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THE  
CANADIAN ECCLESIASTICAL GAZETTE.



Vol. III.

QUEBEC, AUGUST 1, 1853.

No. 11.

NOTICE.

The large amount of the subscriptions to the Gazette which are unpaid, makes it imperatively necessary to discontinue the publication. The next number, which will be published on the 1st October, will therefore be the last.

DIOCESE OF QUEBEC.

The Lord Bishop of Quebec proposes to hold an Ordination at Quebec, on Sunday, 25th September. Candidates, whether for the office of Deacon or of Priest, must be furnished with testimonials in the usual form, and certified Si quis, and must present themselves for examination to the Rev. Official Mackie, D. D., on Thursday, 22nd, at nine o'clock, A. M.

The following address was presented on Wednesday 13th inst., to the Lord Bishop of Quebec, by the Clergy of Quebec, and those residing in the neighbourhood :—

TO THE RIGHT REVEREND FATHER IN GOD, GEORGE JEHO-SHAPHAT, LORD BISHOP OF QUEBEC.

May it please Your Lordship :

We, the undersigned Clergymen, resident in Quebec, and its immediate vicinity, avail ourselves of the earliest opportunity, to welcome your Lordship, on your safe return to the Diocese, and to express our devout thankfulness to Almighty God, for the protection extended to you, in your journeyings by sea and land, and especially on one occasion of no ordinary peril.

We beg to assure your Lordship of the deep interest with which we regarded your labours, in our Fatherland, in behalf of this branch of the Church of Christ. Whatever of success it may please the great Head of the Church to grant to the object of those labours, we shall not cease to appreciate the self-denying zeal which prompted you to undertake them.

That the same Gracious God, Who has restored you to your family and your Diocese, may continue to watch over you with His Providence, and to establish you by His Grace

Is, may it please your Lordship,

The heartfelt prayer of

Your Lordship's obedient servants,

GEORGE MACKIE, D. D.,

E. W. SEWELL, Incumbent of the Chapel of the Holy Trinity.

R. G. PLEES, Incumbent of St. Paul's.

GILBERT PERCY, A. B., Incumbent of St. Peter's.

C. H. STEWART, A. B., Assist. Minister, Chapel of the Holy Trinity.

R. A. CADDEN, Assist. Curate of Quebec.

C. L. F. HAENSEL, Clerk.

R. R. BERRAGE, Clerk.

GEORGE COWELL, A. M. Chaplain to the Forces.

J. TORRANCE, Clerk, Missionary at Pointe Levi.

ARMINE W. MOUNTAIN, B. A. Curate of Quebec.

THOMAS PENNEFATHER B. A., Missionary at Bourg Louis, District of Quebec.

EDWARD CULLEN PARKIN, Missionary S. P. G., Valcartier.

FREDERICK A. SMITH, Missionary S. P. G., at Portneuf.

The Rev. Dr. HELLMUTH, of Sherbrooke, was also present and concurred in the address.  
Quebec, 11th July, 1853.

REPLY.

MY DEAR MR. OFFICIAL, AND OTHER DEAR AND REVEREND BRETHREN,

I thank you for your congratulations and Christian good wishes. Your kindness has prompted you to give me rather more credit than I deserve in attributing to me any remarkable exercise of self-denial, in the task which I was persuaded to undertake of visiting England for the promotion of certain objects in the Church. I do hope that, by the blessing of God, my visit may prove to have been not wholly without fruit, and that the deliberations in which I bore a part, may result in some benefit to the Colonial Churches. But under any circumstances in which we are likely to be placed, we shall have many calls, my Brethren, in the execution of our duties, upon our patience and our faith,—and much need of constant recourse to the promises of grace and succour made in Jesus Christ.

The deliverance to which you refer was a mercy demanding all devout acknowledgment. God only grant that, in the little remainder of that life which has been spared, I may labour with increased earnestness and efficiency, hand in hand with you all!

PAYMENTS MADE TO THE TREASURER OF THE CHURCH SOCIETY.

*General Fund.*

Annual Subscription—Lord Bishop of Quebec,.....	£25	0	0
Do. do. —Jonathan Munn,.....		0	15
Life Subscription—Mrs. Rhodes,.....		12	10
Donation from a Friend, per Rev. R. Plees,.....		0	10

£38 15 0

R. SYMES,  
*Treas. C. S.*

Quebec, July 26, 1853.

DIOCESE OF MONTREAL.

CHURCH SOCIETY.

At a Meeting of the Central Board of the Church Society held on the 6th of July, in accordance with the Constitution, there were present—

The Revds. Dr. Bethune (in the Chair), Dr. Leach, E. J. Rogers, J. A. Morris, F. Wilson, C. Bancroft, J. Braithwaite, I. P. White, J. Fulton, T. A. Young, R. Lonsdell, Col. Wilgress, Dr. Holmes, W. F. Grasett, E. B. Shelton, G. H. Monk, E. L. Montizambert, S. C. Bagg, and J. S. Roles, Esqrs.

After Prayer,

The Minutes of the last Meeting were read and confirmed.

The Rev. C. Bancroft gave notice, that at the next Meeting of the Central Board, he would move the reconsideration of so much of the vote at the Meeting before the last, on the Report of the Lay Committee, as relates to the conditions of the grant of £100, to the Corporation of St. James' Church, St. John's.

Expenses incurred by the Assistant Secretary, to the amount of 14s. 11½d., were ordered to be paid.

An abstract of the Treasurer's account was presented to the Board.

The Meeting was closed with Prayer.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

On the 16th June the 152nd anniversary of this Society was celebrated in St. Paul's Cathedral, in the presence of the Archbishop of Canterbury, and the Bishops of London, Manchester, Bangor, St. Asaph, Antigua, Quebec, Montreal, Nova Scotia, Norwich, Salisbury, Oxford, Chichester, Gloucester, and Edinburgh. The Dean of St. Paul's, Archdeacon Hale, the Lord Mayor, the Sheriffs, and many members of the corporation also attended. The service was performed with a full choir, and the sermon was preached by the Bishop of Manchester, who impressively urged upon the congregation the duty of propagating the word of God throughout the world.

A very numerous meeting was held on Friday, at Willis's-rooms, London, of the supporters and friends of the Society, at which the Archbishop of Canterbury presided, and with his grace on the platform were the Bishops of London, Oxford, St. Asaph, Bangor, Llandaff, Montreal, Quebec, Cape Town, Antigua, Nova Scotia, Edinburgh, and Glasgow, Bishop Carr, Archdeacon Thorp (Bristol), the Rev. J. W. Colenso, M. A., Sir R. H. Inglis, Mr. Justice Coleridge, and other gentlemen known for their support of religious institutions. After a prayer had been said, the chairman, in opening the proceedings, adverted to the exertions of the Society in propagating the Gospel in foreign countries and earnestly called upon the meeting to assist the Society in carrying to lands still in darkness the light of truth. The Secretary then read the report. It stated that the Society, being pressed out of measure by applications for assistance to propagate the Gospel, had determined upon this meeting to urge its claims upon the public, and proceeded to notice the enlargement of the operations of the Church in consequence of the emigration to Australia. The number of missionaries supported in whole or in part, in the year 1852 was 401. The establishment of the Episcopate in Southern Africa had led to largely increased demands upon the mother Church, and the Society was unequal to the work before it. The new operations of the Society had extended to Borneo, where Sir James Brooke had opened an important mission, having for its object to impart to pirates and savages European civilization and gospel truth. This mission had led to increased demands upon its resources. There had been a vast extension of the missions of the Church to Southern Africa, owing to the labour and self-sacrifice of the Bishop of Cape Town. The Society's grants in that part of the world had increased from £200 a year in 1843 to £1,500 in 1853. Much more, however, was required to carry out the Bishop's designs, for four times that amount would not suffice to plant the missions of the Church in the two new dioceses of Graham's Town and Port Natal. The Society also had determined to establish a collegiate and missionary institution in the ancient capital of Delhi, and it had pressed upon the proper authorities in India measures of importance for the religious, moral, and social benefit of the people of that country. The report then claimed support for the Melanesian mission of the Bishop of New Zealand, and for the aborigines of Australia. These exertions to propagate the gospel among the heathen required more support than the Society had heretofore received, and it therefore now pressed its claims upon the consideration of the public.

#### THE BRAHMIN STREENAVASA.

(To the Editor of the Gospel Missionary)

"MY DEAR SIR,—The readers of your little periodical will not, I trust, have forgotten the Brahmin Streenavasa, of whose conversion I sent you an account, and who was baptized by the name of Andrew Philip. \* It will, I am sure, afford satisfaction and joy to you, and to all who glorified the grace of God shewn in his conversion, to hear that that grace which 'prevented' him has also 'followed' him. His conduct as a baptized Christian has been altogether such as those jealous of the honor of Christ could have desired. It has been marked by simplicity, cheerfulness, and devoutness. I do sincerely believe that he has been growing in grace, and in the knowledge of the Lord Jesus.

As you are already aware, shortly after his baptism, Andrew succeeded in regaining his wife, and in subsequently retaining her, notwithstanding the efforts made to take her from him. On the anniversary of his own baptism he had the joy of seeing his wife admitted into the Church of Christ by holy baptism, and more closely than before united unto himself, by being made one with him 'in the Lord.' Of Lutchmee Unmal, now Mary Streenavasa, and her baptism, I shall hope to give you some account in a second letter.

On Easter Sunday, April 11th, 1852, being nearly the anniversary of his baptism, I had the happiness of receiving Andrew to the Sacrament of the Lord's Supper. In consequence of the absence of the Bishop, he had had no opportunity of being previously confirmed, but as he fully expressed his intention to avail himself of that ordinance on the first opportunity, I had no hesitation in permitting him to become a communicant as the Rubric allows; for I was fully persuaded, after a year's probation, of his sincerity and fitness. During last month (December) a Confirmation was held by the Bishop, when I was privileged to present Andrew, together with another convert to whom he had himself been useful, and of whose conversion and baptism I shall hope, in a third letter, to give you an account.

For nearly a year and a half after his baptism Andrew and his wife continued to reside in my "compound," but for the last few months they have been living in a little house by themselves at St. Thomé, near to my Church. After much consideration, and in concurrence with many experienced friends, I determined that it would be advisable that Andrew should not become a Missionary agent, but should rather return to secular occupation. This will, perhaps, surprise some friends of Missions who may think how desirable it would have been to have secured the services of so intelligent and respectable a native for direct Mission work. But my own conviction was, that as a simple layman he would probably prove more useful to the Missionary cause than by becoming a Catechist, or even a Clergyman. The reasons which led to this conviction were chiefly the following:—

In the first place, the practice that has usually prevailed, of making Missionary agents of such well-educated caste men as may have embraced Christianity, has, in my opinion, worked in some measure prejudicially. It has caused an impression, that directly a caste man becomes a Christian, he must become also dependent on some religious society. Thus the convert's motives are exposed to suspicion, and instead of standing forth as a man acting independently on conviction, and able to sustain those convictions, he is looked on as a mere follower of some Clergyman. This has, I think, tended to diminish the respectability of such converts, and has, perhaps, operated to deter other caste men from coming forward.

At first sight, indeed, it may seem advantageous to enlist such men as teachers of the Gospel to their fellow-countrymen, but then it must be remembered that it is as important to raise up a Christian laity as a Christian ministry among the Hindoos. It is most desirable that the power and excellency of Christian

\* See Canada Ecclesiastical Gazette, vol. ii, p. 58.

truth should be exhibited in its influence upon a man *in his every day life*, while engaged in business, or in general intercourse among his fellows. It is expedient that the Hindoos should see Christianity in its effects upon a man *apart from all official connexion* with it; that they should see that a Brahmin even may forsake his caste, and abandon his high and exclusive prerogatives, and yet not lose one jot of his real respectability, but appear as much as ever the Hindoo gentleman that he was before.

Moreover, a well-educated and intelligent Hindoo has opportunities of exercising a beneficial influence as a layman which as an official teacher he would not have. His example is seen and felt in places and among persons where a Clergyman's could not. In the transactions of trade, in the Government office, in various places of concourse, the layman may quietly, and without provoking suspicion of proselytizing, exercise an influence to the advantage of Christianity, from which a Clergyman or Catechist's very position excludes them.

We want, too, a few well-educated and well-connected Hindoos, to form a nucleus round which a Hindoo Christian community of the higher orders may be formed, and thus remove what is at present so mighty an obstacle to the spread of Christianity among the high caste men, who, if they embrace the Gospel, become outcasts from their own community, without having any other to take them in of equal respectability, among their own countrymen.

Influenced by these considerations, I determined, while continuing to give him instruction in Christian truth, to advise Andrew to return to a secular occupation, instead of entering the Seminary for preparation for direct Mission work. Not being able to resume the situation he held before, he obtained, through the kindness of a friend, a respectable situation in the Revenue Board Office. He has held this now for more than a year and a half, and the result has already justified the wisdom of the arrangement. When he first entered the office the other Brahmins looked at him askance as one 'spoilt,' to use the expression they themselves make use of to denote a man who has lost his caste; but now seeing that he is just as well mannered, clean, and happy as before,—that he is no way changed for the worse, but for the better,—that his demeanour and habits are all as much those of the gentleman as before, they have begun to regard him with less aversion, and both to receive and to return the usual tokens of civility and salutation. Added to this, Andrew has commended himself to his superiors by his diligence, punctuality, and intelligence, and this has shewn his countrymen that Christianity is not only not incompatible with, but that it stimulates to, the faithful discharge of the ordinary duties of life; that to become a Christian is not to become idle and dependent on the bounty of others.

I think, also, that Andrew has been enabled, in a quiet way, to bear testimony for his Master, and that his opportunities for usefulness in this way, and the beneficial influence of his example, are likely to extend and increase. The young man, Teroovangadam, recently baptized, to whom I have already alluded, is an instance in point, and I trust that his mother and younger brother will yet be given to his prayers and persuasions.

I close this letter by affording you a pleasing proof of the earnest love and sympathy towards others that the Gospel invariably awakens in those who have virtually received it. A few months since a Brahmin, in the school of the Rev. R. T. Noble, of the *Church Missionary Society* at Masulipatam, became a convert to Christianity, and was baptized. An account of this appears in the last number of the *Madras Quarterly Missionary Journal*. As in the case of Andrew, so in this, the wife was detained from him, but, unlike Andrew's case, the means adopted for her recovery proved unavailing. To cheer and encourage him under his trials, the following letter was written by Andrew, which I think you will read with interest:—

"MY DEAR BROTHER IN CHRIST,—Though I have not the happiness of being acquainted with you in person, yet I know

you in Christ, and it was with the feelings of great joy and gratitude, that I heard of your happy conversion from the darkness of heathenism unto the marvellous light of the Gospel. That our heavenly Father may finish the work of mercy which He has commenced in you, has been and will be my constant and fervent prayer. I am also thankful to God that He has given you grace and strength to withstand all the trials and difficulties that you might have been put to for the sake of our blessed REDEEMER.

It is, indeed, a matter of great regret to you, and to all our friends here and elsewhere, that a soul closely knit to you should be separated from you, without even being allowed an opportunity of judging for herself. It is a great pity that while you enjoy the comforts and blessings of the Gospel, your wife should be alienated from Christ and God. But I (yea, even all your friends here,) hope that God will not only join her to you in this world, but also make her a partaker of the glorious blessings which await the children of God in the world to come. However impossible it may appear to us, still nothing is impossible with Him Who divided the sea to make a way for His people, and Who clave the rock in the wilderness, and gave His chosen drink as out of great depths; commit, therefore, yourself into his Almighty hands, and say, "In Thee, O Lord, do I put my trust; let me never be put to confusion." Oh! our God is a prayer-hearing God. He says, "Is any man among you afflicted? Let him pray." Be you, therefore, prayerful, is my earnest request. Let your consolations be from that unfailing source of light and strength, the Scriptures; and let the principles and maxims contained in them be your guide in all that you do. Then you shall be like a tree planted by the rivers of water, whose leaves are always green and fruit abundant. The power of God shall guard you on every side, and prepare your way through every difficulty.

Though I know little or nothing of Mr. Noble in person, yet I have heard a good deal of him from my friends, and I am really glad that you are under his kind and fatherly care. Regard him as your father in Christ, and consult him in *all* that you do. Please to remember us both to him.

I rejoice to tell you that of late Mr. Symonds (who stands to me in the same relation as Mr. Noble to you,) has another convert. His name is Teroovangadam Pillay. He is about twenty-two years old, and a member of a respectable family. He is preparing himself for baptism, which (God willing) will take place soon. As for the particulars of his conversion, I beg to refer you to Solomon Pillay, who is a Catechist of the Gospel Society, and who will call on you on his way to Secunderabad.

Herein I have the pleasure to enclose a Teloo-goo letter to your wife from mine. It is my humble opinion, that if you can find the means of forwarding it to her (your wife), it may have some effect upon her, being the testimony of one who was once ignorant and bigoted like herself, and who now, through the mercy of God, can speak to the infinite superiority of her present condition as a Christian, and the utter wretchedness of her former state, as an idol-worshipper.

Let me, in conclusion, beg of you to remember our poor idolatrous countrymen, and the servants of God who labour among them, as well as myself and my wife, whenever you approach the throne of grace; and remain,

Your affectionate brother in Christ.

ANDREW PHILIP STRENAVASA.

As a general rule I should abstain from publishing letters like this, as being of a private character; but feeling that the friends of the Missionary cause ought from time to time to be presented with evidences of the real progress it is making, to cheer and to animate them amidst many disappointments attending it, I have been induced to supply you with a copy of the above letter, furnishing, as it does, such a pleasing proof of the persuasion in one Hindoo's mind that Christianity is true, of the

progress he has made in that truth, and of the influence it has exercised upon him.

Believe me faithfully yours,

A. R. SYMONDS."

Madras, 10th January, 1853.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

June, 1853.

The Rev. Dr. RUSSELL in the Chair.

The Secretaries laid before the Board the Audit Sheet, signed by the Auditors, April 29th, 1853.

The grants to the amount of 3000*l.* placed at different times at the disposal of the Standing Committee, for the purposes of emigrants, having become exhausted, the Committee proposed, according to notice given at the last General Meeting, that a further sum of 1000*l.* be voted by the Board for this object.

This sum was voted accordingly.

The Secretaries reported that there had been issued from the Depository during the past year—

Bibles .. .. .	153,799
New Testaments .. .. .	79,483
Common Prayer Books .. .. .	324,923

A letter was read from the Lord Bishop of Colombo, dated N. Eliya, Ceylon, March 23rd, 1853. The following are extracts :—

"I sent you not long since an account of the opening of two native churches in the Society for the Propagation of the Gospel Mission of Milagraya, near Colombo, which, with the timely and generous aid of your Society, the Rev. J. Thurstan has completed. A third is now ready, but the villagers are desirous of connecting their secluded village with the main road, to make their church more accessible before it is opened, and for this purpose are themselves now engaged in constructing a branch road under his guidance. On my return to Colombo next month (if all be well), it will probably be prepared for my visit and confirmation through the rural districts south of Colombo. The Mission has been lately extended, and embraces several large and populous villages, not before included within its limits, each having its own little chapel and school, served by Mr. Thurstan and his ten assistants, as either catechists or schoolmasters. It is very gratifying to me to inform the Society that within this Mission Divine Service is solemnized in the Singhalese language not less than sixteen times every Sunday, and eight catechetical lectures are held weekly in the respective villages, for instructing the candidates for confirmation and adult baptism, and explaining and enforcing on their immediate attention the obligation of sponsors and parents of children to be baptized. There are, moreover, thirteen Sunday, and seventeen day schools within the district, including one industrial boarding school, which has by his judicious superintendence and patient perseverance been made almost self-supporting; a new feature in Ceylon in both respects of maintenance and residence. Including the schoolmistresses there are thirteen labourers employed wholly in imparting Christian instruction daily, under the energetic and quiet superintendence of this single Missionary.

"Before my departure I encouraged him to hope for a donation from your Society of 10*l.* for the purpose. If to this the Society is willing to add a donation of 5*l.* or 10*l.* for the provision of Singhalese elementary books in his seventeen schools, it would furnish a good supply for some time; and the expense of a competent outfit for so many is considerable.

"In the district of one of my native Deacons, stationed at Pantura, fifteen miles south of Colombo, originally as a catechist, and now, by the aid of the Society for the Propagation of the Gospel, admitted to holy orders, the Singhalese villagers of Kehilwatté (or 'plaintain-garden,' for most of their names are significant), to mark their gratification, have resolved to com-

plete a little chapel, which they had commenced in their village, with their own materials and their own labour. Such buildings are then inexpensive; the door, windows, and roof alone costing any thing. They are, however, greatly cheered by any expression of sympathy in their earnest work from without; and as they have no money to purchase what they cannot themselves supply, I made them a donation of 5*l.*, and am willing to hope that your Society will do the same."

It was agreed to grant 25*l.*, the sum requested by the Bishop, in aid of these objects.

The Rev. J. W. Welsh forwarded a report of his labours among emigrants leaving Liverpool during the quarter ending May 12th, 1853. It appeared that within the past quarter nearly 50,000 souls sailed from the Mersey for different parts.

Mr. Welsh stated that his work in general continued to be of the same character as that described in former reports, namely, visiting the lodging-houses, boarding the ships in the river, and holding service during the day, and every evening reading prayers and preaching a sermon in the dépôt chapel at Birkenhead.

Three hundred and ten vessels had been visited during the period specified by Mr. Welsh.

The Secretaries stated that a supply of Bibles, Common Prayer Books, and other Books and Tracts would be forwarded to Mr. Welsh. Grants for the use of emigrants have been supplied to Southampton and Plymouth.

EXTENSION OF THE COLONIAL EPISCOPATE.

(Continued from page 72.)

\*\*\*\*The fact that the English formed so small a minority in every part of the country, constituted one of the chief difficulties in founding a Church in that land; for they were not more than one-sixth of the people: they were poor and scattered. They must have pastors and churches; but they were not in sufficient numbers, nor had they sufficient wealth, to maintain their own churches by themselves. This was one of the Bishop's chief difficulties; but, in addition, he must be prepared, if he fulfilled his work, to attempt the conversion of the heathen in the Diocese. Now, this country had entailed considerable responsibility upon itself by choosing to make these heathens its own subjects; the Church had also responsibility resting upon it from the same cause.

First, he felt that the tribes of the British Kaffirs had very strong claims upon our Christian sympathy and love. If others, who had laboured amongst them, were to abandon them as hopeless, they might have some shadow of an excuse for their lack of Christian love; but the Church of England had no such excuse, for she had done nothing whatever for them. It was his solemn conviction, that if the Church of England had been permitted, twenty or thirty years ago, to send out, what he trusted, even at the eleventh hour, she would send out, Clergymen and Missionaries under the superintendence of a Bishop residing upon the spot, the last Kaffir war would never have taken place, and the first might never have occurred. The two wars put together had cost this country not only the lives of many brave soldiers, but, in a money point of view, a sum of not less than £3,000,000, or sufficient to support a body of 2,000 Missionary Clergymen for ten years. We would not do the work which God gave us to do among the British Kaffirs, and He hath suffered that people to rise up and be the instruments of our chastisement. He did not think it yet was too late, although he regarded the present peace as nothing but a lull in the storm; but if the Church of England could be effectually planted among them, it would be the most effectual instrument of preventing any future outbreak. The work was rendered indeed more difficult by each successive war; but it was very far from hopeless. Brutalized and degraded our present enemies might be, but they might yet be raised out of their degradation. Nothing was too hard for God, or beyond the reach of His grace, and the power of His gospel. In conclusion, the right reverend Prelate strongly urged the erection of a Bishopric at Graham's Town, and another at Natal. He should be rejoiced if the result of this Meeting effected this subdivision of his Diocese, and the foundations of two new Sees. If he were permitted to go back with two fellow-workers, he should go forth with a light heart, and encouraged by a good hope. Then he should feel convinced that at length the Church would sink her roots deep in the soil, and that she was taking the most effectual steps for the extension of Christ's kingdom. But the chief field of our contemplated Missions was in Natal. There indeed was a wide and effectual door opened for the Missions of the English Church; and there, also, less was done by other religious bodies for our heathen subjects than in any other part of the diocese. We had within that colony, at the very lowest computation, no less than 115,000 Zulus. No sooner was the British authority set up in that country, than many thousand subjects of the great Zulu chief Pauda came pouring into the land, seeking the protection of our Government against the oppressions of

their tyrant. At first these people looked up with reverence to the white man—they felt that we were their benefactors. They were humble, docile, submissive; and he thought that at that time, almost anything might have been done with them. Now how had we dealt with them? The Church had done nothing; and very little had been done by other religious Societies, though Sweden, Germany, and the United States of America, as well as the Wesleyans of England, had sent a few Missionaries among them. He tempted to think of the consequences which were sure to result at no distant day from the state of things we were allowing to grow up at Natal. A large emigrant population had been poured into that land. They live in the very midst of the heathen, the white and the black intermingled with each other, and dwelling in each other's presence. He asked them, what would be the consequence of mixing up an English population, so miserably unprovided with the means of grace, with masses of heathens and savages, for whose improvement little or nothing was done? Another five years of neglect, similar to the past five years of unconcern, would bring this most interesting population into the very same condition as the British Kaffirs, and England would have assuredly to bear the expense and suffer the miseries of a Zulu war. But all this, through God's blessing, might be spared, and if now, as he trusted would be the case, not one or two solitary Missionaries, but a large and comprehensive system of missionary operations, were introduced into that land, in connexion with the Church of England, and under the immediate superintendence of a Bishop on the spot, great things might be hoped for, and the Gospel of Christ might be carried, by means of these missions, far beyond the boundaries of the colony itself, into the very centre of the great African continent. It was utterly impossible, however, that he himself could overlook these Missions, at a distance of 1,200 miles.

THE BISHOP OF OXFORD.—My Lord Archbishop,—there is one special point in the next Resolution to which I have to call the attention of the Meeting, relating to two very distant Dioceses in our Colonial Empire; but two Dioceses so far connected that they may be viewed under a similar aspect. We are upon a great scale reproducing our own nation in different parts of the earth; but there are many parts of the world against the occupying of which with our race Providence appears to have placed insuperable barriers. In many parts of the earth the climate is unsuited to the life of Europeans; and again, there are others in which, while Europeans can live, they can never become indigenous. It has been held, by those who have investigated this subject, that Europeans settling in India, and intermarrying only among themselves, cannot continue to exist above three generations. But this is not the case in that part of America which belongs to us, nor in that distant part of our possessions—Australia. There it is manifest, I think, that Providence intends there should be reproduced in time our own race and our own institutions.

Now, my Lord Archbishop, we come to an important consideration. The destiny of a Colony which is to be the seed-plot of future nations in any part of the earth, renders the deliberate planting of one of the most serious responsibilities which a Christian people can incur. The prescient eye of those who in the early times of English colonization took a great view of the duties and the consequences of what they were doing, marked out for us who came after them, this grave consideration. It was laid down, indeed, by Lord Bacon, that England, or any other Christian land, planting the world for the sake of reproducing itself, ought to guard with the strictest carefulness the instruments she employed; and that great man went so far as to say, if she did right, no bankrupt escaping from his difficulties, no murderer rushing forth in his crime—nay, no heretic or schismatic, should be allowed to settle in any such young land, because they would reproduce in it their own evil; they would be taught in the new land, and they would return to the old land with the means of inflicting on it aggravated injury. A deep and philosophical reason lies at the foundation of this opinion. It means this—that in reproducing our own race in any distant land, we must bear in mind that the evil of our character will reproduce itself naturally; but that as the good must come from God above, we must endeavour to secure the true establishment of Christ's Church, in order to teach the people how to seek for it, and to provide means for their obtaining it. And so, surely, it has been. Pushed wherever they may be, the active men of our blood and race carry with them the stern activity of the Anglo-Saxon race, but do they carry nothing else? Is there not among them an undue eagerness for money? Is there not a great tendency to sacrifice things eternal, in the exaltation of things temporal?

And thus do we not reproduce in our new Colonies our own worst features? I must openly profess that I trace most of those features which we are too apt to ridicule or blame in our American brethren, to this cause. We see, therefore, in them, the exaggeration of our own faults; our faults as they would have been in us if the influence of Christ's Church had not checked their development. So that the fault is ours; for can we say that we in former times planted the English nation in those lands with the great and healing, and regenerating influence of the Church of Christ? Shall we then now repeat this conduct, or shall we amend? This is no less than the issue. The planting of the Church under Bishops is, I contend, in point of fact, the planting of the Church of Christ. We are following the apostolic model, and acting upon Scripture precept, in, from the first, establishing the Episcopate to head our Missions. I am disposed to rest the main confirmation of this principle on grounds which have not been taken by any one who has as yet addressed this Meeting. Reference has been made exclusively by previous speakers to the advantages which follow on the

setting up of the Episcopate, evidenced in the increased number of Clergy which invariably accompanies it, and I heartily concur in the truth of these statements. But, my Lord Archbishop, I would claim for this principle of action a higher sanction than this. I believe that it is marked out for us by God himself, in His revealed word. It is altogether a new idea of the day and age; that we ought first to set up the Church with Presbyters and Deacons, and when they are sufficiently numerous, to set a Bishop over them. And this arises from a deep misunderstanding of the nature of the apostolic office; for in the apostolic times, when there was only one order in the Church, it was the order of the Episcopate. The Presbytery and the Diaconate were evolved out of the Episcopate, and not the Presbytery and the Diaconate run up into the Episcopate. And then as to the office of a Bishop, there is a wide-spread and lamentable mistake, against which I would fain bear my witness;—I protest against any such view of the Episcopate as shall make the Bishop to be nothing more than a sort of chief policeman, over a number of inferior Clergy. I abhor that notion. Were it indeed the true one, I declare that if it were possible, I for one would even desire to cast away altogether the burden of that office! No; the Bishop is one who should be the friend, the helper, the guide of his brethren. In toil, the foremost to undergo it; in danger, the boldest to face it; in self-denial, setting the example of endurance. And I thank God that we need not refer back to the earliest times, for examples of such men and such lives;—I will do no more, in his presence, than refer to my brother the Bishop of Capetown.

But to be all this, or any of it, the Bishop must not be a name, but a living reality; you must have the presence, the labours of a living man, and in order to secure this, it is essential that the Dioceses should not be of too great compass. The Resolution with which I am entrusted points to the vast extent of the Canadian and Australian Dioceses. The Diocese of Toronto, which it is proposed to subdivide, is not less in length, from east to west, than four hundred miles; while the distance of Western Australia from Adelaide, of which the Resolution speaks, is not less than fifteen hundred miles by sea, and the Bishop of Adelaide is compelled to undertake a three weeks' voyage in journeying from one part to another of the diocese committed to his oversight. How is it possible that the work of a Bishop can be done under such circumstances as these? Nor must it be forgotten that our Church in the Colonies has to contend against the Church of Rome, which is compact and rendered strong by apparent unity of system, however erroneous and deeply superstitious it may be, and that unless we strengthen our own Church by that unity and coherence which the Episcopate can alone, under God, supply, she will be attacked in detail and destroyed piecemeal.

We are asked, then, for £15,000, in order to effect this great purpose, for the present. It is a sum about which, in this country, there ought not to be a moment's difficulty. I am reminded by a Right Rev. brother by my side (the Bishop of Winchester) of what has occurred just of late among us. On the destruction by fire of a parish church in this country, it was resolved to rebuild it on its former magnificent scale, and it was said that £15,000 would be required for this. In a few days £30,000 was raised. And I ask, would it not be a deep reproach to us, if, when such a sum could be raised, so cheerfully and readily, for the re-edifying of one material house, we should by our lack of service suffer the Church of God to lie waste; and while men were thus zealous to rebuild the parish church of Doncaster, we should, by grudging such a sum as that now asked for, leave our foreign dependencies unchristianized? I have to move, "That the remoteness of Western Australia from Adelaide, within the diocese of which it is at present comprised, renders it expedient that a separate Bishopric be formed within that Colony; and that the rapid spread of population, and the constant formation of new settlements in the diocese of Toronto, demand a division of that diocese by the foundation of a Bishopric at Kingston, for its eastern division."

SIR JOHN PARSONSON seconded the Resolution. After speaking at some length in favour of a subdivision of the Dioceses named in the Resolution, he said,—The noble Duke (the Duke of Newcastle) and myself may differ upon many subjects, but here we meet upon common ground; we have each the same object in view—to promote the spiritual welfare of the population of the British Colonies. During the time I had the honour of filling the office now filled by the noble Duke, it was my duty to advise her Majesty to create one new Bishopric on the western coast of Africa; and before quitting office, I used some exertion to procure the erection of the island of Mauritius into a bishopric, distinct from the Diocese of Ceylon; for it is impossible that the Bishop of Ceylon can adequately superintend the island of Mauritius, seeing that a vast expanse of ocean is between them, which he could only rarely traverse. I know nothing of the views of my noble friend on that subject, but I hope he will bear it in mind.

THE LORD BISHOP OF QUEBEC proposed—"That the thanks of the Clergy and Laity present be respectfully tendered to his Grace the Archbishop of Canterbury, for calling them together, and for presiding on this occasion."

The Right Reverend Prelate began by saying that thanks were due to his Grace the Archbishop of Canterbury, not simply for having called and presided over the present meeting, but for his constant and continual countenance and support afforded to the Society for the Propagation of the Gospel, and to that particular department of its labours which was entrusted to the Council connected with the objects of that meeting. If they were great and glorious things, to the furtherance of which the labours of the

Society and of the Council were directed, it was very evident that thanks were due to one who, occupying so high a position, had lent his hand, as an earthly instrument, to advance them. And it might be permissible, and was perfectly consistent, in fact, with the tenor of the Resolution, to enlarge a little upon the particular object before the meeting, which, among other objects, his Grace had thus promoted. In touching upon this point, he (the Bishop of Quebec) could confine himself to what had passed within his own experience, or fallen under his own personal observation. The object of the meeting was to add to the number of Colonial Dioceses. Now, he had been engaged in the labours of the Colonial Episcopate uninterruptedly for seventeen years (having never been home before since his consecration), and in official duties in the North American Colonies for a much longer space of time. The present occasion was the first of his addressing a meeting of this nature in London, and would, he might say almost with certainty, be the last; he was about to return to his charge—a charge sufficiently extended, but it was one far more extended which he once exercised, and its gradual diminution, by the division and subdivision of the sphere of his episcopal labours, had been attended with great blessings to the Church. When he first assumed those labours, the whole of Canada, West and East, from Lake Superior to the Gulf of St. Lawrence, constituted one Diocese; and as the Hudson's Bay Territory, in which the Church Missionary Society had taken up the field, was without any Episcopal superintendence whatever (beyond the nominal jurisdiction of the Bishop of London over territories unprovided in this behalf), he had undertaken, in 1811, to visit that remote region also; for which purpose he procured the sanction of the late Archbishop of Canterbury, and was invested with a commission from the Bishop of London enabling him to confer Holy Orders, and he went under arrangements concerted with the Church Missionary Society and the Hudson's Bay Company, from both of which he received all necessary assistance. The Red River, to which he then carried his episcopal ministrations, is situated at the distance of about 2,000 miles from Quebec; and he had still within his own proper jurisdiction, the Magdalen Islands, in the Gulf of St. Lawrence, nearly 600 miles below that city; so that the two extreme points between which he had travelled about, in his episcopal capacity, were 2,600 miles apart. Canada had successively been divided into three Dioceses; and a Bishop had also been set over the Hudson's Bay Territory; there were now, therefore, four Bishops within the range of his own original itineration; and, without entering into any comparison of individuals, he was prepared to state, in the fullest and most decided manner, that the visible and marked effects of this increased provision for episcopal superintendence were such as well to prompt, in each case, the application, by himself, to the subsequently appointed Bishops, of the words—

—“beneficia fatetur  
Esse suis majora et vincti gaudet ab illo.”

The energetic efforts of the Bishop of Toronto had been brought, in strong and just language, under the notice of the meeting, by speakers who had preceded him. The appointment of the Bishop of Montreal was much more recent, but not too recent to have afforded distinct and happy evidence of advantage to the Church by the multiplication of her chief overseers; and the zealous labours of the Bishop of Rupert's Land were full of encouraging promise. These then, were *examples in point*; and as the impulse given to the Church in this, as in other holy endeavours, was an impulse from the hand of God, and one coupled with the distinct enlargement of the kingdom of His blessed Son, he might well conclude by applying to the object in hand the words of Holy Writ: “*The glorious majesty of the Lord our God be upon us: prosper Thou the work of our hands upon us; O prosper Thou our handy work!*”

THE EARL OF HARROWBY seconded the Resolution.

His Grace the ARCHBISHOP OF CANTERBURY returned thanks, and concluded the proceedings with the apostolical benediction.

#### VISIT OF THE BISHOP OF RIPON TO GERMANY, &c.

The *Leeds Intelligencer*, in stating that the Bishop of Ripon has completed his continental tour of confirmation, and was expected home, gives the following particulars:—

“His lordship has administered the rite of confirmation in Hamburg to twenty-seven young persons, in Hanover to ten, in Berlin to eight, (amongst whom was the daughter of Mr. Barnard, the American Minister,) and in Dresden to twenty-six. The presence of a Bishop of the Church of England, being a somewhat unusual event in Germany, appears to have excited great interest in the several cities in which the sacred rite has been administered, and the solemnity has been numerously attended by pastors and members of the Lutheran Church, as also by the members of other religious bodies. It is gratifying to know that this truly episcopal mission has been attended with the happiest results, by drawing more closely within the bosom of our own Church the dispersed members of her fold, and affording them an opportunity of participating

in the holy ordinance of confirmation. The devout and earnest manner of the candidates, as well as of those persons who attended to witness the ceremony, (which was generally acknowledged to present a favorable contrast to the manner in which the rite is administered by the Lutheran Church,) abundantly testified how much they were affected with the solemn and impressive manner in which ‘the laying on of hands’ was administered by our excellent diocesan. We may confidently hope that the results of this and the preceding and succeeding visits will draw closer the links of Christian brotherhood between ourselves and our scattered brethren on the Continent, and that the pure and apostolical doctrines and ritual of our ancient and reformed Church may commend themselves to the judgment and affection of even such as are not within her communion. It cannot, at the same time, fail to afford sincere gratification to every member of the Church of England, and of this diocese in particular, to learn that one of her Bishops should have been received with such marks of public respect as everywhere awaited our esteemed diocesan. The King of Hanover twice received his lordship at dinner with every mark of courtesy, and commanded all public institutions to be thrown open for his inspection whenever he might choose to visit them. His lordship's reception in Berlin was of the same gratifying description. The King of Prussia, having ascertained the expected moment of his lordship's arrival, graciously waived the ordinary etiquette of presentation and court ceremony, and forwarded the Bishop an invitation to dinner at his Palace of Sans Souci, which was repeated upon another occasion to a more private party. His lordship was also lodged and entertained with great hospitality by Lord Bloomfield at the British embassy, while, as at Hanover, all public places and institutions were thrown open to his lordship's inspection. We are confident all will share with his lordship in the gratification which such distinguished marks of respect, offered to his sacred office and person, and to the interesting object of his mission, must have afforded him; nor need he doubt receiving an equally warm and affectionate reception on his return to resume ‘the labours of his own diocese, in the mild rule of which we trust he may long be spared to us in renewed health and vigour.’”

#### UNITED STATES.

##### THE MINNESOTA MISSION.

(From the *N. Y. Churchman*.)

The following letter from the Rev. J. LLOYD BRECK was handed us by a clergyman of this Diocese, with the owner's consent to its being published. It was written as a private letter to a friend of Mr. Breck residing in this city; but the matter is so interesting in itself, and so happily delivered, that we had no hesitation about laying it before our readers, believing that it could not fail both to please them and to serve the cause. Of course several passages of a private personal nature are omitted; otherwise the letter is given just as the Author made it, no farther changes being needed to fit it for the public eye. Both the person to whom it was written, and the person through whom it came to us, will please accept our thanks, as well for ourself, as in behalf of our readers; so far, at least, as we may venture to anticipate the thanks of the latter, in our persuasion that they *ought* to be thankful.

Kahguashkoonsikag, M. T.,  
24th April, 1853.

It was the 12th instant that I wrote to ——— and promised to answer your most kind letter of the 24th December within a fortnight. To this duty I now most gladly address myself, for you have become, along with a few others, very intimately associated in my mind with the early struggles of Nashotah. It was those very struggles that first awakened an interest in your mind in Nashotah's behalf, and now that you

are pleased to accompany me in my missionary labors onwards upon the great frontier, to be a *Pioneer* with me, I should certainly be very remiss were I to neglect informing you from time to time of the progress of our work: for the work is quite as much yours as it is mine. We are servants for CHRIST, and so are you. We that are in the field are the immediate laborers, you are the more remote ones, but fully as much laborers as we are.

*Ascension-Day* counts the *first Anniversary* of the mission to the Chippeways! And how thankful should I be for the blessings that have attended our endeavours to benefit *spiritually* and *temporally* these poor aborigines, the Pagans of our own land! I could in no wise have looked for the results that now appear, short of *three or five years* labor, but the Great Head of the Church has been pleased to bless us, through the prayers and offerings of the faithful, which have been so sincerely offered up, as to relieve us from that *usual necessity* accompanying new missionary efforts, *the leaving our post* to make *public* and *personal* appeals through the Church. We are thankful indeed that the poor Indian has friends so many and earnest amongst our people, who have stepped forward, upon our first entering amongst them for the work of the Gospel, to supply all our lack.

"Our design has been," in the language of an Indian Missionary, "first to labor to make these Indians *men*, that so we may be the better able afterwards to make them *CHRISTIANS*." How far we have succeeded in the *first* and in the *second* of these objects I hope now to show you. The romance usually thrown around the Indian and the wigwam as found in books is most untrue to the original. He is a poor degraded creature living on the ground, in *birch bark* huts, and continually wrapped in the *blanket*, which is never washed except by the rains of Heaven! His bodily support comes from the uncertain chase and the wild products of nature. But having no houses in which to preserve anything, he is often in great straits for preserving life. And if this is his condition *corporeally*, what must it be *spiritually*, when, having indeed a sense of the Great Supreme, he only pays *Worship* to Him once or twice a year in excessive dancing and hideous yelling! Here are then *two pictures*, one, of the Indian in his state *bodily*, and the *other*, of the Indian in his state *spiritually*. In both respects, the work of our humble mission has refuted the assertion made us by too many before we entered into this field of labor. It was told us that we could have no hopes of the present generation of *adults*. That they would not change. That the children only could be wrought upon, and even herein the question was a very doubtful one. But what has been the result? This almost twelvemonth shall speak for itself. Those houses of *hewed logs* which you see but a short distance from the Mission House are Indian dwellings, the result of their own exertions. We have encouraged them indeed *in building*, which was our duty to do, but with little exception, they did the work themselves. How rejoiced we were on seeing the *light* from a neighbor's house, on the *first night* of the Indian moving into his more substantial and *fixed* abode! This much we saw during the first winter, and moreover through that winter we saw the Indians to the number of perhaps three hundred at different periods laboring as he had not done before, and as many as *thirty continuously working* with the axe or otherwise for a support. We may with truth say there was not a *hungry wigwam* round about us. This could be said of no other spot in the Indian country, bordering upon the white population. I am too unacquainted with the more remote *interior* to be able to answer correctly concerning the Indians, when wholly removed from the influence of the whites. The work of the past winter has not been confined to the Indians of this single village, but many Indians from abroad have been here to work, or to take note of the treatment of their brethren by the mission. In consequence of which, several petitions have been made us from abroad to come and plant missions in other por-

tions of the Indian country. The following letter is most interesting to every true lover of the Gospel and its power over men "FLAT MOUTH," the aged and principal chief of a band of eleven hundred Indians, who live eighty miles to our north-west, at a lake thirty miles in length, called "Kah-sah-squa-h-jee-mo-kag," writes through an interpreter under date the 27th January as follows:

"My friend—Since I saw you, you have been always in my memory. I have since thought of a great many things that you could do to better our condition. My friend—You cannot imagine how anxious I am to have you come and live among us, and oh! how glad I will be when I come from my Hunt to see some part of your House put up on the borders of our Lake. This lake has been owned by our forefathers, and no one will have a word to say when I have made any promises, and I now say to you, come and chose out a place which is not occupied, anywhere about our lake, and take and use freely anything, wood, hay, fish, &c., which will make you comfortable.

My friend—I shall leave in a few days for my Hunt, and will not be back again before the Spring opens.

My friend—If you have any compassion for us and our children, you will not hesitate to come now and choose a place for your home. I shall leave word with BUFFALO and the old men what to say to you. They will not be bad words, but good ones, that they shall speak.

My friend—When I get back from my Hunt and see you getting ready to live among us, I will then be glad to know that some of our people will have the opportunity to learn from whence the *whites* get their knowledge.

My friend—This is all at present, and I hope the Great Spirit will spare my life, until I see you living amongst us."

During the month of March, I visited this chief's lake and selected an admirable site for another Indian Mission House. I trust under circumstances so favorable and *imperious* upon us all, as indeed the cry for help from the Pagan to the Christian must ever be regarded, this appeal of "FLAT MOUTH" will not pass by unheeded by ourselves and the Church at large. We regard this first Indian Mission House as the *training* establishment, where the clergyman and layman (male and female) may be prepared in the *language*, *manners* and *habits* of the Indian for the Church's work through the whole Indian country. The recently chosen site then for the next Station will form the *second* link in the chain. Our journey to the old chief's residence was in many respects a novel one for me, for notwithstanding I have camped out, sleeping upon the ground for thirty nights in succession whilst travelling, yet this one had its peculiarities, and it was fortunate for me that the Chaplain and Commanding Officer of Fort Ripley consented to be my companions, for the latter having served in the Florida and Mexican wars understood completely the necessary preparations for *bivouacing*. The intensity of the cold required large fires during the night, and hence it was quite impossible to use a *tent*. We therefore slept upon the ground, after clearing away the deep snow, wrapping ourselves in blankets and lying down with our feet towards the fire. And notwithstanding we were travelling through a Wilderness where there was not a habitation of any kind (Indian or white man) we slept, after commending ourselves to the Divine protection, as free from all fear of *man*, the *beasts* of the forest, or the *elements*, as you can in the midst of a barred city. The weather during this journey ranged from 12 to 18 degs. below zero! And yet we slept in the open air without peril of our lives! Our conveyance was the *train* which is a species of the *Lapland sleigh*, but drawn by a single horse, or by three or more dogs. The *train* is a long narrow board, *without runners*, seats or sides, to which our robes and luggage are lashed, and upon which we sit in constant expectation of being laid off at full length upon the snow, which for the first two or three day's journey was too often a reality. But at length we became quite



skilled in balancing ourselves. We had two trains, each drawn by a single horse. We met some *dog-trains* that had come from Prince Rupert's Land, where there are extensive missions of the English Church, amongst the Aborigines of those parts. The *train* only can be used, by reason of the peculiarity of the road, being simply the *Indian trail*, which is formed by the Indian mode of travelling on foot, namely, *one after the other*, never side by side! This trail runs as an *artery* through the country, communicating with perhaps the polar regions. In the summer season this journey is made with the *canoe*, for by reason of the multitude of lakes lying at distances of a half to two or three miles asunder, we can make a *voyage* through the *interior* for two and three hundred miles after this fashion. The *canoe* is so *light*, being made of *birch-bark*, that one man can readily carry it (*inverted*) over his head. The bark answers well for a variety of purposes in Indian life. He covers his wigam with it and makes his boxes and sometimes kettles, in which water may be boiled, and yet the bark is more inflammable than the pitch pine. The thin folds answer very well for writing upon with the lead pencil.

(To be continued.)

PAYMENTS RECEIVED.—Venble. Archdeacon of York, (2 vols.) Hon. Justice Aylwin, (2 vols.) Rev. D. Gaviu, (2 vols.) Rev. J. Griffin, Mrs. Wright.



MICHAELMAS TERM

Commences on Saturday, September 3, and extend to December 20.

APPLICANTS for admission as regular Students are required to attend at the College on the day previous, in order that they may be examined, in conformity with the regulations, as to their fitness to enter upon the course of studies pursued in the Institution.

Persons desirous of attending particular courses of Lectures, without becoming regular students, may do so by the permission of the College Council.

For further particulars application may be made to the Principal, or (in his absence) to the Vice Principal.

Officers and Professors of the College.

- Principal, The Rev. J. H. NICOLLS, M. A.
- Vice Principal, H. H. MILES, Esq., M. A.
- Bursar, The Rev. L. DOOLITTLE, M. A.
- Professor of Divinity, The Rev. J. H. NICOLLS, M. A.
- Professor of Mathematics and Physics, H. H. MILES, Esq., M. A.
- Professor of Hebrew and Rabbinical Literature, The Rev. I. HELLMUTH, D. D.
- Professor of Classical Literature, ED. CHAPMAN, Esq., B. A.

Lecture List for Michaelmas Term, 1853.

CLASSICS,	{	Students of 1st year. Portions of Xenophon, Euripides, Terence, Cicero, Virgil; *Grecian History, Latin Composition.
		" 2nd " Portions of Herodotus, Euripides, Virgil, Horace; *Roman History, Latin Composition.
		" 3rd " Portions of Thucydides, Sophocles, Livy, Juvenal, Cicero; *Roman History, Latin Composition.
		" 4th " Portions of Aeschylus, Thucydides, Cicero, Juvenal; Tacitus; Latin and Greek Composition.

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