any report thereon, in case he receive authority for that purpose from the Archbishop or Bishop.

"The Master and his Assistants are to be appointed by the Bishop.

"The schools are to be Sunday-schools as well as day-schools; and the scholars are to attend Church once every Sunday: but, with the following exceptions, namely, that a child may be exempted from receiving religious instruction in the day-school, from attending the school on the Sunday, and from attending the Church, if 'the parent shall notify to the Master, that, on the ground of religious objection, he desires such scholar not to attend the worship of the Church of England,' or to receive religious instruction on the week days, or to attend the Church school on Sunday.

"The Church Catechism and such portion of the Liturgy as the Clergyman may select, to be taught for one hour, out of three, every morning and every afternoon, except to the children whose parents shall object.

"The only version of the Scriptures to be used in schools, or in any factory school whatever, is that 'appointed by law to be used in the Churches.'"

Under these regulations, the factory children will have an opportunity of being educated as Christians—and will not be left entirely to the chance of the voluntary system, to infidelity, or to the distracting and dangerous schisms which surround us; and in addition, by having their hours abridged (which the bill provides for,) they will be treated more like human beings than has heretofore been the practice. It was not to be expected that the sectarians would stand by tamely while a bill of this important nature was under consideration by the Legislature—certainly not. The genius of dissent is of too restless a nature ever to be satisfied while the Church or the Monarchy stands. It is not surprising, therefore, that we have all the denominations up in arms against the Government: 800 BAPTIST CHURCHES (?), by their Pope, have at once protested against the plan; Wesleyans, Independents, Socinians, Quakers, and Romanists—one and all—are meeting, speechifying, and petitioning at an extraordinary pace. Lord John Russell has formally entered the lists against the Ministry upon this question, as will be perceived from the resolutions which he has introduced into the House, and which he intends to move on the 2d of May. We transcribe the noble Lord's propositions from our Parliamentary report, that our readers, looking upon "this picture and on that," may judge between them—

"1. That in any bill for the promotion of education in Great Britain, by which a board shall be authorised to levy, or cause to be levied, parochial rates for the education and maintenance of schools, provision ought to be made for an adequate representation of the rate-payers of the parish in such board.

"2. That the Chairman of such board ought to be elected by the board itself.

"3. That the Holy Scriptures, in the authorised version, should be taught in all schools established by any such board.

"4. That special provision should be made for cases in which Roman Catholic parents may object to the instruction of their children in the Holy Scriptures in such schools.

"5. That no other books of religious instructions should be used in such schools, unless with the sanction of the Archbishops of Canterbury and York, and the concurrence of the Committee of Privy Council for Education.

"6. That, in order to prevent the disqualification of competent schoolmasters on religious grounds, the books of religious instruction, other than the Holy Bible, introduced into the schools, should be taught apart by the clergyman of the parish, or some persons appointed by him, to the children of Protestants who belong to the Established Church, or who may be desirous that their children should be so instructed.

"7. That all children taught in such schools should have free liberty to resort to any Sunday school, or any place of religious worship which their parents may approve.

"8. That any school connected with the National School Society, or the British and Foreign School Society, any Protestant Dissenter's school, and any Roman Catholic school, which shall be found upon inspection to be efficiently conducted, should be entitled by license from the Privy Council to grant certificates of school attendance for the purpose of employment in factories of children and young persons.

"9. That, in the opinion of this house, the Committee of Privy Council for Education ought to be furnished with means to enable them to establish and maintain a sufficient number of training and model schools in Great Britain.

"10. That the said committee ought likewise to be enabled to grant gratuities to deserving schoolmasters, and to afford such aid to schools established by voluntary contributions as may tend to the more complete instruction of the people in religious and secular knowledge, while at the same time the rights of conscience may be respected."

The opposition will doubtless join and fight the battle with their leader, upon the ground which he has chosen. The principal point in dispute appears to be this: the Ministers of the State say they have a right to teach children the Religion of the State, EXCEPT IN CASES WHERE THE PARENTS OBJECT; on the contrary it is maintained, that the Government ought not to teach the Established Religion, EXCEPT PARTIES THEMSELVES REQUEST IT. We shall await the combat with considerable interest and anxiety. Lord John Russell's plan is, we believe, most in accordance with the spirit of the age; but then that spirit is opposed to the union of Church and State—to the existence of privileged classes—and to the Monarchical form of Government. The tendency of events of late has been downwards, and in favour of the movement. In order to get quite right again, we must go back to correct principles. One important effort towards returning is to stand still. The Ministry have proposed to make a stand in the bill under our notice. If they maintain their position, we shall have great hopes for the future; if they concede this point, a change must speedily take place in the existing relations between the Church and the State, the Aristocracy must prepare to humble themselves to the Republicanism of the towns, and the Monarchy itself must vacate its seat, or at the least may calculate upon having to undergo an unceremonious roll in the dust.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—If Mr. Close and the *Record* have succeeded, as it would seem they have, in leading an onslaught on the Propagation Society, they have also succeeded in what they might have thought a much more difficult achievement, even that of eliciting an opinion, at once decided and collective, from our Bishops. We say *collective*, for the suffrages which will be found in another column, are but samples of declarations from the whole English Bench (with but two exceptions—the Bishops of Lichfield and Bath and Wells, and these exceptions are accounted for in both cases by bodily infirmity), and many members of the Irish. Well, then, thus stands the question for the decision of a plain Churchman. There is a Society which he has been trained from his childhood to respect, which he finds has been regarded, ever since its institution, by the great body of his brethren in the Church, as by far her most important and only accredited handmaid for the purposes to which it is devoted; of which he has always found the Bishops zealous supporters and cheerful administrators, which has ever been under their care and superintendence, and which he is now told it is his bounden duty both to renounce and denounce. He is informed, that if he continues to bestow on it a fraction of money, he will contract the guilt of encouraging deadly heresy, of destroying souls, of enlisting under the banners of Antichrist. He is told this by the *Record*, and Mr. Close, of Cheltenham. But scarcely does this happen, when he is assured by all the English Bishops, whose physical condition admits of taking part in the question, by both Primates, and twenty-two of their suffragans, among them Mr. Close's own diocesan, besides several Irish Prelates, that they have undiminished confidence in the Society thus suddenly assailed; that the principles on which it has been administered up to the present moment possess their entire approbation, and that they earnestly deprecate any Christian withdrawing his assistance to its godly labours. Here, then, we say, is the case. The *Record* and Mr. Close take one side; the rulers of the Church take another. What the former say is deadly heresy; what the others say is right, safe, and necessary. Viewing such a contest, we will not exclaim, "Who shall decide when doctors disagree?" for here the *Doctors* seem to be quite harmonious. But we do wish those of our readers who may not hitherto have formed an opinion on the question to compare the respective forces; and as they have already heard the opinions of Mr. Close and his impalpable ally, *usque ad nauseam*, to possess themselves, as they may in five minutes, of the sentiments of our Prelates. Certainly we, for our part, cordially thank Mr. Close for what he has done. He has, indeed victimized himself. Never did man succeed more beautifully in bringing down a rebuke on his presumptuous head—a rebuke by which we think the public and the venerable Society assailed may profit largely. For the latter, if it has been their glory hitherto to be an organ of the Church, and to act only on her principles, the path is clearer than ever in that direction now. We need not here raise the question as to how far Societies, as such, are the happiest means of carrying out religious objects. For all present practical purposes, we are content to avail ourselves of that for the Propagation of the Gospel as at present constituted, and as generally administered. Our chief recent accusation against it was, its having in any measure descended from the lofty vantage ground that was so eminently its own, and by adopting the ordinary instruments of popular agitation, departed from the serene action of the Church, and of every thing in near affinity to her, and much informed by her spirit. It was this that exposed the venerable Society to the impertinence of Mr. Close; and now that in the assault with which that gentleman thought proper to follow up his attack, the Bishops have come forward in united action to the rescue, she has all the opportunity she can desire of asserting her claims on Churchmen, as being a Church Society. Let her do this; let her appeal to our duties, and not to our itching ears; let her ask the aid of parish priests in their respective parishes, not of itinerants on platforms; let her resource consist of alms offered in solemnity at the altar of God, not of money tossed into plates at the end of crowded and excited meetings, and she has nothing to fear. She will have the confidence of our Church, and may count on wielding all the resources which that confidence will place at her disposal. She will go on and prosper, till, perhaps, she be merged, but not lost, in a better and truer system still—a system which may, in every sense, identify her with the Church, and infuse into her the whole of the Church's heavenly virtue and resistless power.—*English Churchman.*

DISSENT IN ENGLAND.

(*To the Editor of the Standard.*)

Sir,—I see in your paper of the 4th inst. some remarks on the excellent address of the Lancashire Short Time Committee, many of whom are Dissenters. The truth is, honest and conscientious Dissenters, of whom, God be thanked, the number is not small, where themselves resident in the manufacturing districts, are fully aware of a fact to which I think due attention has not been called, viz., that counting heads in a meeting house is not giving the number of the Dissenters in it; for probably not 1 in 20—perhaps in 50—has the slightest objection to the Church of England either in doctrine or discipline, or the smallest idea if asked his religion, of calling himself other than a Churchman. I will explain this anomaly (as it weekly and daily comes under my own eyes), to show the utter absurdity of believing the Dissenters' own statements as regards their numbers; and the frivolity, and indeed wickedness, of representing an attempt to educate these people's children as Churchmen as a *conscientious* grievance to them. In the awful and degrading ignorance of the lower classes, of which Lord Ashley gives so true a picture, it is not wonderful that they are very much in the habit of considering one religion almost as good as another, the newest and wildest the best worth attending to, and the nearest place of worship, of whatever denomination, the best and most convenient for them, when they do attend public worship, which is awfully seldom. Fashion too, and herein lies much of the strength of Dissent, if you will dignify it with that name—fashion goes against the Church; for, alas, it is not the fashion to appear there unless clean and well dressed, whereas it is the fashion to go to meeting any way. Again, the wilfulness of both parents and children is a mainstay of apparent Dissent. Give one woman a little clothing, and not her neighbour—distribute at one house some of the numerous charities in the north of England, and not at another—and the disappointed parties, if you are the clergyman or supposed to be interested in the Church, immediately *punish* you, as they think, by going to meeting for awhile. Let a Sunday school teacher reprimand a child severely enough to vex it, or withhold a reward it considers itself entitled to, and lo! it tosses up its head and goes to the chapel school, and draws away perhaps a friend or two with it; and if you ask the parents, who probably go to church, if clad as they think they ought to be themselves, how they can permit such preposterous conduct in children of, perhaps, 10 or 12—"Oh, they dare say they will hear nothing but good; all religions are good—one as good as another." Again, the really well-disposed, but illiterate, are, I believe, often driven to chapel by the false taste of our clergy, who really, too often, seem in country places to take no pains to employ language comprehensible by the vulgar and ignorant, whereas they can understand little theology! All these people christen, confirm, marry, church, bury, communicate, and when dying send for the clergyman of the Established Church, and if asked their religion, consider themselves Church people, and go to church when well clothed; and yet we are charged with committing a monstrous injury on Dissent when we endeavour to reclaim our own, and rescue them from the frightful ignorance which we have too long countenanced by suffering them to continue in.

Again, it ought to be remembered that Dissent, *en masse*, is in reality less numerous than churchmanship, even if that were, which it is not, a fair way of stating the question; for it must be remembered that these Dissenters object quite as much to each other's sentiments as they do to ours. If the Church is not to preponderate, which of these numerous bodies ought to do so?

Excuse the length of these remarks—their only value is their truth, as can easily be attested by any other—

Resident of the Manufacturing Districts of Lancashire.

BOROUGH OF ATHLONE.—THE PRIESTS.

(*To the Editor of The St. James's Chronicle.*)

Tullamore, April 10, 1843.

Sir,—To delineate the anomalous condition of this country is a task extremely difficult in its nature, but to the politician, among all our wayward movements, one principle is self-evident—that the priesthood of the Roman Catholic communion are concentrating their energies to achieve the favourite object of their ambition, that of erecting their intolerant authority on the ruins of the Established Church. Hence, in all our elections, the influence of this class of men is wielded for the purpose of clutching the representation of Ireland within their grasp, in order to make it subservient to their selfish designs. Nothing can be so illustrative of this view as the following extract of a letter, which appeared in the last *Athlone Sentinel*. It is from the pen of a priest of this town, and relates to the late election of Athlone. This clergyman is an utter stranger to that borough; yet, in the spirit of his corps, he would intermeddle in its politics in language the most uncouth, and in sentiments the most disgusting. The letter is signed "T. O'Rafferty," and bears date "Tullamore, April 7, 1843." It is addressed to a friend in Athlone, and the extract runs thus:—"I did, and what patriot did not, feel the deepest interest for the result of your late election. Now that the triumph of liberty is complete, and that a scion of the pitch-cap family has been defeated—now that Athlone has gained a representative worthy of a free people, allow me to congratulate you upon this signal victory. May they enjoy happiness, prosperity, and long as well as honourable lives, and may their noble and bright example be emulated by every constituency in Ireland, wherever a Tory or Conservative will dare to misrepresent the Irish people."

With the spirit of this letter I grapple as a Roman Catholic; and as a person identified with Athlone by property—some of its electors being my tenants—I denounce this intermeddling priest. Mr. O'Rafferty is not only chaplain of our gaol, but also of our poor-house, and I must say, he forgot "how beautiful are the feet of them that preach the gospel of peace," when he wrote the above extract. But this priest is a professed Repealer, and to prove the purity of that sect, he exclaims "Athlone has gained a representative worthy of a free people." This, with ten thousand instances, is sufficient evidence of the hollow subterfuge of repeal. Mr. Collett, the nominee of the priests, is an anti-repealer; and, in the slang of the party, is a *Saxon*, but a willing instrument in their hands.

But, it is said, that the reason Mr. O'Rafferty and his craft have bestowed their fulsome adulation on Mr. Collett, is owing to the circumstance of his being one of the golden fleece. "A man of wealth is dubbed a man of worth." And as to "his free people," the said Mr. Collett can only give a lugubrious account of them. With regard to his sacerdotal friends, he can testify that they are no inexpert hands at bleeding a member. The following sums were extracted from him:—

Longford Cathedral	£50	0	0
Leinster Chapel, Athlone	20	0	0
Ditto Convent	10	0	0
Connaught Chapel, Athlone	50	0	0
Chapel band	5	0	0
Connaught Convent	5	0	0
Other donations	80	0	0
	£220	0	0

What will be said, after all these and other largesses, if Captain Beresford should become the sitting member—an event of which his friends have the strongest hopes?

I am, Sir, your obedient servant,

A ROMAN CATHOLIC CONSERVATIVE.

CLONARD AND KINNEGAD DISPENSARY.—The election of a Medical Officer, in the room of the late Dr. Cunningham, took place in Clonard, on the 9th inst., when Dr. Lightburne, of Trim, third son of Joseph Lightburne, Esq., of Harcourt Lodge, Trim, was returned. By Dr. Lightburne's appointment the Dispensary of Church Hill, in the County Donegal, becomes vacant.—*Drogheda Conservative Journal, March* 11, 1843.

Canada.

DEATH OF SIR CHARLES BAGOT.

(*From The Canada Gazette Extraordinary.*)

"With deep sorrow the Governor-General announces to the public the afflicting intelligence of the demise of His Excellency the late Governor-General, Sir Charles Bagot, which took place this morning at 3 o'clock.

"The Governor-General has no doubt that all classes will join in testifying their heartfelt grief at this melancholy event.

"Kingston, 19th May, 1843."

SIR CHARLES METCALFE'S POLICY.

(*From The Toronto Herald.*)

In the *Herald* of the 8th instant we published an address to His Excellency Sir Charles Metcalfe from the Constitutionalists of Georgina and the neighbouring townships, and we have had forwarded to us for publication His Excellency's reply.

In order to render the present matter more intelligible, we republish the following paragraphs, which embody all that is of consequence in the address:—

"We know that efforts have been made, through the medium of addresses to our late Governor, Sir Charles Bagot, to create a belief that the policy of his administration has afforded universal satisfaction to Her Majesty's subjects in this Province. Consideration for the unfortunate state of Sir Charles Bagot's health, has hitherto precluded our addressing him; but we feel it to be our duty in fairness to your Excellency, and in justice to ourselves, to lay hold upon the first opportunity of refuting such a misrepresentation.

"We believe that we state the sentiments of the majority of inhabitants of Western Canada, when we say that we cannot place confidence in an administration headed by persons as distinguished for hostility to British, as for attachment to Republican Institutions: we behold with distrust, as the natural working of such an administration, persons of known disloyalty selected for every public office: we see with regret insult and injury heaped upon the loyalists: and we fear that such a course will find its end in a Democracy in reality, if not in name.

"The nature of our avocations, far removed from public life, secures us from the imputation of any motives in laying these complaints before your Excellency, other than an anxious desire to preserve unimpaired to ourselves and to our children the blessings of the British Constitution."

The truthful sentiments expressed in this address, have elicited from His Excellency the following reply:—

"I thank you, gentlemen, for your congratulations on my arrival, and for the obliging sentiments which you express regarding me.

"I am not disposed to dispute your right to lay your complaints before me, and to find fault with the administration of affairs. This is a right always claimed, and freely exercised by British subjects; but I deprecate the party spirit which induces you to cast imputations on the eminent individuals forming the Executive Council of this Province. I hope to see the day when all parties will unite in the common discharge of their duty to the community.

"I trust that your loyal desire to preserve unimpaired to yourselves and to your children the blessings of the British Constitution, will be fully accomplished; and to that end my earnest endeavours will be unceasingly exerted."

It cannot be denied that the tenor of the Governor General's reply to the Loyalists of Georgina is calculated to darken with gloomy forebodings the hopes of those of her Majesty's subjects who, in the emphatic language of Lord Seaton, when acknowledging the testimonial presented to him in approbation of his Lordship's policy in suppressing the revolt in 1837 and '38, "*sacrificed their time and property in maintaining good order and the authority of the Crown, and upholding the institutions of the parent state:*" and, if his Excellency, in using the phrase "The eminent individuals forming the Executive Council," meant to say that the "individuals," apart from the office they at present fill, are "eminent" in any thing congenial to loyal feeling, then indeed would the reply be conclusively disheartening, as expressing his Excellency's confidence in the "individual" character of, and his concurrence with, the past policy of the Executive Council, thereby inflicting a heavy blow and great discouragement upon the Conservative, which is also the Loyal, party in Canada.

We do not however attach such a meaning to the language of his Excellency; while dissenting from the policy which deprecates party spirit as inducing want of confidence in the present Council, but passes over, in seemingly approving silence, the party spirit in which that same Council has altogether administered the affairs of the Province, we are nevertheless of opinion that the remarks of the Governor General must be considered in a purely official light, and *as such* not open to the grave objection which, otherwise, might apply to them

Sir Charles Metcalfe, on assuming the duties of the Government, found, ready made to his hand, an Executive Council composed of persons who had been appointed to that "eminent" office by her Majesty the Queen, at the recommendation of her constitutional advisers. And it appears to us that his Excellency, under existing circumstances, has felt himself called upon to sustain the Council (and the individuals *officially eminent* who compose it,) on the simple grounds that, the Queen having thought proper to call them to office, it was his duty as the Queen's Representative to vindicate the royal prerogative. Sir C. Metcalfe has already most unequivocally declared that "*the gratitude due to those who stood forth for their Queen and country in the hour of need*" ought never to be forgotten; and with that expression of his Excellency's sentiments it is the duty of the Loyal party to remain satisfied.

PRINCE EDWARD DISTRICT COUNCIL.

The following is a copy of an address to his Excellency the Governor-General, recently adopted by the Prince Edward District Council.

To His Excellency Sir Charles Metcalfe, G. C. B., Governor-General of British North America, and Governor-in-Chief of the Province of Canada, &c. &c. &c.

May it please your Excellency;

We, her Majesty's dutiful and loyal subjects, Members of the Municipal Council of the District of Prince Edward, in Council assembled, avail ourselves of the earliest opportunity most respectfully to congratulate your Excellency on your arrival amongst us to assume the administration of the affairs of this portion of her Majesty's dominions.

It gives us pleasure again to express our devotedness to her Majesty's person and government, and our unalterable attachment to the British constitution, and British connexion; and we beg leave to assure your Excellency of our cordial support in all measures which may have for their object, the development of the resources of this country and the prosperity of its inhabitants.

We deeply sympathize with your Excellency's predecessor in his present severe affliction, and take this opportunity to express the high opinion we entertain of his public and private virtues; yet we cannot but convey to your Excellency, our decided disapprobation of the course he was induced to pursue, in calling to his councils, and appointing to offices of trust, persons of doubtful loyalty.

We regret the agitation at present existing in the minds of the people of this District on the subject of the removal of the seat of Government, having always considered the pledge given by the late Lord Sydenham, to the Assembly of Upper Canada, before the union of the Provinces, as decisive of the question, that the seat of Government should be Canada West.

REPLY.

I thank you, gentlemen, for your kind congratulation; and still more for the loyal assurance of your devotion to Her Majesty's person and government; and of your attachment to the British Constitution, as well as your support in all measures which have for their object the developement of the resources of this country, and the prosperity of its inhabitants; but I should have been more gratified by your address, if it had abstained from questioning the loyalty of others. Such injurious imputations proceeding from party spirit, tend to excite mutual hostility, and to prevent that universal harmony which it is most desirable to establish for the general good.

You pay a just tribute to the public and private virtues of my distinguished predecessor, and will grieve to learn that the memory of them is likely to be too soon all that will remain of him above earth in this world.

The question as to the permanent Seat of Government, has always been, and still remains, unsettled. It will no doubt at some period be determined by Her Majesty's Government, and until then it would be premature on my part to say any thing on the subject.

GOVERNMENT ADVERTISEMENTS.

(*From The Patriot.*)

In the last *Canada Gazette* we find the following note appended to an Advertisement signed "N. P. MORIN, Commissioner of Crown Lands."

The Times, Minerve, Messenger, and Aurore, Montreal; Mercury, Neilson's Gazette, and Canadien, Quebec, and the Bytown Gazette, will please insert the above till the end of July.

Our readers will notice the name of "L'Aurore" as selected in exclusion to the *Montreal Gazette, Herald, Transcript*, and *Courier*.

This Aurore very recently called the honoured and venerable Colborne "LORD SATAN," "THE OLD FIRESHIP," "THE SAVAGE IDIOT," "THE BRUTAL IMBECILE," and designated the whole body of the loyal militia of Canada as "A BRUTAL RABBLE OF VOLUNTEERS," "A MOB OF ASSASSINS." The Conservative Journals were specially excluded by "order in Council" from any share of Advertising patronage, for nothing but an honest, open, manly and respectable opposition. The horrible ribaldry and treason of "L'Aurore" are sweet music in the ears of the present Cabinet and Mr. A. N. MORIN continues feeding its seditious maw with Executive patronage.

We ask SIR CHARLES METCALFE'S *Government how does such conduct tally with his Excellency's constant rebukes to Radicals and Tories for their violent language to each other, and his efforts to inculcate general good feeling and kindliness?*

GOVERNMENT ADVERTISEMENTS.—Some change has come over the spirit of the Council. We, who were deprived of the advertising from the Office of the Clerk of the Peace, by an order from Mr. Secretary West, have been favoured with an advertisement from the Board of Works.—*Belleville Intelligencer, 20th May.*

CANADA COMPANY.—In a Pamphlet lately published in London by this Association, due testimony is borne to the merits of FREDERICK WIDDER, Esq., their excellent and popular Commissioner in this Province. The London *Morning Herald* observes, that "the testimony so handsomely borne to the great merits and successful exertions of Mr. Frederick Widder, the Company's very able and estimable Superintendent in Canada, and the author and founder of the new 'leasing system' adopted, cannot but be as gratifying to the many friends of that gentleman in this country, where he was and is so highly respected, as to himself."

HORNBY CONSTITUTIONAL MEETING.—A public meeting was held on the 22nd of April, at the Victoria Hotel, Hornby, for the purpose of establishing a Society for the Townships of Trafalgar and Esquesing, when, among other things, it was—"Resolved, That the appointment to offices of trust and emolument by the late Government being exclusively men who were amongst or actually instigators of the unnatural rebellion, and associated for that purpose—is most insulting to every loyal inhabitant of the Province."—*Hamilton Gazette.*

COMMERCIAL PROSPECTS.—A commercial gloom overspreads the whole province: in the City of Toronto some failures have already occurred, and more are anticipated. If we have a large pauper Emigration this year, our embarrassments and distress will become still greater.

ILLEGALITY OF LOTTERIES.

Court of King's Bench, for the District of Quebec, 20*th April*, 1843.

FERGUSON *vs.* SCOTT.—In this case the Court decided that a deed of sale in execution (en execution) of a tirage au sort, or Lottery, is invalid, and the action was consequently dismissed. In delivering this judgment, the Court remarked that, in accordance with English law, which should be followed in this case, the establishment of lotteries was a criminal offence, involving a heavy penalty, and that the Imperial Statutes 10 and 11 William III., and 12 George III. cap. 28, sec. 2 and 4, so determined it;—the French law also coincided with this, although its provisions were not quite so severe. The ordinance of 1669 rendered such contracts null and void, and it is thus that Pothier interprets the law in his *contrat de jeu.*—*Quebec Mercury.*

MIDLAND CLERICAL ASSOCIATION.

The Members of this Association are hereby notified that the next Meeting will take place (D. V.) at the residence of the Rev. P. G Bartlett, Carrying Place, on Wednesday and Thursday, 31st May and 1st June next. As business of importance will, on that occasion, be submitted for the consideration of the Association, it is particularly requested that the attendance of the Members be as general as possible.

SALTERN GIVINS, *Secretary.*

Mohawk Parsonage, 6th May, 1843.

TO THE MEMBERS OF THE EASTERN CLERICAL SOCIETY.

Dear Brethren,—You are respectfully reminded that the next meeting of the Association is appointed to be held (D.V.) at the Parsonage, Williamsburgh, Wednesday, June 14th.

HENRY PATTON, *Secretary.*

Rectory, Kemptville, May 2nd, 1843.

Ceremony of Laying the Corner-Stone

OF THE

NEW CHURCH OF ST. JOHN,

YORK MILLS, YONGE STREET.

AN ADDRESS will be delivered (D.V.) by the Lord Bishop of Toronto, and a SERMON preached by the Reverend Dr. Beaven, on Tuesday next the 30th instant, in St. John's Church, York Mills, Yonge Street, on the occasion of laying the corner-stone of the new edifice for the erection of which, preparations have been in progress during the past winter: Divine Service to begin at 12 o'clock.

A Collection will be made at the reading of the Offertory in behalf of the incipient work.

Such of the Clergy as can conveniently attend are requested to appear in their robes.

York Mills, 23th May, 1843.

LAY COMMITTEE

Of the Church Society of the Diocese of Toronto.

THE Stated Monthly Meeting of the Lay Committee of the Church Society of the Diocese of Toronto, will be held at the Society's House, 144 King Street, on Saturday afternoon, the 27th inst., at 3 o'clock.

THOS CHAMPION,

Secretary to the Lay Committee, C. S. D. T.

Committee Room, 18th May, 1843.

BELLEVILLE BAZAAR.

NOTICE is hereby given, that a Bazaar, for the purpose of aiding the funds for the erection of a Parsonage House, in this Town, will be held in Belleville, in the mouth of September next, under the direction of a Committee, composed of the following Ladies, viz.:

Mrs. Breakenridge,	Mrs. E. Holden,
Mrs. Baldwin,	Mrs. G. Bleecker,
Mrs. T. Parker,	Mrs. C. Herchmer,
Mrs. Bartlett,	Mrs. B. Dougall.

Contributions to this Bazaar may be sent to the Committee before the end of the first week in September next, with the price attached to each article by the donor. g

MAYOR'S COURT,

IN and for the City of Toronto, will be holden at the COURT HOUSE, in the said City, on MONDAY, 27th instant, at ELEVEN o'clock in the forenoon. All persons, having any thing to do at the said Court, will take notice, and govern themselves accordingly.

GEO. KINGSMILL,

High Bailiff.

Toronto, May 23, 1843. 307

SMITH & MACDONELL,

WHOLESALE AND RETAIL

DEALERS IN

FINE WINES, LIQUORS AND GROCERIES,

West End of Victoria Row, Toronto.

May 25, 1843. 307-tf

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