

# THE CANADIAN CHURCHMAN.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

NEW SERIES, Vol. I, No. 22.]

TORONTO, CANADA, DECEMBER 30, 1852

[OLD SERIES, Vol. XVI.]

## COMMON PLACE

### THE NATIVITY.

For Thou wert born of Woman! Thou didst come,  
O Holiest! to this world of sin and gloom,  
Not in Thy dread omnipotent array;  
And not by thunders strew'd  
Was Thy tempestuous road;  
Nor indignation burnt before Thee on Thy way;  
But Thee, a soft and naked child,  
Thy mother undefiled,  
In the rude manger laid to rest  
From out her virgin breast.  
The heavens were not commanded to prepare  
A gorgeous canopy of golden air;  
Nor stoop'd their lamps th' enthroned fire on high:  
A single silent star  
Came wandering from afar,  
Gliding unchecked and calm along the liquid sky;  
The Eastern Sages leading on  
As at a kingly throne,  
To lay their gold and odors sweet  
Before Thy infant feet.  
The Earth and Ocean were not hush'd to hear  
Bright harmony from every starry sphere;  
Nor at Thy presence brake the voice of song  
From all the cherub choirs,  
And seraph's burning lyres,  
Pour'd through the host of heaven the charmed  
clouds along:  
One angel troop the strain began;  
Of all the race of man  
By simple shepherds heard alone  
That soft Hosanna's tone.

HENRY H. MILMAN.  
A PRAYER.

Raise thou me up from the death of sin to the life of righteousness, that I may ever walk of death and darkness: that as I am, by thy miraculous mercy, partaker of the first, so also I may be accounted worthy of the second Resurrection; and as by faith, hope, charity, and obedience, I receive the fruit of thy miracles in this life, so in the other, I may partake of the glories, which is a mercy above all miracles. Lord, if thou wilt, thou canst make me clean! Amen.—By J. Taylor.

### A GOOD EXAMPLE.

I the funeral sermon preached in the Chapel Royal, on Sunday week, the Bishop of London is reported to have spoken with great emphasis of the Duke's regular attendance at worship, "that many years since, he carefully investigated, and cordially received, the doctrines and they whose office in this place gave them opportunity of observing him at public worship, can testify to the earnestness with which he fulfilled the duty, enjoined by the Church on all her members, of joining in those parts of the service appointed for the congregation."

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUNDS.  
Collections made in the several Churches, Chapels and Missionary Stations in the Diocese, towards the support of the Widows and Orphans of the Clergy of this Diocese, appointed for the 16th Sunday after Trinity.  
Previously announced in the Canadian Churchman Vol. 1. No. 21..... 270 13 10 1/2  
Richmond, per Rev. J. Flood..... 3 14 9  
St. Paul's, Woodstock,..... 4 6 4  
—per churchwarden..... 4 2 6  
Thorold, per Rev. T. B. Fuller..... 4 2 6

146 Collections amounting to £282 17 5 1/2  
ANNUAL SUBSCRIPTION.

Rev. S. Givins, his annual subscription for 10th year, £1 5 0,  
THOMAS KENNEDY,  
C. C. S. D. T.  
Dec. 28th, 1852.

### UNITED STATES.

#### CHURCH IN TEXAS.

We have received the following interesting account of the state of religion in Mexico and Texas, from the Rev. William Pamore, Missionary at Brownsville Texas.  
DEAR MR. EDITOR.

According to your suggestion, I proceeded to write off the substance of the remarks made by me at the Missionary meeting held in St. Paul's church, last evening. You will oblige me by requesting church papers every where to copy in full.

As I then stated, it is impossible rightly to understand what has already been done for Christ, by the Church in Texas, without first being informed of the state in which the people of that region were before the Church was sent among them. But that being known it will be easy to see exactly what has been done already, and what remains to be done.

As all are aware, Christianity was introduced into Mexico by the Spaniards, after the conquest of the country by Cortez. But it was Christianity corrupted, as it then was in Spain. But even this corrupted Christianity was not established unchanged. On the contrary, it was worked in with the heathenism of the Aztecs. Heathen ceremonies still exist on the frontier, and, as I have been informed) into the very heart of Mexico. The people received Christianity as an improvement upon their old religion, and not as a new and superseding religion. The influence of such a mixture could not have been without great effect in forming the national character. It has fostered the most fatal kind of service to God, and the most abject servitude of the spirit to man.

Such was the original of the religion of modern Mexico. But even this has been waxing worse and worse.

The Mexican Church has been left to itself for years, and to leave Mexico to itself is to leave it to perdition. So it has been. The Pope once had control in Mexico. But for years he has not. After Mexico had thrown off its allegiance to the Spanish sovereigns, it seized upon church property to a large amount. The Pope was so incensed at this, that he separated Mexico from a participation in the favors which he extended to churches of other countries that owned his supremacy. This was done in *terrorem*, to make Mexico (as a state) disavow its act and make reparation. But Mexico was too deeply in the mire to meet the Pope's demand, and therefore it neglected to comply with the condition of release. As time went on the people of Mexico forgot (apparently) that there was a Pope. And so the matter stood. Recently the Pope has sent a nuncio or legate to Mexico, to try to bring about a reconciliation. But (as I have heard) his emissary has effected nothing. In the meanwhile the Mexican church, left to Mexican government entirely—and that government irresponsible—has been becoming loathsome. It is loathsome, now God grant that it may become better! Such was the state of things in Texas, also before it became independent. On its declaration of independence, the power of the Mexican church was overthrown in Texas—and the people (as is always the case) went to the other extreme. They disregarded religion altogether. In a word they were infidels. The immigration that then began to pour into Texas, did not help to improve the people. It was mainly composed of refugees from justice in the United States, and who went to the republic of Texas, because they would there be out of the reach of the laws of the United States. Texas was then in a deplorable state. It is true that a couple of missionaries of our Church went out there, and succeeded in collecting congregations in Houston and Galveston, and so planted the seed of something better. But until after the war of the United States and Mexico, Texas might have been called an *infidel country*. Not that there were no Christians scattered here and there throughout the country, but that their influence, as Christians, was inappreciable in the country.

Since the war with Mexico, however, there has been a mighty change going on. The population has been growing prodigiously. The annexation of Texas to the Union, extended the laws of the United States over the country. Protection of life and property being secured, the fertile prairies and the genial climate drew multitudes from every state in the Union, and from foreign countries, who went out there to till the soil and raise their flocks and herds. They were people of industry and enterprise, and they were people of character. Such people, in such numbers as they came, soon gave character to the state. Sixty thousand people (it is estimated) came to Texas year before last. Last year over one hundred thousand were said to have come. This year, the unprecedentedly large crop offers such encouragement to settlers, that it is thought that the immigration will be much larger than ever. And the Church has not been idle. Of the many who came, many were Church people. In many places, where towns have sprung up, the church people have organized themselves into congregations. There are now about fifteen congregations and at least as many more places where congregations could be organized, if they could have the services of a clergyman. There are now ten cler-

gymen in Texas, and a Bishop-elect to unite and lead us. Considering all things, the church in Texas is strong for its years. It is, however, still in its infancy, and therefore it still needs the fostering care of the strong and able. It has already done much to turn back the tide of evil that had overwhelmed the land, and it is now sowing the good seed on the rich alluvial of the spiritual soil. It has a claim upon the prayers and the benefactions of those to whom God has given the means of sustaining her in her present need.

But I come now to speak of my own station at Brownsville. I will show what has been done there already, and what is still to be done, if Church people who are able to help us, will do so as they would that others should do to them in like case.

One year ago, in June last, I went to Brownsville. No clergyman of the Church had ever been there before. I found four communicants in Brownsville, and two at Point Isabel, thirty miles off. I could hear of none others. But we rented a room, and fitted it up as a chapel. The zeal manifested was most commendable. The rent was \$276 per annum, and the fitting up cost about \$300. Besides this the congregation bought a melodeon for \$75. It was a good beginning for so new and distant a station. But it was intended to build a church also. The promises authorized us to expect that we should have one within a year. The congregation grew steadily in numbers and increased their benefactions. But a sudden blow came which struck us all down. Carabajal proclaimed a revolution on the Rio Grande. He reduced the tariff, and a large amount of goods was shipped into Camargo. The aggregate was several hundred thousand dollars worth. Carabajal then moved down upon Matamoras where the old-governor General (Avalos) had fortified himself. Avalos had before this proclaimed military law, and by virtue of his post as General, had reduced the tariff at Matamoras. He did this that Carabajal might not secure all the money and supporters, which were ready to enter into Mexico. The merchants in Brownsville then transported all the goods that were left in their stores, and in the custom house at Point Isabel, into Matamoras. They had hardly done so before Carabajal and his forces appeared in front of fort Paredes and drove the garrison into Matamoras. They then invested the town, and for ten days we heard the cannon and musketry booming and rattling day and night. On two different nights the city of Matamoras was set on fire. Part of our merchants' goods were used to make barricades in the streets. They were cut with cannon balls, and destroyed in different ways. The rest were burned in the Custom house and in the private store-houses in which they had been deposited. But the revolutionists were repulsed and driven over to our side of the river. The government troops then retook Camargo, and seized and confiscated the goods that had been imported there. Thus by confiscation and destruction our people lost their property. One gentleman's loss was estimated at from sixty five to seventy-five thousand dollars. Another's at forty thousand. And all lost large sums. This completely prostrated us. The ability to build a church was gone. The rent of our little chapel even has become a heavy burden. And yet the congregation has been growing steadily. At Brownsville, eighteen have been added to the communion. At Point Isabel, five have been added, and lastly we have added from Mexico. In all, twenty-five have been added to the communion during the past year and three months. The gross increase then (supposing that none had removed) would be from six to thirty-one. This would be a fair increase even in settled times and in a settled country. But considering our circumstances, I think it is very encouraging. Five adults and twenty children have also been baptized. But this is even more encouraging when we see how other congregations have succeeded there. When I went there the Roman Catholics had a church and two priests. Their church was empty and their priests gone when I left Brownsville. When I went there the Presbyterians had about twenty communicants and a good congregation—when I left they had six communicants and hardly any congregation. When I went there the Methodists and Baptists had each a minister and congregation, but their ministers have left and their congregations have dispersed. The Church alone has gained ground. The disasters having affected all, the Church has done well. And oh, shall she now be left to mourn over the death of sympathy in the Church at large—when God has thus shown his tokens of favor, and when the sphere of duty is already so wide, and constantly widening?

Already there are five thousand people in Brownsville, and few indeed of all those are walking in the narrow way. The many are go-

ing the broad road that leads to destruction. Shall the Church be taken from them now that they are just beginning to "hear" her? For, hid it, oh Almighty God! But this is not all the Church has to do here. She has (through Brownsville) to send her influence to all the valley of the Rio Grande. The trade and commerce of the great valley passes to and from through Brownsville; and the influence of Brownsville is felt in every part of it. Brownsville exerts an influence greater than that of any dozen of the largest places in Northern Mexico put together. More than two million of people are thus to be reached (directly or indirectly) through the mission at Brownsville. How important that such a station should be sustained and strengthened! But, even Northern Mexico, great as it is, is not all that will be influenced. All of Mexico will feel the influence and will be moved by the influence! Already the influence of Brownsville, procured a clause in Corabajal's pronunciamento, to the effect that there should be religious toleration in Mexico, if he were successful. He was not successful. But yet that clause will be successful. The downtrodden and oppressed Mexicans need relief. They know now how relief is to be obtained. They must get rid of the tyranny of their military and ecclesiastical despots, and they will do it sooner or later. It is well that they should. They are now infidel, or semi-infidel, and will swear upon the cross and Bible to any lie that their promoter can frame for them. The longer things remain as they are, the worse will be the state of religion when the crash comes. But already the vast structure of the Mexican Church is tottering to its fall. It must go down, and that soon.

When I left, the sounds of its ruin were heard in the distance. On the steam-ship on which I crossed from the Brazos de Santiago to New Orleans, one of my communicants, a gentleman residing in Matamoras, informed me that he had just heard before leaving Matamoras, that the legislature of Tamaulipas had proclaimed religious liberty. For myself, I doubt the truth of the report, for I think that it is premature. But such a rumor could not have been started in a city in the same state which the Legislature holds its sessions, unless a strong party were earnest and active to procure its passage. And, suffering as the Mexicans do, under the burdens imposed upon them; that party will strengthen. In a little while it will have its own way.

While then the Church cannot now be sent into Mexico to see her influence for good, surely it should be kept as near as possible.

The light can shine into Mexico, for it does so already. And then when Mexico is thrown upon the Church will be there to gather up such fragments as might otherwise be lost.

I therefore put in a claim upon the Church at large in behalf of the Church at Brownsville. I say plainly that it is the duty of our Church people in this Union to provide walls and a roof, to guard and shelter their brethren, now suffering temporal loss and spiritual hunger to that far southern post. They are three hundred miles in advance of any other congregation. It will be a fearful thing to have to answer for, if they are cut off through the neglect of their brethren to succor them.

I commend the ease to the Christian sympathy of Churchmen everywhere. This is no time for party strife to make delay. Those who can give must be up and doing, and that to very quickly, or they will be too late. For the sake of poor Mexico, and the safety of those who can give, I hope that this call will be properly responded to.

### NEW JERSEY.

COMPLETE EXCULPATION OF THE BISHOP OF NEW JERSEY.—The adjourned meeting of the Special Convention of the Diocese of New Jersey, was held in St. Mary's Church, Burlington, on Wednesday morning, the 1st inst., at 11 o'clock. After Morning Prayer—the Bishop being absent on account of severe illness—the Rev. Mr. Duns, (Senior Presbyter of the Diocese) was called to the chair. After a number of motions to amend the journal of the last Convention were, at length, voted down, the Report of the Committee for the investigation of the additional charges against the Bishop, made in the second presentation, was read by the Hon. D. B. Ryall. It was, if possible, more triumphantly favorable to the Bishop than the last. All the evidence was, as before, taken under oath, and in writing, and was as conclusive as it is possible for negative evidence to be. The principal matter of these new charges, it will be remembered, was intemperance.—The Bishop's family physician, Dr. Parish testifies that he has been his physician for five years, and knows the Bishop to be a strictly temperate man. The Dr. is a Methodist, and a tea-total temperance man both in principle and practice; but he has prescribed wine as being

medicinally necessary for the Bishop, and has never been able to get him to take as much as health required. Instead of taking too much wine therefore, it seems the Bishop takes too little, a Methodist tea-totaller being the judge.—The Dr. testifies to the Bishop's unbounded charities among the poor, in explanation of the size of the Bishop's wine bill. The Dr. had *carte blanche* to send for all the wine he wanted for the poor of Burlington and its vicinity, and of this liberal offer he made liberal use, as much as ten or twelve bottles of good old wine being sometimes given to a single poor patient in the course of a long and lingering sickness. Dr. Cole, Dr. Parish's predecessor, had the same *carte blanche*, and used it as freely. Capt. Engle testifies that when the Bishop's own stores were exhausted, he would beg from his friends for the poor. The Rev. Mr. Southard, the Rev. Mr. Germauld, Capt. Engle, (a brother-in-law of Bishop MeLaurine) Messrs. Condit, Aertsen, Wm. Watson, Wilson and others testify that they have known the Bishop most intimately, some of them from 18 to 29 years, and have seen him at all times and never knew him under all circumstances, and never knew him unduly excited with any beverage, nor ever heard him accused of it, until the appearance of the second Presentment. As to the charge of being intoxicated on board the steamer *Trenton* on or about the 10th of November, the evidence is remarkably complete. Capt. Hinckle says he never saw nor heard of it, and he must have done so had any such thing really happened. The Clerk testifies the same. The bar-keeper says the same, and that the Bishop has never been to the bar on board that boat more than once or twice, and then only to get a glass of cold water. The books of the boat have been carefully searched, and it appears that during that month of November the Bishop never was on board the *Trenton* at all. The witness generally understood to be the one relied upon to prove the case of intoxication at Bordentown. (The Mayor of the town.) Mr. Thompson, testifies that he never saw the Bishop intoxicated, nor ever said he had so seen him. On the occasion referred to he did see all that was to be seen by anybody, and there was nothing more than the ordinary cheerfulness of a party of gentlemen. Mr. Gill, and Messrs. Sherman and Halsted had repeatedly called on him and tried hard to make him remember things he never saw, knew, or had said. (This part of the evidence was very rich, and very significant of the way in which these charges were pumped up into life by certain persons, who now loudly disclaim being the Bishop's accusers.) The concluding charge about drinking cider-brandy under a tree with Joseph Deacon, in order to get him, when mellow, to endorse notes which he would refuse to endorse when sober, was most conclusively disposed of. The Rev. Mr. Southard and Mr. Aertsen, both testified that the said Joseph Deacon had to them severally, of his own accord, pronounced that charge to be "a — lie!" the adjective being left blank out of respect to the third commandment.

With the report, &c., were read the letters received from various persons notified to attend, among which was one from Mr. Halsted, in which he insulted the Convention by asserting they had acted "worse than a set of pot-house politicians;" the Committee by declaring that they had "garbled" his former letter, and would not examine his witness; and he finally declared that though he knew the names of witnesses relied upon to prove the charges against Bishop Doane, yet he would not tell them to the Committee! (And this though he was himself invited to attend, and bring all his witnesses, and cross-examine as much as he would, and he knew all the evidence was to be taken down in writing, and laid before the Convention!")

The exposure of these trowpery charges was so thorough and so unanswerable, that Halsted & Co. in debate most strongly repudiated being responsible for them in any way, shape, or manner, trying to shift the whole odium to the shoulders of the three Presiding Bishops. But this piece of assurance was too transparent not to be instantly seen through. His Excellency Governor Stratton, replied to Mr. Halsted, and gave him so complete a castigation, that he soon after slunk quietly out of the Convention, and was seen and heard here no more. His worthy Rector left about the same time.—Excellent speeches were made by Mr. J. J. Chetwood, and the Rev. Mr. Southard, and an eloquent appeal from Judge Ryall, closed the debate upon the Resolutions introduced by the Committee—Resolutions which asserted the complete exculpation of the Bishop, in the opinion of the Convention, from any charge of crime or immorality brought against him. These resolutions were passed *vera voce*, by a loud and hearty *aye*. Not a single "no" is known to have been heard by any person in the Convention, except by the Rev. Mr. Sherman, and he did not venture to assert that he heard more than one.

After passing resolutions of sympathy with the Bishop, who was confined to his bed by serious illness, and returning thanks to the Committee of investigation, for their fair, full impartial and independent labors, the Convention, after the usual devotions, adjourned *sine die* at about 7 1/2 o'clock P. M.—*Courier & Enquirer.*

ENGLAND

**AN APOSTOLIC BISHOP.**—The Bishop of Sydney, Dr. Broughton, reached Southampton in the Royal Mail steamer *La Plata*, on Nov. 18. But the yellow fever had broken out on board during the voyage, and passengers were not permitted to land until after a favorable report of the state of the crew had been made by the medical officers. The correspondent of the *Times* makes the following statement:

"Pratique having been given to *La Plata*, about noon on Saturday Nov. 20, the vessel hauled down quarantine flag, got under weigh, and steamed out into the open water, the ceremony of committing to the deep the bodies of two unfortunate men who had died, was performed with due solemnity; the funeral duties being impressively performed by the Bishop of Sydney in person. After this, *La Plata* headed towards Southampton, and entered the docks about 4 o'clock. The passengers' baggage being immediately landed and cleared by the customs and dock authorities. The cargo and bullion will be discharged on Monday.

It is worthy of special remark, that although the bulk of the passengers landed on Friday, so soon as permission was communicated to them, the Bishop of Sydney, who was also a passenger, refused to leave the ship until the unfortunate invalids on board had either recovered or should be removed to more suitable quarters on shore. The venerable prelate was most assiduous in his attention to the sick on board, continually visiting them in their affliction, and administering the spiritual consolations of religion at all times throughout the voyage. The Bishop also attended Captain Allen in his last moments, and performed the last offices of religion to most of those who fell victims to the yellow fever on the voyage, thus winning the admiration and esteem of all on board.

Mr. Widlin, the quarantine officer of the port was detained on the *Plata* from Thursday morning to Friday night, and was most unremitting in his exertions for the welfare of the numerous invalids, alleviating the sufferings and attending to the wants of the unfortunate men who lay ill on board."—*Colonial Church Chronicle.*

**CHURCH OF LITTLE GIDDING.**—The Church of Little Gidding, Hunts, the residence of Nicholas Ferrar, is now in process of restoration. It is well known that Nicholas Ferrar was instrumental in restoring to this church the tithes, which had been alienated, and the holy services, which had been for some time discontinued within its walls. He himself served it as deacon, and the perpetual round of prayer and praise was sustained by his family and dependents, who formed a kind of religious society, which exhibited a striking example of personal holiness and ecclesiastical order in a melancholy age. It does not appear that externally the edifice even in Nicholas Ferrar's time, had much architectural pertension; in the next century it was altered for the worse, and has now fallen into bad repair. The proprietor of the soil has undertaken, at his sole expense, the entire restoration of the fabric of the nave. The Jacobean style is to be preserved, as tending to connect more closely the present building with the time of Ferrar; the chancel, of course, will be made to correspond architecturally with the nave. All the genuine relics of Nicholas Ferrar will be preserved, such as the brazen font, the eagle, the ten commandments engraven on brass, &c. But if the church is to be in its internal arrangements and decoration a fitting memorial of the piety and devotion of the Ferrar family, larger funds will be required than either the rector or the immediate neighborhood can supply. It has been suggested that an appeal should be made to churchmen throughout the country for aid in the work of beautifying the Church of Nicholas Ferrar.—*Guardian.*

Our English Exchanges are filled with notice of the proceedings of Convocation, and comments upon the course which things have taken in the recent meetings of that Body. The *Evening Journal* uses this language;

"Briefly summed up, the result of the session is this: An Address to the Throne is carried, affirming the principle of independent church consultation; and the Crown is, by the appointment of a Committee, implicitly prayed not to introduce a certain measure, affecting the discipline of the Church, without first receiving the result of the deliberations of the representatives of the Church in Convocation. Such Committee—jointly composed of members of the Upper and Lower Houses—is nominated; and opinions from the Crown lawyers are announced, to the effect that no Royal license is required to enable Convocation to transact any business short of making Canons, and also that the Archbishop cannot prorogue without the consent of his brethren. This result needs no note of exultation or exaggeration on our part. Still it would be worse than folly to imagine that a brilliant movement at the commencement of a campaign is its crowning victory. Very possibly, we have only commenced a war of years. It is not very likely—nor, in one sense, desirable—that the mischief of a hundred and thirty-five years should be undone in three days, or in three months. We must expect and face every obstacle which timidity, treachery, and tyranny can devise. That such are in store, we make no doubt. In such a strife as that in which the Church is now engaged, we should scarcely be certain of the justice of our course if its advances were not contested inch by inch."

The Bishop of Oxford's noble course is the subject of very general and hearty approbation.—Speaking of it the *Guardian* says:

"It would be unjust to withhold from the Bishop of Oxford the tribute of praise that should belong to the person by whose influence such a character has been stamped on our resuscitated Synod. His great ability for the conduct of business, and his remarkable gift of eloquence, have been dedicated to this end with a singleness of purpose and an energy of will, for which he has not always received credit with the world at large. He has advocated the unpopular side of a serious question without regard to popular feelings, and placed the whole subject of the action

of convocation on the simple basis of right and wrong, of duty to the Church and regard to the welfare of its members. It may be due, perhaps in some measure, to his example and to the infection of an honest zeal, that so many of the Upper House addressed themselves to the consideration of the grave questions attendant upon their new position, with less timidity and less sensitiveness to vulgar prejudices than they have sometimes been thought to display."

ARRIVAL OF THE CANADA.

HALIFAX, Dec 27, 1852.

The Royal Mail steamer "Canada" Captain Lang, reached her wharf in this city at 11 1/2 this morning, having left Liverpool at 10 a. m. on the 11th inst.

The "Canada" has experienced a succession of very violent gales, and brings £2,500 in specie.

The Collins steamship "Pacific" arrived at 10 p. m. on Friday, the 10th inst., having rescued the crew of the "Jesse Stephens," of Quebec, for Belfast, which was abandoned, being water-tight.

The news by this arrival is of no general interest.

The cotton market had experienced a decline.

A long discussion had taken place in the House of Commons, on a motion by Mr. Brown to produce papers relative to the application for a charter by the London Liverpool and North American Screw Steamship Company. The motion was opposed by Mr. Henley, on the part of the government, and was eventually withdrawn.

The London correspondent of the *European Times*, writing under date of Friday, 10th, 4 P. M., says that the real question as to the stability of the ministry will be tried to-night, and the Chancellor of the Exchequer, has pledged himself to stand or fall by the scheme. That the ministry will be successful, there seems to be but little doubt; opposition to the Budget in the metropolitan boroughs, have been numerous and enthusiastically attended, and the metropolitan members will go to-night fully prepared for the discharge of their various fuses and rockets against the Derby-D'Israeli cabinet.

The Board of Trade returns for a month ending the 25th ult. are published. The exports have amounted to £4,855,666, varying a little from the average of the two preceding years.

FRANCE.—The English and Belgian Ministers have formally presented their letters, accrediting them to the Imperial Court.

The Emperor has set at liberty a great number of political prisoners, and an article has been published in the *Moniteur*, offering the Imperial pardon to all exiles, except those guilty of the highest crimes, who are suffering for their former disobedience to the government, upon their promising that they will abstain from similar conduct in future.

INDIA AND CHINA.—The overland mail from Calcutta had arrived at Trieste.

By a telegraphic despatch, in anticipation of the mails, we learn that the second portion of the troops from Rangoon had started for Prome, under the command of Gen. Goodwin. It was intended to advance up to Ava by land.

By the same despatch we are informed that the insurrection in China was spreading, and that the troops of the Celestial Emperor had in several instances been defeated.

CLERGY RESERVES.

[We quote following, from the *Colonial Church Chronicle*, and are glad to perceive that Canadian affairs are exciting the interest of our brethren in the Mother country. Ed. C. C.]

Lord John Russell, who on the opposition benches, in 18 2, is forward to satisfy "the wish of the people" by giving them the Church's patrimony "to deal with for themselves," is the identical Lord John Russell who, from the ministerial benches, in 1840, when he introduced the last Clergy Reserves Bill, spoke of it as "of course the final settlement of the whole matter;" and again, as the permanent settlement of the dispute.

Some persons who regarded the Act of 1840 as a sacrifice of principle to expediency, will trace, in the larger sacrifice which Lord John Russell now calls for, an instance of the operation of that moral law by which one sin entails the preparation of another and another, not at first contemplated by the offender, yet necessary for the accomplishment of his object. A larger class of observers will call to mind that it is the traditional policy of a deposed statesman of small calibre to harass a successful rival, and to pomper a craving multitude, by means which a minister would deem inconsistent with his duty, and derogatory to his position.

Yet religious difference is not the only cause of the present agitation. There are more active elements at work. There is the small ambition of political orators whose influence is dead without a topic of grievance. There is the cupidity of those who would save their share of some 50,000l. of annual taxation, by confiscating the Clergy Reserves Fund. There is a prospect of political revenge on the loyal Church of Canada whose members were generally identified with the suppression of the late rebellion. There are some whose wishes are gratified by promoting an agitation which must tend, so long as it can be kept up, to alienate the affections of the Canadian people from England.

Before quitting these considerations, there is another point which may be touched on—the nature of the defence adopted by the Canadian Church. The activity of the Church Union of Toronto, though but recently evoked, is to be hailed with warm sympathy. But on the whole

the Canadian Church—including the laity as well as the clergy—has not defended its property with the vigorous unity of purpose which might have been expected. There are some signal exceptions; yet in general the laity seem not to fully realize their position in Canada, but to cherish the frigid feelings which characterize the laity of the established Church in England. They do not individually feel their interest in the question at stake. The taunt of their opponents is not without foundation:—they have looked to England for help, when they might have done more to help themselves.

Let it not however be supposed that this is said in the way of complaint. It is felt as a privilege to work with our Canadian brethren. But the present state of their affairs affords a striking illustration of the fact that no class of respectable individuals can possess much weight without habitual joint deliberation and joint action. If the laity of Canada had been in the habit of giving that attention to their own Church affairs which is given by the laity of any diocese in the United States, we should long since have ceased to be molested by agitation about the Clergy Reserves. The head may be active, the arms may do their work, but if torpor occupy the rest of the body, it is as a whole a feeble body and invites the assault of an enemy. The bishops and clergy, and their immediate friends, do not constitute the Church, and cannot alone do the work and bare the burden of the Church. The whole body must be used to move together, if a vigorous existence is to be maintained. There are 300,000 persons having one heart, one interest in this matter as in all other matters affecting them as a Church. It seems the fault of their own internal mis-administration, their own want of discipline and organization, if their voice is not heard, and heard loudly and frequently, as the voice of one man on such occasions.

GENERAL PARADE OF THE WHOLE ARMY.

A sight unprecedented, and one we may almost safely say, will never be seen again, was presented on Wednesday last, the 17th, in the inspection of parties from every regiment in the service by Gen. Lord Hardinge, Commanding-in-Chief, his Royal Highness, the Duke of Cambridge, Lord Gough, and a brilliant staff, accompanied by many foreign officers of distinction, at Chelsea Hospital. At 8 o'clock the General Commanding-in-Chief commenced his inspection of the 99th, and went regularly down the open column left in front. It would be invidious perchance to mention individual regiments, still we cannot resist alluding to those which came under the special notice of the officers inspecting—namely, the Guards and Highland Regiments in the Infantry; the 17th Lancers and 15th Hussars in the Light Cavalry; and the Carbiniers; the 3rd and the King's Dragoon Guards in the heavy Cavalry. After the inspection, the whole parade was marched in detachments through the chamber where the remains of the late Commander-in-Chief were lying in state, affording a private view to every soldier present.—*U. S. Gazette, Nov. 20.*

ACHILLI VERSUS NEWMAN.

It has been decided that there shall be a new trial of the great libel case known as Achilli versus Newman. The Court of Queen's Bench had fixed Monday for giving judgment on Dr. Newman, whose pleas in justification of the libel against Dr. Achilli were last term rejected by the Jury. Dr. Newman therefore appeared for judgement. The Court was crowded with the curious and he interested, and Lord Carlisle sat on the bench. The Judges present were Lord Campbell, Mr. Justice Wightman, Mr. Justice Coleridge, and Mr. Justice Erle. When Dr. Newman was called up, Sir Alexander Cockburn, his counsel, applied for a new trial; and, after some dispute on the question whether the application was in accordance with the usual practice, which requires that notice should be given during the first four days of term, Sir Alexander was allowed to state the grounds on which he based his application. These were, that evidence had been rejected, the Jury misdirected, and the verdict given against the evidence. With regard to the first, he stated that he had not been allowed to examine Dr. Achilli as to acts of inconceivable conduct after the justification pleaded. Lord Campbell at once thought this a misplea. Then the *Dublin Review* had not been permitted to be put in as evidence. That plea was rejected; and the first ground therefore failed. The next point was that the Jury had been misdirected with regard to the document put in from the Holy Office at Rome: for they had been told that hereby it did not immorality had probably been the case of Dr. Achilli's suspension. It was contended that this document was *prima facie* evidence of the grounds it alleged. The next point involved a consideration of the whole of the evidence; and taking the cases separately as they are alleged to have occurred at Verbo, Naples, Capua, Corfu, Zante, Malta, and in England; Sir Alexander Cockburn read, that against the testimony of twenty witnesses there had only been opposed that of Dr. Achilli him-

self. But he never saw a stronger feeling or a more determined bias than was manifested by the Jury upon this trial. This passage was followed by a loud burst of applause from the strangers in the benches of the court.

Lord Campbell and the other Judges having conferred, a rule was granted, upon the ground that the verdict was against the weight of the evidence, and upon that ground only. [This announcement was followed by loud applause and stamping of the feet.]

### Correspondence.

To the Editor of the Canadian Churchman:

REV. SIR,—

The following article so entirely coincides with my ideas, so far as it relates to the consistency of those Clergymen who fraternize with Dissenters on platforms that I cannot ask you to republish it, for the benefit of those whom it may more nearly concern.

Yours respectfully,  
OMEGA.

(From the Banner of the Cross.)

WHAT THE "EVANGELICAL SECT" THINK OF CHURCHMEN WHO GO HAND AND GLOVE WITH THEM.

MR. EDITOR:—I have often wondered what grounds, some of our Church clergy are wont to act upon, when they attend the services of our various sects, or take part in their exercises. If it be, because they consider the sect quite on an equality with the ONE APOSTOLIC CHURCH, it may be asked. Why they do not join them, when their sympathies and taste can be so fully satisfied thereby? If it be because they think such a course conciliating, a stroke of policy, the following extract from a respectable Methodist paper. [Nouville and Lovisville Advocate, for Oct. 28th 1852.] will set them right. The remarks were called forth by the controversy between Bishop Whittingham and Rev. Dr. Johnson. Let the methodist speak for himself:—

#### CONSISTENCY.

"If Methodist ministers, and all others who have not been episcopally consecrated according to their understanding of what constitutes an episcopacy and episcopal authority, are ecclesiastically 'irregular,' and are wholly destitute of the proper Christian warrant and authority to preach the Gospel, administer the Christian sacraments, and perform other official acts pertaining to the ministerial functions, it must follow that they are false pretenders to a divine warrant which they have not—however honest and sincere they may be in their delusions. If they are so grossly deceived, whether from ignorance, prejudice, or other causes, as impiously to assume a sacred function for the exercise of which they have no scriptural warrant, or just and proper ecclesiastical authority, then, for ministerial functions of the 'true church,' to co-operate and participate with them in their 'irregular' and 'unauthorized' religious exercises, would be to encourage them in their fundamental ecclesiastical errors, strengthen them in their delusion, and would contribute also to the farther deceptions and delusions of their misguided adherents; causing them erroneously to suppose that they have a valid Christian ministry, and and have received valid Christian sacraments, when in truth and in fact—agreeably to Episcopalian principles—they have not the first or the last claim of God's covenant mercies, under the true and proper Christian economy, but like all other HEATHENS, have nothing to rest their hopes of pardon, salvation and Heaven upon, but 'the uncovenanted mercies of God.' As, therefore, it would be alike compromising the fundamental principles of 'the true church,' and jeopardizing the salvation of the deluded adherents of these pseudo-churches, to take part with them in their authorized religious exercises every one who holds the doctrine of the exclusive *ius Divinum* of such an episcopacy as that which Episcopalian profess to have, is bound by obligations the most sacred, and of paramount authority, to refrain from giving the least countenance and encouragement, by his presence, his ministrations, or otherwise to any system of religious worship and Christian teaching that does not recognize the foregoing (alleged) fundamental principles respecting the constitution of the ministry, and the validity and efficacy of the Christian sacraments.

From the principles of ecclesiastical exclusiveness, which we have shown to be characteristic of Protestant Episcopalianism, no well-disciplined mind can resist this practical conclusion; and we maintain that no consistent Episcopalian clergyman could, or would, have acted as Dr. Johnson did, in co-operating with the Methodists in their religious exercises and teachings. True he read his prayers, before preaching out of 'the book of common prayer,' and thus saved himself a literal violation of the canons of his church; but nevertheless, we think it must be evident that his course was contrary to the avowed principles, the genius, and prevailing spirit of Protestant Episcopalianism. He may be a very good Christian minister, but he is both a refractory and inconsistent Episcopalian clergyman.

As to Bishop Whittingham, however much we may condemn the uncharitable and unscriptural exclusiveness of Protestant Episcopalianism we admire and commend also consistency and a firmness as a bishop of that Church. He has the understanding to perceive that High Church principles are inwrought and are part and

parcel, with the entire organic structure of the Christian community to which he belongs; and that clerical prerogative and sacramental efficiency maintained by Dr. Pusey, must stand and triumph, or eventually fall, along with 'the book of common prayer,' the prescribed church services, and the ecclesiastical doctrine that the validity of an ordination depends solely upon the fact of an unbroken chain of 'succession' from the apostles of Jesus Christ. Knowing these principles to be identified with the very being of his Church, dare mention them with a talent and dignified firmness, worthy of a better cause.

We trust we have just appreciation of the intelligence and piety to be met with in the Protestant Episcopal Church; nor have we any quarrel with their form of Church government and Church discipline, proper. We confess a strong predilection for episcopacy as a third and distinct order of ministerial functionaries in the Church of God; and we honestly believe Episcopalianism to be the only Protestant Christian community of which we have any knowledge that are consistent with themselves and with the Word of God, in the proper pastoral oversight of the children of the Church.

(To the Editor of the Canadian Churchman.)

DEAR SIR,—

In your paper of the 16th instant a letter, headed 'The decent Tippet of black prescribed by the 58th canon,' has just come under my notice, and has caused me no little astonishment. The writer, who styles himself Peter Brown, is evidently a non-graduate, and in order to gratify a feeling which cannot be far removed from vanity, is endeavouring to import an abuse into the diocese which happily does not exist here at present. He refers to a 'practice which prevails,' he states, 'in England, where it is invariably the custom for men who are literates to wear a badge, resembling a hood in the main features, yet easily distinguishable from it.'

Now in reply to this I beg to state, that I passed the greater portion of my life in a diocese (that of Chichester before its subdivision into two) which with the one of Carlisle, perhaps, for many years back contained more literates than any other part of England, and if we except Wales, than all the other dioceses put together. And I have had ample opportunity of observing their practice, and can safely assert that up to the years 1846 and 1847, it was in accordance with the present usage of the literates of this diocese.

Above thirty years since, a theological institution for literates was established at St. Bees, in Cumberland, by the late Bishop of Bath & Wells, (Law), who was then Bishop of Chester, and the supply for Chapels of Ease in country places in the two dioceses to which I have alluded, came almost wholly from it. This institution was for many years under the Principality of the late Rev. Dr. Singer, and though I have seen and been acquainted with numbers of the alumni of this place, I never saw one of them who were prepared for orders under that gentleman, and his immediate successor the late Rev. R. P. Buckicom, who ever wore any kind of hood, or substitute for it.

However, soon after the appointment of the Rev. Canon Parkinson of Manchester, in the latter part of the year 1846, I observed some young men very recently ordained Deacons, who were from St. Bees, wearing something in the shape of a hood, which was entirely black, and of some kind of stuff. This excited the surprise of myself and others, as it certainly was not a tippet, but a hood in shape, and was so called by themselves. We felt somewhat astonished that the then Bishop of Chester did not in some way express his disapprobation of this innovation, for so I was, and forbid its use.

It would appear that some further approximation has been made to the hoods of Oxford and Cambridge since that time, as regards colour, &c, by combining the distinctive colour of the Masters' hood of each University. But be this as it may, it has called forth the express disapprobation of the Bishop of Manchester, who, at a recent ordination held at Bolton le Moors, called aside those who wore these spurious imitations of University hoods, and asked them what they were intended to represent. He further stated, that he should refuse ordination to those literates who persisted in wearing any of these imitations of University badges.

Now the great point at issue is, what is meant by the word 'tippet.' It is evident from the usage of literates in the Church at home, until very recently, that they did not understand it to mean a hood, or anything approaching to it. And the word in the original latin of the 58th Canon is *lirippium*, whereas for hood it is *capulum*.— Now without it can be shown that these words are synonymous, that they both mean what is conveyed by the word hood, the whole of Peter Brown's letter on this point will go for nothing. It is also evident, that if they had had the same meaning, we should have had no such language as your correspondent quotes from the latter part of the Canon, where it is expressly said instead of hoods non-graduates may wear 'some decent tippet of black, so it be not silk.'

If we enquire into the modern acceptance of these words, any lady will inform Peter Brown that a hood is not a tippet, nor a tippet a hood.

He further informs us, in a postscript, that Mr. Bilton, of King Street, Toronto, has a pattern of the most correct form of the 'literates badge.' Now I trust that this badge, which is thus advertised, is not a hood either as to shape or colour, or anything that can be mistaken for one; for if so, it is a decided innovation which no Churchman ought to countenance. And the plight of the aspiring candidates from St. Bees, at the ordination

to which I have referred, may be the one in which our non-graduate candidates for Orders may find themselves on some future occasion, and then their feelings will be akin in some measure to the foolish bird in the fable, who arrayed herself in peacock's plumes.

If any attempt is made to assume the hood in any shape, I do trust that all the graduates of Oxford, Cambridge, and Dublin, with those of Kings College, Toronto, that are in the diocese, will unitedly protest against it.

Faithfully yours,  
A GRADUATE.

Diocese of Toronto,  
Dec. 18th, 1852.

(For the Canadian Churchman.)

### THE CHIEF SUPERINTENDENT OF SCHOOLS, AND HIS REPORT FOR 1851. LETTER V.

DEAR SIR,—I proceed to notice the fourth section of the extract, which appeared in your paper of the 4th Nov., from the Chief Superintendent's forthcoming Report;—he says,—'But, it may be asked, ought not religious instruction to be given in the day schools, and ought not Government to require this in every school? I answer,' he proceeds, 'what may or ought to be done in regard to religious instruction, and what the Government ought to require, are two different things.' After declaiming upon the difference in the powers of despotic, and free governments, in a manner the point of which, as respects the moral obligation to give religious instruction in day schools, I confess myself unable to discover, he concludes, 'who then are to be the judges of the nature and extent of the religious instruction to be given in schools; their parents and pastors, or the Executive Government, &c. &c.' Oh Dr. Ryerson! Dr. Ryerson! when will you argue with Christian simplicity and manly openness! Right well do you know that it is this very privilege of parents and pastors to educate their children as they choose, for which we, who advocate Denominational Schools, are contending; and, with equal clearness do you know that by denying us such schools, you are, in the present divided state of the religious world, forbidding us to exercise this most common and yet dearest right of Christian freemen: The power of educating our own children in that way and manner that we ourselves their parents and pastors, consider most conducive to their present and eternal well-being! O most execrable oppression! Other despots may occasionally require an oppressive degree of state service from the sons of their subjects, but your despots seek to compel us, if possible, either to leave our sons and daughters uneducated, or to yield them to be taught under a system which we believe to be most injurious to the noblest faculties of their souls in this life, and awfully perilous,—if there be truth in nature's aphorism, that 'as the twig is bent, the tree inclines,'—to our hopes of 'rejoicing over them in the 'life to come.' And this bitter religious tyranny is the boasted freedom of democratic Canada in the nineteenth century!

4. But I proceed to notice the mistake in principle, with respect to Government interference in education, into which the Chief Superintendent falls, in this section of his remarks. Because the Executive, from its own non-religious character, and the multitudinous sectarian divisions so unscripturally existing amongst us, is unhappily prevented from adopting any uniform system of Christian training in our common schools, he seems to regard it as a necessary consequence that therefore they can in no way be subjected to distinctive religious teaching. The fallacy of this supposed consequence, I have however, I trust, successfully proved in my third letter, wherein I laid down a scheme of Denominational Schools which, notwithstanding the sore evils above alluded to, while it aids the government in securing the best secular education of the people, secures, at the same time, distinctive Christian training.

(1.) But the Chief Superintendent's error lies deeper. He does not seem to know that the education of the human mind is in every department and at each progressive step a distinctively religious work, as is most clearly proved by the express teaching of Holy Scripture, and by the, all but common consent of mankind, whether Jewish, Christian, Mahomedan, or Pagan, in every age of the world. And that such universal position is in strict accordance with every reasonable and honest understanding of true Christian obligation, I have previously shown in these letters. Consequently where a government comes to be distinctively religious, it loses every right—save that of the oppressor—to interfere with the details of the people's education; henceforth that must, in common consistency, be left to those to whom such government has abandoned the moral and religious care of the people. It follows then, that in such a case, and it is that of this Province, the only office of the rulers in the matter of education, is to assist the various religious denominations from public funds, in establishing schools, and to see that the aid so granted is honestly and efficiently used, so far as the secular instruction given in such schools is concerned. The only exception to this principle would be where the Clergy and their people so neglected their duty as not to establish schools where they had the ability to do so; then, perhaps, it might be permissible for a government, through its own officials, to establish a more secular school; if indeed, even then such a non-religious school would not be more of a curse than a blessing; for 'knowledge is power' for evil, as well as for good; and we know that naturally 'the imagination of man's heart is evil from his youth.' It may, however, be objected that if a government is not to direct the education of its youth, it ought not to be expected to assist such

education from the public revenue. But this objection is based on an entire misconception. It is not that the education of the people can be a matter of indifference to any rational government, but, that when a government is itself grounded on no positive distinct Christian principle, and presides over a religiously divided people, it is, both in its own nature and circumstantially, unable to conduct such education. And it is so from this fact, that vitally important as is a tight religious and intellectual education of the people to the well-being of a nation, yet there are so indissolubly connected with it, interests of so infinitely more important and holier a nature, that mere secular politicians may not dare to guide it, nor may a spurious liberalism presume to drop various portions of revealed truth in order to vaunt a system of barely nominal Christian education, in the hopes of securing the support of discordant sects. Still, though from these causes governments, such as that of this Province, are unable themselves to direct the education of the people, they must have their people educated, and rightly educated, or the nation is ruined; consequently their only alternative, is to help the different religious bodies to educate their people, since, by training them as Christians they are taking the surest method of making them good citizens! Hence, the wisdom and political honesty, as well as the moral obligation, of even non-religious governments to assist Denominational Schools out of the public revenue.

(2.) Again, it is the grossest folly in any government to make public works of those matters which would be more efficiently accomplished, and at less eventual cost, by private energy and skill. Now this is precisely what the government of this Province has done in regard to Common Schools. It has sanctioned a very expensive central establishment, it pays local School Superintendents all over the country; it puts power to expend the public money, into the hands of illiterate men as school trustees. The consequence is, that school-houses are built in unsuitable situations and at unnecessary cost, and other useless expenses incurred from want of due knowledge; by the patronage also which Government has given to Free-Schools, a premium is offered to drunken villains, at the expense of the hard working man, especially the farmer. No wonder therefore that the people are miserably dissatisfied, and more especially as the real average attendance is after all most unsatisfactory. All this extravagance is the result of having the schools in the hands of those who have no high principled interests in their welfare. Did the government really understand the true educational interests of the country, and care to save the Provincial revenues rather than to increase its own patronage by the multiplication of unnecessary offices, a very large proportion of this official educational expenditure might be saved by having the Common Schools as far as possible, in the hands of the different religious denominations; at the same time the interests of the schools would be a vast deal better attended to, than at present. Thank God, with all our evils we are, not yet a sceptical people; whatever may be the amount of the genuine piety of the land, certain it is, that the religious prejudices of our people are the strongest which they possess; hence when our Common Schools shall be connected with those prejudices, or may we not say principles, they will take an incomparably deeper interest in them than at present. But especially will the ministers and official members of the different sects feel both their religious affections and their personal honor concerned in the success of their various schools. Thus by establishing denominational schools, instead of our present inefficient and most expensive system, the Government would secure a numerous body of the most respectable and earnest-minded men of the province as the unpaid officials and guardians of the common schools, with the certainty of their expending upon them an amount of earnest zeal and personal care which no mere money could ensure. If, therefore, our Government longer refuse the demand for denominational schools, will they not prove themselves as selfishly reckless in their political economy, and as regardless of the real educational interests of the people, as they will be scornfully tyrannical in their religious oppression.

With two or three general remarks, I will close for the present this perhaps too long series of letters.

(3.) In his letter to you introducing the extract from his Report, upon which I have been commenting, the Chief Superintendent says, 'I do not believe that even a considerable party can be fomented in the Church of England itself, much less in the country at large, against our system of Public Schools.' This assertion very forcibly reminds me of the days when the same reverend gentleman used so recklessly to speak of the Church in this Province as 'a miserable faction, not a tithe of the people, &c. &c.' He is still remarkable, I see, for the cautious accuracy of his assertions! Did the Synodical Assembly of the Clergy and Laity in May last represent as you state no 'considerable party'? But, Clergymen act as school superintendents, trustees, &c. Dr. R. will say. True, I have done so myself; but let not the Chief Superintendent suppose that they therefore approve of the system. Far, very far from it; but we sought to stem, as far as in us lay, the torrent of evil. I, for one, however, have long ceased to be connected with a system, that I have been compelled conscientiously to believe is hopelessly, irremediably bad; nor did I ever meet with one Clergyman, or one earnest-minded Church layman amongst the numbers I have known, connected with the Common Schools, who, so far as my memory serves me, did not think the system radically defective; a sentiment which,—Dr. Ryerson to the contrary notwithstanding,—is I think, largely shared by the well-informed and earnest-minded men of

other Denominations; as indeed several of my former statements tend to show.

The fact is, that sincere and enlightened Christians, in addition to their deep conviction of the necessity of positive distinctive Christian instruction in our Common Schools, are further satisfied that non-religious must, very soon, become ir-religious education, if indeed, the terms are not identical, as taught by our blessed Lord himself, when he told his disciples, "He that gathereth not with me scattereth abroad." Those therefore, who, in the simplicity of their hearts, believe in the literal truth of their Divine Master's teaching, cannot choose but tremble as they contemplate our present School system; since those teachers to whom we are required to commit our children's training for so long and important a portion of their lives, are not even expected to aid in "gathering" them to Christ; consequently, if he who is "the Truth" is to be believed, such teaching must tend to "scatter" our little ones "abroad" from him! Yea, and already does our experience of the present School system, most painfully teach the same melancholy truth. My decided impression is, that only a small proportion of our teachers are regular attendants upon any place of worship, and that a mere fraction of them are accredited members of any religious body; for the most part they are young people, without any fixed religious principles, with whom the Sunday is a mere holiday; while not a few of the older ones, are more or less, given to intoxication. Consequently, the children under such teachers, have the continual irreligious example of Sunday dissipation, if not of more flagrant vices; while it is evident that the teaching must be most chillingly void of any thing approaching to Evangelical purity and truth. And, the crowning evil is, that these teachers and schools being freed by law, from all ministerial, or other religious control, no correctives can be administered at the fountain from which the evil flows.

As irreligion, even in its mildest form, necessarily leads to a contemptuous dislike of Christian truth, our painful conviction is, that, if persevered in, our present Common School system must eventually, raise up a large body of ill-informed sceptics, pushed up with the miserable cant of a maudlin rationalism. Such appears already to have been some of its effects in the neighbouring States, where, I fear, it is beyond a doubt that the proportion of those who make no distinctive profession of Christian faith, is rapidly increasing! Such are the grounds then, upon which, as I believe, a considerable number of the earnest-minded amongst the different denominations in this Province, are opposed to the Chief Superintendent's Common School System, and, who only wait the propounding of a better, with a fair probability of its success, vigorously to join issue with him in the question. But, though this "party" may include a large proportion of the intelligence, the piety, and even of the conventional respectability of the land, it will, I fear, have little influence upon the Reverend Doctor; unless we can also show to his satisfaction, that our "party is very considerable," since it would appear that majorities, rather than principles, are the objects of his veneration.

(4.) But, further, the present system throws the management of the Schools into the hands of illiterate people. It does this, because, like loves its like, and, as not only the most uneducated, but also the idle and the dissolute vote on all School matters, they delight to exalt one another into office; or at least to appoint those who will do their bidding; thus, as is notorious, the more educated portions of our community are not generally connected with our Schools; and this evil is the more extensive because, in many small localities, persons fit to fill school offices, are not to be found; where on the contrary, the management in the ministers and official members of the nearest prevailing denominations, such ignorant injurious management would be greatly avoided.

Now, Mr. Editor, I beg, in conclusion, to remark that, while I repeat my former assertion, that whether our claim for Denominational Schools be wise or unwise, it will be the most shameless tyranny, on the part of those who hold office on ultra liberal principles, to refuse to accede to our request; for Christians have surely as much right to have their scruples regarded, as have the non-religious, or the avowedly infidel. —And let it not be forgotten, that the Church of England in this Province made its formal, unanimous, authoritative request for such Schools, on the 2nd of May last! Still, in these letters, I have rather sought to convince Christians of all denominations, of the vast importance of the Common School question, as considered in the effect it must have upon the destiny of our children, not only in this life, but yet more fearfully in that awful Day when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." If I have succeeded in arousing only a few of those for whom I have written, to the energy of holy and determined action in this most vitally important subject, I shall be well repaid.

Yours faithfully  
A. T.

Diocese of Toronto.  
23rd, Dec., 1852

**NOTICE.**

Wednesday the 5th January, being the first Wednesday in the month, the General Monthly Meeting of the Society will be held (D.V.) at the Society's Board Room, No. 8, Wellington Buildings.

THOMAS S. KENNEDY.  
Sec. C. S. D. T.

**TORONTO VOCAL MUSIC SOCIETY.**

Rooms—St. Lawrence Buildings.  
Regular practice every Wednesday, at Eight P.M.—  
Terms of admission, Performing Members 20s. per annum;  
Nonperforming 15s.  
J. P. CLARKE, Mus. B.Sc. Conductor.  
G. B. WYLLIE, Secretary & Treasurer.

**WEEKLY CALENDAR.**

Date.	1st Lesson.	2d Lesson.	3d Lesson.
Jan. 2. 23. ST. ANTHONY'S.	M. Isalah 41.	Matt. 1.	Rom. 1.
M. " 3. "	M. Gen. 3.	Matt. 2.	Rom. 2.
T. " 4. "	M. " 4.	Matt. 3.	Rom. 3.
W. " 5. "	M. " 5.	Matt. 4.	Rom. 4.
T. " 6. EPIPHANY.	M. Isalah 60.	Luke 23.	John 5:11.
F. " 7. "	M. Gen. 9.	Matt. 5.	Rom. 5.
S. " 8. "	M. " 12.	Matt. 6.	Rom. 6.
Jan. 9. 1. ST. ANTHONY'S.	M. Isalah 41.	Matt. 7.	Rom. 7.

a To ver. 23. b From ver. 12.

**Canadian Churchman.**

**THURSDAY, DECEMBER 30, 1852.**

**THOUGHTS FOR THE NEW YEAR.**

The death of the old year and the birth of new supply us with one of those cool resting-places,—those refreshing desert-fountains,—in the weary and eventful pilgrimage of life, where celestial wisdom takes her stand, imploring heedless mortals to pause in their breathless race of worldliness; to look back devoutly on the past; and, from the pious review of all that bears the footprint of Divine Providence or the dark stigma of sin, to gather such counsel and guidance for the future as may enable us to religiously improve.

The sweat benefit of time, Which clothes our age with angel-like perfection. Seasons of religious retirement and meditation may be specially recommended, as invigorating to the soul, to those who are exposed to the turmoil, the excitement, and the peculiar temptations of town life. What we see and hear, from day to day will not allow us for one moment to forget that a town life has its peculiar temptations; but, at the present time, we are forcibly reminded of this by the foolish and pernicious passion for private theatricals which, to our earnestly expressed grief, has risen up amongst our fellow-citizens—defended and nurtured, too, in a quarter where the grave responsibilities of the editorial office should have deterred, we conceive, from the encouragement of what in our judgment at least is a moral poison and a public mischief.

It is not necessary, we know, to collect men in crowds in order to lure them to the pursuit of folly, or to imbue them with the avarice of gain. Still experience abundantly testifies that, when man encourages his brother man in revelry and dissipation; or when man contends with his brother man, and the one strive to thrust and to crush the other in the competition for riches or preferment, then the appetite becomes ardent, and the temper is likely to be soured, and the wise man feels that the best he can do in such a position of peril is, to quit the world for a while that he may, by intercourse with his God, cool down the fevered passion and curb the rising lust. Like the epidemics which seize the body, the plague which takes hold upon the soul, spreads with a contagion peculiarly baleful and rapid in the town. Day after day the din of the market and the mart is in our ears; day after day from a hundred temples of Mammon the misty incense circulates through the heavy atmosphere, which darkens the evangelical light, paralyzes the hand of charity, degrades the aspiring look of men and fixes it upon the earth. If one motive for visiting God's House be, to escape, for the Sabbath at least, from the world; then how thronged ought our City Churches to be, not merely in sunshine, but in storm! Men who spend so much of their time in asking the price of this and the price of that, in discussing the prospects of this speculation or the advantages of that investment, ought to crowd into the Sanctuary, on the Lord's Day at all events, if at no other time, that they may hear of those great and good things, the faintest whisper of which, does not reach their ears amid the commotion, the commotion, and the calculation of the town. Assailed on every side by the incessant surge of worldliness, the inhabitants of a city, conscious of the extreme danger, should rush impetuously to the House of God, with some such feelings as the guilty antediluvian race must have experienced when from summit to summit of unavailing refuge the shrieking sinners fled before the pursuing waters of the flood. If the villager or the

peasant surrounded by the comparative quiet and security of rural scenes—which shew less of man's skill than of God's adorning hand—makes it his duty to frequent with habitual punctuality the House of God still greater need has the citizen to maintain this strict and regular attendance on Jehovah's courts, placed as he is where the ways and works of man are so likely to shut out from view the ways and works of God.

With the New Year are connected social pleasures on which—so far as they are strictly innocent—we should be sorry to frown. We trust our reason may never be so disturbed as to mistake a cynical for an evangelical spirit, or to lead us away—for a model of piety—from the Divine guest of Cana, to the anchorite's cell. We should be glad nevertheless, to check the morbid appetite for noise for fashion, for excitement. Unquestionably there are some who do not consider life tolerable without these stimulants; persons who would feel indescribably lonely were it not for the riot of wheels beneath their windows, or the shoals of visitors applying at their doors. To such persons solitude and quiet are absolutely dreary. They throw aside the Bible as a dry insipid, heavy book, and seek the only food their minds can relish in the sickly sentimentalism and trashy levities of the lighter kinds of fiction. So far are they from enjoying the retirement and the prayers of the closet, that the very pleasures of their own fire-side are tame and tasteless to them; and they hurry away in quest of happiness where alone they profess to find it; in the theatre, the concert, or the ball-room. A disposition thus as fatal to domestic comfort as it is to eternal glory; and as ruinous to real weight and dignity of character, as it is to the devotion inspired by the Christians faith, and the graces which adorn the Christians high vocation.

Still,—though it cannot be disputed that the atmosphere of a large commercial, or of a very gay place, is not congenial to religion, we know that it is not destructive of it. A town life, it is true, supplies facilities for dissipation which are not found in the country, and this is a circumstance which we recommend especially to the consideration of the young who may be exposed to the peculiar temptations of residence in town; yet we need not be reminded that there may be piety as fervent and as pure in the crowded street and jostling throng, as where the penitential sobs of the remote back woodsman blend with the sighs of the forest trees as the wind sways them over his isolated hut. And there is this consolation too to be taken into account, that the greater our difficulties are,—the more vehemently Satan exerts himself "to sift us as wheat,"—the more illustrious will God's grace shine forth which worketh in us to overcome temptation; the brighter, too, will be our crown of glory; the more spacious our mansion beyond the skies. If, to the end of our days, we should have to struggle against evil in its worst shape, still let us remember whose arm it is that will never fail us, whilst we are true to ourselves; and let us cheer ourselves in the moral struggle, by thinking of that hour when the triumph will surely be our own to all eternity! What though the voice of a city be against us? What though the din of reviling tongues encompass us, and the example of thousands tempt us to forsake our faith? Let us think on the glory of receiving such praise as is expressed by the sublimest of our poets, whose blinded eye intercepted not one ray from the bright visions of Heaven which shone upon his mind:—

" Servant of God I well done! well hast thou fought  
The better fight, who singly hast maintained  
Against revolved multitudes the cause  
Of Truth, in word mightier than thy in arms.  
And, for the testimony of truth, hast borne  
Universal reproach, far worse to bear  
Than violence: for this was all thy care,  
To stand approved in sight of God, though  
worlds  
Judged thee perverse!"

**UPPER CANADA COLLEGE CONCERT.**

We make room for a few remarks in our to-days publication, in order to express the gratification and delight we experienced in listening to the efforts, vocal and instrumental, of the pupils of Upper Canada College. We went on Monday evening the 20th to the St. Lawrence Hall with the air of a martyr and as a necessary duty, but we may truly say that a greater and more agreeable disappointment could hardly have awaited us.—The quality of the music and the manner of its execution were beyond all praise, and the greatest credit is due to Mr. Humphreys, for the wonderful perfection unto which his pupils have attained. We had the introduction of music as a part of the course of education in U. C. College, with much satisfaction; and we may instance as one of its effects the formation of the very efficient choir of St. George's Church in this city, composed almost exclusively of College pupils, aided by

a few amateurs. No doubt Upper Canada College will furnish many an efficient addition to the choirs of our country churches, which, to say the truth, are sadly in want of them.

**ST. PAUL'S CHURCH GRAMMAR SCHOOL.**

The Christmas Examinations of this School commenced on Thursday, the 16th instant, and terminated on the following Saturday.—We introduce a copy of the Programme with which we have been furnished, which will serve at once to exhibit the arrangements of the occasion, and to shew the thorough and comprehensive character of the instruction imparted in the school:

**THURSDAY, 16th, December, 1852.**  
*Morning.*  
From 10, A. M. to 11,—Modern Geography; Arnold's Latin Prose Competition.  
From 11 to 12,—Algebra and Arithmetic (Senior boys.)  
Arnold's 1st and 2nd Latin Book (3 classes.)  
*Afternoon.*  
From 12½ to 2,—Examination for the Prize given by the Lord Bishop of Toronto.  
SUBJECT:—The English Reformation.  
From 2 to 3,—Second Scripture Prize.

**FRIDAY, 17th, December.**  
*Morning.*  
From 10 to 11,—Virgil: Science of Things Familiar.  
From 11 to 12½—Second History Prize (Greece, England, and Ancient Geography): Xenophon: Cicero; Euclid. Arnold's Greek Book.

*Afternoon.*  
From 1 to 3.—Arithmetic (Junior Boys): First History Prize. (Greece and Rome, Ancient Geography and Antiquities): Latin Grammar: Latin Accidence: Greek Prose Composition.  
**SATURDAY, 18th, December.**  
*Afternoon.*  
From 12 to 3,—Examination for the Prize given by the Venerable the Archdeacon of York. Subject: Gospel of St. John: i. ii. Sacred Geography: and Language of New Testament.  
Recitations and Distribution of Prizes.  
The following is the Prize List:

- 1st Prize.*  
Given by His Lordship, the Bishop of Toronto.—O'Brien, H.
- 2nd Prize.*  
Given by the Venerable the Archdeacon of York. (1st Scripture Prize.)—O'Brien, H.
- 3. Second Scripture Prize.—Henderson, E.
- 4. Extra. Do. Do.
- 5. Third Scripture Prize.—Wood, J.
- 6. First Class Prize.—O'Brien, H.
- 7. Second Do. Do.—Henderson, E.
- 8. Third, Do. Do.—Brunskill, J.
- 9. Fourth, Do. Do.—Wood, R.
- 10. First History Prize.—O'Brien, H.
- 11. Second History Prize.—Henderson, E.
- 12. Algebra Prize.—O'Brien, H.
- 13. Modern Geography.—Henderson, J.
- 14. Arithmetic Prize.—Henderson, E.
- 15. Natural Science.—Henderson, J.
- 16. Elocution.—Henderson, J.
- 17. Conduct Prize.—Patterson, F. W.

The Recitations, of which the following is a list, were delivered by the boys with considerable spirit and success. In the amusing scene from Terence, the author's humour was very felicitously caught. On the recitation of that exquisite poem,—"the Apollo Belvedere,"—which was spoken by James Henderson with good taste, feeling, correct enunciation, and great ease and propriety of gesture, the awarding of the Elocution Prize was mainly decided.

- RECITATIONS.**
- 1. Dialogue from Lucian.  
Jupiter..... Henderson, E.  
Hercules..... O'Brien, H.  
Adulapius..... Henderson, J.
  - 2. Appeal in behalf of the Swiss—Rev. S. Smith.  
O'Brien, H.
  - 3. Scene from the Phormio of Terence Cremes.  
Cremes..... Henderson, E.  
Deiphobus..... Henderson, J.  
Phormio..... O'Brien, H.
  - 4. The Apollo Belvedere—Wilman.  
Henderson, J.
  - 5. The Classics.—Coleridge.  
Henderson, E.

Amongst the most interesting of the Exercises were the Examinations for the Bishop's, the Archdeacon's, and the First History Prizes. The School will be re-opened on Tuesday next, the 4th proximo. The Rev. J. G. D. McKenzie, we are glad to see, has been greatly benefitted by his recent sea-voyage, and feels his invigorated health, we are happy to say, fully equal to the discharge of his important duties. Most cordially, for the Church's sake as well as his own, do we wish him every success.

**CONVOCATION.**

In our six page will be found the dignified and deeply interesting address of Convocation to the Crown, for which we bespeak the special attention of our readers. It em-

braces every feature which such a document should present, and cannot fail to produce a deep and salutary impression.

### ST. THOMAS'S CHURCH, MONTREAL

Our readers will remember that at the late disastrous conflagration in Montreal St. Thomas's Church, situated in the Quebec suburbs was totally destroyed. We learn with pleasure that active steps are taking to rebuild this sacred edifice, and that plans of a structure capable of accommodating 330 persons, and to cost about £1300 have been approved of this sum about £700 may be reckoned upon, leaving a deficiency of about £600 in the estimated building. The vestry have moved an appeal to their brethren in this Diocese for aid to enable them to complete the undertaking, and earnestly do we trust that it will be cordially responded to, the more especially as the congregation in question is for the most part persons in humble life. We are requested to state that contributors may suit their convenience in paying their subscriptions by quarterly instalments or otherwise.

### DAILY PUBLIC PRAYER.

Frequently have we expressed our surprise and regret, that the injunction of our mother, to offer up the morning and evening sacrifice of prayer and praise in the courts of the Lord's House, meets with no regard in Toronto, where so little difficulty would attend compliance.

A perusal of the subjoined report of the Missionary of St. Stephen's Chapel, Boston, may, perchance, have the effect of arousing attention to this most important matter. Independently of the question of daily prayer, it furnishes a striking and encouraging illustration of how much good may be done by a single, and, humanly speaking, unaided individual, who, trusting in the promise of the Redeemer, uses legitimate means for the extension of His kingdom, and the nourishment of His flock.

This Chapel was built by Hon. William Appleton, at a cost of over \$17,000—who also gave \$10,000 for its endowment, in addition to \$5,000 by the late Edward Tuckerman, Esq., a part of the income of which furnishes sufficient salary for the support of a missionary to the poor, and more than sufficient for a follower of him who, though poor and not having where to lay his head, yet went about doing good.

Since that day, when the Bishop, at consecration, lighted the fire of divine worship upon St. Stephen's altar it has never been allowed to go out, for a day; but it has been replenished, and its light fed and trimmed, by the morning and evening sacrifice of prayer and thanksgiving. God be thanked therefore. May it be found on "that day" that many hearts have by it been warmed to love, and many eyes been enlightened to faith. It is a great pleasure to reflect that there are now in our city three of our Churches, at which the daily service is held. These are among the latter organized Churches, viz: St. Paul's, establishment in 1820; St. Stephen's, under its former organization, in 1829, and under its present, in 1843; and the Church of the Advent, organized in 1844. The daily morning and evening prayer was established first at St. Stephen's; but the daily morning prayer had previously been established by the late Dr. Crosswell, at the Church of the Advent, to which he afterwards added the evening prayer.

The Church is kept open from early morning till night, for the comfort of private worship, and other like purposes, by the appointed service of the Church. These services are held at the usual hours on Sunday, and on week days, at 8 1/2 A. M., and 4 1/2 P. M. On Saints' day, the special service appointed for the day, is at 12 M., with an address. At evening prayer, on Wednesdays, there is an address on the Epistle for the week, and at evening prayer, on Friday, an address on the Gospel.

The Holy Communion is administered on the first Sunday of each month, and on all festivals for which a proper preface is appointed. Baptisms are solemnized at any morning or evening service, after the second lesson. The children are catechized on the last Sunday afternoon in each month in place of the sermon. The Sunday school is continued as usual, at the ringing of the first bell for the A. M. service.

St. Stephen's House has now been in operation six years. It has enabled us to do much good in a quiet way, and to give much relief at little expense. I shall never forget the day on which the late Hon. Edmund Dwight called and told me that he would give me the requisite means for opening St. Stephen's House, according to the request in my Report of 1846. Just then published. God bless those whom he loved and left.—Every one who comes to St. Stephen's House has permission to take one meal, or have one lodging unquestioned, except as to the necessity of the case. If one after-inquiry, the case of an application seems to require it, he is allowed to remain a week. During this week, many get places, for which I have been much indebted to Mr. F. R. Woodward, and Mr. Edenezer Kenfield. Others, who do not get places at once, get recruited from that abject condition, which results from long and severe want; and thus, feeling once more as if they were God's creatures, and as if His Church recognized them as those for whose redemption the Son of God had paid the

price, by His sufferings and holy life, and His ignominious death, they go forth with renewed energy into the country, and, finding a spot of earth where they can live, they—like the patriarch's dove on its third flight—return no more to the ark, at least for relief.

The Missionary thus sums up his receipts and expenditures, during the years in which he has so devotedly ministered to the poor in Boston.

Since I have been engaged in this mission, I have received and expended, without one individual application, \$19,409 69, on the several years, as follows:

In 1844,	\$426 36	In 1850,	\$3232 84
1845,	731 47	1851,	3285 30
1846,	1094 81	1852,	3428 23
1847,	1706 76		
1848,	2472 70		
1849,	3031 22		19,409 69

### COLONIAL.

Should the storm continue through the night, great damage will be done to the warehouses near the mouth of the harbor, and also to vessels laid up there.

Mr. James Wilkes has been dismissed from his office as Police Magistrate of Brantford by the Government.

The Municipal Council of the County of Norfolk has passed a Bye-law to take £20,000 in stock in the Woodstock and Lake Erie Railway.

The Postmaster General has, as we expected, ordered that Magazines shall receive exchanges free of postage, as well as newspapers.

Mr. Logan, Provincial Geologist, is said to have made discoveries of larger deposits of gold in the county of Sherbrooke, than he thought possible before. Traces of gold have also been found in Vermont.

COD LIVER OIL.—The Bristol Mirror records the recovery of a young lady from consumption, who was unable to take the liver oil in doses, as it would not stay on her stomach, and by the advice of her medical attendants, linen clothes, saturated with the oil, were applied to the chest.—They were continually changed by day and by night, and in less than three months the lady returned to her family in perfect health.

OSWEGO, Dec. 18.—One of the severest storms that old Ontario ever experienced, is now prevailing. The wind is from the north west, and is of unequalled violence, accompanied with snow squalls. The scene presented from the government pier is terrific—a break of nearly 200 feet in length has already occurred in the west pier, which is momentarily widening. The large warehouse of F. T. Carrington, filled with grain and flour situated just within the pier, and nearly opposite the Bridge is thought to be in great danger, the first floor is already washed by the waves. It is feared several vessels are out on the Lake.

The Stratford News says that some time last week, an Indian, who had been hunting in the vicinity of Mitchell for some time previous, fell in with a bear and shot him. The bear being only wounded turned upon the poor Indian, and tore his entrails out. From the appearance of the ground, the struggle must have been a desperate one.

### MARRIED.

On the 26th inst., By the Rev. Stephen Lett, LL.D., John Farr Esq., of the City of Toledo, State of Ohio, to Sarah, youngest daughter of W. Williams, of this City.

### Gore & Wellington Branch of the Church Society.

The Annual Meetings of the several Branches in the Gore and Wellington District will take place as follows:

Guelph, Monday, 3rd January, 1853.	7 p. m.
Elora, Tuesday, 4th	11 a. m.
Galt, Tuesday, 4th,	7 p. m.
Paris, Wednesday 5th,	11 a. m.
Brantford, Wednesday 5th	7 p. m.
Mount Pleasant Thursday 6th	11 a. m.
St. Mary's, Upper Cayuga, 6th	7 p. m.
Norval, Monday 10th	7 p. m.
Oakville, Tuesday 11th,	11 a. m.
Wellington Square, 11th,	7 p. m.
Ancaster, Wednesday 12th	11 a. m.
Dundas, Wednesday 12th	7 p. m.
Binbrook, Thursday 13th,	11 a. m.
Barton, Thursday 13th,	7 p. m.
Hamilton, annual meeting of District Branch, Wednesday Jan. 26th,	7 p. m.

NOTE.—See Wellington Square, previously incorrectly printed the 12th.

### Trinity College.

### COBOURG CHURCH GRAMMAR SCHOOL.

THIS COLLEGIATE SCHOOL will RE-OPEN upon January 3rd, 1853. Vacancies for three boarders.

HENRY BATE JESSOPP,  
Principal.

Dec. 29, 1852.

### ORGAN FOR SALE,

CONSISTING OF THREE STOPS, of Open Diapason, Principal, and a set of Melodion Reeds. To be seen at Mr. CHARLESWORTH'S No. 60, King Street East.  
Toronto, September 28th, 1852. 8-1f

### WANTED.

SITUATIONS as daily or resident Governesses, two Young Ladies, competent to teach the usual branches of English, with the rudiments of Music, Drawing and Painting, with all kinds of Fancy work.

References kindly permitted to be made to the Rev. T. S. Kennedy, Secretary to Church Society, or Rev. J. G. D. McKenzie.

### PARKER SOCIETY.

THE Subscribers to the PARKER SOCIETY are hereby notified that the Rev. John Ayre, Secretary, has requested the undersigned to take the necessary steps to supply them with the Society's Publications.

They are therefore requested to Communicate what Publications they have received, and what Payments they have made to the Society's late Agent.

Dec. 15th, 1852. JOHN MARSH.  
Address, post-paid, care of H. Mortimer, Esq., Box 246, Toronto.

Toronto, December, 22 1852. 21-2in

### Provincial Insurance Company of Toronto.

A DIVIDEND, at the rate of Six per cent., for the current half-year, has this day been declared on the paid-up

### CAPITAL OF THIS COMPANY,

Payable at the Office of the Company, or its various Agencies, on and after the 15th of January next, until which day the Books will be closed.

(By order of the Board of Directors.)

EDWARD G. O'BRIEN, Secretary.

Provincial Insurance Office,  
Toronto Street,  
Toronto, December 21st, 1852. 29  
City Papers to copy until 15th January.

### NOTICE

IS HEREBY GIVEN, that the Municipality of the City of Toronto, will apply at the adjourned Session of the Legislature for an Act to authorise the construction of an Esplanade across the Water Lots in front of the City—and to provide for the payment of the cost of the same, by an annual rate to be levied thereon.

CHARLES DALY,  
C. C. C.  
Clerk's Office,  
Toronto, Dec. 7th, 1852. 27-1f

### M. ANDERSON, PORTRAIT PAINTER.

IN his tour of the British Provinces, has visited Toronto for a short time, and is prepared to receive Sittings at his Rooms, 108, Yonge Street.  
Toronto, Dec. 10th, 1852. 25-1f

### NEW BOOKS.

SERMONS on various subjects, by S. D. Joel Parker, D.D.	5 0
New Themes for the Protestant Clergy, by Stephen Colwell	5 0
Review of New Themes, by a Layman, The Autobiography of a New Churchman, or Incidents and Observations connected with the Life of John A. Little	3 9
Ancient Christianity Exemplified in the Private, Domestic, Social, and Civil Life of the Primitive Christians, and in the Original Institutions, Offices, Ordinances, and Rites of the Church, by Lyman Coleman	12 6

HENRY ROWSELL,

Bookseller and Stationer,  
8 Wellington Buildings,  
King Street.  
Toronto, Dec. 7th, 1852. 19-1f

### NEW TELEGRAPH LINE.

THE STOCK BOOK is now Open at the Office of the Canada Grand Trunk Telegraph Company, for Subscription to the Stock.—The Company is incorporated by act of Parliament. The Line will run from Quebec to Hamilton, with Branches, Stock £5 each Share. The Books will be closed the 1st of January, 1853. A limited portion of Stock is allotted to each place on the route. There are already over 1500 business men and firms on the route, Subscribers to the Stock. Further particulars given at the Office, Front Street, next door to J. M. STRANGE, Esq.  
SNOW & DWIGHT, Agents.  
Toronto, Dec. 9th, 1852. 26-2in

### ANGELL & Co.'s PULVERIZED CORN STARCH.

For Culinary Purposes.  
IS now an absolute necessary to all House-keepers, Cooks, and Pastry-cooks. For Infants Food, Diet for Invalids, Cakes, Padding, Soups, Gravies, Blanc Mange, &c., it is indispensable.  
Price, 7 1/2d. for the lb. packets, with full instructions. If your Grocer does not keep it, apply to  
JOHN A. CULL,  
Starch Manufacturer, Front St. Toronto.

### Christmas Presents, Prizes, New Year's Gifts, &c.

THE Subscriber has just received a Large and varied Assortment of Books, suitable for the present season, among which will be found a variety of Annuals and other handsomely bound volumes. The works of the British Poets, from Ben Johnson to the present time, by Dr. Aikin, 3 large handsome volumes.

- The Book of the heart, beautifully bound and illustrated.
- The Iris, a Souvenir for 1853.
- Romance of the Indian Life, by Mrs. Mary H. Eastman, a beautiful book with coloured illustrations.
- The Dew Drop, a Tribute of Affection.
- The Christmas Guest, by Maria, J. McLintock.
- The Gift for all Seasons.
- The Queen's of England, by Agnes Strickland, 1 large Volume handsomely bound and illustrated.
- Strickland's Queen's of England, 6 Vols. Cloth. Shakspeare, 4 Volumes.
- The Bible in the Family, by Dr. Boardman.
- The Poetical Works of Hemans, Byron, Moore, Crabbe, Milton, &c., &c.,

HENRY ROWSELL,  
Bookseller and Stationer,  
8 Wellington Buildings  
King Street.  
Toronto, Dec. 16th, 1852. 20-1f

### "THE PURPOSE OF GOD."

A CHART, with Explanations, will be published on Jan 1st, 1853, (D.V.) exhibiting in a concise form the Actings of God, from the creation of Man to the end, or everlasting state in which the coming of the Lord Jesus Christ, as "The Blessed Hope" of His People, will be shown from the Scriptures, as distinguished from "The Day of the Lord," or the Revelation of "The Son of Man in Flaming Fire," to the world in judgment. Sold by

THOMAS MACLEAR.  
Toronto, Dec. 28th, 1852. 29-3in

### NAMES OF MEMBERS OF THE COUNCIL ABSENT from the Meeting, on Monday, December 27th, 1852.

Aldermen J. G. Beard, Councilmen Ashfield, R. Beard, Beatty, Boulton, Carr, Cameron, Dunn, Strachan, Lee, McMullen, Tully.	
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Published in compliance with the Rules of the Council.

CHARLES DALY,  
C. C. C.  
Clerk's Office,  
Toronto, Dec. 27th, 1852. 29-1in

### CANADA GRAND TRUNK TELEGRAPH COMPANY.

THE Toronto and Kingston Division of the Canada Grand Trunk Telegraph Company is now in full operation. Business received at the Toronto Office, Front Street, next door to J. M. STRANGE, Esq., for the following Stations will have prompt despatch:—

Kington, Bath, Newbourg, Napanee, Picton, Cobourg, Peterboro.	Wellington, Conesoon, Port Trent, Colbourne, Brighton, Port Hope.
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P. MARLING, Agent.  
Toronto, Dec. 22nd, 1852. 29-4in

### NOTICE.

THE List of Persons entitled to Vote at the Municipal Elections, in the various Wards of the City of Toronto for the year 1853, are now hanging in the City Hall. Four days notice must be given in writing to the Clerk of the Common Council, before any alteration can be made in the said Lists by the insertion of Names Omitted—the Alterations of Names Misspelt, or the Erasure of Names improperly inserted.

CHARLES DALY,  
C. C. C.  
Clerk's Office,  
Toronto, Dec. 7th, 1852. 24-2in

### Western Assurance Company's Office.

Toronto, 4th December, 1852.  
NOTICE is hereby given, that the President and Board of Directors have this day declared a Dividend to the Stockholders in the  
WESTERN ASSURANCE COMPANY,  
Of Ten per cent. for the year ending the 30th of November, 1852, payable at the Company's Office on and after the 22nd day of December, instant, with a Bonus of Twenty-five per cent. to be added to the paid-up Capital. By Order,  
ROBERT STANTON,  
Secretary and Treasurer.  
December 4th, 1852. 24-1f

### NOTICE.

ANY person having STONE to dispose of suitable for breaking to repair Streets, will find ready sale with the Board of Works, at 30s. per tonne.  
Application to be made to the City Inspectors' Office.  
Toronto, September 17th, 1852. 11f

From the John Bull of Nov., 22. ADDRESS OF CONVOCATION TO THE CROWN.

Madam: We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, assembled in Convocation, most humbly approach your Majesty with respectful assurances of loyal affection to your Majesty's throne and person.

And we desire to add our sincere congratulations that since the last occasion when we enjoyed a similar privilege, it has pleased Almighty God to bless both your Majesty's Royal family and the country at large with a measure of prosperity which demands our warmest thankfulness.

Your Majesty has been graciously pleased to state to your assembled Parliament, that your Majesty has received assurances of a disposition on the part of foreign Powers to maintain those friendly relations with this country which have already been prolonged beyond all former example.

Here we earnestly desire to assure your Majesty of our deep sympathy with the sorrow which your Majesty has so graciously expressed, a sorrow which is even shared by foreign nations, for the loss which the empire is now mourning, in the death of that great warrior and statesman, to whom, above all, it has been owing, under God's all-ruling Providence, that we have enjoyed this long and unprecedented peace and prosperity.

The subject, however, on which your Majesty will expect us to feel the deepest interest, is the state of religion in this land. And here there is much to encourage, whilst there is also much to lament, and much that we hope generally to amend.

Advertisements. CARD. MR. R. G. PAIGE, TEACHER of Italian and English Singing Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education.

We trust, however, that if the Church has been unable to accomplish all that might be desired, it has yet given no slight proof of activity and power. Fewer churches were built during the whole of the last century than are now consecrated to the service of God in every successive year.

And great and painful as are the privations of your Majesty's poorer subjects in our crowded cities, it must be a peculiar source of satisfaction to your Majesty that, under the continuous and active encouragement of your Majesty's illustrious Consort, institutions have been formed and are daily forming, to increase the comforts of the laboring classes, and to improve their moral and social condition; and, as all true charity has its origin in religious principle, we trust that in this instance also proof has been given of the influence of that faith which it is the duty of the Clergy to inculcate and maintain amongst

the people entrusted to their charge. For whatever has been done or intended of good we desire to give God the glory through our Lord Jesus Christ, being deeply conscious of the imperfection of all our endeavors.

In thus referring to the subjects which appear to us especially to concern the well-being of the Church, we cannot omit to speak of those deliberative functions of this Convocation which many members of our Church desire to see again called into active exercise. We do not indeed deem it advisable, at the present moment, to petition your Majesty for your Royal license to transact such business as we may not enter upon without it; but we think it our duty respectfully to express our conviction both that its legislative assemblies are an essential and most important part of the constitution of our Reformed Church, and that the circumstances of the present day make it alike more imperative to preserve, and, as far as possible, to improve them, and more particularly that the resumption of their active functions, in such manner as your Majesty, by your Royal license, may permit, may at no distant date be productive of much advantage.

In Connection with this grave subject we feel that your Majesty may expect from us expression of our solemn protest against that fresh aggression of the Bishop of Rome, by which he has arrogated to himself the spiritual charge of this nation, thereby denying the existence of that branch of the Church Catholic which was planted in Britain in the primitive ages of Christianity, and has been preserved by a merciful Providence to this day, as well as against many which have preceded it; and we desire on this, our first occasion of addressing your Majesty since its occurrence, solemnly to protest in the face of Christendom, and to lay this our protest before your Most Gracious Majesty.

Advertisements.

CARD.

MR. R. G. PAIGE,

TEACHER of Italian and English Singing Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education.

Residence, No. 62, Church Street. Toronto, 28th July, 1852.

J. P. CLARKE, Mus. Bac. M. C.

PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Shuter Street. Toronto, May 7, 1851. 41-1ly

T. BILTON, MERCHANT TAILOR, No. 9, Wellington Buildings, King street Toronto. Toronto, February, 1852. 37-1f

MONSIEUR E. COULON, Professor of French, from Paris.

HAS the honour to announce to the public that he will give Lessons in the French Language, both Private and in Schools.

Dr. Ryerson, Chief Superintendent of Schools Bay Street; George Duggan, Jr., Esq., Corner of Adelaide and Shepherd Streets, where the Advertiser resides.

Toronto Nov., 25, 1852. 17-3in

DR. BOVELL, John Street, near St. George's Church. TORONTO. Toronto, January 7th 1852. 23-1f

JOHN CRAIG, GLASS STAINER, Flag, Banner, and Ornamental Painter HOUSE PAINTING, GRAINING, &c., &c. No. 7, Waterloo Buildings, Toronto. September 4th, 1851. 6-1f

WILLIAM HODGINS, ARCHITECT and CIVIL ENGINEER, LONDON, CANADA WEST. February, 1852. 38-1f

MR. CHARLES MAGRATH, Barrister, Attorney, &c. &c. OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BRAND'S Hotel.

MR. S. J. STRATFORD, SURGEON AND OCUList, Church Street, above Queen Street, Toronto The Toronto Dispensary, for Diseases of the EYE, in rear of the same. Toronto, January 13th, 1857. -1f

W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver. Toronto, Jan. 28, 1847. 61

MR. JULES HECHT, (Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankford on the Main.)

BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian, or German Vocal Music, with Piano accompaniment. Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention. Toronto, September 4th, 1851. 6-1f

HERBERT MORTIMER BROKER, House, Land and General Agent, No. 80, KING STREET EAST, TORONTO. (Opposite St. James's Church.)

MR. WILLIAM HAY, Architect, Civil Engineer, and Surveyor, No. 18, King Street, Toronto.

REFERENCES permitted to the Hon. and Right Reverend the Lord Bishop of Toronto, the Rev. John McCaul, LL. D., President of the University of Toronto—the Rev. H. J. Grasett, M. A., Rector of Toronto—the Rev. T. S. Kennedy, Secretary to the Church Society, Toronto, and the Rev. R. J. Macgeorge, of Streetsville. Toronto, Oct. 14th, 1852. 11-2m

DYEING AND SCOURING. 62, King Street West, Toronto. DAVID SMITH, FROM SCOTLAND.

EVERY description of Ladies' and Gentlemen's wearing apparel, Moreen and Damask, Bed and Window Hangings, Table Cloths of all kinds, cleaned and dyed. Hearth rugs and Carpets cleaned. Silks dyed and watered; Velvet and Satin dresses restored to their original beauty. Cashmere and Flaid Shawls and Dresses cleaned in a superior manner. Straw Bonnets Dyed. REFERENCES.—J. Shaw, J. McMurrich, and Walter Macfarlane, Esquires. Toronto, March 9th, 1852. 32-1f

JUST PUBLISHED. THE RISE AND PROGRESS OF TRINITY COLLEGE, TORONTO. With a sketch of the Life of the LORD BISHOP OF TORONTO, as connected with Church Education in Canada. BY HENRY MELVILLE M. D.,

The Appendix contains a list of the Benefactors to the College. Demy 8mo, Boards—Price to Non Subscribers 7s. 6d. HENRY ROWSELL, Publisher. 8 Wellington Buildings, King Street. Toronto, Dec. 6th, 1852. 19-1f

CHURCH OF ENGLAND PROPRIETARY SCHOOL.

At a Meeting of the Council on Thursday, the 13th of August, the following Minutes were passed:—

2. Resolved—That for the reasons herein stated, Council having been compelled to relinquish its plan the Church of England Proprietary School is hereby given up accordingly. 3. Read a proposal from Mrs. Poetter, offering to open a School upon the same plan as that intended for the Church of England Proprietary School. Whereupon it was resolved— That inasmuch as the Council had intended to place Mrs. Poetter at the head of the Educational Department of the Church of England Proprietary School, they have the less hesitation in acceding to Mrs. Poetter's proposal, and they hereby allow her to state that she has their sanction for using their name, and they hope that her exertions may meet with that success which she so well deserves."

THE TORONTO LADIES' SCHOOL.

LADY PRINCIPAL: MRS. POETTER. ASSISTANTS: 2nd English Teacher, Mrs. LIDDELL. 3rd English Teacher, Miss KENNEDY. French, Madlle SIMON. Master for Writing and Arithmetic, Mr. EBELLS. Master for Drawing, Mr. BULL. Master for Music, Mr. STRATHY. Master for Singing, Mr. HUMPHREYS.

IN consequence of the number of Shares not having been taken up for the Proprietary School, the Council had been compelled to relinquish their plans, and Mrs. Poetter has therefore undertaken, with their sanction, the present Establishment, under the same system as the Proprietary School, and on the same Terms, without the liability of the shares. The Studies will include a thorough English Education, with French, Italian and German, Music, Singing, and Drawing. Wax Flowers, Embroidery, and all kinds of Plain and Ornamental Needle Work, are also taught. A Lady will assist Mrs. Poetter in taking charge of the Boarders, whose sole duty will be to watch over the health and attend the comforts of those committed to her care.

TERMS. (To be paid Quarterly, and in Advance.) Education, £15 per annum. Finishing Pupils, 5 additional. Boarding, 30

NO EXTRAS. Boarders will be required to bring their Knife, Fork, and Spoon, Bedding and Towels. Persons wishing for further information are requested to apply (if by letter post-paid) to Mrs. Poetter, York street. Toronto, November 4th, 1852.

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL. Patron: THE LORD BISHOP OF TORONTO.

THIS Collegiate School will re-open upon October 2nd, 1852. A large and well arranged Boarding-house is attached, under the charge of a Lady Matron, of great practical experience, whose special duties will be to form the manners, promote the happiness, and watch over the health of the pupils with maternal care. The Rev. Principal and second Master, will reside with the Boarders, and make the daily preparation of the lessons, and the preservation of discipline the object of their strictest attention. The Rev. H. B. Jessor is desirous likewise of forming a Class of four gentlemen who intend reading for Scholarships in Trinity College, and who can have private rooms in the Institution. Application to be made to the Rev. H. B. Jessor, M. A. Principal, Cobourg. Cobourg, 11th Aug., 1852.

ST. PAUL'S CHURCH GRAMMAR SCHOOL.

To be re-opened after the Midsummer Vacation, on Wednesday, the 18th of August. There are vacancies for three or four Boarders. REV. J. G. D. MCKENZIE, B.A., Principal. [As it is known to many that the Rev. J. G. D. McKenzie has had in contemplation a lengthened absence from Canada, it may be right to state the his intentions, in this respect, have been relinquished, and that the School will continue to be conducted under previously existing arrangements.] Toronto July 6th, 1852. 48-1f

Upper Canada College.

The WINTER TERM will commence on the 1st of December, 1852. F. W. BARRON, M.A. Principal U. C. College. No paper to insert unless directed so to do. Toronto, Nov. 25th, 1852. 17-4in

Plan of St. James's Cathedral.

JUST PUBLISHED and For Sale, at Messrs. H. Seebie's, and H. Rowell's Book Store, a Lithographed Plan of Grounds and Galleries of ST. JAMES'S CATHEDRAL, shewing the situation of each Pew, and those that will be for Sale, when the Church is finished. PRICE 1s. 2d. Toronto, Nov 29, 1852. 18-1m.

FOR SALE.

**A FIRST RATE RULING MACHINE.**  
Apply at this Office.  
Toronto, Dec. 9th 1852.

A LADY is anxious to meet with an engagement as a GOVERNESS. Apply by Letter, post-paid, addressed box 183 Post Office Toronto.  
Toronto, Nov. 30th. 1852.

NEW BOOKS.

**THE Personal Memoir's of Daniel Webster,** including a sketch of his Public Life and the particulars of his death, written by his private Secretary.—1s. 3d.  
**Politics for American Christians.**—3s 9d.  
**The Fiscal History of Texas, embracing an account of its Revenues, Debts and Currency,** with remarks on American Debts, by W. M'George.—7s. 6d.

HENRY ROWSELL,  
Bookseller & Stationer,  
8 Wellington Buildings,  
Toronto, Dec. 19th, 1852. 23-1f

**Never Failing Remedy!**  
HOLLOWAY'S OINTMENT.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th 1852.

To Professor HOLLOWAY,  
DEAR SIR,—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About ten years ago, Mr. Wm. Cummins, of Saltney Street, in this town, was thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly ten years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper of Keady near Guinsbro', dated March 1st., 1852.

To Professor HOLLOWAY,  
SIR,—Some time since, one of my children was afflicted with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health. I previously lost a child from a similar complaint, and I firmly believe, had I in her case adopted your medicines, she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DEBILITY AND GENERAL ILL HEALTH.

Copy of a Letter from Mr. J. M. Clennell, of Newcastle-on-Tyne, dated Sept. 20th, 1852.

To Professor HOLLOWAY,  
DEAR SIR,—I am authorised by Mrs. Gibbon, of 31, Bailey Street, in this town, to inform you that for a considerable period she had been a sufferer from debility, and general ill health, accompanied with a disordered stomach, and great derangement of the system. In addition to this she was terribly afflicted with ulcerated wounds, or running sores, in both her legs, so that she was totally incapable of doing her usual work.—In this distressing condition she adopted the use of your Pills and Ointment, and she states, that in a wonderful short time, they effected a perfect cure of her legs, and restored her condition to health and strength; and that she is now enabled to walk about with ease and comfort. Several other persons in this neighbourhood have also received extraordinary benefit from the use of your invaluable medicines.

I remain, dear Sir, yours faithfully,  
(Signed) JOHN M. CLENNELL.

CERTAIN REMEDY FOR SCORBUTIC HUMOURS AND AN ASTONISHING CURE OF AN OLD LADY SEVENTY YEARS OF AGE OF A BAD LEG.

Copy of a Letter from Messrs. Walker & Co., Chemists, Bath.

To Professor HOLLOWAY,  
DEAR SIR,—Among the numerous cures effected by the use of your valuable medicines in this neighbourhood, we may mention that of an old lady living in the Village of Preston, about five miles from this City. She had ulcerated wounds in her leg for many years, and latterly they increased to such an alarming extent as to defy all the usual remedies; her health rapidly

giving way under the suffering she endured. In this distressing condition she had recourse to your Ointment and Pills, and by the assistance of her friends, was enabled to persevere in their use, until she received a perfect cure. We have ourselves been greatly astonished at the effect upon so old a person, she being about 70 years of age. We shall be happy to satisfy any enquiries as to the authenticity of this really wonderful case, either personally or by letter.

A private in the Bath Police Force, also, has been perfectly cured of an old scorbutic affection in the face, after all other means had failed. He states that it is entirely by the use of your Ointment, and speaks loudly in its praise.

We remain, dear Sir, yours faithfully,  
(Signed) WALKER & Co.  
April 6th, 1862.

The Pills should be used conjointly with the Ointment in most of the following cases:—

- |                                    |                      |
|------------------------------------|----------------------|
| Bad Legs,                          | Gout,                |
| Bad Breasts,                       | Glandular Swellings, |
| Burns,                             | Lumbago,             |
| Bunions,                           | Piles,               |
| Bite of Moschetoes and Sand-Flies, | Rheumatism, Scalds,  |
| Coco-bay,                          | Sore Nipples,        |
| Chiego-foot,                       | Sore-throats,        |
| Chilblains,                        | Skin-diseases,       |
| Chapped hands,                     | Scurvy,              |
| Corns (Soft),                      | Sore-heads,          |
| Cancers,                           | Tumours,             |
| Contracted and Stiff Joints,       | Ulcers,              |
| Elephantiasis,                     | Wounds,              |
| Fistulas,                          | Yaws, &c., &c.,      |

Sold at the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar), London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, in Pots, at

1s 1/4; 2s 9d; 4s 6d; 11s; 22s, and 33s each.

For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent, C.W.

There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance to patients in every disorder, are affixed to each Pot.

December 4th, 1852. 23-1y

FRENCH AND ENGLISH  
Establishment for Young Ladies,  
CONDUCTED BY  
**MONSIEUR AND MADAME DESLANDES,**  
PINEHURST, TORONTO.

**THIS** Establishment is composed of, besides the Principals, two highly educated assistant English Governesses, and one French.

Professors  
Of Singing..... Mr. Humphreys.  
Of Music..... Mr. Andrews and Mr. Strathy.  
Of English..... Mr. Breakley A. B. T. Coll. Du.  
Of Writing..... Mr. Ebbles.  
Of Drawing..... Mr. Hoppner Myer.  
Of Callisthenics..... Mr. Goodneir.

Terms per quarter, for boarders including all the various branches in French, English, with Music, Drawing and Needlework.

	£15 0 0
Day Pupils .....	6 0 0
Including Music by the Master ....	7 0 0
Singing .....	5 0 0
Italian .....	2 0 0
German.....	2 0 0
Dancing for the Season .....	3 0 0
Callisthenics .....	0 15 0

Quarterly Payments required.  
Toronto, August 21st, 1852. 2-1f

**NOW PUBLISHED,**  
AND READY FOR DELIVERY  
**ROBINSON AND HARRISON'S DIGEST,**  
*Of all Cases Determined in the Queen's Bench and Practice Courts for from 1823 to 1851, including the Digests of MR. CAMERON.*

**THIS** work, published in 580 pages, royal octavo, has been approved of by the Chief Justices of the Queen's Bench and Common Pleas and is recommended to legal Practitioners and Students, as a complete Digest, and one of ready reference. It will be found a most useful volume, not only to Members of the Legal Profession, but to many persons engaged in public offices and employments, as it contains numerous decisions of great importance relative to Municipal bodies, the rights and duties of Sheriffs, the Registry Laws, County and Division Courts, Banking Institutions, Joint Stock Companies, and other subjects of public interest.

Such Subscribers as wish the work bound in any particular style, are requested to inform MR. ROWSELL, the Publisher, before the 1st of September next, for after that date it will be sent to all Subscribers bound in boards.

Price in boards, £9 10s.

Toronto, September 1st, 1852. 3-1f

BURGESS & LEISHMAN.

Corner of King & Church Streets, joining the Court House, Toronto

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THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

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WHOLESALE AND RETAIL.

WE have received our complete assortment of NEW Spring and Summer Goods, which upon inspection, our Customers will find to be composed of the newest and most Fashionable materials, in great variety. Having been selected with great care, and imported direct from the best British, French, and American Markets, by ourselves, we can confidently submit them to the inspection of our Customers and the Public, as being the most Fashionable, Durable, Serviceable, and Cheap assortment of Ready-Made Clothing and Dry Goods, in Canada West.

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

<p>s. D.</p> <p>Men's Br. Holland Coats, from 4 4j</p> <p>Do. Check'd do. " 5 0</p> <p>Do. Black Alapaca do. " 10 0</p> <p>Do. Russell Cord do. " 12 6</p> <p>Do. Princess do. " 12 6</p> <p>Do. Canada Tweed do. " 17 6</p> <p>Do. Broad Cloth do. " 30 0</p> <p>Do. Cass'mere do. " 25 0</p> <p>Boy's Br. Holland do. " 4 4j</p> <p>Do. Check'd do. do. " 5 0</p> <p>Do. Molestin do. " 6 3</p> <p>Do. Tweede do. " 10 0</p> <p>Do. Broad Cloth do. " 17 6</p> <p>Do. Russell Cord do. " 8 9</p> <p>White Shirts, Linen fronts 4 4j</p> <p>Striped " " 2 6</p>	<p>s. D.</p> <p>Men's Black Cloth Vests from 7 6</p> <p>Do. Black Satin do. " 8 9</p> <p>Do. Fancy Satin do. " 8 9</p> <p>Do. Holland do. " 3 4</p> <p>Do. Fancy do. " 4 4j</p> <p>Do. Velvet do. " "</p> <p>Do. Marseilles do. " "</p> <p>Do. Barathea do. " "</p> <p>Boy's Fancy do. " 3 9</p> <p>Do. Silk do. " 5 0</p> <p>Do. Satin do. " 5 0</p> <p>Do. Cloth do. " 5 0</p> <p>Do. Tweede do. " 4 0</p> <p>Do. Cassimere do. " 5 0</p> <p>Men's Cloth Caps " 2 6</p> <p>Boy's do. " 1 10j</p>	<p>s. D.</p> <p>Men's Molestin Trowsers; 6 7</p> <p>Do. Linen Drill do. " 5 0</p> <p>Do. Check'd do. do. " 5 0</p> <p>Do. Courdeoy do. " 7 6</p> <p>Do. Satinet do. " 11 3</p> <p>Do. Cassimere do. " 13 9</p> <p>Do. Buckskin do. " "</p> <p>Do. Doeskin do. " "</p> <p>Boy's Drill do. " 4 4j</p> <p>Do. Check'd do. " 4 0</p> <p>Do. Molestin do. " 5 0</p> <p>Do. Canada 'Croede do. " 4 4j</p> <p>Do. Cassimere do. " "</p> <p>Do. Tweede do. " "</p> <p>Red Flannel Shirts " 4 4j</p> <p>Under Shirts and Drawers.</p>
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MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

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No Second Price

BURGESS & LEISHMAN,

Corner of King and Church Streets, Adjoining the Court House.

Toronto, April 21, 1852

381-y

BAPTIST ARGUMENTS REVIEWED.

THE Subscriber begs to inform the Clergy that that useful little Tract entitled "POPULAR BAPTIST ARGUMENTS REVIEWED," by the Rev. Jas. T. Lewis, B. A., which appeared a short time since in successive numbers of the Canadian Churchman, has been re-printed and is for Sale at the Church Depository.

PRICE.—3s. per Dozen, or 29s. per Hundred.

HENRY ROWSELL,  
Bookseller and Stationer.

8 Wellington Buildings, King Street.  
Toronto, Dec. 9th, 1852. 19-1f

A LADY requiring a Governess is desirous of obtaining one accustomed to Tuition, including a good knowledge of Music and French.

Apply B. C., office of Canadian Churchman. post paid.

Toronto, 13th October, 1852.

THE STEAMER ADMIRAL,  
CAPTAIN KERR,

WILL leave Toronto for Rochester, (commencing on TUESDAY, the 20th inst.) calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope, and Cobourg, weather permitting, every Tuesday, Thursday and Saturday Morning, at half-past Ten o'clock.

Will leave Rochester for Toronto, calling at the above Ports, every Monday, Wednesday and Friday—Morning, at Nine o'clock.

Royal Mail Packet Office,  
Toronto, April 14th, 1852. 4-1f

THE STEAMER CITY OF HAMILTON  
CAPTAIN JOHN GORDON,

WILL leave Toronto for Hamilton, every day at Two o'clock, P.M., (Sunday excepted) calling at Port Credit, Oakville, and Wellington Square, weather permitting.

Will leave Hamilton for Toronto every morning (Sundays excepted) at Seven o'clock, calling weather permitting at Wellington Square; Oakville, and Port Credit.

Royal Mail Packet Office,  
Toronto, April 23rd, 1852. 4-1f



AYER'S CHERRY PECTORAL.

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

In offering to the community this justly celebrated remedy for diseases of the throat and lungs; it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir: I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done, with a high degree of satisfaction, in cases of both adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

PARKER, CLAVELLAND, M'D.  
BRUNSWICK, MA., Feb. 5, 1847.

Lowell, Aug. 10, 1849.  
Dr. J. C. Ayer: I have been cured of the worst cough ever had in my life, by your "CHERRY PECTORAL," and never fall, when I have an opportunity, of recommending it to others.

Yours respectfully,  
S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effects of the medicine were unmistakably distinct.

UNITED STATES HOTEL, SARATOGA SPRING, July 5, 1849.

Dr. J. C. Ayer,—Sir: I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your "CHERRY PECTORAL," which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Truman, of Sumner District, who had been subjected from his parochial duties by a severe attack of bronchitis.

I have the pleasure in certifying these facts to you, and am, sir, yours, respectfully,  
J. F. CALHOUN, of S. Carolina.  
CHARLES, PA., Aug. 28, 1846.

J. C. Ayer,—Sir: I was taken with a terrible cough brought on by a cold, in the beginning of last February, and was confined to my bed more than two months.

Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly falling, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Lelleg, of the Methodist church), brought me a bottle of your CHERRY PECTORAL, which I tried more to gratify him, than from any expectation of obtaining relief.

Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours,  
JAMES GODFREY.

Prepared and sold by James C. Ayer, Practical Chemist Lowell, Mass.

Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kearsaw; in Kingston by F. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Howles, and by the Druggists everywhere throughout the Provinces and United States.  
Toronto, March 9th, 1852.

To the Electors of the Ward of St. David.

GENTLEMEN.—As you will again be called upon within a short time to elect your Representatives in the City Council for the ensuing year, I beg once more to offer myself a candidate as one of your ALDERMEN.

I am, Gentlemen,  
Your obedient servant,  
GEORGE BROOKE.

Nelson Street,  
Toronto, December 3rd, 1852. 24

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N. B.—L. S. & Co. have recently published, and have now for sale, the FARMER'S GUIDE, by Henry Stephens of Edinburgh, and Professor Norton of Yale College, New Haven, complete in 2 vols., royal octavo, containing 1600 pages 14 steel plates and 600 wood engravings. Price in muslin binding, \$6; in paper covers, for the mails, \$5.

This work is NOT the old "Book of the Farm," lately resuscitated and thrown upon the market. November 28th, 1852. 22-1y

MR. CHARLES RAHN.

SURGEON DENTIST,

BEGS to acquaint his numerous friends, and the public generally, that he has just returned from New York, where he has been spending some time with Professor John Allen, of the College of Dental Surgeons, Cincinnati, from whom he has been acquiring a knowledge of the late great improvement in Dentistry, viz: that of uniting single teeth to each other and to the plate upon which they are set, by means of a fusible silicious cement, which is flowed in and around the base of the teeth upon the plate in such a manner, as to form a continuous artificial gum. By this method the cavities between the teeth, which are unavoidable in the old style, are completely filled up leaving no chance for secretions of any kind, and giving a perfectly natural and life-like appearance to the gum and teeth. Specimens may be seen at his Office, on the corner of Bay and Melinda Streets. Office Hours from 9 a. m. to 6 p. m.

This important improvement has been patented by Dr. Allen in the United States, and steps have been taken to procure Patents in England and France. Dr. A. has authorized Mr. Rahn to give instructions in this beautiful art to educated gentlemen in the profession, on moderate terms. N.B.—Mr. R. offers a friendly challenge to all the Dentists of British North America to compete with him at the approaching Provincial Exhibition, for a Gold Medal, value £12 10s. to be left to the judgment of the Professors of Toronto University, and of Trinity College. Toronto, Sept. 17, 1852. 1-1/2

1852.

1852.

1852.

FALL IMPORTATIONS ARRIVING AT THE TORONTO HOUSE, No. 60, King Street East, 6 doors West of Church Street, Toronto.

J. CHARLESWORTH

WOULD respectfully intimate to the citizens of Toronto, and Western Canada generally, that he is receiving by the various arrivals from the

FRENCH, BRITISH, AND AMERICAN MARKETS, HIS FALL STOCK

OF DRY GOODS AND MILLINERY FASHIONS.

J. C.'s Dry Goods Department will in part consist of Broad Cloths, Cassimeres, Fancy Doeskins Tweeds, Canada Cloths, Satinets, Printed Druggets, Woolen Serges, Salisbury Flannels, Red-White, Blue, and Yellow Flannels, Blankets 3s. 4d. and 6s. 4d., Bed Ticks, Linnen Baggings and Sheetings, Plain and Printed Moleskins, Table Oil Cloths, Table Linens, Bleached Sheetings and Shirtings, Unbleached Shirtings and Sheetings, Striped and Fancy Shirtings, Lambs Wool, Woolen Yarn and Worsteds, Checked Gingham, Brown Dressed and Undressed Hollands, Irish Linens, Stays, Silk Neck and Pocket Handkerchiefs, Neck Ties, Gentlemen's Shirts and Collars, Shirt Fronts, Gloves, Hosiery, Lace Goods, &c. &c., Bonnet and Cap Ribbons, Gimps and Braid Trimmings, Printed Delaines, Orleans and Cobourgs, Printed Cashmeres, Liesters, &c.; with other new styles in Ladies Dress Goods, Gaily Plaids and Fancy Cloakings, Umbrellas, &c. &c., together with other Goods too numerous to mention. His

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Will be furnished with a great variety of Satin, Silk, and Velvet Bonnets, Dress Caps, Head Dresses, Capes, Mantillas, Cloaks, Childrens' Plush Hats, Dresses, and other articles suitable for the season, all made in the latest styles, and of the most fashionable materials.

J. C.'s Stock this Fall will be much larger, and consequently better assorted than heretofore. Having given up a branch Store in the Town of Woodstock, C. W., will be enabled to attend more to the increased demands of his business in the city, he therefore pledges himself that nothing shall be wanting on his part to keep his stock well assorted, and the prices low to meet the approbation of his daily increasing customers.

TERMS.—To Cash Customers, a discount of 5 per cent will be allowed on all purchases amounting to one pound; and to MINISTER OF ALL DENOMINATIONS, purchasing to the amount of one pound, a discount of 7 1/2 per cent will be allowed, if purchasing for their own wear or their family use.

REMEMBER THE SHOP NO. 60, KING STREET EAST, BETWEEN THE SIGN OF THE BRIDAL CAKE, AND GOLDEN HAT.

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JOHN McDONALD,

103, Yonge Street. Toronto, October, 1852. 13-1/2

NOTICE.

THE holders of CITY DEBENTURES, due or past due, are requested to present them immediately at the Office of the Chamberlain for Payment.

A. T. McCORD, Chamberlain. Chamberlain's Office, Toronto, December 3rd, 1852. 24



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The establishment of further Agencies will be duly notified. Toronto, Dec. 11 1852. 12-vi.



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Toronto, June 5th, 1850. 21-c

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(The above to be sold in Lots to suit purchasers.)

City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.

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November 19, 1850. 15-1/2

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