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H. J. J. J.
Judge Wood
Montreal

THE CANADIAN ECCLESIASTICAL GAZETTE.



Vol. 2.]

QUEBEC, SEPTEMBER 11, 1851.

[No. 4.

DIOCESE OF QUEBEC.

The Bishop of Quebec paid a visit last month to Murray Bay (otherwise called Mal Bay) on the north shore of the St. Lawrence, and was the guest, during his stay, of Mr. and Mrs. Nairne, at the Manor House. On Sunday, the 24th, his Lordship held divine service in the house, and preached both morning and afternoon; the congregation, with the exception of Mr. and Mrs. Nairne and the two other resident Protestants of the place, consisting of summer visitors, drawn together for sea bathing or by other attractions of the spot.

MISSION OF POINTE LEVI.—The consecration of the lots of ground recently granted as a Burial-place by H. M. Government took place on the 8th instant. The Bishop was met at the door of the Church by the Incumbent, (Rev. J. Torrance,) and parishioners, who presented the petition for Consecration. His Lordship having signified his willingness to accede to the prayer of the petition, Divine Service was commenced by the Incumbent—the lessons being read by the Revs. R. R. Burrage and R. G. Plees.

After the prayers, a sermon appropriate to the occasion was preached by the Rev. C. H. Stewart, B. A., at the conclusion of which the Bishop, Clergy and people, leaving the church, proceeded round the ground, repeating alternately the 49th Psalm. The sentence of consecration was then read by the Rev. Armine Mountain, Chaplain to the Bishop, and signed by his Lordship, who terminated the ceremony with the usual prayer and blessing.

DIOCESE OF MONTREAL.

The Lord Bishop of Montreal left that city on a visitation tour up the Ottawa on Thursday morning the 14th of August. His Lordship arrived at Vaudrenil at 11 o'clock the same day. He held a confirmation for that mission in Vaudrenil Church at 2 o'clock in the afternoon. The Rev. James Pyke, the incumbent, and the Rev. W. Abbott assisted; eighteen candidates were presented and his Lordship addressed them, and also preached a sermon at the conclusion of the afternoon service. On Friday 15th the Bishop crossed the river to St. Andrews, accompanied by Rev. Mr. Pyke: and after prayers at the Church confirmed 22 persons and preached. He was the guest of the Rev. W. Abbott, where several of the laity and the Revs. Messrs. Pyke, Forest, and Lewis were invited to meet him. On Saturday he went out to the Gore; and the following day, assisted by the Rev. J. Griffin, in charge of that mission, his Lordship held morning and afternoon services in the little wooden church in that wild romantic country. At morning service about 500 attended, more than could by possibility find standing room inside. The Bishop preached and administered the Holy Communion. In the afternoon the attendance was nearly as large, and 39 candidates were presented for confirmation to whom the Bishop gave an address, and afterwards delivered a sermon. On Monday His Lordship, assisted by Rev. Mr. Griffin, held a service in the school-house at Wentworth, where he also preached to a congregation much larger than the little building could contain. On Monday 18th he returned from the Gore and dined and slept at Mr. Forbes's at Carillon, from

whence he was driven to Grenville on the following day by the Rev. W. Abbott. At Grenville the Rev. C. Forest received his Lordship; and on Wednesday morning, together with the Revs. Messrs. Stephenson and Lewis, he proceeded to the back of the Mountain, for the purpose of consecrating the neat little Church, which has just been erected there for a number of poor settlers, scattered about those hills. There was a very good attendance, and after the usual forms had been gone through, the morning service was performed and the Bishop preached. The next day was unfortunately very wet, which prevented many from attending at Grenville, where morning service was performed, and 28 candidates presented for confirmation, to whom the Bishop delivered an address, and afterwards preached. The Rev. S. Strong from Bytown was present in addition to the clergy mentioned before. In the afternoon his Lordship accompanied by Rev. Mr. Strong and Rev. Mr. Forest proceeded to Bytown by the steamer; where he was met on his arrival by the Rev. J. Johnston, who drove him to Aylmer. On Sunday morning the Bishop attended service at Aylmer church: the Rev. Messrs. Johnston and Forest read prayers, 9 candidates were presented for confirmation and the Bishop addressed them, and afterwards preached. In the afternoon his Lordship preached in Hull church, and in the evening, having been invited by the Rev. S. Strong to advocate the cause of St. Anne's Church, Montreal, he preached to a full congregation at Bytown, and obtained a contribution of £9 5 8. On Monday the Bishop attended at Aylmer Church for the purpose of being present at the baptism of the infant child of the Rev. Mr. Johnston, to which his Lordship had offered to stand as sponsor, it having been born just after he arrived at Mr. Johnston's house on Friday evening. On Tuesday Mr. Johnston accompanied the Bishop to Clarendon, the last mission in connection with the Church of England on the Ottawa in this Diocese. The Rev. F. Neve met them with several of his congregation at the Bristol wharf, and conducted them to his residence at Clarendon. On the following day service was performed in the Church, now nearly finished, and a very full congregation attended: 13 were presented for confirmation, to whom the Bishop delivered an address, and afterwards preached a sermon. On Thursday 28th he returned with Mr. Johnston to Aylmer, and having been met by Rev. Mr. Strong was driven by him to Bytown; from whence on the next morning, accompanied by Rev. Mr. Strong, his Lordship went down the river to Petite Nation—a station in the mission of Buckingham, and under the charge of the Rev. R. Stephenson. Here service was performed in a school-house, which was crowded, and many remained outside at the door and windows: 38 candidates were presented for confirmation, to whom the Bishop delivered an address and afterwards preached and baptized two infants. In the afternoon he went back to Buckingham with Rev. Mr. Stephenson. Here there is a very pleasing little wooden church nearly completed, and on Sunday service was performed in it for the first time. A very full congregation assembled in the morning—many coming from great distances—and the service was very well conducted, with some very good attempts at singing: 67 candidates were presented for confirmation, and, as on the other occasions, having been previously ad-

deduced by the Bishop, were confirmed by him; after which he preached a sermon. His Lordship also baptized the infant child of Mr. Steacy the church-warden:—who has been indefatigable in his exertions in forwarding the work of the new church. On the following day his Lordship returned to Montreal.

CHURCH SOCIETY.

Office of the Church Society.

September 2, 1851.

At a meeting of the Central Board of the Church Society, held this day, in accordance with the constitution, there were present:—

The Lord Bishop in the chair.

Reverends Dr. Bethune, Dr. Leach, W. Bond, Jos. Scott, J. Cornwall, C. Bancroft,—T. B. Anderson, Esq., Hon. Judge McCord, R. S. Tylee, Esq., W. C. Evans, Esq., Dr. Holmes, Col. Wilgress, Captain Maitland, J. S. Roles, Esq.

After prayer, the minutes of the last meeting were read and confirmed.

No report from the Book and Tract Committee.

No Report from the Lay Committee, but the Secretary of that Committee read a letter from Rev. W. Wickes, concerning certain lands belonging to the Society.

No Report from the Finance Committee, but Dr. Bethune stated that only the secretary and himself met; and that in accordance with a determination previously expressed to the Board, they declined entering upon any business. He added, that they had before them the Treasurer's statement of the funds of the Society, showing a balance of £30 to meet previous appropriations of £103.

No report from the Education Committee.

The report of the Convocation Committee was then read.

Moved by W. C. Evans, Esq., seconded by R. S. Tylee, Esq. and Resolved,—“That the report now read be received and adopted, viz: 1st. That in consequence of the anomalous state of the Church of England in these colonies, with reference to its general government—the doubts entertained as to the existence of any code of ecclesiastical law—and the acknowledged difficulty of carrying into effect any system of discipline—it is imperatively necessary, that some superintending body be constituted, in which shall be vested the power of framing and enforcing laws and regulations for the government, discipline, and welfare of the Church.”

2nd. —That such body shall consist of the Bishop, Clergy, and Laity, meeting in such manner, and exercising such duties as may hereafter be determined upon.”

No Report from the Insurance Committee. The Secretary read a letter from G. Platt, Esq., concerning Insurances, which was referred to the Insurance Committee.

A Report was read from Rev. Jas. Jones, Secretary of Missisquoi District, recommending certain grants in that district. Referred to Lay Committee.

Moved by Col. Wilgress, seconded by Hon. Judge McCord, and Resolved, “That the Secretary of the Society be added to the Convocation Committee.”

Moved by R. S. Tylee, Esq., seconded by Dr. Holmes, and Resolved, “That in future, printed notices be issued by the Assistant secretary, once a year, after the general meeting, to all members of the Central Board, in order to secure a larger attendance. And that he be authorized to provide the requisite circulars; and that the days for the several monthly meetings for the whole year shall be notified in the same.”

The meeting was then closed with prayer.

DIocese OF TORONTO.

CONSECRATION.—On Tuesday the 15th July, the Lord Bishop of this Diocese consecrated and set apart to religious purposes the church in Warwick village, together with the adjacent burial ground. This Church is pleasantly situated on the Egremont Road in the village plot of Warwick. The Church-yard and burial-ground have been enclosed with a neat, substantial, and durable fence;

and the burial-ground has been suitably laid out in side-walks and tiers of lots. The Bishop was met at the entrance of the Church, and after the impressive form of consecration had been attended to, His Lordship declared the Church set apart for religious services for ever under the name of St. Mary's. The Evening Prayers were then read by the clergyman, and an excellent sermon preached by the Bishop; after which several persons were present for confirmation.

CONFIRMATION IN LONDON.—On Sunday the 20th July, our Townspeople were directed to the Church, by the ringing of the first chime of bells in operation in Upper Canada. Many pleasant and painful reflections were occasioned by this event. It drew the mind back to the father land, across the wide Atlantic, and to the days of childhood, when the ear was accustomed to listen to the fine old peal of the “parish church.” Although the bells were not all in operation and those who rang them had long been out of practice, the ringing was very fair; it will doubtless be much improved when the persons who intend to ring them have had sufficient time to practice. The services of the day were exceedingly interesting. The Lord Bishop of the Diocese was present for the purpose of administering the rite of confirmation. The Morning Service was read by the worthy Rector, assisted by the Rev. Mr. Boomer, of Galt. A very excellent sermon was preached by the Bishop. The candidates for confirmation, to the number of one hundred and seventeen, were then presented and the solemn rite attended to. The Bishop's address was very pointed, impressive and practical, and was delivered extemporaneously. It will doubtless long be remembered by all present; but more especially by the persons confirmed. The whole of the services of the day were highly interesting and gratifying.—*London Times.*

LAYING THE FOUNDATION STONE OF ST. GEORGE'S CHURCH, GUELPH.

This interesting ceremony took place on Thursday last. Divine service was performed in the old Church at 3 o'clock p. m. prayers being said by the Rev. J. G. Geddes, of Hamilton, and an appropriate sermon preached by the Rev. M. Boomer, of Galt. The congregation having proceeded to the new site where the corner stone was suspended from a triangle from the top of which floated the Union Jack, the Rev. Arthur Palmer laid the stone with the prescribed formula.

The concluding Prayers were read by the Rev. Mr. Geddes, the Hundredth Psalm was sung by the assembly, and the Benediction pronounced by the Rector; and three cheers having been given for the Queen, the assemblage broke up, highly gratified with the proceedings. There was a goodly number of persons present which, but for the precarious state of the weather, preventing the farmers from leaving their hay harvest, had been largely augmented.

After the ceremonial, an address to the Rector was read by Sheriff Grange. (Church.)

CHURCH SOCIETY.

Monthly Meeting, August 6, 1851.—The Hon. and Right Rev. the Lord Bishop of Toronto in the chair:

Grants of books to the value of £2 10s. were made to the Rev. Dr. Lett, the Rev. A. Townley, the Rev. William Greig, for the use of their several parishes or missions; also service books to the Rev. S. B. Ardagh, for four Churches in the Simcoe district.

Whereas it has been stated to the Standing Committee, that proceedings are likely to be instituted to test the validity of certain patents under the great seal of Upper Canada, establishing certain Rectories therein, and that the funds are to be provided by the government to promote such proceedings,

Resolved.—That it be recommended that counsel be retained by the Church Society out of the funds, to defend any suit that may be brought against any incumbent of any Rectory now established. Agreed.

Dr. Bovell was elected a member of the Standing Committee, vice the Hon. J. G. Spragge, elected Vice-President.

The Standing Committee recommend that, subject to the sanction of the Lord Bishop of Toronto, the following Sundays be fixed

upon for collections in Churches in connexion with objects embraced in the Constitution of the Church Society:—

On the *second Sunday in January* in each year, for general purposes of the Society, or for such special purposes within its objects as the Society may from time to time direct.

On *Palm Sunday, or the Sunday before Easter*, in each year, in aid of missionary objects within the diocese.

On *Trinity Sunday* in each year, also in aid of missionary objects within the diocese.

On the *last Sunday of September in each year*, in aid of the widows and orphans' fund. Agreed.

The Rev. W. M. Herchmer, having represented to the Society that the engagement made by the Midland District Branch, to contribute £60 per annum towards the maintenance of the Travelling Missionary in the said district, would terminate on the 1st day of July, 1851, and that the said District Branch would in future contribute a moiety of the said £60, should the Parent Society make up the other moiety,

The Standing Committee, at the meeting held June 25th, 1851, beg to report that they have considered the application of the Rev. W. M. Herchmer for assistance towards paying the stipend of the Travelling Missionary in the Midland District, and will, at the next meeting, provided that it should meet with the approbation of the Lord Bishop, recommend that the application be granted.

The Lord Bishop having signified his approval, it was agreed that £30 currency per annum should be paid to the Travelling Missionary in the Midland District from 1st July last.

Moved by Rev. Dr. Lett, seconded by the Rev. S. B. Arlagh, That it be referred to the Solicitors, whether the Lord Bishop has not power to issue licences to his own clergy to celebrate marriages without publication of banns. Carried. (Church.)

DIOCESAN THEOLOGICAL INSTITUTION.

An address and testimonial have recently been presented to the Ven. A. N. Bethune, D. D., Archdeacon of York, upon the occasion of his approaching retirement from the headship of this Institution, which is to be removed from Cobourg, in order to form a department of Trinity College. The address was signed by 40 pupils or ex-pupils of the Institution.

The examination for exhibitions has also just taken place, the successful competitors being Messrs. Thompson, Van-koughnet, Phillipps, Williams, Beaven, and Carroll.

TORONTO.—A daily service, at 7, A. M., has been established in Trinity Church. There are in London fifty-four churches in which daily service is performed, and in thirty-four of these, it is performed twice every day. The practice is established in many of the churches in New York, and other cities of the U. States, and is believed to be observed in every city of the British Colonies which has been constituted the See of a Bishop.

DIocese OF NOVA SCOTIA.

His Lordship the Bishop, accompanied by the Ven. the Archdeacon, arrived at Halifax on Thursday last, from a short visit to Chester, Lunenburg and Liverpool. Several addresses were presented to his Lordship at the various places visited. His Lordship has expressed himself as being much pleased with this visit, and the affectionate welcome given to him in these parts of his diocese.

On Monday his Lordship will again leave town, for Windsor, Cornwallis and Aylesford, accompanied, we believe, by the Rev. the Rector of St. George's.—*Church Times*.

DIocese OF FREDERICTON.

On Friday, June 27th, the Bishop left Fredericton for St. Stephens, Charlotte County, which he reached late in the evening. The next day he held divine service in the Parish Church, and addressed the candidates for confirmation, at the request of the Rector, on the subject of the ordinances of the Church, and on the preparation necessary for the rite of which they were about to partake. The Rev. Mr. Durell, a Deacon of

the American Episcopal Church in Calais, who has been lately appointed to a Mission in that city, kindly read prayers. The Bishop hoped to have had the privilege of meeting the Bishop of Maine, but circumstances prevented his coming.—On Sunday, 17 young persons were confirmed, Dr. Thomson and Mr. Durell assisting. In the afternoon the Bishop confirmed 3 at St. James's, about 7 miles distant, and addressed them. On Monday, the Bishop confirmed 13 at St. David's, and preached. On Tuesday he drove to St. Patrick's, 13 miles, with Rev. S. Thompson, held service and preached, and returned to St. Andrews at night. Wednesday he confirmed 26 at St. Andrews and addressed them. Their demeanour was attentive and devout. The fabric of the church has been much improved by the removal of the old pulpit and desk to a more suitable place, and all could now witness the rite of confirmation. On Thursday, the Bishop and Dr. Alley proceeded to Campobello, and divine service was held and confirmation administered to 17 persons, and the Bishop preached. On Saturday, the Bishop, with Captain Robinson, M. P. P., and Dr. Alley, embarked on board a small vessel for Grand Manan, which island they reached in a few hours. The next day 6 were confirmed in the morning, and the Bishop preached. In the afternoon Dr. Alley preached on the subject of confirmation an excellent discourse. On Monday the Bishop and his party left the island, and the next day divine service was held again at Campobello, one person confirmed, and the Holy Communion administered. The Bishop preached. The Rev. R. Ketchum, late Curate of St. Andrews, and licensed by the Bishop, is Missionary at the island. His Lordship returned on Wednesday to St. Andrews, and on Sunday 13th, preached twice at that place. On Tuesday, 15th, the Bishop confirmed 23 at St. George, though he had held a confirmation there only 18 months before, the Rev. Messrs. J. McGivern, J. Alley, D. D., and S. Thompson, assisting. This church has been greatly improved by the exertions of the worthy Pastor and his flock since the Bishop's last visit. A convenient chancel has been added, the pulpit and desk removed to a better position, a vestry-room added, the church painted, and a new fence erected round the churchyard. A large and attentive congregation greeted the Bishop's arrival. On Wednesday afternoon a confirmation was held at Pennfield, and 6 persons were confirmed. The next day, at 3 o'clock, P. M., divine service was held in St. Anne's Church, Lancaster, the Rev. Messrs. Robertson and McGivern assisting, and 10 were confirmed, 10 others, from Pisarinco, having been prevented from coming by the fog on the Bay-shore. The Bishop preached and consecrated the burial-ground. On Saturday the 19th, 51 were confirmed at Trinity Church, St. John, and on Sunday, the 20th, 34 at St. Luke's, Portland.—(N. B. Churchman)

On Sunday morning, August 17th, the Lord Bishop of Fredericton visited Trinity Church, Kingston, for the purpose of administering the holy rite of Confirmation. On the interesting occasion the Church was crowded to excess. Although only three years have elapsed since the last administration, the number of candidates was unusually great.

The Rector of the Parish had examined and granted tickets to 97 persons—no less than 95 of whom were present. Of these, 57 were females, and 39 males; and all of them appeared to be duly impressed with the solemnity of the dedication they were making of themselves to God and his service.

At the close of the Confirmation service, a young married woman, of interesting appearance, came forward to be admitted into the communion of the Church of England, on a renunciation of that of the Church of Rome. As it may be gratifying to the members of the Church to be informed of the manner in which this renunciation and admission were effected, a copy of the order observed on the occasion is here inserted:

ORDER.

The woman standing at the Altar rails, the Rector of the Parish presented her to the Bishop, sitting at the north side of the Lord's table, with these words:

"My Lord, I present unto your Lordship this person, who is desirous of renouncing communion with the Church of Rome, and being admitted into that of the Church of England."

The Bishop then addressed her as follows:

"Dearly beloved,—Forsomuch as it hath been declared unto us by the Rector of this Parish, that you are desirous, after due consideration, and weighing of the matter, without compulsion, of your own free choice, to renounce the communion of the Church of Rome, and to be admitted into that of the Church of England,—in order that this present congregation of Christ, here assembled, may understand your mind and will in these things, and that your own resolution may be the more firmly fixed, you shall answer plainly to such things as, in the name of God, and of his Church, shall be demanded of you touching the same."

1. Is it your desire and settled resolution to be admitted into the communion of the Church of England? Answer—It is so.

2. Are you persuaded that the Church of Rome doth hold and teach several dangerous errors, contrary to the truth of God's holy word, and to the doctrine and discipline of the Primitive Church, such as these following:—The supremacy of the Pope or Bishop of Rome over all churches throughout the world,—Transubstantiation,—the worship of Images,—the Invocation of the Blessed Virgin Mary and other Saints,—the ministration of the Holy Sacrament in one kind only,—and the doctrine of Purgatory;—and do you renounce these and all such like errors, as contrary to the true doctrine of Christ's Holy Catholic Church? Answer—I renounce them all.

3. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? Answer—I am so persuaded.

4. Do you believe the three Creeds,—called the Apostles', the Nicene, and the Athanasian Creeds, and that the same may be proved by most certain warrants of Holy Scripture? Answer—I do believe them.

5. Are you persuaded that the Church of England, into which you desire to be admitted, is a true branch of Christ's Holy Catholic Church? Answer—I do believe it.

Lect us pray.

Our Father, &c.

O Lord, save this woman thy servant:

Who putteth her trust in Thee.

Send her help from thy holy place:

And evermore mightily defend her.

Be unto her a strong tower

From the face of her enemy.

O Lord hear our prayer,

And let our crying come unto thee.

O Almighty God, who, according to the multitude of thy mercies, dost so put away the sins of those who repent, that thou rememberest them no more,—give unto this thy servant unfeigned repentance for the errors of her life past, and steadfast faith in thy Son Jesus; and grant, that being delivered from all false doctrine, she may be nourished up in the truth of thy holy Gospel, and continue in the unity of this thy Church, through Jesus Christ our Lord. Amen.

This service closed with the Benediction.

Morning Prayer was read by the Rev. Frederick Coster, Rector of Carleton, and the Communion Service by the Rev. William Elias Scovil, Rector of Kingston. An excellent sermon was preached by the Lord Bishop, from 1 Thess. 5, 21—"Prove all things, hold fast that which is good."—*St. John Courier.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A statement from the Archbishop of Canterbury, President, and the Committee of the National Society, was laid before the June meeting, being a summary of the proceedings and objects of the Society, and appealing to the Society for Promoting Christian Knowledge for assistance to complete the building of a Training Institution for Teachers,—upon which the Standing Committee gave notice of their intention to propose at the General Meeting on the 1st of July, that £2000 be then devoted

towards the object specified in the statement, the money to be paid as soon as £10,000 shall have been expended on the building.

A letter was read from the Right Rev. A. Ewing, D. D., Bishop of Argyll and the Isles, stating that he had brought to London, and left at the Society's office, specimen copies of the two editions of the Book of Common Prayer in Gaelic, and Gaelic and English, which have been printed at the Society's expense, in pursuance of the vote of June, 1849. The Bishop said: "With regard to the volumes when bound, it would be a great boon if the Society would make a grant of so many copies to the Bishop, to be left at his residence and disposal in Argyllshire, for distribution to his clergy for sale, or for him to take such means of otherwise disposing of them, as may be best for the interests of the Society and the Church."

The specimen copies were placed on the table.

It was agreed to place 500 copies at the Bishop's disposal, for charitable distribution. Any proceeds which may arise from the sale of some of the books at a reduced price, will be appropriated towards obtaining a further supply.

The Bishop, who was present at the meeting, acknowledged the Society's gift, which he said would be of high value and benefit to the Highland Episcopal congregations.

Letters were received from the Lord Bishop of Colombo, from which the following are extracts:

"The intelligence by the last English mail of the appointment of the Rev. Cyril Wood to the wardenship of St. Thomas's College, in this diocese, under the trusteeship of the venerable Society for the Propagation of the Gospel, with the Bishop of Colombo as its Visitor, induces me to address your Society again on the subject of their promised grant of £2000 towards its endowment. To renew the expression of my heartfelt thankfulness for aid, as judicious as it is generous, would but speak feebly the deep sense of obligation which I feel. Such a beginning is the 'dimidium facti' most wanted. Both warm-hearted, and well-timed, it imparts its own warmth to kindred hearts.

"Our present position is very satisfactory; certainly far more so than I at all anticipated at so early a period of our work. The 'Collegiate School,' which was opened in February, is in full operation, with a daily attendance of above fifty boys, and paying its own expenses. The first term will close next week, with a general examination, and the distribution of some free scholarships. Your 'Lending Library' has been in constant use, and is certainly well appreciated. I hope to make considerable additions to it shortly. The 'Orphan Asylum' is very nearly completed for the accommodation of twenty native orphan boys, to be trained up as Christian children for humble service, either in families, in schools, or in the Church. The 'College Hall' is progressing, slowly perhaps, as most improvements do in the tropics, but in advance, and in three months, probably, from this time, will be rooted in. The foundation of twelve 'Students' rooms' is commenced, and will, I hope, be above the ground before the beginning of the rainy season. A plan for 'the Chapel' is expected before long from England, to become, I hope, the future Cathedral of the Diocese, in direct connection with the College. If it aspire not to such distinction in point of size, it may do so in the integrity of its service, with daily prayer, a resident congregation, and a collegiate body, as a living and active witness in a heathen land, and in the very centre of a vast population, of the completeness of the 'heretofore' work, for moral and spiritual enlightenment, as well as for sound and good education.

"Such is the humble beginning of the work to which your timely and effective aid has given life. May it be more and more one of growth, and strength and faith! With His blessing, whose work it is, it will be so. Like our own coral reefs, it will then be strengthened by the very buffeting of the waves around; and in due time, add, we may hope, another to the outworks of the true Church which you have contributed to build in every part of the world.

"I have just received an interesting account of a visit by the

Rev. E. Mooyart to the poor Veddah people on the unfrequented eastern coast of this island. Having given a full report to the Society for the Propagation of the Gospel of my own visit to them last year, and of the establishment of the first school ever opened among them, I was pleased to find that it had not been in vain. In their principal village, in which I had not been able to find one, either child or adult, who knew our Saviour's name, or why He came into the world, a school of thirty children is now in active operation, and many of them are able to repeat the Lord's Prayer, the Creed, and the Commandments, as well as to read, and write in sand. The Chaplain mentions the great want of Prayer Books and Catechisms in the Tamil language, which the Catechist might distribute and use in the schools, and thereby accustom the children from earliest age to take part in the public service, named, though it must necessarily be, from the want of an ordained clergyman to minister among them. They are so poor, subsisting only on the fish they catch, and the fruits they grow, that they are wholly unable to procure this blessing for themselves; nor can we supply them in this island, having no Tamil press at which the Prayer Book is printed. But if your Society, in commiseration of their need, would grant them £10 for the purpose, I could procure from Madras, a supply of the Tamil Liturgy, Catechism, and School-books, which would be sufficient for all the secluded villages, in which any of this unlettered and singular people are now under instruction. Their instruction has been hitherto almost wholly oral; but the result of the last nine months' teaching is so satisfactory, and the intelligence evinced by these neglected children so pleasing, that one cannot but feel a desire to extend still further the benefit of that Christian instruction, of which for the first time they are now sensible, and desire so evidently to participate."

It was agreed to place £10 at the Bishop's disposal for the purpose stated in his letter.

It appeared by a communication from the Ven. A. Bethune, D. D., Archdeacon of York, Canada West, that the members of the church lately settled at Rice Lake, in the Diocese of Toronto, are making exertions for the completion of a church and the erection of a parsonage-house at Gore's landing, near Rice Lake. The church (the only one in a district of not less than ten square miles in the Back Settlements, which contains some thousands of inhabitants) has been partly built, and is now used, although unfinished. It is computed that the sum of £50 is required to finish the church.

Mr. George Ley, of Ashprington, Devon, a settler at Rice Lake, having been requested by the congregation there, under the sanction of the Bishop of Toronto, to solicit subscriptions from friends in England and elsewhere, in aid of this object, had called at the Society's office, and brought under the notice of the Standing Committee, Archdeacon Bethune's letter countersigned by the Bishop of Toronto.

It was agreed to grant £20 towards this church, and a set of books for the performance of divine worship.

The Rev. T. H. Fitzpatrick, proceeding as a Missionary to the Punjab, from the Church Missionary Society, wrote as follows:—

"I sail in the 'Barham,' as the first Missionary from Europe to that very extensive and most important field of missionary efforts; and will be very shortly joined, I hope, by my appointed colleague, the Rev. Robert Clark, son of the Vicar of Harinton. The precise spot where we may finally settle cannot be as yet determined on, but I may say it will be such as may be found best adapted for making known the Gospel to the Sikhs as well as the Mohammedans and Hindoos. The whole country is as yet unoccupied by any Missionary Society, except Lahore and Jelander, where there are a few American Missionaries; and the population of the country is between four and five millions. May the Lord prosper our efforts to extend the knowledge of His saving truth in the earth."

It was agreed to place at Mr. Fitzpatrick's disposal books which he requested to the value of £5.

The Secretaries stated that grants of Books and Tracts had been made since the last Meeting from the Emigrants' Fund, in behalf of emigrants quitting Deptford, Plymouth, and Liverpool.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The monthly meeting of the Society was held on July 18th, the Bishop of Oxford in the chair. The Society agreed to grant, under present circumstances, a pension of £100 per annum to the widow of the late Professor Street, of Calcutta. Professor Weidemann was appointed first professor in Bishop's College, and the Rev. S. Slater second professor; the appointment of a third professor was left vacant. A pension of £50 was granted to the Rev. Mr. De Mello, after many years' service in the Diocese of Calcutta. An allowance of £150 for passage and outfit, and £4 for a medicine chest, was granted to Mr. W. Sells, about to proceed to Calcutta. The revised statutes of Bishop's College received the sanction of the Society. The sum of £50 for rent of mission premises for one year, was granted to the Rev. A. M. Camilleri, who is engaged in a mission to the Mohammedans of Capetown. An addition of £50 per annum was made to the stipend of the Rev. J. G. Mountain, of Harbour Britain, Newfoundland. An annual sum of £75 for five years was granted to the Clergyman of a new parish recently formed in a poor district of St. John's, New Brunswick. Letters were read from the Bishop of Newfoundland, dated June 4th, and from the Bishop of Victoria, dated April 23d.—(*Col. Ch. Chronicle.*)

The following letter from the Rev. A. R. Symonds, Missionary of the S. P. G., respecting the conversion of a Brahmin (of which some brief notice appeared in the last number of the Gazette among the proceedings of the S. P. C. K.) is extracted from the *Gospel Missionary*.

MY DEAR SIR,—It will, I doubt not, be a gratification both to yourself and to your readers, to hear that I have recently had the privilege of baptizing and receiving into the Church a young Brahmin of the highest caste. The circumstances of the case are as follows:—

V. Sreenavasa Charry, was formerly a pupil in the Madras High School. This is a school supported by government, and, as is the case in all their schools, religious instruction is carefully excluded. Here he obtained a good education in English, in history and geography, and in mathematics. The immediate result of such an education in his case was the same as in the case of other intelligent Hindoos, generally: he became convinced of the absurdity of the gross idolatry of the country, and of many things in the Brahminical system. There are a vast number of young men who, under the influence of a merely scientific education, advance thus far, and in their own minds they substitute Deism for Hindooism, but it does not enable them to publicly discard idolatry, or denounce the absurdities of the Brahminical system. The reason is obvious. The expulsive power of a new affection, as Chalmers would have expressed it, is wanting; such as a reception of "the truth as it is in Jesus," can alone produce. Such an education leads them to the negative as to their old creed, but furnishes them with nothing positive in the way of a better religious faith. The Bible is a forbidden book. Unless, therefore, they are by the grace of God led to the examination of Christian truth and to embrace it, the usual result is that these young men continue to wear the marks of idolatry on their foreheads, to frequent the idol temples, and to observe all customs of Hindooism. In their hearts numbers despise all this, but the vague Deism they hold is altogether impotent for the mortification of sin, and for the renunciation of that hateful system of caste, which so powerfully holds them. Such was the state of Sreenavasa's mind when he quitted school. He was satisfied Hindooism is not true, but he continued to profess and practice Hindooism, for no better system had as yet been taught him. About this time the thought occurred to him, "Why should not that religion which satisfied such minds as Bacon and Newton, and on which they rested, also satisfy me? Surely the religion of such men as they were must be worthy of examination." By the providence of God, a way was opened for him to enter upon this examination. He became translator to

a gentleman (V. Sam, Esq.) who practises in the Company's Supreme Court at Madras. This brought him into acquaintance with the brother of that gentleman, A Sam, Esq., who is a member of my congregation, and one of my churchwardens. This gentleman gave him access to his library, and frequently conversed with him. The book which Streenavasa chiefly perused was the Bible, and on reading this, he was in the first place struck with the grandeur of the plan of God's own Son interposing in behalf of the world, and subsequently he was led to see how adequate a foundation is laid in the atonement of CHRIST for the guilty conscience to build its hope of forgiveness on. After pursuing his inquiries for some time, he avowed his intention of embracing Christianity, and accordingly Mr. Sam introduced him to me. Our first interview was a short one, but I appointed a meeting for the day but one after. This was Monday. On Wednesday morning early he came again, and then the Rev. T. Brotherton (whom I had asked as an experienced Missionary to be present) and I had a lengthened conversation with Streenavasa. We examined him as to his religious knowledge, his motives and feelings. His replies were perfectly satisfactory. We then put before him the trials and contumely to which his embracing Christianity would expose him, and asked him whether he was prepared to forsake all that had hitherto been dear to him, as the moment he became a Christian he would become an outcast from his own kindred and people. Your readers are probably aware that the Hindoos are divided into castes or classes, which observe the most rigid distinction from each other. The Brahmin is the highest, and of this caste the Charry Brahmins, to whom Streenavasa belonged, are the most select and privileged. A Brahmin considers himself by his very birth purer and higher than all others; to eat with a lower caste is an abomination in his eyes, the very touch of a Parriar is pollution. A Brahmin himself once told me that he would not, even to save the life of a Parriar dying with thirst, give him drink out of his own vessel. You will at once perceive what a stronghold of Satan caste is, and what an obstacle to the progress of the Gospel. By giving up his caste, which is forfeited by associating and eating with Christians, a Brahmin becomes an object of scorn and loathing to his people. In such cases they usually solemnize his funeral rites as if he were dead, and treat his wife, if she remains among them, as a widow. Of all this we reminded Streenavasa, and bade him count the cost fully and deliberately. He calmly replied, he had done so, and that he was prepared to go forward. Mr. Brotherton and myself did not, however, think it advisable to take him at his word then, but told him to give the matter a further consideration. For his own sake we wished him to be subjected to the trial of a reconsideration, and for the Gospel's sake it was prudent; seeing that nothing is more injurious to its cause than the apostasy of hastily-made converts. Accordingly, I told him to return home for the present, but that if he continued in the same mind, he might come on the evening of the following day, when I would receive him into my house, and prepare him for Baptism, at the same time warning him that the first thing he would have to do would be to eat with me and my students, and thereby renounce his caste, and show his sincerity.

As you will readily suppose, the intervening period was one of considerable suspense and anxiety. Again and again the question intruded itself, "Will he come?—will he have the courage to take the irrevocable step?" On Thursday evening I walked up and down my garden near to the gate with Mr. Brotherton and some of my students, anxiously expecting him. More than once, as it grew dark, we asked of one another, "Has his heart failed him?" At last, about 7 o'clock, we saw him coming, and in a moment had the happiness of welcoming him among us. He had delayed coming till it was nearly dark, in order that he might not be observed, for had his relatives and the people of his caste got any idea of his intentions, they would have chained him up and beaten him, and too probably have poisoned him. On this account he had kept his intentions quite secret until he could, under the protection of others, make the avowal. He did, indeed, venture once or twice to

sound his wife on the subject, as far as he dared, to see if she would be willing to follow him; but the moment he spoke of Christianity, she became angry, and threatened to denounce him to the family. He was therefore compelled to keep his intentions perfectly secret until he could put himself under European protection. Had he done otherwise, he would never have had so much as an opportunity of professing Christianity. One of his friends subsequently owned to me that had they had the least suspicion that he was purposing to break his caste and embrace Christianity, they should have tied him up and well beaten him, and not released him till he had renounced such intention. I mention all this, both to show the difficulties in the way of young Hindoos of high caste, and also because without such explanation, some of your readers might think it strange that he should have kept his convictions secret.

In a succeeding letter you shall hear the narrative in continuation from the evening when Streenavasa took refuge with me.

ENGLISH ECCLESIASTICAL INTELLIGENCE, &c. CHURCH BUILDING SOCIETY.

The annual meeting of the Society for promoting the Building and Enlargement of Churches was held on Wednesday afternoon, at the premises, 79, Pall-mall, his Grace the Archbishop of Canterbury in the chair. The annual report, which was read by the secretary, stated that in the course of the past year, aid had been given towards the enlargement of 63 existing churches, in which 10,003 additional sittings had been obtained, all of which were to be for the free use of the poor. The number of churches and chapels proposed to be built by the Society was 42, the number reported last year being 39; and the number reported to be built during the first 16 years of the Society's operations was only 27. The total number of districts now aided by the Society was 157, and when the new churches were completed they would furnish accommodation for 95,180 persons, out of a total population of 181,818 souls; and 73,840 of these seats would be free for the use of the poor. The society's operations in repairing churches had been still further extended; the number of churches to be rebuilt was 12, and some of these were amongst the finest specimens of church architecture in the kingdom, such as Dunstable, Uffington, Launceston, and Aylesbury, to which might be added Bakewell and Sherborne Minster. The committee had to remark that the individual donations were in the most munificent spirit. The committee reported an increase of applications from the manufacturing and mining districts. In the course of the year the society had made grants to 107 places, amounting to £14,950, they had also to report the completion of 34 new churches, the rebuilding of 16, and the enlargement of 57.—The contributions made to the society during the year were—from donations, £2,325 1s; subscriptions, £1,208 9s. 6d.; from district societies in union with the parent society, £1,299 18s. 1d.; legacies, £2737 10s.; and the total amount expended in carrying on the operations of the society was £16,259 16s. 2d. In the course of the speeches that followed, the Bishop of St. Asaph stated they had six Bishops known to most of them, each of whom had consecrated 100 new churches. The Bishop of Lichfield observed that he had consecrated upwards of 60 new churches in seven years. The Bishop of London said that his number was fast approaching to 200. The Archbishop of Canterbury stated that when he left Chester he had consecrated 235 churches in that diocese.

BORNEO MISSION.

SIR JAMES BROOKE met the members of the Borneo Mission Committee on Wednesday the 11th of June.—He congratulated them on the very promising prospects of the Mission, and stated that the caution that had hitherto marked their proceedings was in exact accordance with his own wishes. At the first establishment of the Mission he had felt considerable apprehension as to the effect the step might have on the minds of the Malays, and he was convinced that it would require much judgment to avoid rousing suspicion and prejudice. The

Rev. F. T. M'Dougall, of whom Sir James spoke in terms of the most unqualified approbation, had shown excellent tact in obviating this difficulty; his medical skill and the openness and kindness of his manner, had gradually won for him the esteem of all, and at the present moment the influence of the Mission, in a moral and social point of view, was of the highest value to the community at Sarawak. Sir James stated that there was no great probability that any religious effect would be produced upon the Malays; the same obstacles that always have impeded the progress of Christianity among the Mahometans would be equally met with in Borneo, but among the Dyaks there was every prospect of speedy and permanent success. Several of the most important tribes were desirous of having Christian teachers sent to them, and as soon as a sufficient number of labourers could be found instructed in the native languages, he believed the numbers converted would be very great. Indeed he anticipated conversion by tribes rather than individually. At the present moment there were openings on five rivers, with very large populations living on their banks, (on one river alone probably 200,000 souls,) for establishing Christian Missions, and the natives would receive and listen to any who came from him. Sir James lamented, therefore, the want of funds subscribed in England to make advantage of this great opening for extending the blessings of Christianity. He felt that in lately sending forth a second clergyman and two catechists, and in maintaining their schools, the committee were doing the utmost that the state of their finances would allow; but he trusted that when the facts were known, when it was understood that at present Borneo offered the most promising field for missionary labour in the whole world among the heathen, a large increase would be made in the subscriptions to the mission. Christianity was now before the people in a decided and definite form; the church, mission house, and schools, had been built substantially and well; and it was evident that the solemnities of the church were producing their due effect upon the minds of the natives. Now, therefore, was the time to profit by the impression produced, and he trusted that no efforts would be wanting to increase the resources of the committee, and thus to strengthen their number of missionaries at Sarawak. Sir James repeated his full approval of the manner in which the mission had been conducted from the first, and said that the foundation was now firmly laid, and the work would go on, he trusted, with increased powers and growing efficiency.

On July 24th, a Meeting of the friends and supporters of the Mission was held at the Hanover Square Rooms, the Earl of Ellesmere in the chair. After a brief address from the Chairman, the Bishop of London moved the first Resolution, expressive of the gratification of the Meeting at the encouraging prospects of the Mission, and their sense of the need of further exertions to promote it. Sir James Brooke, who was enthusiastically received, seconded the Motion in a brief but impressive speech. The second Resolution, moved by the Bishop of Oxford, and seconded by Sir R. H. Inglis, declared that the erection of a Bishopric at Sarawak is a step urgently required. The third Resolution which was carried by acclamation, recommended an immediate appeal to the public for an Endowment Fund. The Meeting was very well attended, notwithstanding inclement weather, and the sum of £150 was collected at the doors.—(Col. Ch. Chronicle.)

NEW ZEALAND.

The following letter of thanks was addressed by a native student in St. John's College, New Zealand, to some friends in England, who contributed to the funds of the College. It will doubtless be read with interest, as expressive of a lively sense of the value of the instruction received there, and of gratitude to those who in any way help forward their Christian Education; as well as giving a characteristic description of the subjects of instruction, and of the peculiar occupations which it has been deemed advisable to introduce among the scholars:—

“My dear Friends,—Great is my love to you because you have shown your love to us; and because our joy and won-

der at your kindness to us is exceeding great. Therefore my letter is written to you, that you may hear something of our island, and of the works of this our college. Our works at the college are works for the body and works for the soul also. We love each other, but our desire is that our love may be equal to yours, that we may all follow the example of our Lord Jesus Christ, who was given for an example for us, and for an example for our ministers also, who came here to give us the Gospel, by which means we have seen the light of our Lord Jesus Christ, who died for our sins. My friends, great is the goodness of our college and the works of this land. We do the works of our Lord Jesus Christ, and attend to our ministers with love and obedience to them, fulfilling the laws of our college. For this cause this letter was written to you; although we shall not see one another, this letter is written to show our love. When my letter of love reaches you, do you write again to us, that we may hear of the ways, and the sayings, and works of your place. Here are the works of our place, that we may get food for ourselves, and to serve for showing kindness also to all men. When we begin at our college, we work at children's works; when we grow up, we are taught by our Bishop, and by our ministers, and by our teachers, the works of the foreigmer,—carpentering, cooking food, farming, printing, and weaving cloth, that we may know the works of our college. I have done.

“From your affectionate friend,

“From HENRY TARAOA.

H. L.”

“Dec. 20, 1850.

—(From the Gospel Missionary.)

DIocese of BOMBAY.—The Rev. J. Harding, D. D., has been appointed Bishop of this Diocese in succession to the Right Rev. Dr. Carr, resigned.

SIERRA LEONE.—It appears from the private letter of an officer who passed a Sunday at Sierra Leone on his way to the scene of war in South Africa, that there are services of the Church of England performed in that town, by a negro minister educated by the Church Missionary Society and ordained by the Bishop of London, who is described as an excellent extemporaneous preacher. The congregation consisted of about ten white and two hundred coloured persons. The Choristers were in white surplices, as in the Cathedrals, the Collegiate Churches, the Royal Chapels and those in the Universities, as well as in some other Churches and Chapels, at home. It is expected that a Bishop will shortly be appointed for this Colony.

LIBERAL BENEFACTIONS.—After the consecration of St. Matthew's Church in Leeds, on Wednesday week, the Rev. Dr. Hook, the Vicar, stated that he had it in his power to offer £400 for the endowment of St. Thomas's Church, now in the course of erection, on condition that £1100 additional be raised for the endowment fund before the expiration of six months. He also stated that he had it in his power to offer £1000 for the erection of a church in New Wortley, on condition that, within twelve months, a sufficient sum for the completion of the Church be raised. He also added, on the same condition, that he could offer £1000 to St. Jude's, Hunslet. Both these are districts lately endowed under Sir Robert Peel's Act. The name of the donor has not transpired.—Illustrated News of August 23.

(We have been requested to publish the following list of Subscribers to the Church Society of the Diocese of Quebec, which was omitted in the Annual Report.)

STANSTEAD.

Judd, F.....	£1	0	0	Thompson, Mrs.....	0	10	0
Judd, Mrs.....	0	10	0	Thompson, Miss.....	6	5	0
Marsh, Miss.....	0	5	0	Thompson, J. B.....	0	5	0
Marsh, Miss E.....	0	5	0				
Richardson, C. A.....	0	10	0				
Richardson, Mrs.....	0	5	0				
Thompson, Lt.....	1	5	0				

HATLEY.

Bachelor, J.....	£0 5 0	Gilbert, Dr.....	1 0 0
Bachelor, M.....	0 5 0	Gunning, R.....	0 15 0
Burrage, Rev. H. G.....	0 15 0	Harden, J.....	0 10 0
Burrage, Mrs.....	0 10 0	Jackson, Rev. C.....	2 0 0
Connell, D.....	0 10 0	Pool, H. L.....	0 10 0
Cook, W. G.....	0 12 6	Stuart, W.....	0 5 0
Cook, Mrs.....	0 7 6	Thwaites, T.....	0 5 0
Cook, Miss.....	0 5 0	Walker, J. D.....	0 5 0
Cook, W. P.....	0 10 0	Weston, Mrs.....	0 10 0
Challiner, Dr.....	1 0 0		
Earl, P.....	0 5 0		
Edgar, Mrs.....	0 10 0		
			£11 15 0

Correspondents are reminded that all letters must be prepaid.

Payments received.—Lord Bishop of Montreal, (4 copies.) Revs. R. Lonsdell, W. Anderson, Judge McCord, Hon. H. Black, Major Campbell, (2 yrs.) Captain Cox, Dr. Marsden, Messrs. J. Black, J. Charleton, Smith, Booth, Alford, A. Campbell, (3 cop.), Poole, F. H. Andrews, H. S. Scott, (2 cop.), Bagg, Higginson, Mrs. Stacy, Mrs. Gardiner, Mrs. Hayes, Miss George.

MARRIED.

At St. George's Church, Drummondville, C. W., on Tuesday, 26th ult., by the Rev. Wm. Leeming, Rector of Chippawa, the Rev. Chas. Leicester Ingles, B. A., Assistant Minister, Stamford, second son of the Rev. Chas. Ingles, Sidney, Cape Breton, to Jemima, daughter of the late Lieut. General John Murray, formerly Governor of Demerara.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

THE next stated Meeting of the *Central Board* will, D.V., be held at the *National School House*, Quebec, on WEDNESDAY, 8th October, at two o'clock, P. M.

8th September, 1851. W. WICKES, A. M., Secretary.

MRS. G. STANLEY'S SCHOOL for YOUNG LADIES RE-OPENED at her residence, No. 4, ST. ANNE STREET, on Monday, 4th instant. Quebec, 14th August, 1851.

MONTREAL DIOCESAN FEMALE SCHOOL,

UNDER THE PATRONAGE OF

THE LORD BISHOP OF MONTREAL AND THE CHURCH SOCIETY.

MRS. ROLES, the Lady lately arrived from England to conduct this School, has completed her arrangements to receive PUPILS, at COTE HOUSE, Côté Street, on the following terms: Board and Instruction in English and French, ... £40 per annum. Daily Pupils, ... 10 do. Do. under 9 years of age, ... 6 do.

The daughters of the Clergy of the Diocese of Montreal admitted at half price.

The Religious instruction of this Institution is under the immediate superintendence of the Lord Bishop of Montreal.

MRS. ROLES will be happy to forward Prospectuses, containing every particular relative to the School, to any person requiring them.

VACATIONS.

From July 17th to August 23th.
From December 22nd to January 5th.

TERMS.

1st—From May 1st to July 17th.
2nd—From August 23th to November 13th.
3rd—From November 13th to February 13th.
4th—From February 13th to May 1st.

WANTED IMMEDIATELY, in the above School—A FRENCH PROTESTANT LADY, to converse with the Pupils.

ALSO,

A LADY fully competent to assist in the higher branches of the ENGLISH DEPARTMENT.

Montreal, July 29, 1851.

ST. JAMES' SCHOOL, THREE RIVERS.

THE central position of Three Rivers, in Eastern Canada, its quietude and healthfulness, and its possession of the advantages of ready communication with other parts of the Province by means of Telegraph, Stage and Steamboat, seem to point it out as a place well-suited for the establishment of Seminaries for the education of youth.

The undersigned, a Graduate of Corpus College, Cambridge, who enjoyed the happiness and advantage of being one of the pupils of that distinguished Scholar and very admirable teacher, the late Rev. James Tate, A. M., Master of the Grammar School of Richmond upon Swale, Yorkshire,—has been engaged for several years in the tuition of his own sons, and now proposes to undertake the instruction of a few additional pupils.

The charges, which are payable each term in advance, will be as follows:

Tuition for Boys under 12 years of age, ..	£2 0 0	per term.
Do above 12	2 10 0	"
Tuition and Board, &c. &c., for Boys under 12 years of age, ..	9 0 0	"
Do. above 12	10 0 0	"

No EXTRA STANDING CHARGES.

Commencement of Terms: Jan. 13th, March 30th, July 22nd, Oct. 6th.

Vacations: From Dec. 23d to Jan. 12th and from June 16th to July 21st.

School hours: From 7 to 8 A. M.—9 to 12—and 1 to 2 P. M. Evening;—exercises and partial preparation for the next day.

Some additional time would be devoted to youths who may be desirous of studying the higher Classics, and the Rudiments of Mathematics in preparation for a College or University Course.

For such pupils ordinary charge per term in full, £12 10 0
Do. with single room..... 17 10 0

Course of Studies for the Current Half Year ending on December 23d.

FIRST CLASS.—*Greek*.—The Nubes of Aristophanes, succeeded by the Medea of Euripides; and on alternate days Homer's Odyssey, Books xvi and xvii, followed by Books xvii, xviii, &c., of the Iliad. *Latin*.—Virgil's Æneid, Book ix; Juvenal, Satire iii; latter half of the Jugurtha of Sallust.

SECOND CLASS.—*Greek*.—Selections from the Cyropædia of Xenophon; on alternate days, Homer's Iliad, Books 1, ii, and iii. *Latin*.—Selections from Ovid; Virgil, Georgic iii; Cicero de Senectute; Horace's Satires, Book 1.

THIRD CLASS.—*Greek*.—Grammar and Extracts. *Latin*—Cæsar's Commentaries, Book vii; Virgil's Æneid, Books ii, v and vi; Sallust's Catiline.

Of the following Studies, some are pursued in combined Classes, others by individual teaching:

The Holy Scriptures; the Greek Testament; English Grammar; Composition, History and Geography, Ancient and Modern; &c. &c.; Arithmetic, Algebra, Euclid's Elements and Conic Sections.

S. S. WOOD, A. M.,

Corp. Coll. Camb., Rector.

Three Rivers, August 26, 1851.

* The Rev. James Tate, latterly Canon Residentiary of St. Paul's Cathedral, in addition to many other contributions to the cause of literature, was the Author of Horatius Restitutus, of an Introduction to Greek Metres, and of a Continuous History of St. Paul, works all favourably known to men of letters.

Small as the number of his pupils was, compared with that which annually issues from the great public schools of England, a large proportion of them distinguished and advanced themselves during their Academical course, or in other walks of life. Not to mention the attainment of various other College honours by many of them, from twelve to fifteen of them obtained fellowships at the University, among whom were Dr. Brasse, author of a Greek Gradus, &c. &c., Dr. Peacock, Dean of Ely, Archdeacons Musgrave and Thorpe, and the Archbishop of York.