

The Society at present labours, arises from the entire exhaustion of the endowment fund, and it is with the anxious hope that the sympathies of Churchmen will be awakened, and their liberality manifested, in favour of this branch of the Society's operations, that the present appeal is made...

TORONTO SACRED MUSIC SOCIETY.

In the month of March last, we gave an account of the formation of a Society for the cultivation of Sacred Music, but, as nothing further has appeared on the subject, we find that some have supposed that it scarcely survived its birth. That, however, is not the case. The promoters of the Society never intended that it should go into operation immediately...

1. The Society shall be designated the "Toronto Sacred Music Society," its objects shall be the study and practice of the works of the best English and foreign composers of Sacred Music.

2. The affairs of the Society shall be under the direction of a Managing Committee, composed of a President, a Treasurer, a Secretary, a Librarian, and five others, forming members of the Society, who shall be elected by ballot hereafter at the General Meeting of the Society, at the close of the season.

3. The Managing Committee shall appoint a Conductor, and determine the remuneration for his services, and the Gentlemen desirous of becoming members shall be admitted by ballot, having first been proposed and seconded by two members of the Society, who shall be responsible for the candidate's being at least able to read common psalmody...

4. The Society shall meet once in the week during the season, at 8 P.M. precisely, at which time the balloting shall take place for candidates for admission, and other business be transacted. The Roll shall be called at half past 8 o'clock, and practice commence immediately after.

5. The non-performing members shall pay one pound as an annual subscription, and shall have the power of introducing one lady on the evenings of the public nights and concerts, and a second lady on payment of five shillings per annum extra.

6. None of the foregoing rules shall be altered, except at a General Meeting, after a notice given by the Committee one month previous, or at a Special General Meeting called for the purpose.

At the same meeting the following officers were elected for the ensuing year:— President.—The Rev. Dr. Beaven. Committee.—Mr. Principal Barron, Mr. Bolton, Mr. Treasurer.—Mr. Rowell. Secretary.—Mr. George Wells. Librarian.—Mr. S. Thompson.

It was also resolved that the Secretary be requested to open a list for the reception of the names of persons wishing to become members of this Society, which list shall be deposited with the Treasurer, who shall be authorized to receive the entrance fees and subscriptions, and apply the same, on the order of the Committee, to the purchase of the books and music necessary for the use of the Society in the season commencing in October next.

In pursuance of this resolution, we have been requested to inform that portion of the public who feel interested in the cultivation of Sacred Music, that the Treasurer, Mr. Rowell, is prepared to receive the names of persons desirous of becoming members or subscribers. The original members of the Society, we understand, will have to make their election, whether they wish to be considered as performing or non-performing members, and pay their entrance or subscription accordingly.

The entrance fee for performing members is five shillings, the subscription for those who do not perform is one pound per annum. The names of performing members, for the future, will have to be introduced at any meeting of the Society by two actual members, who will be responsible for their being able to read plain psalmody: they will then be admitted by ballot. If ladies should be disposed to become performing members, they will not be required to make any payment. The performing members or subscribers are not required to be admitted by ballot;—the payment of their subscription is their only qualification. The performing members are expected to attend, as far as possible, all the meetings of the Society; and they, together with the Committee and other original members, constitute the General Meeting. The non-performing members, or subscribers, are entitled to attend the monthly rehearsals and the concerts without further payment.

All gentlemen, members of the Society, may introduce each one lady to the monthly rehearsals and concerts. If they wish to acquire the right to introduce more ladies than one on each occasion, they will have to make an additional payment of five shillings per annum, for every additional lady.

It will be seen that the Society pledges itself to give at least two concerts during the year;—but this must of course depend on the amount of support it receives. That something is needed to raise the character of our Church Music, no one will doubt, who is acquainted with the condition of our Choirs; and we are glad, in this view, notwithstanding the zeal and exertions of their individual members, to observe that the original members of this Society are not confined to one class of society. Some may be afraid that the Society may neglect psalmody, and we think it probable that they will not directly cultivate it; but we are sure that no person can cultivate good Church Music, without improving in his style of singing a plain psalm tune,—if only he has the good feeling and good taste to recognize practically the truth that all Church Music ought to be subservient to the purposes of devotion. That seems—strange as it may appear to say so—to be the great desideratum. We scarcely converse with any person on the subject of Church Music, without observing that musical effect, of some kind or another, appears to be the great thing—the only thing which is aimed at by those who pay attention to it. We scarcely observe the working of any choir, without coming to the conclusion that there must be something wrong; otherwise, those who are so much engaged about sacred things would become more devout, which, unhappily, is far from being the case. We should be sorry to refer to persons of devout minds;—but all, what, for instance, can we think of members of choirs, who habitually go out of church, and that

often to the disturbance of the devotions of the congregation, the moment the singing is over? What shall we think of those who allow themselves to be giving directions to the other members of the choir, by word and gesture, not occasionally, but habitually, during the time of singing? What shall we think of those who pay little attention to other parts of Divine Service,—who, in congregations where it is the rule to kneel in prayer, sit during the whole of the prayers, and even engage in trivial conversation during the time of Divine Service? And—how we shall not be going beyond our province—what are we to say when we see ladies treat the Church like a common dwelling-house or a concert-room, by removing their bonnets, and exposing their heads without any covering, in direct disobedience to the unequivocal prohibition of Holy Scripture? We do not suppose that all these are cases of wilful irreverence in the individuals, but we do think that there must be something wrong about our choirs, otherwise these results, and others of a similar character, would not be so common. And we therefore entirely agree with an opinion which we understand to have been expressed by the leading member of one of our choirs—that it is much to be regretted that the pastors of our congregations do not pay more attention to the subject, and make it their duty,—as it certainly is their duty,—to exercise such a supervision of their choirs, as shall prevent evils such as those we have been particularizing.

We, therefore, think it an admirable feature of the Sacred Music Society that they have elected a clergyman as their President during the current year; and—whatever he may do in regard to the musical performance—we trust that he will exercise that salutary control which his sacred office imposes upon an especial duty. For we are but too well acquainted with human nature, not to know that even the Sacred Music Society, without some such control, will inevitably acquire the habit of looking upon their business as a mere musical performance, and thus fall of joining that which we ardently hope they will do, viz., to raise the general taste in Sacred Music, and render it more purely devotional than it has yet become amongst us.

But we are forgetting that our Society can do but little without the sinews of war, and consequently that it will need public aid in the form of monied contributions. We therefore invite our friends, and all interested in the subject, to give their names and contributions in behalf of so laudable an object.

We understand (as we have already stated), that a list will be immediately opened, with our respected fellow townsman, Mr. Rowell, to whom, as Treasurer, all contributions may be paid; and we hope to be able to announce, before long, that something is done towards forming a plan of operations for the winter season.

QUEBEC INCORPORATED CHURCH SOCIETY.

We have to acknowledge the receipt of the 5th Annual Report of this important Society, which abounds with matter interesting to all who feel interested in the spread of the Church of Christ. It is gratifying to learn that, notwithstanding the pressure of the times, the accounts of the Society show an increase of £234 8s. 6d. over the receipts of last year. We will embrace the earliest opportunity of laying the Report before our readers.

THE THEATRE.

Freely do we grant that a change for the better has taken place, so far as the modern acted Drama is concerned. The unbridled impurities of a Congreve or a Vanburgh would not now be tolerated, even by an avowed "man about town." But still we hesitate not to affirm that, improved in many respects as it has been, the Theatre is not the place which a man, who to any extent realises the weight of the Baptistal Covenant, can comfortably or consistently frequent. Such a one must ever tread with meeting with things incongruously painful to a tender and awakened conscience.

In the most classic, whose name is without doubt to be taken in vain, are constantly made;—and the purest modern specimens of Comedy and Farce, are but too plentifully interspersed with the flippant oaths, and "the delicately expressed indecorous allusion."

But granting that we have been misinformed on this head. Assuming the reverse of all that we have advanced to be the case, we still contend that the mental intoxication engendered by the Stage, greatly unfits the mind for the sobereties of devotion and self-examination. "May I not without sin visit the Theatre?" queried a distinguished author; who thought not unbecomingly of the unlawfulness of the practice, had some latent misgivings on the subject. "Go to the Play-house," was the judicious reply, "as long as you can ask the blessing of Almighty God on your occupation, and no longer." The test was honestly applied, and the result was that the Theatre was abandoned once and for ever. The "Amen" stuck in the supplicant's throat.

With every inclination to judge charitably of all men, we fear that, in general, actors are lamentably devoid of vital religion. A literary friend, who from circumstances had an extensive acquaintance with British players, assured us, that with few exceptions,—remarkable except in their singularity,—they are apparently lived in a stolid, contemptuous neglect of the revealed means of grace. Sauf among the prophets, could not have been a greater theme for wonderment than an actor kneeling before the Eucharistic table. Nor is this to be wondered at. Ever breathing the atmosphere, and speaking the language of high-wrought fiction, these unhappy people must almost necessarily be devoid of that sober thoughtfulness which leads a man to "commune with his own heart, and be still,"—and in the absence of which it is difficult to conceive of the divine life progressing in the soul. The "opium-haze of fable,"—(to use a German poet's expression)—constantly enshrouding their mind, and stimulating their imagination, must greatly unfit them for looking steadfastly forward to Death,—Eternity,—and the Judgment to come.

And here again we are not speaking the language of mere conjecture or theory. Some nine years ago, one of the most promising and popular Comedians in the Theatre Royal, Edinburgh, was Montague Stanley. A gentleman by birth—possessed of a cultivated taste—and gifted with a highly poetical temperament, he was moreover distinguished by undeviating correctness of external morals. So much was this the case, that he was frequently cited by apologists of the modern Stage, as a proof that a virtuously living man might be found in the ranks of the children of Thespis. Just as he was attaining the highest grade in his profession, Mr. Stanley became the subject of decided religious impressions. He began to feel that he was a guilty, perishing sinner,—and to appreciate the priceless value of Emanuel as a Saviour. From that period the conviction gained ground in his mind, that his occupation was radically inconsistent with the service exigible from him as an enlisted soldier of the Cross,—and at utter variance with an honest renunciation of "the World, the Flesh, and the Devil."

So strong did this impression become, that, though burdened with the care of an increasing family, he, after many sharp conflicts with the natural man, abandoned an employment which every year was becoming more lucrative. As a landscape painter, who had a reputation to form, he earned, with unceasing toil, what, compared with his renounced income, was a scanty and precarious pittance. Being in earnest, he counted not the cost.

This noble-minded Christian hero, died a few years ago, and his memoirs, which were lately given to the world, are replete with facts and statements confirmatory of the views which we have advanced above. Stanley's testimony is invaluable—it is as unquestionable as can well be conceived. To the widest accep-

tation of the word he was a man of the world. He had a keen relish for the beauties of poetry, and the graces of elocution. To his profession he had been enthusiastically attached, and was in the receipt of the choicest honours and emoluments which it holds forth to its votaries. Moreover, he became no severe ascetic in changing his views, for even after he had abandoned the Stage, he spoke with kindness of many of his quondam histrionic coeppers. If he extended nothing, he set down nought in malice. We repeat, therefore, that the gravest weight is to be given to the deliberately expressed opinion of such a man, that the Stage, viewed either as a profession, or as an occasional amusement, is diametrically opposed to the claims of vital Christianity;—and can never be made to harmonize with a consistent bearing of the self-mortifying Cross of Christ.

Our observations have far exceeded the limits which we originally contemplated, but the importance of the subject must plead our excuse. The Theatre we regard as a pregnant source of social depravity, and moral pestilence—opposed alike to the civil and religious advancement of mankind;—and therefore we feel called upon unequivocally to protest against its introduction into our young community. Well do we know that the course we have followed is far from being a popular one. We expect to provoke the sneer of the majority;—of those who are lovers of pleasure rather than lovers of God. But we feel confident that every Christian patriot will join us in the prayer, that a curse whose blighting effects have been so sternly experienced in the Old Country, may long be averted from the beloved land of our adoption.

THE CHRISTIAN STUDENT UNION.

The Christian student union, in the course of his biblical readings, have been struck with the deep reverence which Christ himself manifested, and which He required to be paid by others to that temple of the Jews which was so soon to be destroyed. And the inference which naturally follows from his serious manner in this particular, is, that we, in like manner, should consider it our duty to evince the most profound respect for those temples—those houses of prayer in our own land which have been set apart and dedicated to the service of a faith which shall not pass away until time shall be no more. Let all, whether clergymen or laymen, who boast the name of Christians, beware how they neglect to prepare themselves reverently and humbly, or otherwise render themselves comparatively worthy to enter within the shadow of those sacred walls. It is but too common, among the thoughtful and careless of heart, to behave in church with less occupation of mind and less alertness of attention to the service of the day, than if they were in a place of common secular amusement. But it is not of those we would at present speak: the character and manner of pulpit ministrations is the object of this paper, and it is to be lamented that many preachers, by their culpable negligence or their overweening self-conceit, give but too much cause for the lukewarmness or inattention of their hearers.

DISSENTING SLANDER.

When alluding last week to the ungenerous columns of the Montreal Register, in reference to the small indemnification granted to the Anglican Clergy for expenses incurred in visiting the sick and dying emigrants at Grosse Isle and elsewhere, we had not before us the Petition of the Lord Bishop of Montreal to the Provincial Parliament, in accordance with which the grant in question was made. Having obtained a copy of that document, we now lay it before our readers, premising, on good authority, that his Lordship took no steps in the matter till he had learned that Petitions had been presented to both Houses of Parliament from the Roman Catholic Bishop of Montreal, for the indemnification of his clergy as they had been engaged in a similar service:

"The Petition of George Jehoshaphat, Lord Bishop of Montreal, most humbly sheweth, That the awful visitation from the land of Goy, of which the effect has not yet disappeared, in consequence of the arrival from Ireland of many thousands of emigrants in a diseased condition, having created an extraordinary demand for the service of the clergy, Her Majesty's Government in the Province has seen good to provide for the reimbursement of those clergymen, both of England and Rome, who were subjected to expense on this service at the Quarantine Station at Grosse Isle. That there are five clergymen of the Church of England resident in Montreal, who have been engaged from the commencement of the calamity up to this time in attending on the sick and afflicted emigrants at Point St. Charles, in the neighbourhood of that city, and that the daily visits thus paid to these poor sufferers have entailed on the clergy an expense in providing conveyance to and from and in other ways, which it would be productive of the most severe inconvenience to them to provide for out of any means of their own. That your petitioner trusts that the claim of those clergymen to compensation, will appear to your Honourable House to be of the same nature with that of their brethren who served the Quarantine Station, and of equal force; and that, should your Honourable House be so good as to grant your Honourable House would be pleased to provide out of the public chest, for the indemnification of the clergyman above-mentioned, such sufficient sum as to the wisdom of your Honourable House may seem best. And your petitioner, as in duty bound, will ever pray. G. J. MONTREAL. Quebec, March 13, 1848."

We cannot dismiss this matter without once more alluding to the singularly ungenerous nature of the Register's strictures,—illustrative, as they are, of the spirit of modern dissent. Sectarian teachers, as is well known, distinguished themselves by cautiously keeping aloof from the plague-marked boundaries of the Quarantine Stations,—and yet, with the most superlative littleness, they carp against the pittance, awarded as a bare act of justice, to men who did their duty to suffering humanity, without either counting the cost, or stipulating for a remuneration. "Tis pitiful, 'tis wondrous pitiful!"

The Register says, in allusion to the grant: "It was a grievous wrong and shame for them to saddle the country at large with the costs of furnishing ghostly consolation to their own afflicted brethren." Now, either the list of patients at Grosse Isle and Point St. Charles included some Protestant sectarians, or it did not.—If it did not, then all who professed to be Protestants must have been Churchmen,—a proof, so far at least as the large emigration of that year furnished date, that the great bulk of our Protestant emigrants are Churchmen. On the other hand, if it be asserted that among the sects were many Protestant dissenters, why were they not attended to by their respective teachers? And with what decency or truth can the Baptist Register characterize the indemnification to the Church of England clergy, as exclusively the "costs of furnishing ghostly consolation to their own brethren?" Our dissenting contemporary requires not to be told that, in visiting the sick on the occasions referred to, no clergyman refused to attend a sick and dying Protestant because he was a dissenter. In fact, we believe the question as to the patients' denominations never was put, with a view to any difference being made in the attention shewn.

Altogether, a more glaring illustration of the Dog-in-the-Manger proverb never came under our observation.

LATEST FROM EUROPE.

In another column we give the latest intelligence received by the Cambria. As might have been anticipated, Ireland was in a state of turmoil and confusion: some riots on rather an extensive scale had occurred, which the American Repeal papers, taking "the will for the deed," magnify into actual, full-grown wars.

The Roman Catholic Clergyman arrived at the scene of strife whilst this was going on, and implored the people to abstain from violence. O'Brien, it is said, incited the people to set fire to the house or pull it down, but not being seconded, he appeared disgusted with command, mounted a policeman's horse, and took the direction towards Waterbury. His country was further proclaimed under the arms Act, including Kerry, Galway, and seven baronies in Cork County, Wexford, Queen's County, Carlow, Kildare, Wicklow, and eight baronies in King's County; Westmeath, Louth, and baronies in Cavan; Fermanagh, Londonderry, and baronies in Londonderry, and barony of Newry in the county of Down. Meantime, numerous arrests have been made in Dublin and in various counties. Patrick O'Higgins, the leader of the Dublin Chartists, was the person sent to Kilmalham goal on charges of sedition. These delinquent young men were also arrested, and these captures gave a clue, by the seizure of their papers, to many of the parties embarked in the conspiracy. On Monday morning, ten assistants in the house of Finn & Co., drapers, were apprehended and sent to goal. These delinquent young men were found to possess arms, and ammunition in their boxes, and they held commissions of the rank of captains and colonels in the "King of Munsters" army. Many others in the establishment, against whom warrants were out, contrived to escape for the present.

Edgar, a prominent leader of the Confederates, surrendered himself at the instance, or on the compulsion of his father, a respectable solicitor. James Lalor, of the Folan, and Mr. Halpin, the Secretary of the Irish Repeal Association, were also arrested, and sent to Kilmalham jail. The next day, C. Laffey, Esq., barrister-at-law, and T. Walter Mayler, principal of the St. Ellen school, were both committed to Newgate. Proclamations were issued against harbouring eleven more confederates, and the names of the delinquents were: D'Arcy, McGee, Devilly, Reilly, Joseph Brennan, and others.

Dr. Cane was taken at Kilkenny; C. Rochford, attorney, John Blake, editor of the Galway Vindicator, and Geoghegan, a gunsmith, at Galway. Rumours are circulated that O'Brien, Meagher, and other chiefs, have effected their escape; but in fact, within these few days, no authentic account has been received respecting them or their movements.

From the latest advices received from the disturbed districts of Ireland, where General Macdonald has established his headquarters, everything continues peaceful, with the general impression that the moment the troops were withdrawn, dissatisfaction would again arise. O'Brien is supposed, by the most cool-headed writers, to have been expected to leave Dublin for some of the mines in the neighbourhood of his late exploit.

Viscount Hardinge arrived in Dublin on Tuesday, and would, if necessary, assume the special command of the forces in Ireland, which now amount to at least 50,000 men. He was expected to leave Dublin for the south on Thursday. A considerable quantity of arms has been seized at Nenagh. The search for arms appears to be carried on with undiminished vigour; and Carrick-on-Shair and Carrick Beg, two spots which were the very focus of sedition, have yielded up their arms, and all arms have been seized. The same resolution to carry out the intentions of the Government appears to prevail in all parts of the country, and in a week or ten days from this time all the country will be disarmed.

It is quite curious to note, that all that has occurred, that the confederates must now be aware that there never existed the smallest chance of successfully coping with British arms. Now that it is all over virtually, might it not be more profitable to the interests of public opinion in Ireland, to turn the direction of the country's industry to another channel—the course of industry—and thereby propitiate the government to show clemency to the men whose lives are jeopardized? As the sincere friends of Ireland, and of the earnest supporters of order, the only hope for commerce and prosperity in the country, we would see a general amnesty, and a prospect of better times; but whilst men are still in the open field, this is too much to expect. Nevertheless, the Irish leaders who are not compromised have much in their power.

Dublin, Thursday, 5, 4 P. M.

THE LATEST FROM IRELAND. The several accounts received, respecting every thing in the state of Ireland. This day proclamations have been issued by the Lord Lieutenant to the 15 counties and baronies proclaimed under the arms act, and to the most arms to be used by their arms on or before the 7th inst., under the penalty of two years imprisonment, with hard labour. Lord Hardinge reviewed the troops of the garrison in Phoenix Park to-day.

European Times Office, 6 1/2 A. M.

IRELAND.—We have received our Irish correspondence dated yesterday. There is not a word of news from 23 prisoners from Ballinagary were brought into Dublin yesterday, and committed to Kilmalham jail, charged with siding in the late attack on the police at that place on Saturday last.

A number of additional arrests have taken place in Dublin and the Provinces. All is reported quiet in the south. Nothing further is known of Smith O'Brien.

FROM OUR ENGLISH FILES.

SOCIETY FOR THE PROMOTION OF COLONIZATION.—A public meeting of this Society was held on Tuesday, the Queen's Concert Room, Hanover Square, the Earl of Harrowby in the chair. The object of the Society is to collect and diffuse information regarding the colonies; to communicate with landowners, holders of grants, and other private and public bodies in this country; to establish agencies in the colonies, with a view to establish a steady supply of labour. The existing rules of the Emigration Board exclude many valuable colonies, on account of age, number of children, occupation, or other causes, and the Society are desirous of being willing to modify these regulations, and to recommend the payment of a portion of the passage money. Under this arrangement the Society propose to make advances to those who are unable to pay the passage money, and to be repaid to their own means, as eligible emigrants, of such sums as may be required for the purpose. The Society are desirous of the passage thus offered by the Emigration Commissioners. In the case of parishes interested in sending out emigrants, a reasonable sum having been contributed by the parish or union, the deficiency (if any) between that sum and the amount required by the Commissioners may be advanced by this Society. To landlords who may be willing to assist persons desirous of emigrating from their estates, the Society offers the benefit of its machinery for recovering, in the various colonies, the amount of advances made to the emigrants. A resolution, moved by Lord Ashley, to the effect that the Society should be incorporated towards the Society's objects.—John Bull, July 15, 1848.

BATHS AND WASHHOUSES FOR THE LABOURING CLASSES.—On Wednesday a meeting of the supporters of the baths and washhouses for the north-west districts of the metropolis, was held in the Institution, George-street, Lutton-square. From their formation in August, 1846, until May last, the baths were open to the public, and the number of persons who had been benefited, and the number of families who had been benefited, was 73,367. The present building being totally inadequate for its purpose, from 200 to 500 are daily turned away. The institution is self-supporting, the number of applicants require the present building to be greatly extended. Amongst the donors for this purpose are Her Majesty and Prince Albert, the Archbishop of Canterbury, &c.—Ibid.

PRINTERS' SUBSCRIPTIONS.—On Monday the annual meeting of the subscribers to the "Prontley Alms House Fund" was held in the Theatre of the Mechanics' Institution, Southampton-street, at 8 o'clock. The report of the committee was read, and it was resolved that the ground for the erection of almshouses should be purchased at Wood-green. The first stone is to be laid next spring. It has been determined that none shall be admitted into the almshouses but such as are at least 60 years of age, and have subsisted for three years, or paid their life-subscription the year before the last election. The total cost of the almshouses towards the erection of the institution had been £32,000, and the expenditure of the year has been only £32,600, that sum being nearly covered by the interest of the amount invested in the funds.—Ibid.

RELIEF FOR LORD JOHN RUSSELL.—Q.—What has the Relief Bill done? A.—The nation. Q.—What is the "gradual Reform"? A.—Something "next Station." Q.—What are Mr. Hume points to? A.—Fall steps to the Whigs. Q.—What will Lord John say to that? A.—That there is such a thing as "fidelity." Q.—When will the Whigs help the nation? A.—When it can be helped. \*—Liverpool Mail, Liberal paper.

ARRIVAL OF CHINESE INSECTS.—This day a vessel arrived in the West India Docks, from China, having on board 100 cases, containing about 100,000 Chinese insects, imported from China for the purposes of natural history. Amongst the collection it is said to be several varieties not hitherto described by naturalists.

ALARMING SPREAD OF THE CHOLERA.—This day despatches were received at the Danish Consulate, Copenhagen, 9th July, stating, that in consequence of the rapid

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO. DIOCESE THEOLOGICAL COLLEGE, COBURG.

COURSE OF THEOLOGICAL STUDIES. For the Term commencing Tuesday, October 10, 1848, and ending Friday, December 22.

TUESDAYS.—Greek Testament, Gospels; from Matt. xxi., Mark xii., Luke xix., John xiii. Butler's Analogy, Part I.

WEDNESDAYS.—Greek Testament, Acts, from chap. i. to chap. xiii., inclusive. Thirty-nine Articles; from Art. XIX. to Art. XXIV., inclusive.

THURSDAYS.—Justin Martyr; Dialogue with Trypho, continued. Lectures; Introductory Remarks on Forms of Prayer, the Prefaces, &c.

FRIDAYS.—Tertullian's Liber Apologeticus, continued. Old Testament History; from the death of Achan to the death of Moses.

SATURDAYS.—Composition of Sermons, and Pastoral Theology. CLASSICAL COURSE. First Division. Plato, Phaedon, concluded.

Second Division. Horace, Epistles, Book i., to line 770. Cicero de Officiis, Lib. iii. Herodotus (Græca Majora). Homer, Iliad, Book iii. Horace, Odes, Book i. Cicero, De Senectute.

THE ANNUAL EXAMINATION OF THE DIOCESEAN THEOLOGICAL COLLEGE, COBURG. The Theological department of the College was opened on Tuesday, August 8, and closed on Wednesday, August 16. On the evening of the latter day, Judgment was pronounced on the Essays delivered in, according to the notice, on the "Unity of the Anglican Church in its relation to the Church Catholic." The following proved the successful competitors:—First, or Kent Testimonial Prize—Rev. Thos. W. Allen. Second, or Bishop's Prize—Mr. Jos. H. Edme. Third, or Principal's Prize—Rev. J. Lloyd Thomas.

Arrival of the Cambria. BY MAGNETIC TELEGRAPH. ONE WEEK LATER. (From the Globe.) New York, August 19, 1848.

The Cambria arrived at New York this morning; she brings our week's latest intelligence from Europe. The rebellion has broken out in Ireland. An insupportable conflict ensued between Smith O'Brien and the Police. According to the accounts the Police had the advantage. After some troops had engaged the insurgents the latter were defeated. The English papers call this a defeat of the Irish. They say eleven were killed. A military force of 1500 occupied the place, Barrangary. The Lord Lieutenant forbids any one harbouring O'Brien, Meagher, Dillon, and Doherty, under penalty. The South of Ireland is quite tranquil. The British army was moving to crush the rebellion. The army in Ireland numbers 49,000. Twenty-three prisoners had been brought from Barrangary to Dublin. The Irish League room and all their correspondence, had been seized. A great many arrests had been made in Cork, Drogheda, Belfast, and other places. Much turbulence, but no outbreak, in Kilkenny. Considerable numbers had been seized. The Editor of the "Folan" is arrested. The mountains in Tipperary are black with the Irish peasantry, whose movements may be important. Albert has been defeated in Italy, by Radetzky. He asks for French help. The people have broken up the Provisional Government, and made Albert King. Ledru Rollin, Louis Blanc, Cassiniere, Proudhon, are incaptured in the late revolt. The Chartists in England are quiet.

Two thousand convicts revolted in Lagrange, Spain. They murdered their guards, and killed the Montserratian. The weather has been very fine, and the reports of the potato crop show that there is every probability of a large supply of food. There is little disposition to operate.

Liverpool and London Markets at the close were inactive. Cotton, better feeling. Flour offered 6d. lower. Corn is 1s. lower. Beef—prime mess per tierce 30s. 8s. 6d., 32s. 6d.; ordinary, old, 4s. 6d.; mess, 80s. a 35s.; mess, per barrel of 200 lbs. 50s. a 54s.; ordinary, new, 36s. a 46s.; prime 38s. a 40s. A Tuesday's Corn Exchange, new, 36s. 6d. 3/4. The supply of fine wheat in advance of 2d. to 3d. per 70 lbs. was obtained above our last quotations. In Wheat and Flour a fair amount of business done. The Irish demand for Indian Corn having fallen off, the sales were very light, and prices receded since then. Baring's Circular quotes Government Securities 96, in moderate demand. Brown, Shipley & Co. say the general feeling of the market is one of limited sales. In Cork, the market is very quiet, and the reports of the potato crop show that there is every probability of a large supply of food. There is little disposition to operate.

The Tribune has a letter from Dublin, dated August 3rd, stating that there has been a great battle between the British troops and the insurgents at Slieveran, at which General Macdonald, the commander of the British troops, was killed; and 5,000 troops were wounded. The road for three miles is said to be covered with the slain. Kilkenny and Limerick has been taken by the people. It was expected that Dublin would rise on Sunday the 6th instant. The 3rd Buffs Infantry, turned and fought with the people, and two regiments have been sent to suppress the insurrection. The road for three miles is said to be covered with the slain. Kilkenny and Limerick has been taken by the people. It was expected that Dublin would rise on Sunday the 6th instant. The 3rd Buffs Infantry, turned and fought with the people, and two regiments have been sent to suppress the insurrection. The road for three miles is said to be covered with the slain. Kilkenny and Limerick has been taken by the people. 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