the colour of Indian landscapes and skies. But India is still a country where the traveller, or the seeker after country retirement or the picturesque, must be prepared to rough it. She notices the want of bridges—a want extremely felt where it rains for three months and a half continually—and the wretched accommodation in the travellers' bungalows. The strange mixture of manners, of the roughnesses and refinements of both European and Asiatics, each rough and coarse, and each refined and polished in their own way, are now and then exhibited with some success. Such a mixture is rather well sketched in the following account of the familia of servants in a great household:—

First, a very tall, p.r.ly parsee, who is the *maitre*

*d'hôtel*, would walk forth to begin his day's occupation and then appeared sundry parsees and munsulman servants carrying tea and coffee to their different master's rooms. These would be followed by the ducees or tailors going to their work. Everybody has a private tailor in India; the Governor has a tailor, captains, councillors, and cadets, ladies, lords and secretaries, all have one a piece. A separate tailor seems to be considered essential to Anglo-Indian happiness. Then the dobie (washerwoman) passed by with a red turban, and a long white dress, carrying a basket full of white linen, which he moant to wash by beating and slapping it on a stone in the tank, at the back of the garden. Then at a quick pace came the gardeners (*mali*), having on their heads red cloth skull caps, and very little other apparel, carrying on their shoulders a long bamboo stick, at each end of which hangs a large copper chatti full of water, with which they are going to refresh the drooping plants. Such was the scene from my verandah, looking outwards.

If I turned round, in a room immediately adjacent was an individual (wearing moustaches, like all the natives) clothed in white drapery (twisted round his body, and descending to the knees), a white jacket, and a blue and white turban—his black, shining legs and feet being uncovered; over his shoulders hung his badge of office—a duster—with which he occasionally rubbed a chair or table; he represents the housemaid, and, as I have before said, is called a *hamal*. Near him was another Hindoo in a similar dress, except that he wore a blue turban, and held a tray full of small glasses full of cocoa-nut oil to place in the lamps suspended round the room; he is called a *mussal*, and the lamps and lights are his especial department.

Many of the native servants speak and understand a little English, particularly the parsee servants, some of whom write as well as speak it very tolerably.

Sundry native shopkeepers, also, are, in different degrees, masters of the language of their European customers; but the extent to which they possess this accomplishment is very unequal, and sometimes very limited, as the copy of a letter—which I will transcribe—to an English lady in India from her Muhamedan butcher will sufficiently evince:—

"To Mrs. Collector Sahib, Esq.

"Honoured Madam.—Madam's butler says that Madam is much displeas'd with poor butcher because mutton is much lean and tough. But sheep no grass got, what is not fat? When come rain, then good mutton. As your honor's pious feet.—I have the honor to remain, Madam, your aff'ionate butcher,

"MAHOMED CASSEIN."

## EDUCATION.

It is with education as it is with medicine; one species of drug will give health to the body, another prove powerless, or perhaps hurry the sick man into the grave; and our system of public school education—is it the drug for the maladies of our body politic, or is it rather like to prove ineffectual, or perhaps destructive to what health remains?

Now, what is the character of that system which the State has adopted for the training of those who are to become her future citizens? It is, as every one knows, a system of secular instruction; a system of training, so far as it goes, for the business, and not for the business and duties of life; a system which cautiously allows the pupil to be taught just this much, that he is to prepare himself to be a skilful tradesman, tailor, carpenter, sculptor, lawyer, physician; to take his stand in the world and aspire after its highest places; but cautiously declines allowing him to be primarily taught to "fear God and honor the King;" to be instructed in the duties of a good brother or sister, husband or wife, father or son, magistrate, or subject; for of course these duties could not possibly be mentioned without moral teaching, and moral teaching in a Christian country must involve Christianity, but Christianity, as it involves among us differences of opinion, must be eschewed.

That which prepares a man to be expert in the business of after life is a portion of his education, and a necessary portion; but it is no more education for a Christian man and a good citizen, than going to sea upon a single plank would be the same thing as going to sea in a well ordered ship.

Nothing more than a godless, secular education is or can be given in our public schools, and for the best of reasons, that a religious character is not allowed to be considered as one of the qualifications of teachers. The law forbids it being made a condition of admission to the Normal Schools, and of course the law forbids it being made a condition of their employment

as teachers in our primary schools. They may be the foulest hearted infidels, providing they will not inculcate their scepticism upon the young. And in point of fact, what are they? A vast plurality of them are not christian men. A Massachusetts State Superintendent says, that "he has, in an official capacity, been brought in contact with five or six thousand of the teachers of New England, and that there is not one in ten of them to whom he would entrust the moral training of his child." And it is a rule subject to no limitation, and one of infinite importance, that as is the teacher, so is the school.

It is affirmed that a chapter of the Bible is daily read before our schools. It may be in some of the schools of our Eastern, it is not in those of the Western and Southern States. Every day the necessity of excluding it from all our public schools because of the now versions which are springing into existence. We have not only the Roman Catholic and King James's versions, but we now have a Baptist, nay more, a Unitarian Bible. And if the Bible is to be read in schools, whose version should it be? The Romanist's? We Protestants would not endure that. The Baptist's? Other denominations would set themselves against this, and the same would be the case were it the Unitarian version. Shall it be King James's? Against this the Romanists would plead conscience and their rights under the Constitution.

But it is a most important question whether the Sacred Volume should be read in our public schools, and by teachers, a majority of whom are not religious, nay some of whom are infidels, and who, therefore, in either case, set no religious example to the young under their charge. Are such men those whom we desire to handle, before our young, the Word of God, a book which should be read and explained with a veneration befitting its origin? Are such men those whom we are ready to think capable of inspiring our offspring with proper feelings and views towards the Sacred Volume? Would not the young inevitably and ruinously be led to acquire habits of apathy or irreverence in dealing with those subjects which pertain to their salvation, and be taught to confound the holiest things with those of the least importance?

And what if our non-religious teachers are required not only to read the Bible, but to appeal to religious sanctions in forming the characters of the young, and to instil into their minds religious truths? Can we deprecate such an attempt strongly enough? Pupils are governed by what they see rather than by what they hear; and if a teacher who is indifferent to religion or hostile to it, who demonstrates by his daily life that he is without the fear of God before his eyes, and who therefore cannot help, by the process of unconscious tuition, proclaiming in his school the fact that he does not fear God, that he does not reverence the Bible,—if such an one is compelled to teach religion or read the Bible, will he be likely to deepen in the hearts of the young, the fear of God and the love of Christ, and promote reverence for the Scriptures! The whole process would be regarded by them not as a sanctimonious mockery, but as a farce. What better instrument could Satan desire? For more blasting impressions could not well be produced upon the religious associations of the young. Never did the eye of heaven take cognizance of a more glaringly pernicious error than that which would not only tolerate, but constrain the commission of reading the Bible, and of the religious culture of immortal minds to non-religious teachers. Its parallel is not to be found in the annals of human folly. And the reasoning by which its absurdity is exposed, need not advance one step beyond the employment of axioms. How can we expect good work without good workmen?

On the other hand, if a teacher who is an earnest Christian should undertake to teach religion and to inaugurate his daily sessions with worship, he could not honestly do this without giving to his teachings the devotions of his own particular creed; and, ever present with the boys, he must, if he is fit for a master, gain their affections and their confidence, and will thus acquire a secret and indefinable power over them and his religious principles will inevitably become the religious principles of his school. As is the teacher so is the school, subject to no limitations; and in this event every one of a different faith or of a different form of worship would forthwith become offended.—From "Crime Increasing and our School tax wasted"

**CURIOUS ANALOGY.**—Archbishop Whately, in his recent edition of Bacon's *Essays*, with *Annotations*, brings forward a very suggestive piece of natural history, "which," says he, "has often occurred to my mind while meditating on the subject of preparedness

for a future state, as presenting a curious analogy." It is in the *Annotations* on the *Essays "Of Death;"* and may aptly be cited as one of the thousand instances that naturally raise the question, whether the disclosures of the telescope or the microscope be the more wonderful.

It is well known that the Greek word for a butterfly is *psyche*, which also signifies the soul; and that every butterfly comes from a grub or caterpillar. The technical name for the caterpillar is *larva*, literally a *mask*; so used because the caterpillar is a sort of covering or disguise for the future butterfly, for the microscope reveals that a distinct butterfly, only undeveloped, is contained within the body of the caterpillar; and that the latter has a set of organs suitable to its larva life, quite independent of the embryo butterfly which it encloses. When the insect is to close this first stage of its life, it becomes what is called a pupa, enclosed in a chrysalis or cocoon, from which in due time it issues a perfect butterfly. But this result is sometimes defeated, and in the following manner, as related by the learned Archbishop:

There are numerous tribes of insects well known to naturalists, called Ichneumon flies, which in their larva-state are *parasitical*; that is, they inhabit and feed on other larvae. The ichneumon fly, being provided with a long sharp sting, which is in fact an *ovipositor* (egg layer), pierces with this the body of the caterpillar in several places, and deposits her eggs, which after they are hatched, and feed as grubs (larvæ) on the inward parts of their victim. A caterpillar which has been thus attacked goes on feeding, and apparently thriving quite as well, during the whole of its larva-life, as those that have escaped. For, by a wonderful provision of instinct, the ichneumon grubs within do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it. But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring to undergo their change, into some sheltered spot, such as the walls of a Summer house; and some of them—those that have escaped the parasites—assuming the pupa-state, from which they emerge butterflies. Of the unfortunate caterpillar that had been preyed upon, nothing remains but an empty skin. The hidden butterfly has been secretly consumed.

Now, is there not something analogous in this wonderful phenomenon, in the condition of some of our race? May not a man have a kind of secret enemy within his own bosom, destroying his soul,—*psyche*,—though without interfering with his well being during the present stage of his existence; and whose presence may never be detected till the time arrives when the last great change should take place.

A writer in *The Islander*, published at Charlotte Town, P. E. I., gives the following description of the fishery on the Northern coast of the Island:—

"The quiet going denizens of our infant City are but little aware of the increasing business transactions pursued on the Northern coast of the Island, and the extent of the fisheries. At the present time it is a pleasing and cheering spectacle to view the large fleet of American fishing vessels along the Bay, scudding the whole line of the crescent, which nature has formed one of the most productive stations in North America. Immense fishery is carried on by these vessels, and the sight of the fleet of white sails, at the present time, around our coast, would well recompense the short journey to the Northside, of two or three hours, from Charlottetown. The sea coast at St. John's is three miles in length, where a race course could be formed. Pursuing the journey to Tracadie Harbour, the traveller is suddenly surprised at the new established fishery owned by Mr. Samuel A. Fowle. Here the greatest activity prevails—fishing boats are just come in from sea, discharging a full cargo—the flakes are covered with codfish drying—large stacks of cured fish stand at convenient situations for shipping, and large vats are filled with mackerel and herring in different progress of curing. The settlement of Tracadie is increasing and appears prosperous. Large lots of trout are taken at Winter River, and a few salmon at the entrance of the harbour. A similar establishment is owned by Messrs. William Moore and R. Bourke at Savage Harbour, who employ about a dozen or more large sea boats, and have taken 1,400 barrels Gasparaux.

On Wednesday morning, the 22d July, a most remarkable phenomenon and serious occurrence took place when the weather was calm—the visitation of the Bore along that whole coast. Several fishing boats put out as usual at the break of day to the fishing grounds for mackerel. One of the boats from Bear River contained six persons, four of whom were drowned. James McDonald, who could swim, and Joseph McPhee, a lad of 17 years of age, were saved. The survivors state that the sea rose so suddenly, no time could be had to make the least attempt to prepare for it. Suddenly and unexpectedly a huge Bore rolled onwards upsetting their boat instantly, rolling it over and over. The wave was followed by others with increasing impetuosity. There were two other boats within speaking distance, but nearer the shore. These boats with bow end on escaped. The sea came on instantaneous. Peter McPhee, Archibald McDo-

nald, John McPhee and Donald McCormack were engulfed in an instant and were drowned. The body of the latter is not yet found. Several persons saw the accident from shore, but it was in vain to launch a boat to render assistance on account of the furious power of the breakers. J. McDonald on reaching the shore was greatly exhausted. On looking up he observed two of the crew holding on to the boat, but a heavy sea soon dashed on and washed them off, never to rise again. They wore all single men of most excellent character. The bereaved mothers and sisters are sadly afflicted at such a melancholy occurrence, and were hovering about day and night watching to recover the bodies from the waves. The morning was calm—the sea smooth. The Bore continued to rage furiously for about an hour, when it subsided and the waters became smooth. At Cow River a boat was upset with three hands, when unfortunately one, Timothy McCormack, was drowned, aged 17, son of Archibald McCormack, Nantouge,—body found following day and interred like the others, before an immense concourse of sorrowing people. The whole coast was lined with boats. The same morning a boat at Big Pond was swamped—another at Hollow River. They were happily saved by the exertions of a boat putting off from the shore. The writer was informed that a Bore of the same fury visited the same coast eleven years ago, when a fishing boat was lost off Big Cape and six valuable hands were buried in the waves. Great mourning prevails at the scene of this disaster. The boats are high and dry, and the fishing for the present, suspended for a few days.

The Mackerel are beginning to get in plentifully, and a good catch is expected. At each of the small inlets large fishery establishments are actively engaged in all the different stages. Stacks of cod are packed up waiting shipment. One large schooner was in the offing loading fish, sailing at the different places for such as were ready for shipment to market. The vessel was owned by W. B. Dean, who was purchasing and shipping to the United States.

The traveller can cross the Portage to the South Lake—passing the huge chimney of Angus McDonald's house, lately burned to the ground, and insured at the Mutual Insurance office—can return by the South Shore to Souris. The West River is a pretty settlement, with a few extensive farmers.—Emanuel McEachen resides here, and he is spoken of as a candidate sure to be returned at the next general election, when the present old members will be certainly rooted out, and justice done to that excellent character, by restoring him to his former position. Souris bridge affords a great convenience, and here it became worth the traveller's while to remain for a time to examine and understand the extent and importance of the fishing business, and to receive the hospitalities of the good people. Souris East is becoming a little town, with its two story houses, schools, shops, and beautifully situated chapel, which has lately been greatly enlarged and ornamented. The fishery is extensively carried on by Mr. John Knight, Mr. Beaton, and several others. A fleet of 22 vessels was in the Bay, and forty boats in view fishing. One vessel was loading a cargo of dried codfish, of a large size, and oil, for Halifax Market, by Mr. Knight. There are acres and acres of land occupied with flakes covered with fish; and here again are the stacks of fish piled up like cocks of hay! Indeed, fishing seems the primary occupation. The settlers on the sea coast generally give more attention to fishing than to farming. The French settlement of Rollo Bay is then passed—a district occupied chiefly by the French Acadians—reserving and keeping to themselves their language and peculiar dress. This settlement is the scene of the lobster fishery carried on by James Romans, of Charlottetown, and another. The shore possesses some peculiar natural advantages, and lobsters can be taken here to an almost unlimited extent at the proper season. A large ship was just being fitted and loading, belonging to the Hon. D. Brennan & Co

**SOURCES OF FAT.**—Experiments have been made during the past year in France on ducks to prove that the fat may exceed the quantity which could be referred to the food they were supplied with. Some were fed on rice, a substance which contains only a few parts of fat in a thousand. Others fed on rice with a certain amount of butter added. At the end of the experiment, the first were as lean as when first placed upon the diet; the latter, in a few days, became positively balls of fat. Other experiments were made on pigs. It was found as the result of several trials, that there was sometimes more fat produced than contained in the food on which they were fed. Food which, given alone, has not the properties of fattening, when mixed with fattening matter acquires it in an astonishing degree; and fattening articles of food, which do not contain much fat, always abound with its chemical constituents, the principle of which is azote, and whence the fat acquired is derived.

## The Church Times.

HALIFAX, SATURDAY, AUG. 7, 1857.

## THE PULPIT.

We believe it to be a defect in the pulpit oratory of the present day that it is too artistic. Our preachers labour after accuracy of style and perfectness of composition, and what they gain in this way in the estimation of the few critical ears in their congregations, they lose in their influence upon the minds of the mass. Preaching is in fact fast becoming a something to be judged of by well rounded periods, and a soft insinuation of the precepts of Christianity, rather than by a forcible inculcation of the rugged truths and requirements of the Gospel. It has reversed the apostolic mode—and endeavors to save souls, not by its "foolishness" but by its wisdom. We may be the more assured of this, if we compare the written discourses of the fathers of the Reformation, with the pulpit orations of our own day. We shall find the former labouring to impress the conscience, the latter to impress the imagination. If again, we examine the sermons of the men who more recently have sprung up to impress the human mind with a sense of religion—who have become leaders of religious movements, founders of sects, and enunciators of rules of faith—we shall find that they very rarely attain to a high standard of eloquence or powerful reasoning. The ideas are not their own, they are scriptural rather than original, they cleave to their text, their language is plain and bold, based upon a firm conception of truth, and forcible rather than elegant or imaginative. The impression they make seems to be the greater the nearer their approach to a delineation of the spirit of Christ in his own words—their preaching is his doctrine or as taught by his apostles, not so amplified as to lose its strength, and just so much so, as to make it suitable to the capacity, and awakening to the consciences of their hearers, as the revelation of eternal truth, their guide through life, their consolation in death, and as they have received it in this life, their eternal great reward. Such men have led and will lead their fellows in preference to those who explore the arcana of spiritualism to reconcile them with the finite reason of their followers. They take a firm grip of the Word, and in their hands the Word is a two edged sword, smiting to the dividing asunder of the soul and spirit, the joints and the marrow. The student of their power is often surprised that he must look in vain to themselves, for any traces of the extraordinary influence which moved the hearts of the multitude. There is nothing that is very new to him in their repetition of the gospel tidings, or the gospel threatenings—and he would often rather turn to the text, and think upon it himself without their commentary. The theologian would find much more intellectual pleasure, much more to admire, perhaps, in the laboured disquisitions of the modern pulpit, penetrating the depths of science and the subtleties of logic to find analogies with the spiritual instruction which it is the intention thereby to impart. There may be a charm in this for his understanding which the other did not possess, educated as he has been to its standard. He finds no difficulty in mastering the depths of his author, and rises impressed with his learning and judgment and spiritual mindedness. There is even a disposition to condemn by comparison, the plain and practical illustration, beyond which the minds of the mass cannot go, and which when it issued from the lips of one to whom God had given boldness of utterance, had such power. But this latter kind of preaching is to the few and not to the many—and it is the impression upon the many that makes the popularity of the minister, and so far as the sermon is concerned, the standard of his usefulness. It is rather preaching out of the Gospel to them, than the Gospel. It is like dividing Scriptural truth with some other creature, and the former loses by the process half its power upon the mind on which its simplicity alone can act, and half of its attractiveness also.

We have been led to the foregoing observations which are not however of much importance, by two books that have been placed in our hands during the past week—one entitled "The Life and Ministry of the Revd. C. H. Spurgeon"—and the other "Sermons by the Revd. C. H. Spurgeon." Mr. Spurgeon is a young Baptist minister, who has recently created a wonderful sensation in Great Britain. The former, so far as we can discover, presents nothing that is remarkable, except a relation of the exceeding popularity of his ministry. And in the latter we can find nothing that may be deemed to be of the highest order of eloquence. They are precisely of that description which united with sincerity and boldness in the orator, would gain in the preach-

ing what they lose in the reading. They have evidently undergone a careful correction; but withal they seldom reach to a very exalted style of imagery. There is nothing of the rapt Isaiah conspicuous in them, and very little of poetic conception. They manifest no very high powers of reasoning, but the Scriptural truths are enforced with sufficient plainness throughout, and often with homely illustration and homely language. One of the strongest points is the personal appeals to the sinner. There is a boldness and novelty about that which must make itself felt by those who might long remain untouched by the stereotyped phrases of ordinary preachers. We may add, that throughout, a vanity is discernible, that sometimes leads one to question the sincerity of Mr. Spurgeon's piety. It is a thorn in the flesh which he must effectually eradicate, ere he can possess in his own estimation or that of others, a heart right with God. As he advances in age and true wisdom, he may be led to modify his exalted opinion of himself. The author who sketches his life tries to excuse this frailty. He says—"There are those who think Mr. Spurgeon very audacious in adopting as his motto, *Cedo nulli*, 'I yield to none.' But it seems to us that he would have been really more audacious if he had made the multitude of his counsellors, or any one of them, the keepers of his conscience, and of his reason, the regulators of his zeal, and the taskmasters who should assign him his field and his work." It must be recollected that Mr. Spurgeon is only twenty three years of age; but such a boastful display of self reliance is inexcusable, nor does it look in the least as if based upon a humble dependence on the Divine aid to direct his steps.

The popular acceptability of Mr. Spurgeon's preaching has led many earnest men, divines and others, to enquire into its cause. It has probably instigated the attempt of the Bishop of London and others, to bring the teaching and preaching of the Established Church before the people at Exeter Hall. But the secret of Mr. Spurgeon's success is not to be found in mere doctrinal teaching. At the present day a very high order of education is deemed requisite in the clerical character. We have no doubt that it is essentially necessary, although it may sometimes unfit the minds which receive it, for that assimilation with the habits of thought of the generality of their hearers, which in the utterance is best calculated to impress them with the words of eternal life. The education which clergymen receive, fits them to be the associate, and to impress the minds, of the educated—and it really seems, that just in proportion to their advancement in human wisdom and refinement, and their reliance upon it, do they lose their hold upon the hearts of the people. The educated do not in general comprise one half of the flock, the pastor is content with their judgment upon his labours, the other half may echo their opinion, but a careful examination will show that they are not satisfied with it. The spiritual food of these last is made up of condiments quite unsuited to their unsophisticated palates—and to them it may well be doubted whether the pulpit ministrations are sufficiently plain, impressive or intelligible. Any improvement in the mode of preparation for so holy an office as the cure of souls, that would supply this defect, is well worth the seeking—is well worthy the attention of our universities and theological schools. The success of a man like Mr. Spurgeon, who with a moderate share of human ability, can so impress his fellow men with a sense of their sinfulness, and direct their attention to its remedy, ought to be to them all the subject of thoughtful consideration. For this among other things he may have been ordained. The great anxiety of the Church as to the best mode of reaching the hearts of the million, may be relieved by a careful study of this new light which has burst upon the religious horizon, and although it has appeared without her pale, and in some respects under questionable circumstances, through God's blessing it may be turned to advantage, and may diffuse a permanent brilliancy over the religious teaching of the world, preparing the way for that superior enlightenment, when all the earth shall be filled with the knowledge of the Lord.

The following paragraph exhibits a good amount of Railway progress in New Brunswick, and will no doubt have a perceptible effect upon our Prince Edward Island trade in the autumn:—

"The Railway between the Bend and Shediac was opened on the evening of Monday the 10th inst. A train, consisting of the engine, tender, and first class and two second class carriages, went from Moncton to Shediac and back in two hours. We learn from the *Westmorland Times*, that a public meeting has been called for the purpose of getting up a demonstration, in order to have it opened with public honors."

Extract of a Letter from the Rev. Thos. H. Vail, one of the most eminent of the Clergy of the Diocese of Rhode Island, to the Rev. P. Tocquo, dated July 13th, 1857:—

"Within the last season, in March last, the Rev. Wm. Stow, the Baptist Minister of that denomination in this place, declared for our Church, withdrawing from the Baptist communion, and applying to be received as a Candidate for Orders in our Church. He has been admitted, and will probably be ordained in October next. There seems to be, from what I can learn, a considerable dissatisfaction among the ministers of that denomination—the more intelligent and thoughtful among them—with their Independency, leading them oftentimes into sad excesses, and furnishing no sure protection or security for the truth as it is in Jesus.

"I suppose you have seen notices of the Memorial Movement, as it is called, in our Church—the effort is to make our Church in practice what she is in theory and profession, really Catholic, adapted to the necessities of the age, and prepared to make an effective aggression upon the vast body of infidelity, error, and vice in the masses around us. Our Bishops appointed, at the last General Convention, a Commission on Church Unity—to enter into correspondence with Dissenting Bodies which may be disposed to confer on the subject, and to furnish a medium of communication between our Church and other portions of the Body of Christ. They also sanctioned the separation of the three distinct services of Morning Prayer, the Litany, and the Communion Office, in circumstances where such separation may be advantageous or proper."

We find it stated in the papers, that the first message transmitted by electric telegraph across the Atlantic, will be the following appropriate one:

"Glory to God in the highest, and on earth peace, good will toward men."

Efforts have been making of late to raise money for ecclesiastical purposes, by deputations and delegations from the Sister Provinces, and for Religious Societies. As a writer in the last *Church Times* states—"the time has come when Churchmen should remember first of all, the wants of thousands in their own Communion and Diocese who need their aid,"—these wants are become more pressing than ever. Our clergy who see the hands of their people pretty frequently in their purse, and doling out large sums for foreign objects, and thus acquiring a character for liberality, must feel rather sore sometimes at being obliged to resort to such doubtful means of raising money, as tea parties and bazaars afford. It appears, however, to be their only resource, and whatever may be the ideas of their propriety, the aid thus imperatively needed has been gratefully acknowledged. One such is shortly to be held at Stewiacke, where the Rev. Thos. Dunn officiates, and we hope that his friends in this City will to their best to make it profitable, the object being to pay off a debt contracted in the erection of buildings for a Parsonage House.

The American Steamship *Columbia* arrived at New York on Monday afternoon. She brought Liverpool dates to the 5th inst.

Cotton market firm. Sugar market dull—sales limited. Breadstuffs dull; slight decline in prices. Provision market quiet. Tea firm. Consols for money 90½. The British Government has introduced a Bill into Parliament for the embodiment of the militia of the Kingdom. The French Ambassador has suspended relations with Turkey. Serano succeeds Concha in the Government of Cuba.

## STILL LATER.

Telegraphic Despatch to the Merchants' Reading Room.

The Cunard Steamship *Persia* arrived at New York on Wednesday evening. Liverpool dates to the 8th inst.

Cotton Market quiet. Breadstuffs dull with a downward tendency. Flour very dull with a decline upon previous quotations. Wheat and Corn also dull. Sugar Market dull, with a declining tendency. Consols for Money 90½. The ships with Atlantic Cable sailed on the 5th. The Italian conspirators have been convicted. The Bishop of London (Bloomfield,) is dead. Nothing further from India. The Steamer *Khersonese* is withdrawn from Liverpool and Portland line for India.

TEMPERANCE INTELLIGENCE.—The members of the Catholic Total Abstinence Society walked in procession through the principal streets of this city on Saturday last. A considerable number of the body are juveniles, who marched four abreast. The whole presented a very creditable appearance; there being a godly display of banners, &c., and each member wore a medal dressed with green and white ribbon and rosary. The procession was headed by the really fine





NEW BOOKS!

THE SUBSCRIBER has just received and offers for sale the following RELIGIOUS BOOKS, from the Establishment of Messrs. John Henry and James Parker, London.

- Tracts for the Christian Seasons, 1st series, 4 vols., clo. 25s. Do. Do. 2nd do. 4 vols., clo. 25s. A Plain Commentary on the Gospels, 7 vols 30s. Taylor's Holy Living, 2s. 3d. Do. Holy Dying, 2s. 3d. Liturgia Domestica, 3s. 6d. Jones Letters from a Tutor to his Pupils, 2s. 3d. Sherlock's Practical Christian, 6s. 6d. Nicholson's Exposition of the Catechism, 2s. 4d. Nelson's Life of Bishop Hall, 2s. 6d. Keble's Selections from Hooker, 2s. 3d. Confessions of St. Augustine, 3s. Thoughts during Sickness, 3s. 9d. Jones Tracts for the Church, 2s. 3d. Bright's Ancient Collects, 3s. Paschal's Thoughts on Religion, 2s. 3d. Catechetical Notes on the Articles, 3s. Do Lessons on the Parables, 3s. 9d. Do do on the Miracles, 3s. 9d. Do do on the Morning Prayer, 2s. 3d. Heylin's Doctrine and Discipline of the English Church, 1s. Old Week's Preparation for the Sacrament, 3s. Companion to the Prayer Book, 1s. 6d. Arden's Scripture Breviaries, 3s. Life of Bonwicke, 1s. 6d. The Golden Grove, 1s. 6d. Mant's Man of Sorrows, 3s. The Psalter and the Gospel, Chief Truths, 10d. The Penitential Psalms, 3d. Tales for the Young Men and Women of England—22 kinds, each, 1s. 4d. Catechism on Confirmation, in packets, 1s. 4d. Preparation for Confirmation, do, 1s. 4d. Questions for Confirmation, 1st series, do, 1s. 4d. Do Do 2nd series, do, 1s. 4d. Hints for the Day of Confirmation, do, 1s. 4d. The Confirmation Service explained, do, 1s. 4d. A few Words before Confirmation, do, 1s. 4d. Miscellaneous Tracts for Parochial Use, do, 2s. 3d. Morning and Evening Prayers, do, 1s. 4d. Daily Office for Use of Families, 1s. 4d. Short Manual of Devotions for every Day in the Week, 10d. Ken's Manual of Prayers, 10d. Keble's Christian Year, 2s. 3d. Lyra Innocentium, 2s. 3d. Daily Steps towards Heaven, gilt limp, 3s. 9d.

July 11. No. 24, Granville street. The above Books can be sent by Mail, singly, to any part of the Province, or to New Brunswick, or P. E. Island, at a very trifling expense.

LANGLEY'S COMPOUND FLUID EXTRACT OF SARSAPARILLA.

Under the Patronage of the Medical Faculty.

THIS Extract is obtained from the best imported Sarsaparilla, and contains besides Sarsaparilla the other ingredients, ordered by the Royal College of Physicians for the compound Decoction—but is a concentrated form for the sake of convenience. Sarsaparilla as this is combined is considered by many of the most eminent practitioners at home and abroad, the best VEGETABLE ALTERNATIVE MEDICINE IN USE for purifying the blood and improving the general health.

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VALUABLE BOOKS.

NORIE'S Epitome of Navigation; Rowditch's Epitome of Navigation; Blunt's American Coast Pilot; Boyd's Anthon's Virgii; Boyd's Anthon's Horace; do. do. Cicero; do. do. Sallust; do. do. Caesar; Alex. Reid's Geography; Thomson's Arithmetic; McCulloch's Course of Reading; Hook's Theological Dictionary; Crombie's Etymology; WALKER'S Cheap SERIES of Mechanical and Scientific Publications; Webster's Dictionary.

WM. GOSSIP.

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March 21 Hollis Street, Halifax, N. S.

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THE great popularity acquired by these Pills during the twelve years they have been offered for sale in this Province is a convincing proof of their value, as no undue means of increasing their sale have been resorted to by puffing advertisements—no certificate published, concerning them.

These Pills are confidently recommended for Bilious complaints or morbid action of the Liver. Dyspepsia, Costiveness, Headache, want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the Digestive organs. Also, as a general Family Aperient. They do not contain Calomel or any mineral preparation, are effectual in their operation, yet so gentle that they may be taken at any time with perfect safety, by persons of both sexes; nor do they as do most other Pills, necessitate the constant use of Purgative medicines, the ingredients of which they are composed effectually obviating this common difficulty.

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DRAWING BOOKS—ENVELOPES—COPY BOOKS.

WM. GOSSIP, 21 GRANVILLE STREET, has just received from England a large Assortment of Drawing Books, all sizes—Cream Laid Envelopes, adhesive, all sizes—and Ruled Copy Books—which he will sell wholesale and retail at the lowest rates. This stock imported previous to the imposition of the 10 per cent. duty, may be purchased on more favourable terms than the Spring Importations. ON HAND—A valuable Stock of Paper of all kinds, and a variety of Stationery. Call at No. 24, Granville Street. March 29

Great Reduction in Prices!

LONDON HOUSE, July 10, 1857.

THE Subscribers beg to inform their Friends and the public generally that they will commence on MONDAY next

THE DISPOSAL Of their large and varied Stock of SUMMER GOODS

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SULLIVAN'S Spelling Book Superseded; Carpenter's Mayor's, Dilworth's, Universal, Union and other Spelling Books.

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At a Council held at the Government House, Eighth day of May, 1857,

PRESENT.

His Excellency the Lieutenant Governor, &c. &c. &c.

It is ordered that the Commissioner of Crown Lands do notify the several Deputy Surveyors and applicants for the purchase of Crown Lands, that on and after the first day of June next, the regulated price for ungranted Lands is to be paid only to the Receiver General, who will give a receipt therefor to the applicants, respectively, and a duplicate thereof to the Crown Lands Commissioner, and that no other payments for the purchase of Crown Lands after the date before mentioned, will be recognized, the Commissioner and Deputy Surveyors of Crown Lands being hereby strictly prohibited from receiving any sums for or on account of Crown Lands. Crown Land Office, May 16, 1857. Sm.

FRENCH EDUCATIONAL BOOKS.

THE following FRENCH BOOKS are to be obtained at the Book and Stationery Store of WILLIAM GOSSIP, No. 24 Granville Street.

- Ollendorff's French Grammar, Value. Do. do. do. do. Jewett. Key for each of the above. Noel & Chapsal's French Grammar. Lezic's French Grammar. Wansstroch's French Grammar. Pinney's First Book in French. De Fiva's Elementary French Reader. De Fiva's Classic French Reader. Collet's Dramatic French Reader. Rowan's Modern French Reader. Adventures de Telemaque. Historie de Charles XII. Recueil Choisi. Bolmar's Perrin's Fables. Petit Preceptor. Chamber's Fables. Spier's & Surenne's French and English Pronouncing Dictionary. Do. School Dictionary. Book of Common Prayer, in French French Testaments.

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Every species of exterior irritation is quickly reduced by the anti-inflammatory action of this Ointment. ANGRY ERUPTIONS, such as SALT RHEUM, ERYTHELMA, TETTER RINGWORM, SCALD HEAD, NETTLE RASH, SOARES (or Itch) &c., die out, to return no more, under its application. Hospital experience in all parts of the world proves its infallibility in diseases of the skin, the muscles, the joints and the glands.

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The effect of this unrivalled external remedy upon Scrofula, and other virulent ulcers and sores, is almost miraculous. It first discharges the poison which produces suppuration and proud flesh, and thus the cures which its healing properties afterwards complete are safe as well as permanent.

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In cases of the fracture of the bones, injuries caused by steam explosions, Bruises, Burns, Scalds, Rheumatism Stiffness of the Joints, and contraction of the sinews, it is employed and warmly recommended by the faculty. This marvellous remedy has been introduced by its inventor in person into all the leading hospitals of Europe, and no private household should be without it.

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The Medical Staff of the English and French armies in the Crimea have officially signed their approval of Holloway's Ointment as the most reliable dressing for sabre cuts, stabs, and gun-shot wounds. It is also used by the surgeons of the Allied Navies.

Both the Ointment and Pills should be used in the following cases:—

Bunions	Mercurial Eruptions	Swelled Glands.	Sprains
Burns	Piles	Sore Legs	Stiff Joints
Chapped Hands	Rheumatism	Sore Breasts	Tetter
Chilblains	Ringworm	Sore Heads	Ulcers
Fistula	Salt Rheum	Sore Throats	Veneral Sore
Gout	Scalds	Sores of all kinds	Wounds of all kinds
Lumbago	Skin Diseases		

Sold at the Establishments of Professor HOLLOWAY, 24 Strand. (near Temple Bar.) London, and 80, Maiden Lane New York; also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices—25 cents; 62 1/2 cents; and \$1 each Box.

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JOHN NAYLOR, Halifax.

Jan. 25 1857

General Agent for Nova Scotia.

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And all the other School Books published by Messrs. W. & R. Chambers, Edinburgh—Wholesale and Retail.

April 25.

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