

Poetry.

EVENING HYMN.

Ere I sleep, for ever favour
This day showed
Be my God,
I do bless my saviour.

Leave me not, but ever love me;
Let Thy Peace
Be my bliss,
Till Thou hence remove me.

In each hour of dark temptation,
Stand Thou near,
Saviour dear,
And be my salvation.

When a sinner's tears perplex him,
Let me hide,
In thy side,
From the foe that vex me.

Thou Whose Eye can read me truly,
All within
Cleanse from sin;
Make me, like Thee, holy.

With a true humiliation
Let me seek,
Jesu meek,
Aye the lowliest station.

In Thy Wounds my sorrows hiding,
Let me meet
Mercy sweet,
Near Thy Cross abiding.

Thou my comfort art, my gladness,
Joy, O Lord
Most adored,
Healing all my sadness.

From the spirit's depths so lonely,
Now on high
Hear my cry;
Make me Thine, Thine only.

Thou, my Rock, my Guard, my Tower,
Safely keep,
While I sleep,
Me with all Thy Power.

And when'er in death I slumber,
Let me rise
With the wise,
Counted in their number.

DOXOLOGY.

Father, Son, and Holy Ghost,
Evermore
Three adore
All th' Angelic Host.

Ever we with them would praise Thee;
Blessed Three,
Gladly we
Alleluia raise Thee.

ADDRESS OF THE NATIONAL CLUB TO THE
PROTESTANT AND LAY ROMAN CATHOLIC
ELECTORS OF GREAT BRITAIN AND IRE-
LAND.

WHAT IS THE EXISTING CANON-LAW OF ROME?

The approaching general election, in its results, is likely to prove as important to the future destinies of our country as any which has ever taken place. It will be a struggle between true civil and religious liberty on the one hand, and civil and religious intolerance on the other; with this striking feature belonging to it, that intolerance is seeking to gain its ends in the name of liberty. In the name of liberty, with Jesuitical cunning, it demands liberty for itself; but the liberty really sought is the liberty to pursue unimpeded its efforts to gain sufficient strength to rivet on the people of this country the chains of error and superstition.

Let us look in the face our real position. There may be no reason to dread the ultimate domination of Popery in England. It is true many individuals of mark have left the Protestant and gone over to the Romish Church; amongst these (strange to say) must be numbered not a few of the Clergy of the Church of England. It is likewise true, that some, in heart Romish, still remain in our Church, for the palpable purpose of betraying her. Further, many of the Clergy look upon the character of the Church of Rome with far less of distrust than formerly, and there are some Protestant statesmen in Parliament who favor Romanist views; but it is not the less true, that the great bulk of the people of this nation are sound at heart, are zealously attached to the Protestant faith, and dread, as deeply as their forefathers, the corrupt practices and persecuting tenets of Rome.

Yet there is enough, and more than enough, in our present position, to excite anxiety and alarm in the minds of Protestants. The Pope may never have sufficient power to prevail over the national faith and to uproot the principles of religious toleration, but the Papacy may have, and we do not hesitate to say that it now has, sufficient power to create general confusion and serious mischief.

The Roman Catholic has been for some centuries the prevailing faith of the majority of the inhabitants of Ireland; over that majority an organized Popish priesthood has held sway. The government has been, in reality, divided of late years, in no equal shares, between ministers of the crown and the Romish priesthood. They have not been able to crush Irish Protestantism, but the laws of the Papacy have been obeyed, where the laws of the land have been defied. The consequences have been general confusion, and evils, almost intolerable, remain uncurbed.

The Papacy is now pursuing the same course in this island. We have neglected resistance in Ireland, we are consequently driven to resistance in England. Within the last two years, this Protestant island has been partitioned by the Pope into districts, over which he has placed his officials, for the avowed purpose of

carrying out his canon law. To meet this aggression, an act has been passed, so inoperative that, though openly and ostentatiously broken, its violation can neither be proved nor prevented. Had it succeeded in accomplishing its avowed object, in preventing the assumption by Romanist bishops of territorial titles, it would still have done little to crush the real evil to be feared. That evil is the power to be gained by the Papacy through the establishment of the Roman canon law in this our realm, with the officers, viz., bishops and vicars-apostolical, nominated by the Pope, to carry out and enforce it.

And be it remembered that the main reason given by Cardinal Wiseman for the issue of the Papal bull establishing a territorial hierarchy in England was, that it was necessary for the introduction of the canon law. What then is this canon law? It is a law in direct antagonism to British law, to the just liberty of the Roman Catholic laity, to the Protestant religion in general, to the church of England in particular, and further, to the throne of our beloved sovereign.

A few examples will abundantly suffice to establish the truth of these assertions. It appears from a report on certain authentic documents, deposited in the public libraries of the three universities of Oxford, Cambridge, and Dublin, and certified by certificates from the authorities there, that the following Papal laws exist on record, which, shortly after the act of 1829, were regularly accepted by the Papal hierarchy in Ireland, and only wait the acceptance of the new hierarchy in England at the approaching synod, to become binding upon every Roman Catholic conscience:—

1. A law, called the "Bulla Cæna Domini," excommunicating and cursing our sovereign, and all the authorities in our land, who oppose the will of the Pope and Papacy.

2. A law, called, called "Super Soliditate," setting up the infallibility and jurisdiction of the Pope.

3. A law, called "Pastoratus Regimini," destroying the allegiance and the civil liberties of our Roman Catholic fellow-subjects, and compelling them, under the severest ecclesiastical penalties, to submit to all the mandates of the court of Rome.

4. A law, called "Urban Antiburum," compelling the restitution of all Church property to the Church of Rome, and of all forfeited estates to the original possessors, or their heirs.

5. A law, called "Pastor Bonus" by which the Pope undertakes and authorizes others to pardon all species of crimes, how atrocious soever they may be; thus giving, by his laws, a sanction and impunity for the violation of all laws, both human and divine.

6. A law, called "Unigenitus," by which all persons who read the Holy Scriptures are denounced, and sentenced to the heaviest censures of the Church of Rome.

7. A law, entitled "Excommunicamus," being the third canon of the Fourth Lateran Council, authorizing and commanding Papal Bishops to exterminate Protestants out of their dioceses—a law enacted in the 13th century for the slaughter of the Albigenses.

8. The eight and fourteenth canons of the Council of Trent, on baptism, account all baptized persons to be subjects of the Church of Rome, to be compelled, whenever she has power, to submit to her jurisdiction.

That the law excommunicating our Sovereign is not considered an obsolete law by the Church of Rome is proved by a curious circumstance. The "Bullarium Romanum" is a work containing all the Pope's Bulls that have ever been issued! About twelve years ago Dr. Paul Cullen, the well-known Irish Romanist Archbishop, was employed to make a selection of those of present importance, for the use of the college, De Propaganda Fide. From the Bull No. 103, in one volume, to Bull No. 169, Dr. Cullen selects only eight. Of these eight, there are two appointing two Irish Bishops—the one dated a year before the accession of George III., the other on the same, a year after. Both these Bulls are addressed to "James III., King of Great Britain (the Pretender)." The only present application which these Bulls can have, is a continuing protest by the Pope against the right of our present Sovereign to the Throne of these realms.

Such are a few of the most salient points of this canon law which the Legislature is now quietly permitting to be established and carried out in its fullest extent by the Bishops of the Court of Rome, aided by a staff of Popish ecclesiastics—a law which even Romanist Governments will not allow to have full force within their dominions—a law so vitally contrary as to hold the Roman Catholic laity in direct personal subjection to the Pope himself, for in certain reserved cases none but the Pope himself can grant absolution. Can, then, the people of this country be so credulous as to believe that no evils will accrue from the operation of such a law? Can any imagine that by leaving this anti-Christian and anti-national system unopposed to work its own way they are really promoting the cause of civil and religious liberty?

We boldly, then call upon the Roman Catholic laity to unite with us in resisting this system. They may be true to their Church and yet resist priestly oppression. They can be faithful to their creed, and yet be opposed to those anti-Christian and disloyal precepts by which it is sought to be enforced.

To all true Protestants we appeal to take good care that no candidate shall be returned to legislate for our country who will refuse solemnly and unequivocally to renounce and condemn the existing canon law of the Church of Rome—who will not bind himself by the most stringent pledge to do his utmost in Parliament to oppose the establishment of such a law within this realm, and to withdraw all State encouragement and assistance from priestly Popery.

It is vain to mince the matter. The struggle between the antagonistic principles of Romish canon law and of our own Protestant institutions is a deadly one, and has already begun in earnest. The Pope's officials openly defy the Government to execute the law—and they publicly resolve, that "any law directed against the free exercise of the Catholic religion has no binding force." Now every law restricting any Popish practice is, to these men, a law "against the free exercise of the Catholic religion." The Queen's laws, or the Pope's laws—which are to prevail in this realm? The man who under any pretence encourages the establishment

of the latter is a traitor to the former, and if a Parliament should now unhappily be returned, which shall continue the suicidal course of seeking to disarm the hostility of Popish ecclesiastics by favour and concessions, or by the less prominent course, of ignoring their machinations, then farewell to the harmony and tranquility, the honour and independence of our country.

Electors of this United Kingdom, who are attached to the constitutional liberties of your country, whether Romanist or Protestant, elect no man as your representative who will not solemnly bind himself to do his utmost to resist the establishment and enforcement of this canon law in any and every portion of our Queen's dominions.

By order of the Committee.

W. H. BELLAMY, Secretary.

National Club, Whitehall-gardens, June 30.

Advertisements.

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Toronto, January 7th 1852.

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STATIONERY of all kinds, on moderate terms.

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MR. SALTER'S PORTRAIT

OF THE

LORD BISHOP OF TORONTO

THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to JOHN TAYLOR DAWSON, Esq., Secretary to the Church Union, 21, King Street East, in order that the necessary measures may be taken to get out the Portrait and place it in the Hall of Trinity College.

By order of the Committee,

S. LEFT, L.L.D., Hon. Sec.

Toronto, 10th March, 1852.

32-1f

BAZAAR.

IT is intended to hold a Bazaar in the month of September next, (of the precise day due notice will be given,) in aid of the fund for the erection of a PARSONAGE HOUSE, in connexion with St. George's Church St. Catharines.

The following ladies, by whom contributions will be most thankfully received, have kindly consented to take charge of Tables:—

Mrs. E. S. Adams.	Mrs. Helliwell.
" Clement.	" Leslie.
" Sanderson.	" Miller.
" Bate.	" Eccles.
" Capt. Hamilton.	" Towers.
" Benson.	" Ranney.
" Slate.	" Atkinson.

N. B.—It is particularly requested that contributions may be sent in *not later than the first week in September.*

St. Catharine's June 5, 1872.

THE LARGE 103 YONGE ST.

The Winter has past, with its frost and its snow,
And where is the man who won't say let him go;
And Spring has arrived and dressed Nature anew,
And Summer, sweet Summer, is nearly in view.

The genial showers of the Spring have been shed,
And fields live again that were withered and dead;
And trees that were leafless are bursting their chain,
And waving in loveliest verdure again.

The birds of our forests that left us so long,
Again fill the air with the power of their song,
Rejoicing that hoary Grim Winter is past,
And that Springtime and Summer have found us at last.

Now away with the *Chaks* and the *Furs* which you wore,
Through many a snow storm they wanted you o'er;
To wear them just now, with the weather so warm,
Would do you no good, but a great deal of harm.

Away with your Bonnets of Dark Velvet Pill,
Let them rest on the shelf or the box for a while;
Yet something in *Straw*, if you take my advice,
In Devon, or Luton, or Tisbury, or Rice.

McDONALD has Bonnets, remarkably low,
At sevenpence-halfpenny, or eightpence or so;
And Ribbons to trim them at sixpence a yard,
The terms are certainly not very hard.

A large stock of Mullins, selected with taste,—
The colours are fast, and the patterns are chaste;
And Dress Goods in "Fancies," both figured and plain;
With the fine French Barage, and the printed DeLaine.

While he seeks to secure the most recent styles
In the fabrics produced in the famed *British Isles*,
Yet a judge may perceive at the very first glance
That his *Gloves* have the finish of *Grenoble in France*.

There are many things more, which one might suppose,
They are mentioned below in straightforward prose;
The *Stock*, he may add, is extensive and nice,
While the whole has been marked at a moderate price.

His direction will still be the same as the former,
On Yonge a feet one door from Richmond-street corner;
While the front of his house, hereafter, shall be
Better seen by the figure *One Hundred and Three!*

THANKFUL FOR PAST FAVOURS,

JOHN McDONALD

WOULD invite attention to a very large Stock
of SEASONABLE GOODS. Already
Received, upwards of

1000 STRAW BONNETS!!!

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of Plain, Printed, and Fancy DELAINES; Alpaca and Luster for sale, from 10d. per yard. A few MILLINERS' DOLLS on hand. A beautiful assortment of British and American PARASOLS.

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The attention of the Trade is called to the large Stock of Bonnets, Prints, and Stuffs; DeLaine, Muslins, &c., which, with sundry other Goods, he will endeavour to offer as cheap, and on terms as favourable, as any house in the Trade. In addition to the above, there can also be seen about

100 Patterns Room Paper,

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Remember the LARGE 103, Yonge Street