

Poetry.

HOME: A BALLAD FOR EVERYBODY. I forged all over this joy-dotted earth. To pick its best bouquet of innocent mirth...

In subordination to these end uses exhortations, a well-timed address might be written, expressly adapted to the locality, and issued as a tract for more permanent and closer investigation into the clergyman's views upon these matters of a Self-supporting School.

Surely, then, it follows that the State is guilty of a gross and most illogical blunder, when it taxes a man to provide that which he is willing, and most ready to provide without compulsion, while, at the same time, it suddenly declines to supply a much more urgent and momentous want, which, by the great majority of Adam's race, is not felt to be any want at all!

The following extract points out wherein consists the "essence of the Church's existence"; that it is something more than the merely external and formal inculcation of Church principles.

THE ILLUSIONS OF GENIUS. (From Shallice's London Magazine.) The beauties of Nature, which few persons can contemplate without very great pleasure, stir up within the bosom of Genius the most passionate emotions—such, indeed, as exert an influence over the Imagination and pursuits, that can never cease but with existence.

so evidently existed. Little did La Caille think, while watching the stars merely as sublime and beautiful objects, that he would live to find his way to the Cape of Good Hope for the purpose of examining the stars of the southern hemisphere, to rank among those highest for scientific attainments, and to leave works of high value, when he was taken from among men.

Our Monthly Review.

THE NATIONAL SCHOOL FOR PROMOTING THE EDUCATION OF THE POOR: Monthly Paper for November.

In the "Correspondence" we find an excellent Letter from the Reverend Spencer R. Drummond, on the important subject of "Self-supporting Schools." We quote the Letter below entire.

"SELF-SUPPORTING SCHOOLS."

"Brighton, 17th October, 1848. My Dear Sir, In communicating to you upon the subject of Self-supporting Schools, to which your note of the 11th August has invited me, I beg to assure you, in limine, that it is farthest from my thoughts to enter upon any controversial matter whatever in connection with the great question of Education, with which the minds of many far more competent than myself are so intensely occupied. I am only anxious to present to the public eye, in the form of a tract, the results of my own observations, and to state the reasons which have induced me to publish the National Schools for the education of the poor ought not to be gratuitous, but self-supporting.

ANECDOTES OF THE ARISTOCRACY, AND EPISODES IN ANCESTRAL STORY. BY J. BERNARD BURKE, Esquire, Author of the "Peerage and Baronetage," "History of the Landed Gentry," &c. 2 vols.—London: Colburn, 1849.

As the Reverend writer speaks from experience acquired during a ministration for upwards of thirty years, chiefly among the poor, no small weight is due to the conclusion which he has arrived at, viz: "that National Schools for the Education of the poor ought not to be gratuitous but self-supporting."

THE DOCTRINE OF THE INCARNATION OF OUR LORD JESUS CHRIST, IN ITS RELATION TO MARKING AND TO THE CHURCH. BY ROBERT ISAAC WILBERFORCE, A. M., Archdeacon of the East Riding.—London: Murray, 1848.

Her ladyship was deaf and dumb, and married in 1753, by signs; she lived with her husband, Murrigh, first Marquis of Thomond, who was also her first cousin, at his seat, Bostellan, on the harbour of Cork. Shortly after the birth of her first child, she was seized with the asthma, and she died, after a short illness, on the 10th of August, 1754, at the age of 21 years.

It is sufficient to say that this little pamphlet—for which we beg to return our thanks—possesses the interest which attaches to every thing coming from the same source. "St. Mary's Hall" is a sweet Churchlike spot, round which every domestic affection and all Christian feeling may cluster.

It is not here required how far these assertions accord with the statements of Scripture, or the teaching of the Church of England. But the account already given for the view which is adopted by Archbishop Whately respecting the Church of Christ. His respect for the authority of Scripture leads him to assert strongly in favour of the doctrine of the Trinity.

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for him, feeling that the task would fill him with horror which he could not endure.

It has been beautifully said by Mr. D'Israeli that philosophy becomes poetry, and science imagination, in the enthusiasm of genius.

"We have need of it," says Mr. Abernethy, in speaking of enthusiasm as giving support in the labours incident to the medical profession.

The status of Charles II. placed in the centre of the Royal Exchange, cost the young artist his life. In vain did his friends and physicians implore that he would desist, but his feelings were too much engaged in the work.

Milton was told by his physician, that if he persevered in the work in which he was engaged, the loss of sight was inevitable.

The remains of Henry Kirke White furnish a very touching example of the fatal enthusiasm of genius.

WEEKLY CALENDAR.

Table with columns for Date, Epistle, and Gospel. Includes entries for March 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, and 12th.

THE CHURCH.

TORONTO, MARCH 1, 1849.

CONTENTS OF THE OUTSIDE.

- List of contents including: The Illusions of Genius, The Common-Place Book, Poets, and Monthly Review.

TO OUR SUBSCRIBERS.

Mr. S. T. Pearce will leave this Office during the first week in March, on a collecting tour through the Districts west of Toronto.

Our Local Agents (a list of whom will be found on the last page of the paper), Clergymen, and Mr. Pearce, are alone empowered to receive subscriptions for the current volume of 'The Church.'

THEATRICALS.

We readily give insertion to the following communication:—

REVISED SIR.—

Having noted, with much gratification, the decided stand which you have taken against the amusement of the stage, I confess that it was with some surprise that I read the following passage in your notice last week of an 'Amateur Concert.'

Now, Mr. Editor, I humbly submit, whether this does not tend, by implication, to neutralize your previous censures upon theatricals?

If acting be bad, and of a demoralizing tendency, why give the sanction of your approbation to actors or their imitations?

AMICUS.

Our friendly correspondent may rest assured, that we entirely coincide with him in the view which he takes of the matter.

RECTOR OF MARKHAM.

We have heretofore avoided noticing the incendiary attempts which are being made by the Radical and Dissenting Journals in the Province to again stir up the agitation relative to the Rectories and the Clergy Reserves.

EASTERN BRANCH OF THE CHURCH SOCIETY.

The report (with Emendation) is in type;—but on second thoughts we have deemed it expedient to postpone its publication till our next issue.

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And it is hardly necessary to say, that the credit of a young trader or professional man would not be much enhanced by the fact of such a companionship.

These remarks, of course, have no individual reference. We know not, even by name, any of the parties whose performances have lately been so liberally placarded on the walls of our city, and earnestly do we trust that none of them have gone the ghastly length which we have delineated above.

THE FRUITS OF RADICAL MIS-BELIEF.

A late number of the Globe affords us a most captivating picture of the political millennium which, in the sanguine expectations of its present Administration, to enjoy under the auspices of its present Administration, we presume, as to the obviousness of the fact—assures us, very distinctly and emphatically, that 'Canada is now governed by men'; and then proceeds immediately, to tell us what happy consequences must ensue from the government of the Province by this superior race of beings.

MR. VANSHITTART.

The sorry usage which this highly respected gentleman has received is exciting a prodigious sensation throughout the Province.

AGRICULTURAL ASSOCIATION OF UPPER CANADA.

Under our Colonial head, our readers will find a brief report of the late Annual General Meeting of this Society.

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about grinding the poor, and at the same time to be adopting such measures as would for ever keep him poor.—

There is a long story in the last Examiner of the dreadful oppression caused to a worthy man named McKinnon, by the tyrannical rapacity of Episcopal Priests—all arising out of that "curse to the Province," the Rectory. The readers of the Examiner will not doubt be horrified, and join in his noble and just indignation against the oppressor. But there are two sides to every story—and "anti altar partem" is one of our favourite maxims, we will give to our countrymen, the following account of the facts, what we know to be a faithful and true version of the facts.

In the first place John Frank could not have had any lease of lot No. 19 in the 9th Ward, in the Crown Land office as a Glebe and applicants for leases for lots so marked were always told that they could not be leased or sold.

In 1834, according to the Examiner, Frank sold his right of pre-emption (having no right whatever), to Martin McKinnon. In 1835 the Government completed the title, and the Glebe, which was marked by a squatter, or on a squatter's right—as an endowment for the Minister of the United Church of England and Ireland doing duty in Markham—and he it remembered, that a squatter knew that he was on a "lot" apart from the Glebe, which the Glebe said to be a lease for sale or lease, but he remembered that the same clergyman also discharged the same duties in Vaughan. McKinnon some time after claimed as having some right in the Glebe, and being in possession, resisted the Clergyman's right, title, and petition to the Government to ratify his claim, and the Government, however, found that he had no right or title to the land whatever—and decided accordingly.

The Rev. V. P. Mayerhoffer, the Minister above spoken of, however, considering kindly and correctly, on this point, leased it to him for twenty years at a nominal rent. McKinnon proved however a most troublesome tenant, constantly resisting the payment of the rent, and because of this he was dispossessed at not getting the farm himself—at last Mr. Mayerhoffer was compelled to resort to the process of ejectment, not for the purpose of obtaining the two dollars, which he had promised to pay so pitifully, but for the purpose of vindicating the right and the title of the Rector of Markham. In this he fully succeeded, and as a matter of course the costs came on the loser.

After the ejectment, McKinnon paid Mr. Mayerhoffer by instalments, until at a nominal rent, and obtained a second lease, still at a nominal rent, and on the remainder of the Glebe, which he had separately leased to Mr. Mayerhoffer, he had a lease for twenty years, at an annual rent of £50. Mr. Hill, to whose liberality, integrity, and excellence all who know him will bear ample testimony, endeavoured to come to terms with McKinnon, but he refused to do so, and at length he was compelled to quit. If McKinnon had complied at last to give up his improvements—it is because he will not agree to those terms which apply to any lease renewable on valuation. We might add what would improve McKinnon's story—but the above simple facts are all we require.

THE GALATIANS IN THE EXAMINER'S STORY.

First in fact—by stating that Frank had a lease of this lot when he actually had nothing of the kind. Second, inferentially in attributing McKinnon's losses to the oppression of the Government, when in truth they were brought solely by McKinnon's own perversity in claiming a right which neither he nor Frank ever possessed—in persisting in his resistance to the fair and just, equitable and legal claims of the Minister, after the decision of the Executive Council and a Court of Justice in favour of the latter—by his refusal to accept a reasonable and equitable settlement with his respected and kind hearted landlord.

"We should have thought it necessary to dwell upon this in itself partial case, as a man suffering from an open folly, had it been tricked out of his land by stirring colours that the Examiner could devise, for the mere purpose of gratifying the disposition to malignancy, for which that journal is so remarkable. He says that this case is equally atrocious with that brought forward by Mr. N. If Mr. N. has no better case than this, the less he says about it the better for his friends; it must be indeed contemptible if not more atrocious than McKinnon's."

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test. Has, or has not, God made a direct demand of one of his angels to destroy the law? I look upon every jot or tittle fulfilled, not to destroy the law, but to bring it into full force, in or by Him, or abrogated in the New Testament.

2nd. Why do people imagine that the produce of land only comes under the command "to till of all that you sow"? How, or when did it first happen that the Church contemned to allow the state to make the payment of tithes compulsory? The doctrine of the New Testament affords me, though perhaps I am wrong, to be a doctrine of kindness and persuasion; I do not therefore mention the compulsion, though there is abundance that the Church was committed the power of denying the privileges of her sacraments and teaching, and unquestionably, we dare not hope that the name of one dying, so denoted or excommunicated, will be found in the Lamb's book of life.

3rd. Might not the Jewish Church be highly instructive in this instance? How did the Priesthood receive tithes from the people? Not surely by the invidious method of exacting it from the poor; but surely by the more invidious method of exacting it from the rich, and by the more invidious method of exacting it from the poor, and by the more invidious method of exacting it from the rich.

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30th. Might not the Jewish Church be highly instructive in this instance? How did the Priesthood receive tithes from the people? Not surely by the invidious method of exacting it from the poor; but surely by the more invidious method of exacting it from the rich, and by the more invidious method of exacting it from the poor, and by the more invidious method of exacting it from the rich.

31st. Might not the Jewish Church be highly instructive in this instance? How did the Priesthood receive tithes from the people? Not surely by the invidious method of exacting it from the poor; but surely by the more invidious method of exacting it from the rich, and by the more invidious method of exacting it from the poor, and by the more invidious method of exacting it from the rich.

Scripture knowledge, Latin, and arithmetic; the progress made having been quite satisfactory.



The Church.

THE COMMON-PLACE BOOK.

No. X. COMFORT OF CHILDREN. Call not that man wretched, who, whatever else...

THE EXCELLENCE OF RELIGION. I envy no quality of the mind or intellect of others...

THE ARREST OF SAUL. Whose is that word that voice and eye of flame...

THE THEATRE AND RACE-COURSE. Did you ever hear of a Bishop on the race-ground...

PRECEPTS TO PREACHERS. You know how you would feel and speak in a parlour...

THE EUCHARIST. One great abuse of this Holy Sacrament is, to fancy...

CHRIST'S ENTRANCE INTO JERUSALEM. Lord come away. Thy road is ready, and thy path made straight...

EPITAPHIS. The shortest, plainest, and tender epitaphs are best...

SOCIAL CONVERSATION. The unprofitable manner in which hours of social intercourse...

THE WIDOW'S MITE. Two mites, two drops, (yet all her house and land)...

A MOTIVE FOR CONTENTMENT. Unto whomsoever much is given, of him shall be much required...

THE LILIES.

Matthew vi. 28. Flowers! whom the Saviour's calm benignant eye...

NEGLECT OF THE GOSPEL. If a man had to pass through a desert, and there were but one spring of water in that desert...

THE STRANGER AND HIS FRIEND. A poor way-faring man of grief Hath often crossed me on my way...

Once when my hearty meal was spread He entered; not a word he spoke...

I epied him where a fountain burst Clear from the rock; his strength was gone...

'Twas night—the floods were out, it blew A winter hurricane aloof...

Stripped, wounded, beaten, nigh to death, I found him by the high-way side...

In prison I saw him next—condemned To meet a traitor's doom at noon...

There, in a moment, to my view, The stranger darted from disguise...

When the Archangel's trumpets blow, And souls to bodies join...

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