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DIocese OF QUEBEC.

PARISH OF QUÉBEC.—We give below the Judgment delivered by Judge Meredith, in the case of an application recently made to the Judges of the Superior Court in Chambers, for a Mandamus to compel the Rector of Quebec to bury a child in the unconsecrated portion of Mount Hermon Cemetery. Our limited space will not permit us to add more than that the judgment of Mr. Justice Duval entirely concurred with that of Judge Meredith, but as it was not committed to writing, we have been unable to obtain an authorized copy.

The Rector of this parish, who is also the Bishop of the diocese, in the affidavit which he has made in answer to the rule served upon him, declares that there has been no absolute refusal on his part to bury the body of the petitioner's infant son. On the contrary, the Bishop asserts, and it is admitted that he would have allowed the interment at the place desired by the petitioner, if the latter would have consented to the consecration of the ground.

His Lordship the Bishop, in the same affidavit, further declares that a portion of the piece of land in this parish, known as Mount Hermon Cemetery, has been set apart for the Burial of the dead according to the rites of the Church of England; and that the ground thus set apart has, with the consent of the above-named corporation, been consecrated as a place of burial by him as the Bishop of the diocese.

The Bishop is ready and willing to permit of the interment of the body in the place thus set apart and consecrated.

The petitioner will not consent to this, but insists on the body being buried in the ground that has not been consecrated. Viewed in this light the question before the Court reduces itself to this: Can a clergyman of the Church of England, in a parish in which there is a burial-ground, set apart and consecrated by the proper authorities of his own church, be compelled to bury the dead in a place that has not been sanctioned or approved of as a burying-ground, by the authorities of that church? No case that has been cited, or that I have been able to find, would justify us in answering this question in the affirmative.

The 68th canon of the church ordains that no minister shall refuse or delay to bury any corpse that is brought to the *Church or Church-yard*. The Book of Common Prayer requires the clergyman to meet the corpse "*at the entrance of the church-yard*," and Burn, in his work on Ecclesiastical Law, vol. 1, p. 261, says, "Burial in the *parish church-yard* is a common-law right inherent in the parishioner," and in *Ex parte Blackmore*, 1 Barnent and Adolphus, p. 122, Judge Littledale said, "The clergyman is bound by law to bury the corpses of the parishioners *in the church-yard*."

It does not, however, follow because a clergyman of the church of England is bound by law to perform the burial service *in the parish church-yard*, which in England, in every case, was set apart as such with the sanction of the authorities of his church, that he can be compelled to perform that duty in a place which has not been set apart as a burial-ground with the sanction of those authorities.

In each of the cases cited by the learned counsel who argued this case, or to which I have been able to refer, the burial-ground in which the applicant sought to cause the interment to be made, was a burial ground set apart and used as such, with the consent of the proper ecclesiastical authorities, and in this important particular the present case differs from those cited. Were we to grant the present application, we should, so far as depends upon us, indirectly, but most effectually, divest the church of England of the authority which it has at all times possessed, of determining upon the places that ought to be set apart for the burial of the dead *who have died in the communion of the church*. Such a determination might not, in this particular case, be productive of inconvenience, but I apprehend that the general results might be very injurious, not only to the church, but to the community at large. I abstain, however, from entering into any argument on this point, for so far as regards the application before us, it is sufficient to observe, that as the applicant calls upon us to compel the Rector of the parish to perform a particular duty, in a particular manner, it is incumbent upon him to shew that the law requires that duty to be done in that manner, but in my opinion the applicant has not succeeded, and could not succeed in establishing this.

In connection with this part of the case it may be observed, that in England, as has been shewn, a burial in the *parish church-yard* is a common-law right inherent in the parishioner. The obligation in England on the part of the Rector of a parish to bury in the *parish church-yard* is the necessary consequence of the parishioner's rights of sepulture in that particular place. The right of the applicant in the present case to inter the body of his infant son in the unconsecrated part of Mount Hermon Cemetery, is clearly not a common-law right, it is a right founded merely on a contract between him and the owners of that place; and although that contract may give him a right of sepulture there, it cannot impose upon third parties—namely, upon the clergy of the church of England in this parish—an obligation to attend at that place.

As to the statute 12th Vict., c. 91, incorporating certain gentlemen and their successors, under the name of "The Mount Hermon Cemetery," it is sufficient to observe—1stly, that that statute was not intended to impose, and does not impose any new obligation on the Protestant clergy of this parish; and 2ndly, that it had not the effect of making the piece of land described in it a *church-yard* or place of burial within the meaning of the canons of the church of England which require the clergy of that church to bury the dead.

As in the affidavit which has been produced on the part of the applicant, it is declared "that the ceremony of consecration is not required by any of the canons of the church of England," and as that ceremony is the cause of the difference upon which it is now our duty to decide, I deem it fitting to refer to some works in which that ceremony is spoken of.

In Jacobs' Law Dictionary, vol. 1. p. 453, we read—a church, to be adjudged such in law, must have the administration of the sacraments and sepulture annexed to it. The manner of founding churches in ancient times was, after the

founders had made their applications to the Bishop of the diocese, and had his license, the Bishop or his commissioners set up a cross, and set forth the church-yard, where the church was to be built, and then the founders might proceed in the building of the church; and when the church was finished the Bishop was to consecrate it; and then, and not before, the sacraments were to be administered in it.

But by the common law and custom of this realm, any person, who is a good christian, may build a church without license from the Bishop, so as it is not prejudicial to any ancient churches; though the law takes no notice of it as a church, until consecrated by the Bishop, which is the reason why a church is to be tried and certified by the Bishop. The writer then describes what he says were "the ancient ceremonies in consecrating the ground on which the church was intended to be built, and of the church itself after it was built," but adds, "the form of consecration was left to the Bishop, as it is at this day." The same author also says, "the church-yard is a common place of burial for all the parishioners."

In another work which I think may be referred to without impropriety on the present occasion, it is said,—"Cemeteries among the primitive christians were held in great veneration. It even appears from Eusebius and Tertullian that in the early ages they assembled for divine worship in the cemeteries."

Valerius seems to have confiscated the cemeteries and other places of divine worship, but they were restored again by Gallienus. The practice of consecrating cemeteries is of some antiquity, and the author then describes the forms observed in performing that ceremony. Burn, Vol. I. p. 258 says, "About the year 750, spaces of ground adjoining the churches were carefully enclosed and solemnly consecrated, and appropriated to the burial of those who had been entitled to attend divine service in those churches."

These authorities elucidated the maxim, *Cemeterium gaudet eodem privilegio quo ecclesia*. This maxim, in the most important matters, was given effect to by the statute law of England, as will be seen by reference to the 32 Hen. 8. c. 12, by which criminals were allowed to take refuge and sanctuary in the church-yard for the same time and with the same effect, in law, as if they took refuge in the church itself.

Blackstone, Vol. 4. p. 146, speaks of churches and church-yards as being consecrated. He says "All altars in a church or church-yard are esteemed very heinous offences, as being indignities to him to whose service these places are consecrated."

And to come as it were to the present day, we find that in the act of the Imperial Parliament, 10 and 11 Vic. c. 56, known as "The Cemeteries Clause Act," provision has been made, most carefully, for the consecration of the parts of public cemeteries set apart for the burial of the dead according to the rites of the Church of England.

The 23rd section of that statute is in these words—"The Bishop of the Diocese, in which the cemetery" (that is, any cemetery to be established under the act,) "is situated, may, on the application of the company, consecrate any portion of the cemetery set apart for the burial of the dead, according to the rites of the Established Church, if he be satisfied with the title of the company to such portion, and thinks fit to consecrate such portion, and the part which is so consecrated shall be used only for burials according to the rites of the Established Church."

* See also, the 56 Geo. III. c. 141, intitled "An Act for enabling Ecclesiastical Corporations and certain seculars to alienate lands for enlarging cemeteries."

The preamble is in these words, "Whereas cemeteries, church-yards and burying-grounds are in various places found to be too small, and the same cannot be conveniently enlarged without appropriating for consecration some parts of the lands belonging to corporations," &c. &c. and, by

These authorities satisfy me, that although, as stated in Mr. Wurtele's affidavit, the ceremony of consecration is not required by any of the canons of the church, yet that it is in accordance with the principles of the Church of England, and is generally observed by that church.

I therefore think that there is nothing unreasonable or oppressive on the part of the Bishop of Quebec, in requiring the clergy under his authority to observe this ceremony whenever the observance of it is possible.

There have been, and are cases, where owing to particular circumstances its observance is impossible, but to those cases the maxim, *impossibile nulla obligatio est*, is applicable.

Upon the whole I am of opinion, that a clergyman of the Church of England, in a parish in which there is a burial-ground set apart and consecrated by the authorities of his own church, cannot be compelled to bury the dead in a place that has not been so set apart and consecrated; and I therefore concur in the Judgment discharging the rule.

BISHOP'S COLLEGE, LENNOXVILLE.

Outline of course of Study for general Students.

FIRST YEAR.

Greek.—Xenophon's Anabasis; Euripides or Homer.
Latin.—Cicero's Orations or Offices; Virgil's Eclogues or Æneid; Horace, Odes.
Mathematics.—Algebra p. 1; Euclid B. IV. V. VI; Plane Trigonometry. (A.)
Divinity.—Part of the Gospels; Old Testament, the Pentateuch. (B.)
Hebrew, (if desired).—Frey's Grammar; Book of Genesis. (B.)
History.—Ancient; Grecian and part of Roman.
Composition.—English and Latin Prose.

SECOND YEAR.

Greek.—Herodotus, Euripides, and part of Sophocles.
Latin.—Virgil, Georgics, or later Books of the Æneid; Horace, Satires and Epistles.
Mathematics.—Algebra, p. 2; Differential Calculus; Analytical Geometry, (including Conic sections). (A.)
Divinity.—The Gospels continued; Old Testament, the Historical Books.
Hebrew, (if desired).—The Book of Psalms. (B.)
History.—Roman continued.
Rhetoric.—Part of Whateleys.
Composition.—English; Latin Prose and Verse.

THIRD YEAR.

Greek.—Thucydides; Sophocles.
Latin.—Livy; Juvenal.
Mathematics.—Differential and Integral Calculus; Mechanics p. 1; (Statics and Dynamics.) (A.)
Divinity.—Paley's Evidences; the History of the Old Testament continued.
Hebrew, (if desired).—The Book of Isaiah. (B.)
History.—Modern, European generally.
Logic.—Huysches.
Composition.—English; Latin and Greek Prose and Latin Verse.

FOURTH YEAR.

Greek.—Aristotle's Rhetoric; Æschylus.
Latin.—Tacitus, Cicero's Tusculan Questions or Letters.
Mathematics.—Euclid B. XI., Spherical Geometry and Trigonometry; Plane Astronomy; Mechanics p. 2; Optics and Optical instruments. (A.)
Divinity.—The Acts, Paley's Hora Paulina.
Hebrew, (if desired).—The Book of Ezekiel. (B.)
History.—England and her Colonies.
Moral Philosophy.—Abercrombie on the Intellectual Powers; Abercrombie on the Moral Feelings.
Composition.—English; Latin and Greek Prose and Verse.
Supplementary lectures by the Professor of Mathematics.
1st year.—The General Properties of Matter—Principles and Notation of Chemistry.
2nd year.—Physical Geography.
3rd year.—Theories of Heat, and Electricity.

the enacting part, certain corporations are empowered to use "for the purpose of consecration such land as may be necessary for enlarging any such cemetery, church-yard or burying-ground."

4th year—Theories of Light and Sound; Steam, and the Steam Engine.

Supplementary Lectures by the Professor of Hebrew.

Jewish and Biblical History and Antiquities,
The Hebrew Ritual,
Symbolical Language,
Biblical Hebrew and Rabbinical Literature,
Rabbinical Traditions, and reconciliation of apparently contradictory passages,
Hebrew Ethics; and Hebrew Poetry.

Additional course for Divinity Students.

FIFTH YEAR.

Greek Testament.—The Epistles.

Evidences.—Butler's Analogy.

Systematic Theology.—Burnet on the XXXIX Articles; Pearson on the Creed.

History.—Early Church—Mosheim; or Eusebius &c., Reformation—Burnet.

Liturgy and Ritual.—Wheatley on the Common Prayer—Hooker, B. V.

Controversy with Rome.—Barrow on the Pope's Supremacy.

Prophecy.—Davison.

Pastoral Theology.—The Clergyman's Instructor; Chrysostom de Sacerdotio.

Composition.—Preparatory to Sermon-writing.

Hebrew.—The Minor Prophets.

(A) Math. text-books used, (those marked * need not be procured if not convenient.) Algebra—Wood's, *Hall's. Plane Trig.—*Snowball's, *Hymers'. Conic Sections.—Hamilton's or Hymers'. Integ. and diff. calc.—Hall's. Mechanics.—Whewell's. Optics.—Griffin's.

(B)—Divinity Students will be required to read some Books of the Septuagint version, and to attend the Hebrew course.

Payments made to the Treasurer of the Church Society.

GENERAL FUND.

The following Annual Subscriptions:—A. Campbell,	£2 10 0
D. Burnet, Mrs. Woodbury, Captain Boxer, Sir H. J. Caldwell, Hon. J. M. Fraser, Noah Freer, Geo. Irvine, H. LeMesurier, C. N. Montzambert, W. Price, H. S. Scott, R. Wainwright, Hon. W. Walker, Hon. Judge Meredith, 25s. each,	17 10 0
H. D. Thielecke,	1 0 0
E. Taylor,	0 10 0
R. Owen,	0 5 0
Add. Ann. Sub. New Ireland, per Rev. S. H. Simpson,	4 10 0
Quinquagesima Collection, New Ireland,	0 5 0
Annual Sub.—Jas. Johnson, Sen., Inverness, } Per R. G. Do. Jas. Johnson, Jun., Do. } Ward.	0 10 0
Do.	0 5 0
On account of Annual Sub. from Lennoxville, per F. Bowen, Esq.,	5 5 11
	£32 10 11

Nicolet Endowment Fund, (omitted in last publication.)	
From Thos. Triggs, Esq.,	12 10 0
Dividend on Bank Stock,	5 10 0
	£18 0 0

R. SYMES, Treasurer.

Quebec, 12th August, 1851.

DIOCESE OF MONTREAL.

CHURCH SOCIETY.

{ OFFICE OF CHURCH SOCIETY,
{ 5th August, 1851.

At a meeting of the Central Board of the Church Society, held this day, pursuant to the constitution:

The Lord Bishop in the chair;

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

Dr. Howard's motion was called, when after some remarks upon the subject the motion was withdrawn.

No report from the Book and Tract Committee.

Report was received from the Lay Committee and read.

Moved by the Rev. Dr. Bethune, seconded by Rev. C. Bancroft and resolved, That the report be received and considered clause by clause.

Moved by Rev. J. Flanagan, and seconded by Dr. Holmes in amendment, That the 1st clause in the report of the Lay Committee, be not adopted; and that the Society's grant be

continued to Rev. J. Pyke, according to the original intention; but with the understanding that this case shall not form a precedent for future cases, when the property is not regularly decided to the church.

Moved by the Rev. Dr. Leach, seconded by the Rev. R. Lonsdell, and Resolved, That the 3rd clause of the Lay Committee's report be adopted, viz:—

“That this Committee views with pleasure the active exertions made in several of the Missions of this Diocese, towards the establishment of some permanent endowment for their respective Missionaries, and have received various applications for assistance towards this object, out of the funds of the Society; but regret that no action can be taken by them until the favorable intentions of the Society for the propagation of the Gospel be made known,—should that venerable Society be pleased to place immediately a certain sum of money at the disposal of this Society, advantage might be taken of the present good-will of the inhabitants (called into existence by the hopes of aid being held out to them by the Society at home,) which, if not at once accepted, may be lost.”

The Finance Committee's report was then read, when it was moved by Judge McCord, seconded by S. C. Bagg, Esq., and resolved, That the report of the Finance Committee be received and adopted.

No report from the Education Committee.

No report from the Convocation Committee.

Ordered, That Major Campbell, Col. Wilgress, and John Abbott, Esquire, be added to the Committee.

Moved by the Rev. C. Morice, seconded by the Rev. C. Bancroft, That a Committee be appointed to reconsider the subject of Insurance of the lives of the Clergy; and that the Committee consist of the Lord Bishop of the Diocese, Chairman, Capt. Maitland, Rev. J. Flanagan, Rev. Dr. Bethune, Rev. C. Morice, and W. C. Evans, Esq.

Ordered, That T. Evans, Esq., be requested to invest, with the advice of the Lay Committee, the monies in the hands of the Treasurer, belonging to the Widows and Orphans Fund.

The meeting was then closed with prayer.

W. BOND,
Secretary.

VISIT OF THE BISHOP OF MONTREAL TO SOREL. &c.

His Lordship arrived at Sorel on Saturday evening, the 12th July, and became the guest of the Incumbent, at the Rectory. On the following (Sunday) morning, his Lordship preached from St. John's Gospel, 19th chapter, and 11th verse—a most admirable and appropriate Sermon—in aid of the Church Society of the Diocese, to a numerous and highly respectable Congregation. The Bishop subsequently addressed the Sunday School, and preached in the evening again an impressive Sermon. The Church at Sorel is interesting, as possessing the first Bell, which ever sounded from the spire of any Protestant Church in Canada. It is moreover beautifully situated on the Royal Square of the extremely pretty Village of Sorel, fronted by some noble elms; and is in itself a very neat and handsome structure, and completely furnished with all the accompaniments of public worship—such as *Organ, Font*, an elegant silver Communion-service, &c, the gifts of different individuals. The Rectory, at its side, is also a striking and ecclesiastical looking edifice; and is perhaps the most complete, and the handsomest building of its kind in the Diocese. The Bishop expressed himself much pleased with the position of the Church in this Mission—while the congregation were delighted, both with the Bishop's public discourses, and with his kind and perfectly unaffected demeanor in private. On Monday morning the Vestry waited upon him in a body, and presented him with the accompanying Address:—

To the Right Reverend the Lord Bishop of Montreal,—

MY LORD,—We, the undersigned, the Vestry of Christ Church, Sorel, for ourselves and in behalf of the Congregation at large, beg leave respectfully to avail ourselves of the present occasion of your Lordship's first visit to our Parish, to tender to you our cordial welcome. We hailed with pleasure the late division of the Dio-

cease, and the erection of the present See of Montreal, in the sanguine expectation that it might lead to more frequent intercourse with our Diocesan; and we trust that the present is but the earnest of many similar visits, to be often in future repeated, with equal pleasure (we would hope) to your Lordship, and advantage to ourselves.

To which the Bishop replied as follows:—

GENTLEMEN,—I beg to thank you for the Address you have now presented to me, and for the kind welcome with which I have been received, on this occasion of my visit to Sorel. The position which the Church occupies in this Mission, notwithstanding recent changes, which have caused the removal of many, who used to form part of the Congregation here, is very satisfactory; and it will be an encouragement to you, separated as you are in this place from all immediate intercourse with any of our Missions, to learn that I have found the Church steadily gaining ground, and increasing in strength, throughout a large portion of the Diocese, which I have been lately visiting on this side of the St. Lawrence. I shall hope, if it pleases God to spare my life, to have many opportunities of becoming better acquainted with Sorel, and the members of the Church who reside here; and, notwithstanding the many difficulties which we have to encounter in this country, and the discouragements which we must be prepared often to meet, I trust that we may look with good hope to the future, in humble confidence that God will own and bless our labours; and that we shall be allowed to see the cause of truth, and the salvation of men continually advancing throughout this great and growing country.

On the evening of the same day, a number of ladies and gentlemen of Sorel and its vicinity, met and spent the evening with the Bishop at the Rectory; and the following morning his Lordship, accompanied by the Rev. Messrs. Anderson and Guerout, crossed over to Berthier, on the north shore of the St. Lawrence, at which place a small but commodious Church is in course of erection. The Bishop preached on Tuesday to the little flock at Berthier, and returned to Montreal on Wednesday morning, leaving every where the most pleasing impression of his visit behind him.

ST. HYACINTHE.—A meeting of the protestant inhabitants of St. Hyacinthe and its vicinity, was held at the Court House, on the 21st day of July last, for the purpose of taking into consideration the best means of availing themselves of the generous donation of land made by the proprietors of the Seigniori of St. Hyacinthe, by erecting thereon a Church for public worship—the Lord Bishop of Montreal in the Chair. A list of contributions from various sources, towards the erection of a Church, amounting in all to the sum of £310, having been submitted to the meeting, it was, therefore,

On motion of the Rev. Thos. Johnson, of Abbotsford, seconded by G. F. Barnes, Esq.:

Resolved—That every exertion be forthwith used to increase the amount subscribed, to the sum of £500, and upwards if possible, and for that purpose that the following gentlemen be requested to act as a Committee of Ways and Means, with power to add to their number, for the purpose of collecting subscriptions, either payable in ready money or by instalments:—Rev. Thomas Machin, Chairman; Mr. Justice McCord, H. G. Forsyth, S. C. Monk, D. Ramsay, G. F. Barnes, A. Gemmill, J. Woodhouse, P. Sutherland, J. W. Jenkinson, P. W. Farquhar, J. H. Savage, J. McGill, and W. R. Scott, Secretary.

On motion of Mr. Cliff, seconded by Mr. Jenkinson:

Resolved—That the sums received by the several collectors, be placed in the hands of the Chairman, to be by him deposited, from time to time, in one of the chartered Banks in the District of Montreal, to the credit of the "Building Fund of the Episcopal Church of St. Hyacinthe."

On motion of Mr. Sutherland, seconded by Mr. Scott:

Resolved—That so soon as £500 currency shall be subscribed, it will be the duty of the Chairman of the Committee of Ways and Means to call a meeting of the subscribers, to appoint, subject to the sanction of the Lord Bishop, a Building Committee, to carry out the object in view.

On motion of the Rev. Thos. Machin, of St. Hyacinthe, seconded by D. S. Ramsay, Esq., and supported by Mr. Woodhouse:

Resolved unanimously—That the thanks of the present meeting be given to the Lord Bishop of Montreal, for the honor conferred by his present visit, and for the great interest his Lordship has manifested for the spiritual welfare of this section of his diocese.

His Lordship, in reply to the last resolution, made reference to the exertions of the members of the Church in various parts of the diocese of Montreal, with which his Lordship was pleased to express himself well satisfied. His Lordship pointed out the necessity for, and the privilege of, combined effort for the spread of Christian truth in the enlargement of the Church in this diocese, and congratulated the friends of the Church in St. Hyacinthe and its vicinity, on the vigorous commencement of their labours in so holy an enterprise.

His Lordship having pronounced the Benediction, the meeting was brought to a close.—*Montreal Herald*.

DIOCESE OF TORONTO. CHURCH SOCIETY.

The annual general meeting of the Church Society of this Diocese took place in the City Hall, Toronto, on the 18th June. The meeting had been postponed to that day, in order that it might be held simultaneously with the celebration in London of the third Jubilee of the Venerable the Society for the Propagation of the Gospel in Foreign Parts.

Previous to the meeting, evening service was celebrated in the Church of the Holy Trinity.—Prayers were said by the Rev. H. B. Osler, and the lessons were read by the Rev. C. L. Ingles.

At the conclusion of divine worship, the congregation adjourned to the City-Hall, when the chair was taken, and the meeting opened with prayer, by the Lord Bishop, shortly after two o'clock, P. M.

The Secretary having been called upon by the Lord Bishop, read the annual report, and it was then

Moved by the Rev. E. Denroche, and seconded by Dr. Bovell.

Resolution 1.—That the Report just read be adopted, and that it be printed under the direction of the Standing Committee of the Society in such number and form as to them may seem expedient.

Moved by the Rev. T. S. Kennedy, and seconded by the Rev. A. Dixon.

Resolution 2.—That this meeting desires to record its thankfulness to Almighty God for the success which He has been pleased to vouchsafe to the Society during the past year.

Moved by the Hon. the Chief Justice, and seconded by the Rev. Dr. Litt.

Resolution 3.—That we commemorate with unfeigned rejoicing and thanksgiving to Almighty God, the third Jubilee of the Venerable Society for the Propagation of the Gospel in Foreign Parts; and that it be recommended by the authority of his Lordship, the Bishop of Toronto, as a suitable acknowledgment of our indebtedness to that eminently useful Society, that sermons be preached and collections made in behalf of the Society throughout the various Parishes and Missions of this Diocese, on any Sunday prior to the 31st July next; the proceeds of such collections to be devoted, at the suggestion of his Lordship, to either of these two objects, which are amongst the four specified by this Society, viz:—The extension of the Episcopate abroad, and the General Purposes' Fund.

Moved by E. G. O'Brien, Esq., and seconded by the Rev. R. J. MacGeorge.

Resolution 4.—That we feel it a duty to unite with our brethren at home in recording our earnest protest against the recent aggression of the Bishop of Rome, upon the supremacy of our Most Gracious Sovereign, and the independent rights of our national and Apostolic Church.

Moved by the Rev. H. Scadding, and seconded by George Rykert, Esq.

Resolution 5.—That this Society rejoices to hear of the establishment of a Church Society for the Diocese of Montreal, and of

the continued prosperity of the sister Societies of Nova Scotia, Quebec, New Brunswick, and Newfoundland.

Moved by the Hon. Vice-Chancellor Esten, and seconded by S. B. Harman, Esq.

Resolution 6.—That the thanks of the Society be tendered to the Clergy of the Diocese for having so zealously responded to the call that was made by the Society, under Article XIX. of the Constitution, on behalf of the Missionary Fund, the Widows' and Orphans' Fund, and the General Purposes' Fund.

Moved by the Rev. C. L. Ingles, B. A., and seconded by Dr. Paget.

Resolution 7.—That the thanks of this meeting be presented to the officers of the Society for their services during the past year.

Moved by G. W. Allan, Esq., and seconded by the Rev. H. B. Osler.

Resolution 8.—That the following members of the Society be Vice-Presidents for the ensuing year:—The Hon. the Chief Justice, the Hon. Mr. Chief Justice Macaulay, the Hon. Mr. Vice-Chancellor Jameson, the Hon. Mr. Vice-Chancellor Esten, the Hon. Mr. Vice-Chancellor Spragge, the Hon. Mr. Justice Draper, the Hon. P. B. de Blaquiére, the Hon. John Macaulay, the Hon. James Gordon, the Hon. Colonel Wells, the Hon. Z. Burnham, the Hon. James Kerby, the Hon. Wm. Allan, the Hon. George Crookshank, the Hon. Robert C. Wilkins, the Hon. Philip Vaukoughnet, the Hon. Henry Sherwood, M.P.P., the Hon. G. S. Boulton, Sir A. N. McNab, M. P., the Rev. J. McCaul, LL. D., the Rev. James Beaven, D. D., John A. Askin, Esq., Thomas Mercer Jones, Esq., Guy C. Wood, Esq., Frederick Widder, Esq., Mr. Sheriff Jarvis, Mr. Sheriff Rutan, Alexander Burnside, Esq., Justus S. Merwin, Esq., John Arnold, Esq., the Chairmen of the District Associations.

Moved by the Rev. S. Givins, and seconded by Lukin Robinson, Esq.

Resolution 9.—That William Proudfoot, Esq., and Lewis Moffatt, Esq., be Auditors; that Thomas W. Birchall, Esq., be Treasurer; that the Rev. J. G. D. McKenzie, B. A., be Secretary, and Thomas Champion, Esq., Assistant Secretary for the ensuing year.

Moved by the Rev. J. G. D. McKenzie, Secretary, seconded by Thomas Champion, Esq., Assistant Secretary.

Resolution 10.—That in conformity with the recommendation of the Standing Committee, Article XIII. of the Constitution be repealed, and that in its place the following rule be substituted:—

That there shall be a Standing Committee (three of whom shall be a quorum), to prepare the business for the Monthly Meetings of the Society.

That the President, Vice Presidents, Treasurer or Treasurers, Secretary and Assistant Secretary, be *ex officio* members of the Standing Committee.

That the other members of the Standing Committee, not exceeding twenty in number, shall be elected by the Society out of its incorporated members.

That of the non-official members of the Standing Committee, the four who, having been on the committee for one entire year, have attended the fewest meetings of the Standing Committee, and of the Sub-Committees, during the twelve months, ending on the first Wednesday March, shall go out at the annual meeting in June; and if any doubt shall arise under this rule, which member of those who have attended the fewest meetings is to retire, then the one who has served the shortest time on the committee shall be considered to have vacated his seat.

That the Standing Committee shall recommend to the Society at its meeting in March in each year, four members to be elected in the place of the four retiring members, who shall not be eligible for the ensuing year.

That any member of the Society wishing to propose other candidates for election on the Standing Committee, be required to give the names of such candidates to be proposed by him, at or before the monthly meeting in March.

His Lordship having left the chair, and the same having been taken by the Ven. Archdeacon Bethune, it was

Moved by Dr. Mewburn, and seconded by the Rev. Dr. Beaven,

That the thanks of this meeting be offered to the Hon. and Rt. Rev. the Lord Bishop of Toronto, for his kindness in presiding on the present occasion.

The following is a brief statement of the Society's income for the past year:—

Receipts of the Society, for the year ending 31st March, 1851 (not including moneys received on trust, and sales in the Depository)..... £1778 19 11½

The estimated income of the several District Branches, and Parochial Associations in the Home & Simcoe Districts, has amounted to £3314 11 5
From which deduct the sum remitted to the Parent Society..... 575 19 4

2738 18 1

Total Receipts of the Society and its District Branches for the year..... £4517 12 0½

This Statement shews an increase in the receipts of the Parent Society of £209 10s. 9d., and an aggregate increase of about £1100. This large increase has been caused by the return of nearly £1700 collected in the parish of London for local purposes, which if deducted will, whilst it shews an increase on the income of the Parent Society as above, exhibit a decline in the aggregate of the several branches.

Only three sermons have been preached during the year on behalf of the special objects of the Society, as provided for by the 19th Article of the Constitution, viz:—

For Missions, made in May, 1850, at 170 Stations, £236 11 7½
For the Widows and Orphans' Fund, in Octr.

1850, at 201 Stations,..... 351 0 10
For the General Purposes Fund, Jan. 1851, at

168 Stations, ... 255 13 5½

The sales in the Depository have amounted to £949 9 10½
an increase over the past year of £33 8 9.—Church.

THIRD JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Monday, June 16, being the day on which the Charter of the venerable Society was signed, was appointed as the opening of the Jubilee year.

In celebration of this interesting epoch, divine service was performed in the Church of the Holy Trinity on Monday forenoon. Prayers were said by the Rev. Edmund Baldwin, M. A., and a discourse appropriate to the occasion was delivered by the Rev. Stephen Leit, LL. D. The Rev. Dr. took for his text, St. Matthew xxviii. 19th and 20th verses, which he characterized as "the missionary charter of the Church." His Lordship the Bishop of the Diocese, assisted by the Rev. Edmund Baldwin, then administered the sacrament of the Holy Eucharist, and we were glad to perceive that, with a very few exceptions, all the congregation present communicated.

In the evening, also, in honor of the venerable Society's Jubilee, there was a full cathedral service at the above church. The Rev. Dr. Beaven chaunted the prayers and psalms, with the assistance of the admirable choir of this church, who attended in considerable numbers, and sang responsively, in the place appointed for the choir, in two divisions in front of the chancel rail. The Anthem, sung in the place appointed in the Prayer Book, was from Psalm 68: "O sing unto God; sing praises unto His Name." Mr. Ambrose presided at the organ. The lessons for the evening were read by the Rev. H. Scadding. From the greater convenience of the hour, the congregation at this "even song" was considerably larger than it was at the morning prayer.—Church.

DIocese OF NOVA SCOTIA.

The new Bishop of this Diocese was a passenger by the mail Steamer America, which arrived at Halifax on Tuesday, 22nd July.

DIOCESE OF FREDERICTON.

On Trinity Sunday an Ordination was held by the Lord Bishop of Fredericton, in Christ Church, Fredericton, when the following gentlemen were ordained :

Rev. W. Jeffrey, Missionary at St. Mary's, Priest.

Mr. Thomas Hartin, of King's College, Deacon.

The sermon was preached by the Bishop, from Psalm 72. 8, 9. An offertory collection was made on occasion of the Jubilee of the Society for the Propagation of the Gospel, for the Diocesan Church Society, amounting to £19. 6s. 9d. A collection was also made at St. Anne's Chapel for the same purpose, amounting to £2. 3s. 0d.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

FIRST WEEK OF THE THIRD JUBILEE, 1851.

THE Society for the Propagation of the Gospel having, through the mercy of Almighty God, completed one hundred and fifty years of Missionary labour, determined to celebrate with public thanksgiving and prayer the opening of its fourth half-century.

Accordingly, on Monday, June 16, being the 150th Anniversary of the day on which the Charter was signed, full service was performed in Westminster Abbey. A large number of Clergymen in their robes occupied the Sacrament, while the Choir and transepts were completely filled by members and friends of the Society. The Sermon was preached by the Bishop of London, from St. John viii. 12; and his Lordship, after a full exposition and application of the text, proceeded to make a rapid sketch of the advances which the Society had made of late years, more especially since the erection of so many new Colonial Bishoprics. After the Sermon, the Prayer for the Church Militant was read, and an Offertory Collection, amounting to £282 18s was made from the whole congregation.

No fewer than eighteen ordinations had been held on the day before (Trinity Sunday), and consequently but few Bishops were present on the occasion; but it was most gratifying to see representatives of the American, Colonial, and Scotch Church—the Bishop of Tennessee, the Bishop of Jamaica, the Bishop of Argyll and the Isles—taking part in the administration of the Holy Communion. No occasion could be more suitable for manifesting the intimate union which exists—and which may God long continue—between the various branches of the Anglican Church. The number of communicants was upwards of 500.

The second day of the Jubilee was devoted to a Public Meeting in St. Martin's Hall, at which His Royal Highness the Prince Albert very graciously consented to preside. The Hall was densely crowded, and many persons remained standing during the whole time. The Royal Chairman on rising to open the proceedings of the meeting, was enthusiastically cheered. He addressed the meeting as follows:—My lords, ladies, and gentlemen, we are assembled here to-day in order to celebrate the third jubilee of the foundation of the Society for the Propagation of the Gospel in Foreign Parts, incorporated by Royal charter, and one of the chief sources of the spiritual aid which the Established Church affords to our extensive colonial dependencies. We are not commemorating, however, an isolated fact which may have been glorious or useful to the country, but we are thankfully acknowledging the Divine favour which has attended exertions which have been unremitting during the lapse of 150 years. (Hear.) We are met, at the same time, to invoke the farther continuance of that favour, pledging ourselves not to relax in our efforts to extend to those of our brethren who are settled in distant lands, building up communities and states where man's footsteps had first to be imprinted on the soil, and wild nature yet to be conquered to his use, those blessings of Christianity which form the foundation of our community and of our State. The First Jubilee of the Society fell in times when religious apathy had succeeded to the over-excitement of the preceding age. Lax morals and a sceptical philosophy began to undermine the Christian faith

(hear, hear)—treating with indifference, and even with ridicule, the most sacred objects. Still this Society persevered in its labours with unremitting zeal, turning its chief attention to the North American continent, where a young and vigorous society was rapidly growing into a people. (Hear, hear.) The Second Jubilee found this country in a most critical position. She had obtained by the Peace of Amiens a moment's respite from the tremendous contest in which she had been engaged with her continental rival, and which she had soon to renew in order to maintain her own existence, and secure a permanent peace to Europe. Since the last Jubilee, the American colonies, which had originally been peopled chiefly by British subjects who had left their homes to escape the yoke of religious intolerance and oppression, had thrown off their allegiance to the mother country in defence of civil rights, the attachment to which they had carried with them from the British soil. (Cheers.) Yet this Society was not dismayed, but in a truly Christian spirit continued its labours in the neighbouring North American and West Indian settlements. (Hear, hear.) This, the third Jubilee, falls in a happier epoch (hear, hear), when peace is established in Europe, and religious fervour is rekindled (hear, hear), and at an auspicious moment, when we are celebrating a festival of the civilization of mankind (cheers), to which all quarters of the globe have contributed their productions and are sending their people (cheers)—for the first time recognising their advancement as a common good—their interests as identical—their mission on earth the same. (Loud cheering.) And this civilization rests on Christianity—could only be raised on Christianity—can only be maintained by Christianity (cheers); the blessings of which are now carried by this Society to the vast territories of India and Australia, which last are again to be peopled by the Anglo-Saxon race. (Hear, hear, hear) While we have thus to congratulate ourselves upon our state of temporal prosperity—harmony at home and peace abroad—we cannot help deploring that the Church, whose exertions for the progress of Christianity and civilization we are to-day acknowledging, should be afflicted by internal dissensions (hear, hear,) and attacks from without.—(Hear, hear.) I have no fear, however, for her safety and ultimate welfare (cheers), so long as she holds fast to what our ancestors gained for us at the Reformation—the Gospel and the unfettered right of its use.—(Cheers.) The dissensions and difficulties which we witness in this, as in every other Church, arise from the natural and necessary conflict of the two antagonistic principles which move human society in Church as well as State—I mean the principles of individual liberty, and of allegiance and submission to the will of the community, exacted by it for its own preservation. These two conflicting principles cannot be disregarded—they must be reconciled. (Hear, hear.) To this country belongs the honour of having succeeded in this mighty task as far as the state is concerned, while other nations are wrestling with it. And I feel persuaded that the same earnest zeal and practical wisdom which have made her political constitution an object of admiration to other nations, will, under God's blessing make her Church likewise a model to the world. (Hear, hear.) Let us look upon this assembly as a token of future hope, and may the harmony which reigns among us at this moment, and which we owe to having met in furtherance of a common holy object, be, by the Almighty, permanently bestowed upon the Church. (Hear, hear, hear.)

The Bishop of London moved the first Resolution:—

“That the members and friends of the Society for the Propagation of the Gospel, assembled on the occasion of its third Jubilee, an occasion which demands their thankful acknowledgments to Almighty God for His blessings upon their past labours, desire to express their devout hope that the same providential guidance and support may be graciously continued, so as to enable the Society to discharge more adequately for the time to come the duty in which it has been so long engaged in behalf of the Church of England, towards the colonies and the heathen dependencies of the British Crown.”

Lord John Russell seconded the Resolution.

Earl Grey moved the second Resolution:—

“That while the population of the United Kingdom is spreading itself over vast portions of the earth, and thus laying the foundation of future empires, it is incumbent on the Church of the mother country, so long as her help shall be indispensable, to assist in providing for her emigrant children those ministrations and ordinances of religion which are the privilege of her poorest members at home.”

The Right Hon. Sidney Herbert seconded this.

The Bishop of Oxford moved the next Resolution:

“That, notwithstanding the success which has attended the labours of the Society's Missionaries in heathen lands, the best hope of bringing the various races of the earth to a knowledge of Christ must always depend, under Divine Providence, upon the efforts of a native Ministry.”

Sir R. H. Inglis briefly seconded the motion.

The Duke of Newcastle moved the next Resolution:

“That over and above such contributions as may be offered for the general purposes of the Society, in commemoration of the present Jubilee, special funds be opened in furtherance of three of the more important purposes to which the attention of the Society has of late been directed: namely—the extension of the Episcopate in the British dominions abroad; the education of Missionary candidates in Colleges at home and abroad; the religious instruction and superintendence of emigrants.”

The Earl of Harrowby, in seconding the motion, expressed his deep sense of the importance of the new career undertaken lately by the Church in planting independent Episcopal communities in the Colonies. He could not but add, that while acknowledging the importance of Episcopal administration to these infant communities, he felt that *he should like to see the principle more extensively applied among our great and growing population at home.* (Cheers.)

The Bishop of Tennessee acknowledged in few words the kind manner in which his country had been referred to.

The Archbishop of Canterbury said, that as President of the Society, the privilege fell to his lot of tendering to his Royal Highness the respectful thanks of the Meeting for the services he had rendered in presiding on this occasion. (Cheers.)

The Earl of Chichester seconded the motion.

His Royal Highness, in acknowledging the vote, said it had been very gratifying to him to preside at this meeting, to listen to the eloquent speeches which had been made, and to witness the expressions of enthusiasm with which noble and religious sentiments had been received. He saw in all this pledges for further exertions in this cause. (Cheers.)

The Archbishop then pronounced the Benediction and the Meeting terminated.

On Sunday, June 22, Sermons in commemoration of the Society's Jubilee were preached in 50 churches in and around London. The Collections, so far as they have been received, amount to £2,697 13s. 10d.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

June, 1851.

The Lord Bishop of St. Asaph in the Chair.

The Standing Committee, pursuant to notice, proposed that the sum of £2000 be granted towards the permanent endowment of the Bishopric of Nova Scotia; provided that, within two years from this date, an additional sum of £4000 shall have been raised for the same purpose from other sources.

J. C. Meymott, Esq., moved, that the words from “provided” to “sources” inclusive, be omitted.

The Rev. Dr. Binney seconded this motion, which was carried.

The grant was then made, without the conditions proposed.

Dr. Binney proposed that a Memorial should be forwarded to Earl Grey from this Society, against the repeal of the Act of the Legislature of Nova Scotia, under which the sum of

£400 was paid annually, since the year 1789, towards the support of King's College, Windsor, Nova Scotia.

It was agreed to refer this subject to the consideration of the Standing Committee.

The Venerable V. Shortland, Archdeacon of Madras, who was present at the Meeting, alluded to the services rendered by the Society, during a period of more than a century, in the cause of Missions in Southern India. The Archdeacon spoke of this Society as the instrument, through the Divine blessing on the labours of its faithful missionaries, in laying the foundation of the great work now in progress in that portion of our Colonial empire; and he gave a satisfactory account of the Church in the Missions of Tanjore and Tinnevely. He read to the meeting the following extract from a letter which he had lately received from the Rev. A. R. Symonds, Secretary of the Society for the Propagation of the Gospel at Madras, and Incumbent of the Society's Church at St. Thomé in that Mission.

“I have just had a most interesting case of conversion. A young Brahmin, 22 years of age, of the highest caste, placed himself under my care for baptism. He is very respectable and of some property, was in a good situation, and is well educated. Last night I baptized him before the English congregation, together with a Pariah; Mr. Brotherton and I jointly officiating. The Brahmin had been living with me for several days, eating at my table, and breaking caste. At his baptism he gave up his string.

“I am about to draw up a full account to send to the Parent Society for publication. You will then see the full particulars. The case has caused immense sensation, he being the first of the caste (of Sacrificing Priest) that has embraced Christianity. All agree that it is a most satisfactory case, as being free from all worldly suspicion. He will eventually become a student with me, but for the present it is thought desirable that he should return to his translatorship, so shewing that converts are not necessarily to become dependents of missionaries or missionary societies.”

The following letter from the Bishop of Toronto, dated Toronto, 9th May, 1851, was laid before the Meeting:

“I have been some time in possession of your agreeable letter of the 9th February, and have again to express my grateful acknowledgments to the venerable Society for their generous grant to the Rev. Mr. Osler's church, and the donation of books to the Rev. Mr. Ingles. It would, nevertheless, seem that our wants multiply faster the more they are supplied, and I sometimes fear that your generous spirit will at length get wearied out by our incessant applications; yet I do not desire to see them decrease so long as we have so many poor settlements to assist, and so many more gradually redeeming themselves from the forest, for such would be a sign that the Church was losing her energy, which I trust will never happen.

“No. 1 is a petition from the Rev. Robert Norris Merritt, a travelling missionary, who has been very active in his range of duty, and has been already before the Society, and received three grants during the last year, for three several churches, which he has been instrumental in erecting; and he now comes to entreat your assistance in building a fourth. The particulars stated by the Rev. Mr. Merritt, and the worthy rector of Hamilton, are quite correct, and within my knowledge. The case is very interesting, and deserves the favourable consideration of the Society.

“No. 2 is a petition from the Rev. A. H. R. Mulholland, for aid in building a small church at Owen's Sound, on Lake Huron. Sydenham is a village building at the bottom of the Sound, and is likely in time to become a town of some magnitude, but as yet it is in its early struggles. The best recommendation to the Society will be to state the fact, that Mr. Mulholland collected from the inhabitants of Toronto, while attending the visitation, upwards of £80 and a small convenient set of plate for the church; so much convinced were they of the necessity of the case.

“No. 3. The petition of the Rev. Arthur Hill, for a grant towards finishing a church at Bradford. This is a growing

village, the usual station of the steamboat which navigates Lake Simcoe. The facts stated by Mr. Hill are encouraging; he is moreover a very deserving missionary; and if it be in the power of the Society to grant his request it will be well bestowed."

The Board voted aid in each of these cases; namely,—
1. Towards a stone church at Barton, £40., and a brick church at Glanford, £20.; on the application of the Rev. R. N. Merritt, seconded by the Rev. J. G. Geddes, rector of Hamilton.

2. Towards a church at Sydenham, Owen's Sound, on the application of the Rev. A. H. R. Mulholland, £30.

3. Towards a church at Bradford, £30, and towards a church in the northern part of the township of Gwillimbury, £20.; on the application of the Rev. Arthur Hill.

The Venerable Archdeacon Wm. Williams, who has been labouring in the Eastern district of New Zealand, and who is now in England, informed the Society, that the edition of the Liturgy, in the New Zealand language, printed and issued at this Society's expense, is now exhausted, and that the demand for copies in the islands is now very great. He said, "Every New Zealander who can read wishes to have the work in his possession;" and he added, that the number of actual communicants during the last year was upwards of five thousand. The Archdeacon added, "If your Committee can venture to undertake an edition of five thousand, in a type rather larger than that which has already been executed, I can promise that the whole shall be eventually paid for. I can further promise that a large proportion of an edition in a smaller type shall be also paid for, as soon as it may be distributed in New Zealand."

It was agreed that steps be taken, under the direction of the Foreign Translation Committee, for another edition of the Liturgy in the New Zealand language.

Payments received.—Hon. J. M. Fraser, (2 years.)
Vol. 2.—Revs. P. A. Young, I. P. White, (2 copies), E. J. Rogers, W. King, C. L. F. Haessel.
Dr. Smallwood, Messrs. W. Poston, W. Pozer, W. Sloane, W. Rickaby, J. Hatherly. Mrs. Fry, Mrs. Woodbury, Mrs. Gale, Mrs. Todd, Mrs. Harvie, Mrs. G. Pozer, Miss Guerout.

BIRTHS.

At Port Whitby, on the 15th July, the lady of the Rev. John Pentland, of a son.

On the 21st July, at St. John's Parsonage, Smith's Falls, the wife of the Rev. J. B. Worrell, of a son.

At Côteau du Lac, on the 3rd inst., the lady of the Rev. J. J. S. Mountain, of a daughter.

At Guelph, on the 4th inst., the wife of the Rev. Arthur Palmer, of a son.

MARRIED.

On the 22nd July, at St. George's Church, Toronto, by the Rev. Dr. Lett, the Rev. John Travers Lewis, Missionary at West Hawkesbury, eldest son of the Rev. John Lewis, late of St. Ann's, Shandon, Cork, to Anne, eldest daughter of the Hon. Henry Sherwood, M. P. for Toronto.

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 CORE HOUSE, Coté 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 28th.
From December 22nd to January 5th.

TERMS.

1st—From May 1st to July 17th.
2nd—From August 28th 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.

BISHOP'S COLLEGE, LENNOXVILLE.

MICHAELMAS TERM commences on the 1st of September; on which day the examination for admission will take place. Candidates are requested to signify their intention of presenting themselves, in due time.

Two exhibitions (see Eccl. Gaz. vol. 1, No. 6—9), one of £30 cy. per annum from the funds of the S. P. G., the other of £12 10 per annum, given by the "Alumni Emeriti," will be awarded by examination at the same time.

For information apply to the Principal on the spot, or the Rev. A. W. Mountain, Quebec; or the Rev. J. Irwin, or Dr. S. C. Sewell, Montreal. July 5th, 1851.

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.

EDUCATION.

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 purposes 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 Do. with single room..... 17 10

SAMUEL S. WOOD.

Rectory, Three Rivers, June 12th, 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.