dent anticipation that Parliament might be induced to grant further aid, in order to extend such advantages. Such were the declarations of the first minister of the crown in introducing that measure—let it be their care to encourage him to give effect to them by gladly giving their aid—first affording aid to the places which want it in our Diocese, and then extending it to the masses elsewhere, who were suffering a destitution of Spiritual privileges, of which they had no example.

[After some remarks upon the local wants of the Diocese, his Lordship retired with his Clergy,—the Charge having occupied about two hours in its delivery.]

THE CHURCH.

COBOURG, FRIDAY, AUGUST 15, 1845.

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THE LORD BISHOP OF TORONTO, in announcing the following appointments for Confirmations, requests that it may be understood that candidates are not admissible to that rite until they shall have attained the full age of fifteen years. His Lordship also takes this occasion to renew his anxious desire, that candidates for this holy ordinance may be fully instructed in those solemn obligations and responsibilities which they are now, in their own persons, to assume, and that every practicable means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the *Church of Christ.*

APPOINTMENTS FOR CONFIRMATIONS:

Sunday, August	24,—Manitouawhning Island, Lake Huron,	10,	A.M.
Monday,	25,—Sydenham Village, Owen's Sound,	2,	P.M.
Tuesday,	26,—Grier's Mills	10,	A.M.
	Edge's	3,	P.M.
Wednesday,	27,—Vallett's	10,	A.M.
	Watts'	3,	P.M.
Thursday,	28,—Black's	10,	A.M.
	Bell's	3,	P.M.
Friday,	29,—Arthur	10,	A.M.
	Elora	4,	P.M.
Saturday,	30,—Nichol (Robinson's)	11,	A.M.
Sunday,	31,—McKees, Garafraxa	10,	A.M.
	Leeson's, Erin	4,	P.M.
Monday, Sept.	1.—McMillin's	10,	A.M.
	Esquesing	4,	P.M.
Wednesday,	3,—Guelph	10,	A.M.
	Puslinch	3,	P.M.
Thursday,	4,—Guelph Parochial Meeting.		
Friday,	5,—Galt	11,	A.M.
Saturday,	6,—Flamboro' West	11,	A.M.

It is not a valid, nor even an intelligent objection to the truth, that it is exclusive. It is so of necessity. The inalienable characteristic of truth is to be positive, definite, and uncompromising. Its purity is sullied and its completeness marred in proportion as it happens to be infected with any intermixture of error; it cannot submit, without contracting defilement, to the comprehension of contradictory principles, practices, or doctrines. The high prerogative of its divine commission requires that it should remain, without concession or qualification of any kind, the declared antagonist of falsehood.

To argue, then, against any scheme of faith or discipline, that it cannot be sound and true because it is peculiar and exclusive, is certainly an irrational conduct of the understanding. If such a pretence had been considered just and defensible at the first promulgation of Christianity, the Pagan world had never "turned from idols to serve the living and true God." The Christian religion, contrasted with the fabulous worship of Greece and Rome, was exclusive in the highest degree. "It denied without reserve the truth of every article of Heathen mythology, the existence of every object of their worship. It accepted no compromise; it admitted no comprehension. It must prevail, if it prevailed at all, by the overthrow of every statue, altar, and temple in the world."

The cause of truth, therefore, is not injured by the imputation that it is rigidly distinctive; nor even by the insinuation that it is uncharitable,—a plea which has always been popular amongst the advocates of error, and results from a prejudiced estimate of its distinctiveness. Opinions are not to be abandoned because an outcry of exclusiveness is raised by those to whom they are unpalatable. This sophistry of *feeling* cannot be any criterion of truth. Irritation is not reason; and a mere demonstration of animal excitement or offended pride proves nothing more than that the feelings are interested in the topic of controversy, whilst the mind at the same time, not condescending to patient inquiry, may be involved in the darkest ignorance. Believers in the Holy Trinity do not think the worse of the Nicene or Athanasian Creeds, because these valuable symbols of Scriptural truth are incapable of being assimilated, in any degree, to the views of Arians and Socinians; the history of the Church records it as matter of great congratulation to the Catholic members of the Council of Nice, when mental reservation had succeeded in explaining away every other expression, that one term (ὁμοούσιος) was at length discovered which arrested the subtile evasions of the bold men who denied our Lord's Divinity. The Apostles of Christ did not hesitate to preach the Gospel of Christ, because it was "a savour of death" to those who rejected it. If a revelation of God's will has actually been communicated to mankind, there is no doubt that the unbelief of Deists places them in a very alarming position; but no Christian, on this account, will presume to derive from the perils of infidelity an argument for the suppression of the Bible. Even so, the APOSTOLIC SUCCESSION, to reason by analogy, may be absolutely certain, although Dissenters are in the habit of complaining that it excludes from communion with the visible Church of Christ all religious societies who do not acknowledge the necessity of a continuous Episcopacy; that it "unchurches,"—as this exclusion is termed in their phraseology,—all those who have not preserved the ordination of the ministry, and the government of the Church, by Bishops lineally descended from the Apostles.

We are not surprised at the earnestness and vehemence with which the Catholic verity of the Apostolic Succession has been assailed by the different confederations who have transgressed the recognized laws of Apostolic fellowship and communion. The secret, as well as unfairness, of their opposition has been well explained by a writer in the *True Catholic*:—

"It is by no means agreeable, nay, it is very offensive and irritating, to a man who claims to be a commissioned ambassador of Him who 'glorified not Himself to be made an High Priest,' to have the genuineness of his credentials called in question, and the validity of his ordination doubted. This is a matter which touches his pride, his judgment, his standing, his influence, and his interest.—What! must the very people to whom he ministers be led to doubt whether God has sent him to them to speak in His name, or he has run unsent, self-sent, or sent by men invested with no such authority? Must he be compelled to see the very men who venture to suggest doubts on this point, occupy the vantage-ground of Divine authority and Apostolic Succession, and hold a commission the reality of which he dare not deny, while he must be suspected of standing on ground as precarious as that which 'clave under the feet of Korah, Dathan, and Abiram?'—Can such a disadvantageous position be endured? Not with an unruffled spirit by *every* imperfectly sanctified man. What then can be done to counteract the evil, and reassure the adherents of dissent and schism? The mouths of Churchmen cannot be stopped, nor their arguments fairly met and refuted, nor their busy pens and presses arrested. The people begin to doubt and inquire; and *something* must be done, or all will be lost. The cry of bigotry, intolerance, exclusiveness, formalism, 'Puseyism,' 'Popery,' is raised, and resounds from a thousand pulpits; and the charges are wafted over land in ten thousand periodicals and ephemeral pamphlets, and acrimonious and slanderous books. Prejudice, ignorance, sectarianism, passion, and party interest, are appealed to, that the minds of the multitude may be blinded, conscience shielded and drugged, hearts steeled, investigation arrested, and the voice of reason and truth silenced amid the 'hubbub wild.' Whoever wishes to see this statement verified, has only to read the columns of the sectarian periodical press of the present day; their controversial books; and even some of their ecclesiastical documents."

* * * * * * * *

"This is a charge to which considerable odium is attached; and one which is employed with considerable effect upon minds of a certain constitution and calibre, especially when the way has been prepared by ignorance, prejudice, and interest. But the efficacy of the charge is not confined to this class. There are some excellent and benevolent persons who, never having examined the subject to its deep foundation, and in all its momentous bearings, immediately conceive a strong prejudice approaching to indignation, or disgust, against all bodies either avowing, or charged with holding, principles or opinions which, when legitimately carried out, involve the denial of the *Churchship* of certain religious communities.—They are startled and shocked at such an idea. And the skilful and experienced dialectitions of those communities, aware of this state of mind, reiterate this charge again and again, and present it in the most exciting form, in default of sound argument and valid refutation. This is a singular, and not a very logical mode of argument; but considering the competency and state of mind of many of those to whom they address themselves, it goes much further than all the arguments they can possibly adduce. This is the *chief*, if not the *only*, argument employed by certain noisy and confident polemics; and, if we mistake not, by far the most *efficient*, if not the most logical and ingenuous, which they could employ. Their *forte* is not in grappling with Bible truths, and historical facts, but in exciting and keeping alive, and turning to sectarian account, blind passions and unreasonable prejudices. We will not say that this procedure argues a secret consciousness of the weakness of their cause, albeit it looks very much like it; but we ask, is this sound, manly, and logical reasoning? What have such things to do with the truth or falsity of a principle or a proposition? Nothing! absolutely nothing! It was thus that the Jewish Priests and Pharisees argued against our Lord Himself. Were they right? Did they finally conquer? And thus, too, the ancient Pagans argued against the primitive Christians and their exclusive religion. Were these Pagan latitudinarians right, and the exclusive and bigoted Christians wrong? A sound dialectician would say at once, that the great point in dispute can never be settled by any such argumentation—the mere *odium theologicum*. Sound reason and honesty simply inquired, 'What is the *truth?* what are the *facts?*' The question to a sound, candid, and upright mind seeking after knowledge, is not, 'Who will be affected?' or 'How shall *I* be affected by this conclusion, or the other?' but 'What is the *true* conclusion?' No man is justly held responsible for the unpleasant influences or corollaries which may be extorted, or may naturally and legitimately spring, from the propositions which he may demonstrate, or the principles which he may establish. All such matters should be left entirely out of the account. They have nothing to do with the *truth*."

Our adversaries, in short, placed in a predicament so awkward and distressing, adopt every expedient for counteracting the "Apostolic Succession," except the only one which can be effectual, proving that it is false. Their eagerness in the controversy betokens a consciousness, which they labour in vain to conceal, of deficiency and weakness. Let them attempt to prove that we lack the constituent elements of Christ's visible Church; we are confident of our own invulnerable strength, and the assault is allowed to exhaust itself by its own frantic vehemence. The same writer observes:—

"If *they* were to assert in the most positive and unequivocal terms, that the Protestant Episcopal body is not a Church; or that its Clergy are unordained, and its Sacraments not valid; this would excite no bad feelings, complaints, or remonstrances on our part. The utmost effect would be a smile, or a laugh, at the expense of the person who should venture an assertion so absurd. An affirmation of this kind even from the Romanist, excites no bad feelings; and no one would attempt its refutation, were it not that there is more *plausibility* in *their* pretended arguments than any which could be devised by the Protestant sects; and the acknowledged validity of the Romish ministry gives them some advantage. And why this calmness and imperturbability on the part of Churchmen? It can be accounted for only by confidence in the truth and goodness of their cause. *We* can smile at *them*, but *they* cannot smile at *us*. We can afford even to be abused, maligned, and denounced; but the simple truth irritates them. And this composure does not arise from numbered hosts, enabling us to cope with our foes on the battle-field, and overwhelm them with brute force; for, as they themselves affirm, we are 'the fewest of all people,' 'the smallest of the tribes of Israel.' Consciousness of the rectitude and goodness of our cause, and the full belief that, guarded, supported, and ruled by Him who has given His word of promise to His Church, she shall soon be lifted up above her enemies round about, can alone explain this mystery."

Those who are led by a vague and careless appreciation of Church Government to believe that the economy of the Church, as to its form and provisions, is a matter in itself absolutely indifferent, and may, therefore, be properly entrusted to human compact, regulation, and convenience, are perfectly consistent when they hold that the constitution of an ecclesiastical body may be complete, though it should want Episcopal supervision. But we are compelled to dissent from such a sentiment. The conclusion of Irenæus has always appeared to us indisputable,—"Nulla ecclesia sine episcopo;" of which maxim Gibbon,—an impartial authority surely,—confidently declares that it intimates the prevalence of a form of government, "universally established, till it was interrupted by the republican genius of the Swiss and German Reformers." And, adhering to this persuasion, our view of the case is, that no society which relinquishes Apostolic Episcopacy is a branch of Christ's visible Church. But is this equivalent to the assumption of "Episcopacy or Perdition,"—as the alternative was harshly and invidiously stated some years ago in a Dissenting periodical,—for the inscription of our sacred standard,—the watchword of our spiritual warfare? We entirely disclaim any such intolerance.

It is very true that we shrink not from avowing our conviction that all schismatical leagues and associations are severed from the communion wherein Ignatius and Ridley received the crown of martyrdom. But we presume not to pronounce judgment as to the salvation of the individuals who are members of these voluntary societies. We rejoice, on the contrary, to lay hold of the assurance which Holy Scripture extends, that ignorance, where it cannot by ordinary means be remedied, will mitigate the severity of condemnation; and that God, who alone can comprehend within the compass of an Omniscient Mind all the infirmities which cling to our weak and erring nature, will make every merciful allowance, not subversive of the concord of his attributes, for difficulties in their nature invincible.

We are prepared, for example, to regard with the utmost indulgence, hope, and charity, all such error as is properly *unavoidable*,—that is, every error which it is physically impossible to remove. The circumstances of the Continental Reformers, at the commencement of the Reformation, are embraced by this limitation. Their situation has been thus described by a celebrated prelate of the Irish Church. "There are others," writes Archbishop Bramhall of these foreign Protestants, "who approve of Episcopacy, and want it only out of invincible necessity. In some places the sovereign is of another communion; the Episcopal chairs are filled with Roman bishops. If they should petition for bishops of their own, it would not be granted. In other places the magistrates have taken away bishops; whether out of policy, because they thought that regiment not so proper for their republics, or because they were ashamed to take away the revenues, and preserve the order; or out of a blind zeal: they have given an account to God, they owe none to me. Should I condemn all these as schismatics for want of Episcopacy, who want it out of invincible necessity?" The moderation of this illustrious divine breathes but little, as will be seen, of that judicial spirit which is said to actuate Episcopalians. It is important, nevertheless, to bear in mind, that an insurmountable necessity like this cannot be pleaded by Dissenters in our land, who have it in their power to repair the errors of their forefathers, and are, at least, inexcusable if they will not inquire in an honest and candid temper, into the truth of our report. "A Christian should be a Christian," says a pious French divine, "not because he has been educated in the principles of Christianity, and because these have been transmitted to him by his forefathers; but because these principles have proceeded from God."

It is a singular circumstance that these same Continental Churches, so modest and diffident at first, soon became a "thorn in the flesh" to the very Church of England which before they had been accustomed to regard with unlimited admiration. Their offspring are discerned in the men who were prostrated by Hooker's nervous arm. "Separate as far as possible from Rome; conform as nearly as may be to Geneva;" was their impatient cry. Yet Hooker was very gentle as well as very strong. "For mine own part, although I see that certain reformed churches, the Scottish, especially, and the French, have not that which best agreeth with the sacred Scripture, I mean the government that is by bishops, this their defect and imperfection I had rather lament in such case than exagitate, considering that men sometimes without any fault of their own, may be driven to want that kind of polity or regiment which is best."

We are willing to make a similar allowance for *involuntary* error. Many well-meaning, honest, conscientious men, who occupy unhappily a schismatical position, are seeking daily, we doubt not, with all candour and humility, for clearer information than they already possess. Yet they, in common with many before them, still remain unconvinced. We do not condemn these: we pray for them that God would more amply vouchsafe unto them His Holy Spirit to enlighten their minds, and to lead them to a knowledge of the truth.

But when we have separated from deliberate offenders, amongst the various schismatical bodies throughout the world, that small company of single-hearted individuals who are influenced solely by conviction, arising from honourable and religious motives and enduring the test of studious, though inefficacious inquiry, there will still remain a large multitude whose eyes are wilfully closed against the surrounding light. A great deal, we suppose, will be urged even in their favour, from the influence of birth, habit, and education. No apology of this kind can ever satisfy us that the rejection of proffered instruction and the neglect of numerous opportunities, do not of themselves constitute moral delinquency. All are agreed that the man who disregards the concerns of his soul is a guilty person: is there no misconduct,—to use the very mildest term,—in suffering the intellectual faculty by which truth is apprehended to be obscured and debased by unworthy prejudices, which dominecr over the mind only because no effort is made to dispel them? There is no reason to expect that errors of long standing will ever be dissipated, if we do not assure men that they are responsible for the exercise of that reason with which God has endowed them; that they are solemnly bound by an obligation, which no pretence whatsoever can neutralize, to seek earnestly and diligently and humbly, for instruction and guidance and advice.

If what we maintain be true, that Episcopacy is a divine institution, it has all the force of a divine command. We must be distinct and decided in drawing the line of demarcation between those who keep and those who break the commands of God. And here we reject, as a mere human invention, the casuistical distinction between essentials and non-essentials; because every injunction and prohibition that comes from a Divine source is essential. "Our obligations," says Bishop Butler, "to obey *all* God's commands whatever are absolute and indispensable; and commands merely positive, admitted to be from him, lay us under a moral obligation to obey them,—an obligation moral in the strictest and most proper sense."

Exceeding great and precious promises,—spiritual assistances, heavenly vigour, life-giving Sacraments,—belong to the Church as the body of Christ. Most arbitrary and chimerical it is, to imagine that these are communicated alike to dutiful children and disobedient rebels,—to those who preserve and to those who rend the unity of the Christian family. Are there no practical advantages, no spiritual blessings, so intimately connected with the Catholic Church, as to make it most desirable that men should enter within its pale? Is unity, which is so highly extolled and so powerfully enforced in Holy Writ, only to be cultivated after all,—as the philosophers practised virtue,—for the *fitness* of it? If the Ministers of Christ's Gospel can stand on no higher ground than this; if, when they labour to produce oneness of faith and communion, they are not authorized to stimulate by the hope of reward or to deter by fear of punishment, their exhortations, we fear, will be quite inadequate to so difficult a design, and will accomplish but little towards breaking up the domination of schismatical prejudices, and repelling the inroads of factious agitation.

We make no apology for occupying so much of our space this week with the valuable and important charge of the Lord Bishop of Exeter. As it is, we have slightly abridged the report of it furnished in the English newspapers,—suppressing, however, and that only on account of our limited space, such portions of it as refer more particularly to local matters and have no direct bearing upon our Colonial ecclesiastical relations. It was to be expected that the Bishop of Exeter should notice the late commotions in his Diocese; which, when we look at their origin and many of the attendant circumstances, we feel well justified in pronouncing, as a living prelate has termed them, a disgrace to Christianity. These he has noticed with force of language, yet without asperity, and with a power of argument which, we are persuaded, it will be found impossible to controvert.

It is well and truly observed that we have fallen upon evil times; but though in some degree cast down and discouraged, we are not in despair. Every Christian Churchman must feel humbled by many of the proceedings of the times, but he has no cause for dismay: if the truths for which he contends were not vital and essential ones, they would not awaken such a storm of opposition: were they as untenable and contemptible as their adversaries affirm, they would be gladly left to the neglect and the repose which their insignificancy is alleged to deserve. But hope is bright amidst the wildness of the warfare, even as the rainbow spans the cataract, and smiles unceasingly above while all is madness below.

To the communication sent us on "Priesthood, Altar, and Sacrifice," we have only been able as yet to give a cursory perusal. It is an able article and evinces, in many particulars, a clear perception of Scriptural truth; and yet we have the impression that its publication would not contribute to the advancement of Catholic unity, or practical Churchmanship. It might not be the fault of the article, if it failed of this effect; but we have, theologically speaking, not many "giants in these days," and the minds of the Christian public, as a mass, have need to be much better informed before they will, as a general rule, appreciate or benefit by the arguments which our correspondent furnishes.

We beg to call attention to the advertisement of Mr. Walton, of Montreal, in reference to Church Decorations. We sincerely trust that an establishment, such as he has set on foot in the capital of the United Province, will be generously patronized. The works he offers for sale comprehend those of many of our ablest divines; and it would be well for the Church, and well for our common Christianity, if these were more diligently studied, and the partizan theology which sprang out of the rank soil of Puritanism were utterly abandoned. The excellent and well managed Depository at Toronto is working a wholesome and decided influence in this respect; and the establishment of Mr. Walton at Montreal, as calculated to achieve the same happy result, is worthy the patronage of every sound and conscientious Churchman.

Our readers are requested to observe an alteration in the day appointed for a Holyday in the advertisement of Mr. Lightburne; which did not reach us last week until nearly half our impression had been struck off.

☞ *Our Travelling Collector will resume his journey Eastward from this office early next week, and all indebted to this office are earnestly requested to settle, if possible, the amount of their respective dues.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

COLLECTIONS

Made in the several Churches, Chapels, and Stations of this Diocese, to be applied exclusively to the promoting the cause of Missions in this Diocese under the direction of the Church Society, in conformity with the Circular of the Lord Bishop, dated 15th April, 1845:—

	£	s.	D.
Previously announced, in number 114, in am't	312	14	7½
Galt and 2 others, per Rev. M. Boomer	3	8	7
117 Collections	£316	3	2½

T. W. BIRCHALL,
Treasurer.

Toronto, Aug. 13th, 1845.

The Trustees of the Church now in the progress of erection at Bond Head, in the Newcastle District, beg to acknowledge, with their respectful thanks, the receipt of £10 from His Excellency the Governor-General, towards the completion of that Church.

At a public Meeting held in Trinity Church, Tecumseth, on the 28th ult., it was the unanimous wish and desire of the Congregation, that their best thanks be returned to Mr. T. D HARRIS, of Toronto, for his very kind and liberal present of a handsome Communion Service for the use of that Church.

A. GAVILLER, } Church-
H. MORTIMER, } wardens.

On Sunday the 3rd inst. the following Offertory Collections were made in Colborne and Grafton, on behalf of the Quebec sufferers, viz.:—

St. George's Church, Grafton,	£11	12	0
Congregation at Colborne,	3	12	6½
	£15	4	6½

We regret to learn that whilst the Rev. A. Palmer was on a visit at Toronto last week, a somewhat serious accident befel him. In crossing a loose plank in one of the streets, which at the time was undergoing repairs, the board slipped and threw him down, breaking a small bone of the leg, near to the ancle. In consequence of this circumstance, no service was performed in the English Church on Sunday last; and although it is expected that Mr. Palmer will be able to return this week, it is more than probable he will not be able to officiate next Sunday. Efforts have been made to obtain the services of another Clergyman, but hitherto without effect.—*Guelph Advertiser.*

Colonial.

UPPER CANADA COLLEGE

(*From the British Canadian.*)

The examinations having closed, the annual recitations and distribution of prizes took place in the College Hall on Wednesday, 6th instant. The attendance was a very numerous one, and perhaps no occasion of the kind ever displayed the grace and beauty of Toronto to greater advantage. The absence of the Lord Bishop was satisfactorily accounted for, by his Lordship being from home, in the active discharge of those solemn duties to which he has ever devoted himself with so much zeal. As a proof of the crowded state of the Hall, with the exception of Mr. Justice Jones, the rest of the Judges—the Chief Justice of the number—were unable to gain admittance, on account of their arriving late. Amongst others who were present, we noticed Dr. McCaul, and one or two other gentlemen belonging to the Council of King's College, together with the Mayor and Corporation of Toronto, part of whom occupied the front seat. Interesting as the ceremony must ever prove, as the same model is adhered to from year to year, this particular occasion can hardly be supposed to have exhibited any novel features. The speakers acquitted themselves generally in a very creditable manner, and were often warmly applauded. The remarks of the Principal were terse and apposite; and, as successful talent, industry, and good conduct, received at his hands their respective rewards, in the substantial shape of handsomely-bound and valuable works, his observations were responded to in such a manner as to show, that their force and feeling were fully appreciated. The elocution prize was awarded on the spot to Hudspeth T., of the 7th form, who, as a friend remarked "carried away almost a small library on the occasion." After the whole of the prizes had been disposed of, and the "Exhibitioners" for the present year had been presented to the assembly, the Principal announced the holidays, which drew forth a burst of welcome on all sides. This closed the proceedings. The room appeared to be sufficiently airy to make every one as comfortable as the warmth of the weather would allow; and, judging from the smiles of approval to be seen around, the gratification seemed to be universal. There was one allusion, though by no means an offensively pointed one, that fell from the Principal during the proceedings, which ought not to be without its effect:—we mean that which referred to the modern quack system of railroad education, which scorns to wait while a foundation is being laid, but which aims at thrusting an author down a boy's throat before he has any knowledge even of the grammar of the language—a plan with which the systems both of trades and professions are directly at issue, at least where there is any *real* intention to make a youth "master" either of one or the other. As it was justly observed in this instance, there is no "Royal Road" to learning, but all must be contented to devote the time and attention requisite to make the ground work sure. This is the principle upon which Upper Canada College is conducted, and which, together with the many favourable circumstances connected with the institution, and the ability, the industry, and the energy that characterize its management throughout, claims for it a reputation of the highest character, and a support equal to its merits.

The exhibitions this year were equally divided between the College and Country boys—the names of the former are Armour J. and Freer C., 4th form—of the latter, Goddard C. E., London District School, and Foster S., of the Kingston District School.

The following is a programme of the proceedings:—

RECITATIONS.

PART I.

I. *Œdipus Coloneus*, SOPOCLES.

Œdipus	Hudspeth, T.
Antigone	Elliot, W.
Creon	Thomson, C.
Theseus	Ridout, T.

II. *Part of the First Poem*, RABBI SAMUEL CHASID, Cronyn, T.

III. *The Robbers*, SCHILLER.

Captain Moor	Crooks, A.
Herrmann	Draper, H.
Count Moor	Marling, S.
Schweizer, Grimm, Razmann, } Robbers	Barber, G. / Lawrason, W. / Palmer, G.

IV. *Scene from the Heautontimorumenos*, TERENCE,

Chremes	Marling, S.
Menedemas	Beaven, J.
Clitipho	McKenzie, M.
Clinia	Arnold, W.
Syrus	Stinson, E,

V. *Les Fourberies de Scapin*, MOLIERE.

Octave	Palmer. G.
Leandre	Hudspeth. T.
Scapin	Arnold, W.

VI. *To the Electors of Bristol*, BURKE, Evans, G.

PART II.

I. *The Frogs*, ARISTOPHANES.

1st Hostess	Weller, C.
2nd Hostess	Ridley, H.
Bacchus	Arnold, W.
Xanthias	McKenzie, M.
Æacus	Stinson, E.

II. *Le Bourgeois Gentilhomme*, MOLIERE.

M. Jourdain	Evans, G.
Covielle déguisé	McKenzie, M.
Cléonte, en Turc	Arnold, W.
Pages	Wells, C. / Boulton, D. / Dixon, F. / Barclay, A,

III. *Virginia*, MACAULAY, T. B., Hudspeth, T.

IV. *England*, ANON ... Beavan, E. / Northcote, H. / Eston, H. / Wakefield, W. / Boys, T.

V. *King Richard II.*, SHAKSPERE.

King Richard	Hudspeth, T.
Lord Marshal	Stinson, E.
Mowbray, Duke of Norfolk	Arnold, W.
Henry Bolingbroke	Ridout, T.
John of Gaunt	Draper, H.
Bushy	Marling, S.
Duke of York	Kingsmill, J.
Northumberland	Thomson, C.
Lord Berkley	Cronyn, T.
Earl of Salisbury	McKenzie, M.
Sir Stephen Scroop	Elliot, W.
Duchess of York	Loring, C.
Sir Pierce of Exton	Crooks, A.

PRIZE LIST, 1845.

I. HIS EXCELLENCY THE GOVERNOR GENERAL'S PRIZE	Hudspeth, T.
II. The Classical	Crooks, A.
III. The Mathematical	Whitt, J.
IV. The French	Crooks, A.
V. The English	Elliot, W.
VI. The Hebrew	Cronyn, T.
VII. The German	Marling, S. A.

THE PRINCIPAL'S PRIZES.

Head Monitor	Hudspeth, T.
GOOD CONDUCT 1.	Ridout, T.
GOOD CONDUCT 2.	Baldwin, M.
For the greatest amount of voluntary extra work	Draper, R. H.

COLLEGE PRIZES.

Scripture, 1	Draper, R. H.
" 2	Ridley, H.
" 3	O'Brien, W.
Grammar, (Greek)	Palmer, G.
" (Latin) 1	Evans, G.
" " 2	Clarke, A.
Elocution	—
Reading	Preston, J.
Prize Essay	Hudspeth, T.
Prize Poem	Hudspeth, T.
Drawing, (Geometrical)	Ridout, T.
Good Conduct, (Boarding House)	Cronyn, T.
" " (Preparatory School)	Seymour.

PRIZES FOR DILIGENCE AND PROFICIENCY DURING THE YEAR, IN

Classes.	Mathematics	French.	Arithmetic.	Geography.	Writing.
7th Form: Hudspeth, 6th " Crooks, A. 5th " Evans, G. 4th " Armour, J.	3d Form: Clark, A. 2nd " Esten, H. 1st " Jones, C. B. Pre. School, Draper, F.				
PRIZES FOR PROFICIENCY IN THE SUBJECTS OF EXAMINATION.					
7th Form—Hudspeth, T. 3rd " Clark, A.	6th Form—Crooks, A. 2nd " Esten, H.	5th Form—Ridley, H. 1st " Thomas, A.	4th Form, Armour, J. Prep. School, Campbell, W.		
HONOURS.					
First Class. 7th Form—Arnold, W. 3rd " O'Brien, W.	6th Form—Whitt, J. 2nd " Assignack.	5th Form—Evans, G. 1st " Ridley, A.	4th Form Prep. School. Beaven, R.	Freer, C. Beaven, R.	
Second Class. 7th Form—Elliot, W. 3rd " Ritchey, R.	6th Form—Ridout, T. 2nd " Campbell, T.	5th Form—Stinson, E. 1st " Ross, D.	4th Form Prep. School. Clark, C. Draper, F.	Clark, C. Draper, F.	Freer, C. Keejeek, C.

BOYS HONOURABLY PROMOTED UPON EXAMINATION.

From VI to VII.—Crooks, Cronyn, Whitt, Marling, Palmer, Walbridge, Elliot W.

V to VI.—Evans, Ridley, Ambrose, Ryan, Boulton, S., Beavan, Harris.

IV to V.—Freer, Armour, Clark, C.

III to IV.—Clark, A., Rykert, Stephenson, O'Brien, W., Abraham, Thomson, W., O'Brien, E., Ritchey.

II to III.—Campbell, Esten, Assignack, Marling, O'Brien, D., Thomson, D., Roy, Widmer.

I to II.—Thomas, A., Jones, C. B., Keejeek, Baldwin, M., Robinson, C., Sullivan, Thomson, J., Marsh, Cooper, Northcote, Clark, Jas., Ridley A., Crookshank.

Preparatory School to I.—Campbell, W, Beavan R., Draper, Barclay, Seymour.

FIRST PLACES.

GREEK.

7th Form—Hudspeth. 6th Form—Crooks, A. 5th Form, Evans. 4th form—Armour, Freer, Small, Jas. *æq.* 3rd Form, Clark, A.

GREEK PAPERS.

6th Form—Crooks, A.

HISTORY, GEOGRAPHY, AND ANTIQUITIES.

7th Form—Hudspeth. 6th Form—Whitt. 5th Form—Ridley, H.

GENERAL HISTORY.

7th Form—Hudspeth, T.

LATIN.

7th Form—Hudspeth. 6th Form—Crooks. 5th Form—Ridley. 4th Form—Freer. 3rd Form—O'Brien, W. 2nd Form—Esten. 1st Form—Thomas, A. Preparatory School—Campbell, W., Beaven, R. *æq.*

LATIN PAPER.

Stinson, E.

LATIN VERSE.

7th Form—Hudspeth. 6th Form—Crooks.

GEOMETRY.

7th Form—Arnold, W. 6th Form—Whitt. 5th Form—Evans. 4th Form—Armour.

ALGEBRA.

7th Form—Arnold, W. 6th Form—Whitt. 5th Form—Stinson, E. 4th Form—Armour.

FRENCH.

7th Form—Arnold. 6th Form—Palmer. 5th Form—Tyner. 4th Form—Freer. 3rd Form—O'Brien, W. 2nd Form—O'Brien, R. 1st Form—Thomas, A.

LATIN AND GREEK EXERCISES.

7th Form—Hudspeth. 5th Form—Evans. 4th Form—Armour, Freer, Clark, *æq.*

HISTORY.

3rd Form—O'Brien, W. 2nd Form—Esten, H. 1st Form—Thomas, A.

ARITHMETIC.

6th Form—Crooks. 5th Form—Stinson. 4th Form—Armour. 3rd Form—Abraham. 2nd Form—Campbell. 1st Form—Ridley. Preparatory School—Campbell, W.

GEOGRAPHY.

3rd Form—Clark, A. 2nd Form—Esten, Assignack, *æq.* 1st Form—Thomas, A., Ridley, H., *æq.*

MAPS.

3rd Form—Abraham, H. 2nd Form—Assignack, F.

GEOMETRICAL DRAWING.

7th Form—Ridout, T. 6th Form—Crooks. 5th Form—Ryan. 4th Form—Armour. 3rd Form—Ritchey.

READING.

7th Form—Hudspeth. 6th Form—Elliott, W. 5th Form—Stinson. 4th Form—Preston. 3rd Form—Beaven. 2nd Form—Widmer. 1st Form—Robinson. Prep. School—Campbell, W., Campbell, H., *æq.*

DICTATION.

3rd Form—Clark, A. 2nd Form—Marling. 1st Form—Thomas, A. Preparatory School, Draper, F.

(*Quebec Correspondence of the Montreal Gazette.*)

Monday, August 4.

Quebec is bare of news. The wet weather still continues. Yesterday was fine and cool until towards evening, when it became sultry. During the night it began to rain and continued, with but one interval, till about noon, when it cleared up.—The barometer marks a change, but of what nature cannot yet be known. The wind is from the west, a good quarter for fine weather. The only danger to be apprehended from this remission of rain is, that farmers, who may have delayed mowing, will have taken advantage of the change in the weather to prepare their hay, in which case their crops will, of course, run a risk of failing.

The General Committee of Relief meets this afternoon, when the following notices of motion will be acted upon:—

The first, by Mr. Sheriff Sewell, "that at the next meeting, he would move that it be an instruction to the Committee of Distribution, and that they be enjoined to advance to such proprietors building in stone or brick, as they shall see fit to assist, under the Resolution passed on Monday, the 28th ult., a sum not exceeding £20 currency. The sums to be so advanced under this Resolution to be paid on each proprietor's promise, in writing, to the satisfaction of the Corporation, to refund the same in the event of his not rebuilding before the 1st December, 1846, conformably to the said Resolution, the same to be on account of such sum as he may eventually receive in the final distribution."

The second, by Mr. Bonner, to the effect "that this Committee, in the distribution of aid to the sufferers by the late fires, will grant to the most necessitous of them, a sum of —— per cent, on the amount of their losses, in goods, merchandize, furniture or other moveables."

An interesting discussion is expected.

It seems clear that the amout eventually to be received from England in aid of the sufferers will be, in a measure, unimportant; that is to say, the expectations of the sanguine on this side the Atlantic will not be fulfilled.

Sir George Simpson left Quebec, yesterday, on a tour of inspection, or visit, to the King's Posts below. He will not be long absent.

(*London Correspondence of the Quebec Gazette.*)

Royal Exchange, London, July 4, 1845.

The Committee of the British North American Colonial Association deserve many and most sincere and hearty thanks for the zeal and attention they have displayed in bringing in subscriptions for the relief of the sufferers by the fire which has destroyed so much property and occasioned so much distress in your city. As you will hear the Corporation of the City of London have most nobly come forward in the good cause, with a "help" £500. The proposition was carried unanimously, notwithstanding Ashurst, (a radical) recommended a lower amount. I am not in a position as yet to state the amounts collected in the provinces on the same God-like account, but by the next Steamer you shall hear more. I am able to state to you that by the Steamer that conveys this communication to you, remittances will be forwarded to the "Relief Committee" to the amount of about £7,500 in addition to former advances. I have a most firm opinion that at least £20,000 will soon be raised for the laudable purpose of aiding your distressed fellow citizens. The Queen, you will see, has given £200, and I am very well assured that Her Majesty and Prince Albert have made it a point to induce many highly connected and wealthy to boot, to subscribe. The advertisements inserted in our daily Journals will inform you of the names of these who have promptly come forward. May I be allowed to give a hint—that you print the whole list in a *fly sheet*, for circulation, at a trifle, so as to pay the expenses only. The French Canadians, will then be universally informed that political differences in Great Britain, are not a bar to the sensibilities of the people on this side of the Atlantic, when severe distress or sudden calamities overtake their brethren on your side. Your readers will have, long ere this, perceived that my copy of the resolutions sent out per last steamer, were substantially correct. To the kindness of Messrs. Carter and Bournes, I am indebted for the same.

THE FIRES OF 1845.—We do not remember ever to have heard of so many great fires in any one short period of time, as have happened on this continent in the first six months of 1845. We annex a list of the losses experienced, in the order in which they occurred:—

Barbadoes	$2.000.000
Pittsburgh, Pa	3,000,000
London, C. W.	500.000
Fayetteville, N. C.	500,000
Quebec	7,500,000
Matanzas	1.000,000
New York	6,000,000
Total	$21,000,000

This aggregate surpasses the loss by the great fire in New York in 1835. Then