

The Church.

"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."

VOLUME XV., No. 49.]

TORONTO, CANADA, JULY 15, 1852.

[WHOLE No., DCCLXV.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
C	July 18.	M. 2 Sam 12, John 6.	E. 19, 1 Tim. 2, 3.
M	" 19.	M. Jer. 5, John 7.	E. 6, 1 Tim. 4.
T	" 20.	M. " 7, John 8.	E. 8, 1 Tim. 5.
W	" 21.	M. " 9, John 9.	E. 10, 1 Tim. 6.
T	" 22.	M. " 11, John 10.	E. " 11, John 11.
F	" 23.	M. " 13, John 11.	E. " 14, 2 Tim. 2.
S	" 24.	M. " 15, John 12.	E. " 16, 2 Tim. 3.
C	" 25.	M. Ecclus 21, John 13.	E. " 22, 2 Tim. 4.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's	Rev. H. J. Grasset, M.A., Rector.	11 o'clock.	8 o'clock.
St. Paul's	Rev. E. B. Burtin, M.A., Assist.	11 " "	" "
Trinity	Rev. J. G. D. McKenzie, B.A., Incumbent.	11 " "	" "
St. George's	Rev. R. Mitchell, M.A., Incumbent.	11 " "	" "
Holy Trinity	Rev. Stephen Lett, LL.D., Incumbent.	11 " "	" "
	Rev. H. Scadding, M.A., Incumbent.	11 " "	" "
	Rev. W. Stennett, M.A., Assist.	11 " "	" "

The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity.

† In this Church the seats are all free and unappropriated.
‡ The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday at Trinity Church, King-street; and last Sunday, at St. George's Church. In the last Church the Holy Communion is also administered at eight, A.M., on the last Sunday of each month.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Non-performing 25s.
J. P. CLARKE, Mus. Bnc. Conductor.
G. B. WYLLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

PARABOLANI, OR THE SACRED PHALANX.
By the Rev. Edward C. Jones.

"There was another order of men, reckoned by some among the inferior Clerici. Their office was to attend upon the sick, especially in cases of contagious diseases. Hence, they were called *Parabolani*. In Alexandria, they constituted a society, to the number of six hundred, under the direction of the *Bishop*, being chosen by him." *Christian Antiquities*, (Bingham.)

Come! gather! brothers, gather, for the plague is on its way,
And the sacred vow is on us—then redeem it while we may;
To the couch where death's own shadow is descending like a pall,
And the parting spirit trembles—haste ye brothers, one and all.
Away with sluggard ease, brothers, we are watchers tried and true,
And the Church's work, at the Church's call, as faithful sons we do;
One heart is ours, whose every beat to Christian love keeps time,
The love, so pure and catholic, genial to every clime.
The sick, the sad, the languishing—a haggard group of woe,
To them our blended sympathies, like gushing stream shall flow;
And from the dawn, till Vesperus peeps from the field of blue,
To smooth the pathway to the grave, is, brothers, left for you.
To lips that parch with inward fire, the cooling draught we press,
And fan the brow of childhood too, and feel its weak caress;
And point the Maiden's blazing eye to yonder home of light,
Where all who love the Crucified shall walk with him in white.
We may fall before the plague, brothers, we may fall in manhood's prime,
With those who thus invoke our aid, we, too, may pass from time;
But acts of pure beneficence will be the last we seek,
And Christ's consoling words to man will be the last we speak.
Then gather, brothers, gather, in a phalanx firm and bold,
And leave to fainter hearts than ours their pleasure and their gold;
The terror walks abroad by night, the arrow flies by day,
And a sacred vow is on us; then redeem it while ye may.

TRANQUILITY.

It is then the only placid and sure tranquility for man the one solid and firm and perpetual security, to be rescued from the tempests of this troublesome world, and to rest in the settled anchorage of salvation; to lift his eyes from earth to heaven; and,

admitted to the benefit of the Lord, and now most near in mind unto his God, to glory that whatever to other men seems lofty and great in human affairs, falls short of the feelings of his own bosom.—*St. Cyprian*.

Ecclesiastical Intelligence.

DIocese of Toronto.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO MISSION FUND.

Collections in the several Churches, Chapels, and Mission Stations, throughout the Diocese of Toronto, to be applied to the funds for the support of Missionaries—Trinity Sunday, 1852.

Previously announced in No. 48.....	£79 15 5½
Lamb's Pond—per Rev. W. J. Gunning....	1 0 0
Weston.....	£0 11 11½
Mimico.....	0 9 5
St. George's.....	0 16 9
—per Rev. H. C. Cooper.....	1 17 6½
Brockville—per Rev. E. Denroche.....	7 0 3
Chatham—per Rev. W. Sandys.....	1 18 0
Port Burwell—per Rev. T. B. Read.....	0 11 3
Duffin's Creek.....	£0 8 2½
Norwood.....	0 6 2½
—per Rev. T. W. Marsh.....	0 14 5
Franktown—per Rev. J. H. Padfield....	0 5 7
Stratford—per Rev. E. Patterson.....	0 10 8
St. Paul's Sycenham.....	£0 5 8
St. James' Portland.....	0 5 6
Osborne School-house, Stoning- ton.....	0 8 10
—per Rev. E. C. Bower.....	1 0 0
Trinity Church, Cornwall.....	£2 18 4½
Christ's Church, Moulinette.....	1 0 7½
—per Rev. James Harris.....	3 19 0
St. Mary Magdalen Church, Lloydtown.....	£1 1 9½
English Wilson.....	0 11 11½
—per Rev. H. B. Osler.....	1 13 9
52 Collections amounting to.....	£100 5 11

The announcement of these Collections was crowded out last week.

ANNUAL SUBSCRIPTIONS FOR THE 10TH YEAR.

Rev. R. J. MacGeorge.....	1 5 0
Rev. H. Holland.....	1 5 0
Arthur Develin.....	0 10 0
	£3 0 0

THOMAS SMITH KENNEDY,
Secretary.

ADDRESS TO THE REV. J. G. D. MCKENZIE, B. A.

The following address was presented to the Rev. J. G. D. McKenzie, B. A., Incumbent of St. Paul's Church in this City, by his parishioners, on the occasion of his temporary resignation of his ministerial duties in connexion with that Church.

To the Rev. J. G. D. McKenzie.

REVEREND AND DEAR SIR,—The Churchwarden of St. Paul's Church, (Alexander Murray, Esq.) has afforded us a perusal of your letter to him of the 15th instant, announcing as you had previously done from the pulpit, that you had obtained from His Lordship the Bishop of Toronto, leave of absence for a few months in consequence of continued ill health, and the necessity of relaxation from your duties. The time which will elapse between this notice and the day of your intended departure, will not perhaps allow of having this letter to you signed by very many of your congregation, but we feel assured that we are only expressing the united sentiments of your entire congregation, when we say we learn with feelings of unfeigned sorrow that the cause of your intended absence arises from ill health; and we cannot permit of your departure from amongst us without assuring you of our warmest sympathies with you in your affliction, and at the same time expressing the great respect and sincere affection which we entertain towards you. With one spirit and one voice do we acknowledge with heartfelt gratitude the satisfaction we have experienced from your ministrations, and we all bear witness to the holiness, zeal, and charity of your teaching. It will doubtless be a source of some consolation to you to be informed that the arrangements you have made for the performance of your duties during your absence meet with our approbation; we humbly trust, however, that under Divine Providence, a change of climate may in a short time restore you to health, and that you may early return with renewed strength to prosecute your effectual labours in the service of Almighty God, amongst us. Rest assured, dear sir, that with regard to those loved ones whom you leave behind, it will be our privilege as it is our duty to offer them our best consolations.

Receive again, dear sir, the sincerest wishes for your restoration to good health, and your speedy return amongst us, from your congregation.
Toronto, 19th June, 1852.

Alexander Murray, A. Patterson, Churchwardens, and others.

As there was not sufficient time for answering the address before his departure, the Rev. gentleman communicated, on his journey, the following

REPLY.

MONTREAL, 25th June, 1852.

MY DEAR BRETHREN,—I regret that my hurried departure, and subsequent indisposition have precluded me from replying at an earlier period to your very kind and comforting address.

Whilst I cannot but feel that the favourable estimate you have formed of my ministerial services is due, in some measure, to the indulgent views of personal friendship, I thank you sincerely for expressions so kind and so encouraging, and accept them joyfully as an evidence that you are interested in the great work which has been entrusted to me, and imbued with love for the Redeemer whom we serve, and for His Holy Church into which it is our high privilege to have been baptized. "Our labour amongst you," my dear brethren, has not, I feel, been in vain; and I entertain a confident hope that, for the time to come "the Gospel will have free course amongst you and be glorified."

Even when possessing the highest degree of physical energy and mental endowment, the minister of Christ must ever be conscious that he is infinitely unworthy of his sacred commission, and immeasurably inferior to his vast responsibilities. Encompassed, as I am, with bodily infirmities—not to speak of other defects—how deep should be my sense of self-abasement! But—and all that is calculated to produce humility, anxiety and fear—I can both take comfort from the consideration that God's "strength is made perfect in weakness;" and can cheer myself—as I do abundantly—with the conviction that my beloved parishioners are willing to bear with mine infirmities; to receive me, notwithstanding those infirmities "as an angel of God;" to sustain and to invigorate my sinking spirit in every possible way, by their sympathy and their love, by their kind words and above all by their heartfelt prayers.

I have hopes that my absence from you will not be by any means so prolonged as I at first apprehended it would be necessary to make it. The sea-voyage which I am meditating will be sufficient, with the Divine blessing, I trust, to restore my strength; and, as my sole object is recruited health, you may be assured that should this end be speedily answered, there will be an eager desire on my part to fulfil your expressed wishes for my early return.

For your affectionate allusion to my family, accept the warm thanks of one who would consider protracted separation from his wife and children as one of the heaviest trials which would befall him.

May God bless you all, and speedily unite us again! Believe me, my dear brethren, your affectionate and (in purpose of heart at least,) faithful Pastor,

J. G. D. MCKENZIE.

DIocese of New Zealand.

CHURCH OF ENGLAND MISSIONS.—NEW ZEALAND.

One of the most interesting missions of modern times is that of the church of England in New Zealand. From the last number of the Church Missionary Record, we take the following notices, which afford some light as to the progress of christianity among the lately savage inhabitants:—

Amount of Native Population.

A census of the native population has been taken in some districts with great accuracy, but not in all. The extreme amount may be about 80,000. Of these, 65,000 may be considered Protestants, in the proportion of from 16,000 to 18,000 in connection with the Wesleyans, and the rest under instruction by missionaries of the church of England. Not more than 5,000 are supposed to be Romanists, and the remaining 10,000 make no profession.

Present State of the Native Population.

On this subject, Archdeacon W. Williams has communicated the following statement:—

"In the character of the people, a great moral change has taken place, under the influence of christianity, to which has been superadded the intercourse with English settlements.

"The first effect of christianity was to lead the people to give up that system of warfare which, for generations, had made every tribe the enemy of its neighbours. In any part of the country where danger was apprehended, the population was not scattered over the district; but, for mutual protection, they lived in fortified villages, and their cultivations were carried on so near at hand, that, upon a sudden alarm, they could speedily rush into a place of safety. Now, the people are scattered in small parties, and every man can reap the fruit of his own labour without molestation. One natural consequence has been, a great increase of agriculture, which has been promoted by the demand for wheat and potatoes in the English towns. In their purely native state, every family had within itself its own resources. Their food, their clothing, their habitations, were all provided by the different members of the family, and the only interchange in the way of barter was in the purchase of canoes and the finest kind of mats, which are made in perfection by a few only of the tribes. But now, in proportion to the facility of obtaining the necessary articles of clothing and agricultural implements, the New Zealander is stimulated to raise twice as much produce as he requires for his own consumption, and by traffic he supplies his wants at a much easier rate. This alteration had its beginning, therefore, in christianity, which has introduced a state of peace before unknown, and the opportunity of giving the attention to quiet pursuits. It was then promoted by intercourse with civilized man. The mind of the New Zealander, by nature active, is continually pushing forward to some object in the distance; and the sight of something new generally fosters a desire to obtain it, if within reach; and the effect, to a certain extent, has been salutary, inasmuch as it has urged the people to habits of industry. A very few years have seen a vast change in their general appearance and pursuits. English clothing has superseded the native garment, and next to the immediate necessities of life, the proceeds of labour are expended in the erection of water-mills to grind their wheat; then small vessels are purchased for the conveyance of their produce to the towns, they being quite alive to the advantages of going to market for themselves.

"To produce a radical change in the customs of a people is hardly to be expected. Our own experience will tell us that a new generation must spring up, before the habits which have become a part of the man from childhood to the state of manhood can be shaken off from their hold; but in New Zealand these changes have been effected to a great extent, and in many cases there is shown an aptitude to adopt even refinements of civilized life. There is a disposition, not merely to imitate that which is superior, but happily, under the influence of christianity, they are ready to bestow much labour and expense upon the erection of places of worship, and the establishment of schools.

"The progress of christianity, however, cannot be satisfactory, if it produces only an improvement in manners, or if there be reason to suppose that it amounts only to a general profession, and a conformity to certain external observances. We have reason to believe that there ever will be, under the present dispensation, a large number of tares among the wheat—much profession, and only a moderate proportion of sincerity. The natives professing christianity in connection with the Church Mission may be about 45,000; the average number of communicants are not, as in England, admitted to the Lord's Table simply because they express a wish to come. Every time the Lord's Supper is administered, they undergo an examination, in company with their native teachers and neighbours, when there is but little opportunity for inconsistency of conduct to pass unnoticed. There is, therefore, the best reason to believe that the amount of real christianity is great, and that the outward change may be viewed as the fruit of a sound principle within.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

This Society having received its charter of incorporation on the 16th of June, 1701, completed the third cycle of fifty years on the 16th of June, 1851, and the year commencing on that day was therefore the jubilee year of the Society. As that year has now drawn to its close, the committee determined that their jubilee should finish as it began, by a solemn service in Westminster Abbey, and yesterday hundreds of faithful members of our Church assembled in that sacred edifice to commemorate with thanksgiving and prayer so important an epoch in the history of a Society, which has laboured for a century and a half with ardent zeal and marked success to plant the gospel in the remote and uncivilized parts of the British Crown. Not the least interesting part of yesterday's proceedings was the presence of two American bishops, Dr. Delaney, Bishop of New York, and Dr. McCrosky, Bishop of Michigan, who attended as representatives of the American Episcopal Church. In answer to a letter from the Archbishop of Canterbury, dated March 28, 1851, and addressed to the American prelates apprising them of the Society's completion of a century and a half of missionary labour, and inviting the colonial Churches to observe it by a comprehensive union of prayer and praise, the Bishops of Maryland, Pennsylvania, Rhode Island, and Tennessee, on behalf of their right reverend brethren, expressed their hearty desire to join in that most interesting solemnity, and one of them, Dr. Doane, the Bishop of New Jersey, thus bore testimony to what may really be considered the foundation of our Church in that distant land:—"With my whole heart I respond to the resolution of the venerable Society for the Propagation of the Gospel in Foreign Parts, to commemorate with thanksgiving and prayer the close of its third jubilee; and to your Grace's admirable proposal of a joint celebration. At the approaching convention of the Diocese of New Jersey, which will assemble here on the eve of the feast of the Ascension, I shall propose a plan for its commemoration amongst us, and shall commend it heartily to my brethren, reverend and beloved, the clergy and laity, who will be with me then. It will come with singular fitness from a bishop whose chair, in the gracious order of God's providence, is yet in the very place which the venerable Society selected in 1710 as the seat of the first bishop in America, and in a Church his own parochial cure, which was founded one hundred and forty-eight years ago by one of the Society's earliest missionaries, the Rev. John Talbot; and the parsonage house for which was provided, one hundred and thirty-three years ago, by the benevolence of a Bishop of Gloucester, through the friendly interest of a Bishop of London. Nor can it fail of a most affectionate reception in a diocese which, as truly and as gratefully as any other, adopts and owns the tribute which the preface of our Prayer-book renders to the Church of England, as to her indebted, under God, for her first foundation, and a long continuance of nursing care and protection."

At ten o'clock a procession was formed in the nave and moved into the choir. Amongst those present were the Archbishop of Canterbury, the Bishops of London, Gloucester and Bristol, Salisbury, Oxford, Chichester, St. Asaph, Ripon, Sodor and Man, Edinburgh, Glasgow, Moray and Ross, Argyll and the Isles, Western New York, Michigan, Fredericton, Birnie, and Jerusalem; Dr. Carr, late Bishop of Bunbury, Dr. Spencer, late Bishop of Madras, the Rev. Lord John Thynne, Archdeacon Thorp, the Rev. Temple Frere, the Rev. Dr. Wordsworth, the Rev. J. Jennings, the Rev. H. Mackenzie, the Rev. Ernest Hawkins, the Rev. W. T. Vernon, and a large body of clergymen. (The Bishop of Cape Town was prevented attending at the last moment by illness.)

The Bishop of Oxford then ascended the pulpit, and delivered a most eloquent sermon, in every way worthy of the name of Wilberforce. His lordship selected for his text the 11th, 12th, and 13th verses of the third chapter of Ezra—"And all the people shouted with a great shout when they praised the Lord, because the

foundation of the house of the Lord was laid. But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." The right reverend prelate, after some remarks upon the great joy and mourning in which the foundations of the temple were laid, said that of a similar character were their present services in that beautiful temple. They closed on that day their third jubilee, and they offered up to God with contrite thankfulness the services of those three half-centuries which had elapsed since the establishment of the Society, together with the efforts of that year's jubilee. While they looked upon their work they could hardly fail to be impressed with its poverty and imperfection, and yet for its extent and blessedness songs of praise might well mingle with their tears. The present was a proper time to mark some of the imperfections that had marked the success of the work they had in hand. The imperfections of their own religious character had kept them back in this great work of God. Secularity, unbelief in the real spiritual character of the Church in which they served, a low estimate of the power of the Cross of Christ, a low sense of the indwelling of the Holy Ghost in Christ's regenerated people, too much self-love, and too little readiness to spend and be spent for Christ's sake—these things endangered the missionary work, and marred and blemished what they offered up to God. How scanty had been their services when compared with the work of the jubilee, and the infinite mercies they had received! If they turned to those great martyrs for the Church who lived three centuries ago, and could suppose them to be told that in 30 years their fellow-countrymen should people North America, filling it with their language and its institutions, that Africa should be similarly penetrated with their spirit, that they should possess and rule over the vast plains of Australia, that the ships of England's merchant princes should be wafted over every wave—if all this could have been told to those glorious martyrs, what would they undoubtedly have expected as the consummation of so wonderful a position! They would have said doubtless that God had freed them from a corrupt Church, had given them back His word in their own tongue, and faith in its primitive simplicity, that through this wonderful increase of dominion their revived Church might become the mightiest instrument in His hand to spread His everlasting truth throughout the world. How reasonable—how frustrated an expectation! for, compared with such an anticipation, how scanty their work had been. Little, indeed, had been effected against the great mass of evil which prevailed on every side. In the next place, how late were their services. Their enforced severance from Western Christendom tended grievously to foster England's insular exclusiveness, and to turn the attention of its people away from foreign labours. They had to guard their very existence as a Church against a vigilant and bitter enemy. Even to the present day that evil had not been entirely removed, for united action was prevented by dissent and unbelief, that twofold plague by which the Church was assailed. And then, further, when three half-centuries ago they did, through that Society, begin the work too long delayed, how incomplete and unfaithful were their exertions. The organisation of the Church of Christ was not a mere accident, but a divine condition; it followed, therefore, as a matter of course, that all their missionary exertions must be carried on according to that organisation. There must be no choosing one part of Christ's divinely-appointed organisation and rejecting another—no asserting that Bishops were necessary to rule the Church at home, but that Presbyters were quite sufficient for foreign work. They had sent to the colonies many faithful pastors, who laboured in an evil day as men set singly to the work could labour—men whose names were revered, whose memory was honoured, whose graves were visited in the far-off lands in which they laboured—and yet one after another entered upon his rest without having founded a native Church, because England so faithfully refused to America the episcopate to which she was entitled. Thus they preached Christianity as a philosophy, instead of practically, as a Church. In Southern India, where, too, unfortunately, Christianity had been preached as a philosophy, they had seen it fade away with the influence of its earliest teachers, instead of reproducing itself when they were taken to their rest, by its own inherent vitality and gifts of living grace. And then, to note but one mark of imperfection and instrument of weakness, how did their services lack the great grace of unity?—that grace with which, in the word of God, and in the experience of the Church, any success in the Evangelisation of the world had always been connected. Nothing had so much weakened their unity and interfered with their success as their miserable divisions. They had gifts enough to do some great work, if, instead of being divided, they were to combine; if, amongst their own body, section did not part section in extending the work of God in the world. If these things were not so, how much could they not do for God and for their country!—how successfully might they propagate Christian truth if they encouraged amongst themselves true brotherly union and concord. But notwithstanding these drawbacks, there were many things which afforded ground for rejoicing. It was no light thing to have planted the Church in North America;—it was no light thing that England's colonization should be carried on in connexion with the blessings of the Church of God. Further, long as it was after the Church was extended in the colonies that colonial Bishops were established, they had now made a good beginning, and had commenced God's work in His own way. During the year of Jubilee, £1000 a-week had been added to the funds of the society; three new colonial Sees had been established during the year; and support had been afforded to colleges, in which native clergy might be trained to minister to their brethren. Let them not doubt, therefore, that marks of unity were appearing and increasing amongst them. Never had our reformed church, since its separation from Western Christendom, seen such a blessed sight as God had given them that day. Was it not wiping off one stain from the Church to which the finger of triumphant scorn had pointed? Surely on that day God had taken away a heavy reproach from them, for they were now in communion with the holy Church throughout all the world. Around the altar-to-day were Bishops from every quarter of the globe; their voices had been heard mingling with the services. Amongst them were chief pastors of that long-persecuted branch of Christ's holy Catholic Church, who ministered its word and sacrament to a chosen company whom God had kept in the Apostles' fellowship in our Northern Britain. Amongst them, also, were two who had spent their strength in setting up Christ's kingdom in distant India, and one whose apostolic chair and apostolic labours had been set up and acknowledged by

law in extremest Africa. Then, again, they had with them from the other side of the Atlantic, in full communion with themselves, ministering with them before the Lord, Bishops and Presbyters of that daughter church, which, having spread her rule through the wide extent of North America was gathering in souls on every side, and sending forth Apostolic labourers even to Africa and China. Surely, then, in this prosperity of the daughter Church there was special comfort for them in their sad but necessary separation from the company of Christ's faithful people in so many lands. There was, in this, matter for future guidance as well as present duty. These blessings must not only be received with thankfulness, but they must be used with diligence; they were not only great mercies, but startling calls of duty. The presence among them that day of Bishops from India and South Africa recalled to their minds those early ties of which they read in the Acts of the Apostles, of men who, having hazarded their lives in the cause of Christ, came back to Jerusalem, and being received of the Apostle and Elders, declared all those things which God had done by them. He would implore all those who heard him that day to pray and strive earnestly for the restoration of the visible unity of the Church of Christ throughout the world. They had much to do to perfect that restoration. There were still many external hindrances, lingering badges of past jealousies and separations. But let all these be forgotten. God had that day brought them together from every quarter of the Globe to aid in getting rid of these differences—to teach them to depend upon each other, to supply each other's wants, and to kindle each other's love. From that glorious Temple, as from the Upper Chamber of old, men might go forth filled with the Holy Ghost, to the East and the West, the North and the South, to Africa, to America, to Scotland, bearing Christ's commission in its certainty, Christ's message in its simplicity, Christ's Sacraments in their purity, and Christ's Church in its integrity. The right Rev. Prelate concluded by the expression of a hope that there were encouraging signs of ushering in of Messiah's long expected coming. The sum of £426 was collected at the Offertory in the following modes:—Cheques, £160s. 6d.; notes, £65; sovereigns and half-sovereigns, £230 10s.; crowns, £1 10s.; half-crowns, £61 5s.; florins and shillings, £35 15s.; sixpences, 48; groats, three-pennies, and copper, £3. Offertory of S. Nicholas, Chislehurst, £13 6s. 9d. included in the above amounts. The Holy Sacrament was administered to the very large number of upwards of 800 communicants.

In the evening the service was performed at the parish church of St James, Westminster. Prayers were read by the Rev. J. Jackson, M. A., Canon of Bristol, and Rector. The sermon was preached by Dr Delancy Bishop of Western New York, instead of by Dr. Wainwright as originally announced. The Bishop was habited in similar robes to the English Episcopacy. His delivery was fervid and impressive, accompanied by occasional but not intrusive action. The Right Rev. Prelate selected for his text the 11th verse of the 1st chapter of the prophet Malachi:—"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen saith the Lord of hosts." The Bishop said he had been somewhat suddenly called upon to deliver the last exhortation in connection with the jubilee. He had nothing to add in the way of novelty to aid the missionary work. In conjunction with his brother of Michigan, he had come from America to express his heartfelt sympathy in the proceedings of the Society, and to mingle his prayers with theirs, and to offer up united thanksgiving to God for mercies already bestowed, and to supplicate his continued interposition. He then proceeded with an eloquent exposition of the portion of prophecy which he had selected for his text.

SOCIETY FOR THE REVIVAL OF CONVOCATION.

The annual general meeting of the Society for the Revival of Convocation was held on Wednesday last, at Crosby Hall, the Rev. Prebendary Clark in the chair. The report stated that the organization of the Society had been so far completed that the whole of the Dioceses were now represented in its Council, and explained the arrangements proposed for the local action of the Society's Executive in the Northern Provinces. After recapitulating the proceedings of the Society in regard to the petitions presented to the Convocation at its meeting in February last, the report adverted to the approaching election of a new Convocation, and to the measures taken to obtain greater regularity than had hitherto prevailed in convening the Clergy entitled to vote. The importance of securing the election of fit and proper persons to serve as Proctors in the new Convocation was dwelt on, but on this point, it was observed, the Society felt precluded from going beyond the mere suggestion that measures for this purpose should be taken in the different localities, lest it should lay itself open to the imputation of improper interference. It was also stated that the existence of the Society, its rules, and the list of its Council had been brought under the notice of all the Bishops, both at home and in the Colonial dioceses, and of all the members of the two Convocations of Canterbury and York, the Society being determined to conduct its affairs with the strictest regard to the deference due to the Ecclesiastical authorities, and that while no expression of disfavor or disapprobation had reached the Council, they had been cheered by the language of encouragement and approbation from more than one quarter. The report announced the intention of the Council to promote the presentation of petitions to the next Convocation at its first meeting, and the preparation by a sub-Committee of a digest of information obtained from several dioceses respecting the law and practice touching the election of Proctors. After some further details, relative to the operations of the Society, and more especially to the establishment of a distinct Tract fund for the publication and circulation of Tracts on the subject of synodical action, the report thus concluded:—

"In conclusion the Council desire to commend the cause of the Society, which is none other than the cause of the Church herself, not only to the liberality and activity, but to the prayers of its members and of Churchmen generally, in reliance on the mercy and grace of Him the promise of Whose presence by His Holy Spirit is the chief source of strength and the sole ground of confidence, as in every other Christian work and endeavour, so especially in the prosecution of the great object at which the Society aims, the free and efficient action of the Church in her corporate capacity, in synodical assemblies, convened, after the example of the Apostles, under the control and guidance, specially invoked for that purpose, of God the Holy Ghost."

The report having been adopted, a number of resolu-

tions were passed, the more important of which were the following:—

"That this meeting cordially approves of the measures taken by the Council for the organization of the Society, and more especially for the judicious manner in which it is proposed to extend the Society's operations in the Northern Province.

"That this meeting thankfully acknowledges the progress which has been made in furtherance of the Society's object, especially by the presentation of petitions to Convocation at its last meeting; that this meeting is of opinion that petitions should again be presented to the Convocations of the two Provinces; and that the Council be requested forthwith to prepare and circulate a form for the same.

"That this meeting recognizes the importance of providing for the regularity of the approaching election of Proctors, and for the return of proper persons to represent the Clergy, and recommends the members of the Society to use their best endeavours in furtherance of both these objects in their several localities."

The meeting was addressed by the Rev. Canon Trevor, J. Hughes, Esq., the Rev. W. Pound, the Rev. T. Collins, Mr. Serjeant Merewether, the Rev. G. D. Wheeler, the Rev. J. Bandinel, the Rev. Dr. Biber, D. Read, Esq., the Rev. F. Merewether, the Rev. J. W. Buckley, the Rev. E. F. Arney, H. Hoare, Esq., G. B. Hughes, Esq., the Rev. Dr. Bevan, of Toronto, and the Rev. T. P. Wright. In the course of the discussion the importance of preserving the Union between Church and State was forcibly dwelt upon by several of the speakers, and the revival of the synodical action of the Church pointed out as the most effectual means of preventing the danger of disruption which might ensue if the evils consequent upon the suspension of the functions of Convocation were to remain unredressed by a competent Church authority,—a sentiment which was received with the most hearty expressions of sympathy by the meeting.

THE NATIONAL SOCIETY'S MEETING AND CHURCH SYNODS.

(To the Editor of the Morning Chronicle.)

SIR—I take an early opportunity of showing that the results which have arisen from the late endeavours to bring the educational differences to some issue are not confined to the meeting of the 10th of June, and to its effect upon the future administration of the Society.

The affirmation of the integrity of the Society's charter, as opposed to the expediency of its violation, and the admission on the part of the Privy Council that the Church has a rightful authority over the teachers and books in her own schools, will greatly assist in opening out the way for the Church to exercise her educational function through the medium of her own synods.

The great problem of educating the people cannot be solved so long as Church synods are in abeyance—a problem confessedly beyond the wit of statesmen or the genius of Parliaments. To teach is the divine office of the Church; and as soon as she has gathered herself into one body according to her divine and diocesan constitution, the presence of divine power will be manifest with her in the full accomplishment of her office.

Synods which direct the uniform teaching of the Liturgy and the Catechism in all the Church schools of the diocese (taking care at the same time that the Church Schools are also superior schools for secular purposes) will not now come into collision with the National Society, or throw suspicion upon its administration. When also the Privy Council have yielded the appeal on the subject of books and the qualifications of the masters to the bishop of the diocese, the synod may proceed to the work of educating the masses without a fear of encroaching upon the prerogative of that body.

The door is open and the way prepared for diocesan operations; and if these labours be not at once taken up by diocesan synods on the part of the Church, without doubt some kind of a general State education will be forced by the House of Commons into the Convocations. The measure then passed, as agreed to by the Commons, could scarcely be expected to turn out satisfactory to the bulk of Churchmen. The Convocation will then become the arena of dispute with the State, and all hope of the benefit of synodical action will be at an end. But this evil day cannot occur if the diocesan synods will be up and doing, and show to the nation that they have, or can have, an organization and school accommodation for the children whose parents will consent that they (after a missionary manner, if needful) be trained in the truths of Christ's religion according to the formularies of the Church of England.

I believe it is not easy to find any good and efficient Church school, conducted upon a kind missionary principle, which is not gradually gathering in all the children of its locality, and obtaining the good word of all its neighbours.

Why should the indifference of the clergy, or the suspicions of some laymen, or the tardy and "purple and fine linen" ease of a bishop, delay the Church's blessing upon the people—nay, perhaps, cause the opportunity to be lost—when it will be simply impossible for the Church to contend against an act of Parliament. Such an act is already in embryo, and if nothing be done, must shortly have its birth in the Commons; and after the modifications of the House of Lords, possibly the Prime Minister of the day may say to the Canterbury Convocation, "assent to this." If the Minister of the day fears a rejection of his measures by the Church, he of course will not open the door to any debate in the Convocation, and the Church must take what the civil legislature gives.

Surely the proceedings in the House of Commons with respect to the bishops during the last two years will open the eyes of the episcopate to its isolated condition, and cause each bishop to fall back into the bosom of his diocese, and support himself upon its corporate action.

I am prepared to co-operate with Churchmen in any diocese who are firmly resolved to go straight ahead until they have attained a properly constituted Church synod, on condition that everything be done with prudence towards those without, with due respect to those in authority, and with the fullest charity towards all. The result is certain and unavoidable. Under such treatment in this cause the opposition will dwindle into insignificance, or expose itself by some foolish act to the reprobation of all men.

The bishop, if he is wise, will offer no opposition, open or secret; for in the first case he must ultimately be overwhelmed in a disgraceful defeat, and in the latter case his conscience will be ill at ease to preside in a synod which he has secretly opposed. A wise

bishop will throw himself into the arms of his Church, the centre and the source of blessing to all around him, checking the headstrong and the violent, whilst he countenances the prudent and the charitable.

I entreat all prudent Churchmen to give this subject the fullest consideration, and to direct the attention of all their neighbours to the same, and not to be backward in making the most of the present opportunity. In nine months almost insurmountable difficulties may arise, and hopeless despondency ensue.—Yours faithfully,

W. POUND,

Malton. Inspector of Schools in the Diocese of York.

P.S.—My own opinion of the episcopate is, that they are earnestly desirous of the Church's welfare, and that as soon as they see us working in perfect charity towards all, they will have full confidence in our measures, founded as they are upon correct principle.

BURNING THE BIBLE.—On Thursday some disturbance took place in Exmouth Street, Clerkenwell, in consequence of a Romanist priest being accused by a man with having burnt the Bible of his child, which he had taken from her, and upon seeing him he threatened to give him a charge. A crowd soon collected, who made use of some strong remarks towards the priest, who was obliged to seek protection in a shop, and eventually to obtain the assistance of two policemen, who escorted him away. It is the common practice of the school attached to the Romanist place of worship, Rosamond Street, Clerkenwell, on children bringing Bibles for the manager to take them away.

It is stated as an interesting fact, that of the clergymen of the Anglican Church, at present officiating in Ireland, sixty-four have been either Roman Catholic priests or laymen.

The Bishop of London has refused to licence as a candidate for the Ministry a gentleman who had received a nomination from the Rev. Thomas Dale, vicar of St. Pancras. The ground of rejection is the agreement of the candidate with the views of Mr. Gorham on the subject of Baptism.

NEW CHURCHES.—On Friday an account was printed in a Parliamentary paper, containing an account of the charges and expenses paid by the commissioners for building new churches, from the 25th of March, 1851, to the 25th of March last. The amount of the charges and expenses in the year was £4,337 15s. 7d.

The number of convents in England alone is already 53, and the number of nuns, at a low estimate, somewhere about 1,500.

GREEK CHURCH.

ATHENS, May 17.—The interest of every political question has completely sunk, within the last few days, in Athens, before that excited by a question which is of the highest importance to all the Christian populations of the East, and which will not fail also to act powerfully upon the destiny of Greece, and of her government. It is the religious question, which has just been evoked afresh by the publication of a work which forms the unique subject of attention and discussion at present.

The groundwork of this important question is as follows:—

In 1821, when the independence of Greece was proclaimed, it was found necessary to interrupt the connection between the church of the free State and of Constantinople, which was still under the yoke the Greeks had just shaken off. From that time, therefore, the bishoprics which constituted the new State ceased to consider themselves as dependent upon the Patriarch of Constantinople; and that independence, which already existed in fact, and was at the time indispensably necessary, was also solemnly declared in 1833, when Greece became a kingdom, with the assent of more than forty bishops, who then constituted her church, and was afterwards, in 1843, comprised in the constitutional chart of Greece, of which the 2nd article is as follows:

"Art. 2.—The orthodox church of Greece, recognizing Jesus Christ for her head, is dogmatically united to the great church of Christ at Constantinople, and to every other orthodox church maintaining in their integrity, like the other churches, the apostolic and synodical canons, and the other traditions. She depends only upon herself, and exercises, independently of every other church, her sovereign right, and is governed by a synod of bishops."

There remained, however, in many consciences, the doubt whether the church of Greece was not in a false position, being detached from the church of Constantinople by her own act without her emancipation having emanated from the mother church herself, as was the case in 1588 for the church of Russia. Others again asked themselves whether the best interests of the nation were not endangered by the coldness to which such a position must necessarily give rise between the two churches, and which coldness Russia may turn to her own advantage every time she wishes to keep the kingdom of Greece in check, and by the prejudices which it gives rise to between the two halves of the Greek populations,—those who are free, and those still under the Turks. Every one, therefore, desires fervently that the position of the Greek church should be regulated. And to arrive at this consummation, advantage was taken of the circumstance that in 1850 the Patriarch accompanied with great pomp the funeral of the Greek Ambassador at Constantinople, and the government, as an acknowledgment of this favour, sent him the Grand Cross of the Order of the Saviour, with a letter from the Synod of Greece, which was intended to provoke an answer which might be taken as an act of recognition. The Patriarch accepted the decoration, but refused the letter. A regular negotiation then commenced. The Greek Synod and the ministry addressed to the Synod of Constantinople a letter, by which they formally demanded the recognition of the ecclesiastical independence of Greece. The Synod of Constantinople, or the Greek church, as it is called in the East, answered by an epistle, which is called in the Greek churches a tomos, in which she did not recognize an independence which had been assumed without her sanction, but by which, according to her conviction that a Greek church can enjoy an administrative independence, provided it proceed from the Greek church independent on certain conditions, the chief of which are as follows:—

"1.—That the ecclesiastical authority of Greece shall be a Synod of bishops, taken regularly in turn, and presided over perpetually by the Bishop of Athens. This Synod shall govern the church freely, according to the canons, without the intervention of the secular authority. 2.—That the church of Greece shall be provided with the Holy Chrism from that of Constantinople. 3.—That the Synod of Greece shall regulate, by a synodical act, conformable to the canons, every thing concerning marriage and divorce, the administra-

tion of the monasteries, the instruction of the clergy, preaching, the interdicting of books contrary to religion," &c.

The Greek government received the tomos, celebrated a solemn service on the occasion, sent an ecclesiastic to announce the event to the Russian and other churches of the Greek rite, and even put in execution a part of it,—that which concerned the formation of the Holy Synod (hitherto appointed annually by the King). But when the necessity presented itself of electing new bishops—for of the fifty bishops existing at the arrival of the king, not more than five are now alive—the government, from false fears and false measures, stopped short, and has lost nearly two years without determining on presenting to the chambers the decree which is to fix the attributes of the Synod on the basis laid down by that of Constantinople. The public mind was already much excited on this subject, when some days ago the work which we have mentioned above was published. It is entitled, "The Synodical Tomos; or, Concerning the Truth." It is written by a priest, formerly Secretary of the Holy Synod, named Pharmakides, and his theme is to prove that the church of Constantinople never had any canonical authority over the bishoprics which now compose the church of Greece; that she has, consequently, no right to declare that church independent; and that she cannot insist that she should be governed independently of the secular authority, having always herself submitted to the will of the emperors. This book, which is written with much violence and acrimony, speaks in most abusive terms of the Patriarchs of Constantinople, opposes strongly all their pretensions, denies the validity of several Synods, and goes even so far as to deny that marriage is a sacrament. But it is written with so much art, and in a style so capable of stirring up the passions, that it is unfortunately creating a great impression. The author tries to demonstrate that all this is merely a Russian intrigue, in order to obtain a permanent dominion over both the church and the government of Greece, and the part the government have to play is extremely difficult. If they adopt the conclusions deduced by this book, if they seem to approve them, or even if they do not formally disapprove them, by interdicting the book, and dismissing the author from the University, where he holds a chair of divinity, they break at once with Constantinople, and march towards a schism with rapid strides, alienating at the same time from Greece the sympathies of all the other Greek populations of the East. On the other hand, there is a party in Greece who, profiting by this difficult position, wish to confiscate altogether the power of the crown in the name of the church, and to draw from the tomos consequences the most extreme, and the most inadmissible by any government that is watchful of its own interests.

ENGLAND.

DOMESTIC.
LIBEL CASE.

Achilli vs. Newman.—This important trial, more than once referred to in our columns, commenced on the 22nd of June, in the Court of Queen's Bench, before Lord Campbell and a special jury, with a great array of legal talent on the part of each of the litigating parties.

The prosecution charged John Henry Newman with the publication of a libel upon Giacinto Achilli. The defendant pleaded, first, not guilty, upon which issue was joined; second, specially, that the allegations in the libel were true in substance and in fact, and that the publication of them was for public good.

The special pleas embrace the following issues:—that Achilli was an infidel; that while professedly a Roman Catholic priest he disbelieved the doctrines of the church, and committed various acts of adultery, fornication and impurity; that in 1826 he was deprived of a faculty to lecture, for misconduct; that at Viterbo, in 1831, he seduced Elena Valente, aged 18; in 1835, Rosa de Allessandris, aged 28; in 1834, a young woman, name unknown; and two others; all at Viterbo, of which offences he was found guilty by the Inquisition.

That similar offences were committed at Capua in 1835; at Naples in 1840, and that some of these offences were committed in the sacrity of the Church. That while a priest, he publicly spoke and taught against the laws of morality and the obligations of chastity; that in 1843 he lived in open adultery and publicly travelled with the wife of a chorus singer, and at another time with the wife of a tailor; that he had at various times conducted himself lewdly and was habitually profligate, and that by the Court of Inquisition at Rome he had been disabled forever from any cure of souls. Various other allegations are made, which we cannot enumerate.

Dr. Achilli, our readers are aware, is a preacher at the Italian Protestant Chapel, Golden Square, London, having escaped to England from the prison of the Inquisition, and embraced the Protestant faith. Dr. Newman was formerly a clergyman of the Church of England, but is now a Roman Catholic.

After the opening by the Attorney General, all the witnesses, including Dr. Achilli, were ordered out of Court. Sir A. E. Cockburn then addressed the jury for the defendant.

The testimony in proof of the allegations in the special pleas is very long and explicit, nor in most cases was it in the least shaken by the most rigid cross-examination. Elena Valente said that when she remonstrated with Achilli, he told her there was no sin in their intimacy. One witness testified that her intercourse with Dr. Achilli became evident to her parents, who seeing Dr. Achilli in a procession called him aside into a house, and remonstrated with him. He told them he was a priest, and they might "go to the d—l if they liked; it mattered nothing to him." He subsequently charged them before the police with calumniating him, but on a hearing of the case the charge was not entertained.

Evidence was also given by English residents at Corfu, from 1844 to 1847, for open immorality on the part of Achilli there. W. L. Reynolds, Government inspector of houses in the Ionian Islands, testified that Dr. Achilli, in the autumn of 1844, came to Corfu and applied to him respecting opening an Italian Protestant Church. He asked Mr. Reynolds's assistance, who hired a house. Dr. Achilli, he testified, hired a common prostitute for a door keeper, and kept her in his house. From what he saw from his own window, he broke off all connection with Dr. Achilli, and his church, after having in vain remonstrated with him respecting the scandal to which his conduct gave rise.

The Earl of Shaftesbury and others gave evidence as to Dr. Achilli's efforts to screen two priests at Malta who had been guilty of immorality. All the witnesses proved that Dr. Achilli was anxious to keep them from coming forward at his trial.

Considerable excitement was caused by the intro-

duction of the copy of proceedings of the Inquisition. Lord Campbell thanked God there was no Inquisition in England—which provoked loud applause—but as a Court of an independent state, he felt bound by the law of nations to respect its records.

"I, the undersigned notary of the Holy Roman and Universal Congregation of the Inquisition, do testify that, after a complete investigation of the proceedings instituted in the holy office against Father Hyacinth Achilli, priest, religious professor of the order of preachers, it is proved from the same acts that the said Achilli, having been examined by the established authorities, confessed himself guilty of having held carnal intercourse whilst he was living in the monastery of Viterbo with many women; also of having deflowered another who was a virgin in the city of Mount Faliscue, and of having carnally known two other women at Capu.

"Moreover, it is discovered that he made another girl at Naples a mother, and that the superior of the order of preachers paid fifty scudi to another woman who had been corrupted by the same Achilli, in order to make amends for the injuries done. Lastly I attest, that on account of the crimes above named and other crimes of which mention is made in the acts, after mature and deliberate examination of the heavy charges resulting from the acts, after having weighed the charges put forth and considered other matters according to custom, and after having mercifully accepted the confession of the accused himself, and his own declaration of the following tenor:

"I do not ask to be chastised, nay, rather I desire to be severely dealt with on my own showing, according as justice demands. I will receive with resignation whatever punishment may be determined upon, and supposing there were wanting sufficient reason for proceeding with greater rigor I desire that confession be considered sufficient grounds for punishing me as the said tribunal shall think best. Their eminences, the inquisitors general, on Wednesday, June 16, 1841, in the Convent of Santa Maria-super-Microam, decreed that the accused Father Hyacinth Achilli, after having been forever suspended from the celebration of the sacrifice of mass, and forever disabled from any sort of direction of souls, and preaching the Word of God, and deprived of active and passive voice in the government of his order, and after having had salutary penances imposed upon him, be condemned to remain for three years in some religious house of his order of the most strict observance.

"Given in testimony of all these facts for the chancellor's office of the Holy Office, on this day, Sept. 22, 1851."

On the night of the 23rd the case for the prosecution closed. The next morning Sir A. E. Cockburn addressed the jury for Dr. Newman, commenting severely upon the "unbridled license" of the prosecutor.

By consent the allegations of the special pleas, and the evidence by which they were supported were placed in the hands of the jury, who were addressed by the Attorney General in behalf of Dr. Achilli.

In the course of the Attorney General's speech, Lord Campbell suggested that the Earl of Shaftesbury might be sent for and examined with respect to Dr. Achilli's dismissal from the college at Malta, and accordingly his lordship appeared and was examined from the bench.

Sir A. Cockburn—Were there any other reasons besides that of having sent Saccaree (one of the priests charged with immorality) away, which influenced the committee in dismissing Dr. Achilli? The Earl of Shaftesbury (with much emphasis): Yes; the other reasons were as follows:—We felt that if this matter became public, so great and foul a scandal would be created in the college and in the branch of it occupied by the ex-priests, that, out of regard to the character of the institution and of Protestantism, we ought to cut the Gordian knot by getting rid of that portion of the establishment and dismissing Dr. Achilli, whether he was innocent or not—(sensation.)

Lord Campbell then proceeded to sum up. He said, that some apprehensions had been expressed that the jury might be actuated by religious prejudices. Even had the credit of the Protestant religion been at stake, he assured them that he would look with confidence to them for a verdict founded upon the evidence before them. But he could not see how it could be said that in this case the credit of the Protestant religion was at all involved. The character of Dr. Achilli was at stake in the deepest manner; but the charges which were imputed to him took place when he was still a priest of the Roman Catholic religion, and he (Lord Campbell) could not see how it affected the Protestant faith that a Roman Catholic priest pretended to come over to the Protestant persuasion, and had no credit for his professions.

Then, as to Dr. Newman, there was no danger of his being looked upon very unfavourably, though he had left the Protestant religion, and had, it was said, become a zealous champion of the Roman Catholic faith. What his lordship disliked to see was clergymen remaining in the Protestant church, who wished to be Roman Catholics; but when a man of piety and honor stated, that he did not belong to the Church of England, and resigned his position in that church, and all other advantages arising from it, there was no reason to doubt the sincerity of such conduct. He must say, that Dr. Newman, in attacking Dr. Achilli as he had done, had acted rashly and recklessly, even though he believed in the truth of what he said. He had asserted a number of things of which he had no personal knowledge; but, he must do him the justice to say, that when an application was made to his booksellers for his name, he at once stepped forward.

This being a criminal information, all that the court had to see was, that there were reasonable grounds for bringing the case before a jury, and there seemed to be no doubt that the statement made by Dr. Newman, affecting Dr. Achilli, amounted to a libel. Two pleas had been placed upon record, the first of "Not Guilty," and there could be no doubt, that the verdict of the jury upon that plea must be for the prosecutor. Formerly that would have been the only question to determine; but now the law was altered; and those who were charged with libel had an opportunity of alleging, in justification, that they had stated the truth, and were actuated by laudable motives. This was a great improvement in our jurisprudence, for it had taken away the reproach embodied in the saying, "The greater the truth, the greater the libel."

It would be for the jury to say, on the evidence before them, whether the various imputations justified in the second plea by Dr. Newman, had been established. As to some of those imputations, hardly any proof had been adduced, while upon others most serious evidence had been offered; and it would be for the jury to say whether they believed that evidence, and whether they considered the allegations in respect of them proved. They would be furnished with a copy of those charges, and he would have to ask them whether they believed

that all or any of them were true, and if some, which. They might find that none were true—they could hardly find that all were—and, perhaps, they might think that certain material ones had been established.

After the eloquent speeches which they had heard from the counsel on the other side, and which would have done credit to the English bar in its brightest days, they could not come to a satisfactory conclusion without having the evidence read over to them, and he therefore proceeded to do so. This occupied his lordship from shortly after 5 till half-past 8 o'clock; and, in laying before the jury the substance of his notes, he very distinctly alluded to the question of credibility, as between conflicting statements. There were, he said, improbabilities in the story which was told by Elena Valente, and which, as far as he observed, were uncorroborated; but if her statement was trustworthy, the sixth charge must be held proved. The evidence of Elena Valente appeared after a lapse of 20 years—now to be brought forward for the first time—but that Maria Principe's was one of older standing, and, therefore, it was one of a very serious character.

Dr. Achilli denied it, but it was clear from the evidence brought forward, that complaint had been made at the time, and that the matter was not invented to suit the present emergency. The evidence with reference to Garamoni's wife he considered not at all satisfactory, as it only amounted to a meeting in the dark under suspicious circumstances. His lordship read carefully over the evidence with regard to Cariboni's wife, and, with a caution as to the testimony of Mr. Reynolds, left it to the jury to pronounce on that charge. On the transactions at Malta, the sending away of Saccaree, the action of the London committee thereon, and the subsequent evidence as to the alleged immoralities in London, his lordship went steadily through his notes, never offering more than a short passing observation. He then repeated his previously expressed view of the document purporting to be a judgment of the Inquisition on Dr. Achilli. He declared it not only to be admissible evidence, but very strong evidence that such a sentence had been pronounced.

The court of the Inquisition was presided over by men of learning and piety. They had issued the paper in question as a document to be used in a court of justice, and he could not suppose that they wished to practice any imposition. The causes for which the sentence was pronounced formed a very different matter, and the probability was that it related more to a charge of heresy than one of immorality. Dr. Achilli said that it was heresy, but that was a question for the jury to decide. His lordship treated the occurrence of the plaintiff's name in the proceedings between Garamoni and his wife as unimportant upon the merits of the case, and he disposed in a similar way of the vows of chastity and poverty taken by the Dominican monks. These, he said, were vows contrary to human nature, and were not very material.

With regard to Dr. Achilli, his refusal to answer as to intercourse with other women is pregnant matter for your consideration. It is for you to say whether his declining to answer raises a conviction in your estimation. You must draw your own inference upon this testimony, by which you must decide. You have listened very attentively, and the public is much indebted to you for the manner in which you have devoted yourselves to your duties in this case. I have done my duty to the best of my ability, and I am quite sure you will properly discharge yours.

The jury then (at about half-past 9) retired. They did not return into court until 11 o'clock.

On their return, it was asked, "Are you agreed on your verdict?" The Foreman—Yes; on the 19th charge we find proved. All the rest we find not proved—(sensation, and partial cheering).

Lord Campbell—The 19th charge respects Dr. Achilli's being deprived of his professorship and prohibited from preaching and hearing confession. You find that to be proved?

The Foreman—Yes, my lord, proved.

Lord Campbell—And you find none of the other allegations proved?

The foreman and several jurors—No, none of the others.

[Here the people in the court, beginning to understand the verdict, burst into a vigorous cheer, which no one attempted to suppress.]

Lord Campbell—With regard, then, to the plea of not guilty. The first plea is not guilty. You see that involves the publication and the question whether it was a libellous nature.

A Juror—Not guilty. That's what we find.

Lord Campbell—No, understand me. The first plea is not guilty; and that involves the question whether it is proved that the defendant published this alleged libel, and whether it be libellous. Do not mind the truth of the charges at all. As to this, say only on that do you find him guilty, and that was of a libellous nature.

The Foreman—Yes, guilty.

Lord Campbell—On that you find him guilty. There is, then, a verdict for the crown on that. Then we come to the justification. And on the justification you find that the only part of it which is proved is the 19th, respecting Dr. Achilli being deprived of his professorship and prohibited from preaching and from hearing confession.

A Juror—Yes, that is the verdict.

Lord Campbell—Wait a moment, and let me see. That is (after a pause), you find that this is true which is alleged in the decree of the Inquisition, as far as that decree goes.

A Juror—Yes.

Lord Campbell—So far as that decree goes. You don't find as to the reason for the decree, but as to the decree itself?

The Foreman—Yes, only that.

Lord Campbell—Very well. Then you find it to be true that Dr. Achilli was suspended from the celebration of mass, and prohibited from any cure of souls, and from preaching, and from hearing confession, and from exercising his sacerdotal office in any way—according to the decree of the Inquisition. And all the rest you find not to be proved?

The foreman—Not to our satisfaction.

Lord Campbell—Very well. Then on the justification, I direct a verdict to be entered for the crown on that issue as well as on the plea of not guilty; and that special finding I, of course, will report to the court when necessary—(hear again a loud cheer was given by the thronged court). I now discharge you gentlemen, from your attendance, and beg to thank you, (renewed cheers).

A juror—I beg your lordship to understand that we didn't consider this case as regards Protestantism and Catholicism. We only look at it as a matter of fact.

Lord Campbell—Oh, I am sure you have dealt with it conscientiously.

Another hearty cheer was now given, which the learned judge did not for a moment attempt to check,

Some conversation took place between his lordship, the jury, and the learned counsel, respecting the fees to be paid to the jury. All parties agreed it was a "hard case;" but his lordship said he had no power to grant anything like indemnity; and, accordingly, only the customary nominal fee was paid to each jurymen. Immediately afterwards the Court dispersed.

GRAND DINNER AT THE MANSION HOUSE TO THE
DIGNITARIES OF THE CHURCH.

The Lord Mayor gave a splendid entertainment to the prelates and a great number of the other dignitaries of the Church, upon their return from St. Paul's after the sermon to the Society for the Propagation of the Gospel in Foreign Parts. Covers were laid in the Egyptian-hall for 350.

The Bishops of Michigan and Western New York were amongst the guests, as deputations from America.

A NEW PEER.—The Exeter papers announce that Sir John Yarde Buller, Bart., M. P. for South Devonshire, is to be raised to the peerage by the title of Baron Brixham.

THE THAMES TUNNEL.—A project is on foot to complete the approaches to the Thames Tunnel on both sides of the river. This will relieve London-bridge of a considerable extent of the loaded vehicles which now pass over it between the Surrey side of the river and Wapping, Limehouse, Poplar, &c., all of which has now to be conveyed an unnecessary circuit of nearly six miles. This communication will give to Southwark and its outlying districts a short and easy access to and from the East and West India Dock Railway termini, and thence to the whole network of railways north of the Thames.—*Railway Journal.*

POLITICAL.

A significant illustration of the one-sided "religious liberty," which certain liberals would practise, when the Church is concerned, and they had the power, was presented in the House of commons on Tuesday night, in the Committee on the Metropolitan Burials Bill. That Bill provides for a piece of consecrated ground for Church-people, who value consecration, and a piece of unconsecrated ground for Dissenters who reject consecration. This was not enough. Dissenters must have the right to burial in Churchmen's consecrated ground; and this we believe they will be allowed, as in our Church-yards. But even this was not enough: they must have the right to demand or to reject the Burial Office and the Ministrations of our Clergy. That was not enough: they must be allowed to introduce their own Offices, and their own Ministers into our ground! Such persons evidently consider that Churchmen have no rights. Practically, their language is the old saying—"What's your's is mine, and what's mine is my own."

A piece of the wreck of a large steamship was some time ago towed ashore near Penryn, in Banffshire, N. B., which was thought to be a portion of the lost "President." It now appears that the builder of that ill-fated vessel, after an investigation, have declared that such is not the case.

IRELAND

DOMESTIC.

CLEARANCES IN THE WEST.

The Galway journals contain further accounts of the progress of the clearance system in the western province; and one in particular, upon an extensive scale, on the Martin estate in Connemara, which is about to be sold in the Encumbered Court. The *Galway Packet* of Saturday has the following statement on this painful subject:—

"On yesterday the High Sheriff, John Ireland, Esq., and a large party of police and military, proceeded to that portion of the Martin estate, situated in the county of the town of Galway, to aid in the eviction of the unfortunate creatures residing there. The property is at present in the possession of the Law Life Insurance Company. In the present instance, we believe, there was a pretext, for it was alleged by one of the agents, in presence of some of the evicted, and not denied, that there were four and five years' rent due, and that Mr. Robinson, a few months since, offered to forgive the arrears, if a half-year's rent were paid. This had not been complied with, and the tenants alleged in excuse that this was not a season to demand money from them, as their crops were all down, and therefore they could have no means of paying rent until harvest. However the case may stand, it is a melancholy thing to see forty-two families, numbering two hundred and three individuals, flung homeless and homeless upon the world, with no resource left them but to enter the workhouse, and for the remainder of their existence become a burden on the already oppressed rate-payers of the union. The relations of landlord and tenant require immediate attention at the hands of the Government, if they are really intent on doing anything to serve this country. Messrs. Robinson, land agents, and Leonard, law agent for the company, were present, attended by the usual posse of the 'crow-bar-brigade.' The evictions spread over the townlands of Thonabrocky, Ballagh, Barnacerrany, and Lettragh, occupying an extent of two hundred acres. The cries and lamentations of the women and children were pitiable and heartrending. We have scarcely ever witnessed a scene more truly miserable than these poor people presented, sitting, themselves and their children, outside the miserable cabins so lately their homes, amid the wreck of their little furniture. In every instance the possession was given up quietly, and about six o'clock in the evening the authorities returned to town."

Another Galway journal, the *Mercury*, states that the agent of the company made "a very fair offer of settlement, to guarantee the tenants in possession for six months, and the enjoyment of their crops, provided they paid one-half year's rent out of the very large arrear due by them." The *Galway Vindicator* mentions that "the evictions were taken out about nine months ago, and that most of the occupiers had since paid the costs of the decrees (£2 5s. each) and some rent." It is stated by that journal that the sheriff who attended during the execution of the decrees shed tears, and that many of the soldiers were deeply affected by the scene. On Friday evening a number of old men, women, and children, who had been evicted during the day, came into Galway to obtain admission to the union workhouse.

The *Galway Vindicator* states, that within the last week upwards of one hundred houses were levelled in the neighbourhood of Westport, county of Mayo, and that several of the poor families evicted had constructed huts beside the walls of their former habitations,

as a temporary protection from the weather. The same journal adds, that evictions are about to take place in the islands in the bay of Westport.

THE CROPS.

After two days of fine weather, the rain recommenced yesterday, and continued to fall the greater part of the day. As yet no real injury has been done to the crops; but the much longer continuance of wet would be productive of very serious loss. The unsettled state of the weather has given a firmer tone to the wheat markets; but oats and Indian corn are lower, owing, in some degree, to the increasing supplies of potatoes, and the hopes entertained that our very extensive potato crop will escape the blight, of which, up to this time, there is no appearance.

TO CORRESPONDENTS.

The number of the Quebec paper alluded to by our respected correspondent did not come to hand, and we were unable to procure a copy of it in the city. If our correspondent would be so obliging as to transmit us the paper, his wish shall be complied with.

THE CHURCH.

TORONTO, THURSDAY, JULY 15, 1852.

Toronto, June 28th, 1852.

MY DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

It is my intention (D.V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following list.

I remain, &c.

JOHN TORONTO.

July, 1852.

Table with columns for Day, Date, Location, and Time. Includes entries for Friday 16th, Saturday 17th, Sunday 18th, Monday 19th, Tuesday 20th, Wednesday 21st, Thursday 22nd, Friday 23rd, Saturday 24th, Sunday 25th, Monday 26th, Tuesday 27th, Wednesday 28th, Thursday 29th, Friday 30th, Saturday 31st, and August 1852.

NOTE.—Should there be any error or omission in this list, the Bishop requires the Clergyman interested, to notify him of the same in time to be corrected.

NOTICE.

All communications for the Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, should be addressed to their Secretary, Rev. Thomas S. Kennedy, at the office of the Church Society.

HAMILTON "SPECTATOR."

The Hamilton Spectator of last Wednesday asked the question whether it was true that a Roman Catholic (who was also suspected to be a Jesuit) was employed in the Church office, and acted as sub-editor.

We lost no time in giving, through the medium of the Daily Patriot, an indignant and unqualified denial to this outrageous calumny—for calumny it was though couched in the plausible form of a mere inquiry.

In his issue of Monday the Spectator publishes the following "information" from "a gentleman," who, he alleges, is "a prominent member of the Church of England":—

"I omitted to mention one piece of intelligence, which, if not previously known to you, may be of service. A Mr. Auchinleck, a Roman Catholic, and I have good reason to believe a Jesuit, has for some little time past been employed in the Church office, and acting as sub-editor. He was and is living with the Rev. Dr. M., who was aware of his religious faith, but who did not enlighten others concerned as to that fact. It, however, leaked out, and some stir was made about it. In consequence Mr. Auchinleck's ostensible position in the office of the paper was somewhat changed, though he still is in the office, and dabbles in the material

of publication, notwithstanding which he has all along, to some extent, been writing for the Mirror."

The subjoined letter renders it altogether unnecessary for us to make any comment upon the conduct of the Spectator and his veracious correspondent. In the most unequivocal manner we assert that Mr. Auchinleck never had the slightest connection with the Church newspaper.

To the Editor of the Church.

REVEREND SIR,—An intimate acquaintance for the last twelve months with you personally, and with the management of the paper under your control, justifies me in offering the following comments on the passage published in the Hamilton Spectator of the 12th instant, purporting to be an extract from a letter addressed to the editor of that paper, in which a most unjustifiable use is made of my friend Mr. Auchinleck's name, and in which allusion is also made to myself by initials as the Rev. Dr. M.

I assume this allusion to apply to me from the employment of the prefix Dr., and from the circumstance that the gentleman spoken of does reside with me. Why the Rev. is also added I am at a loss to conceive, unless it be for the purpose of affording a point of retreat for the writer of the letter. Every one knows that you are never addressed as the Rev. Dr., and those who know anything of the respective parties also well know that Mr. Auchinleck does not reside with you. The coincidence of our names commencing with the same letter will, under these circumstances, not explain the intentional mysticism.

I distinctly assert that the whole statement of Mr. Auchinleck being employed at this or any previous time as sub-editor of the Church paper, or in any capacity in the office of its publication, is a wilful and gross falsehood. As a friend, Mr. Auchinleck accompanied me on several occasions to the office, and on one occasion when the editor of the United Empire, which is published in the same office, was pressed for time, he obligingly corrected two columns of proof of that paper. This is the extent of any literary duty performed by my friend in that office. It was, about that time, insinuated by some one in the office that he was a Jesuit. From the moment of my communicating the circumstance to him, he desisted from going there, nor has he ever entered the place since, except on one occasion when taking an order for a piece of jobwork from the establishment in which he is at present employed.

As to the facts of his being a Roman Catholic and of his residing with me, I shall say nothing, further than that with them the public have nothing to do—the impertinence of the writer in making any allusion to them in the public prints I care nothing for. The assertion that I concealed the fact of his religious opinions is equally false—I never introduced him to any person without revealing them, from the fear I entertained that any casual observation employed in conversation should hurt his feelings. His marked religious and political opinions would render any engagement such as that stated to exist manifestly absurd.

If the editor of the Spectator, in giving utterance to these misstatements, contemplated injury to the Church newspaper, the persons concerned in its publication, or the Church party, he will utterly fail. He can make no capital out of them in his anti-reserves crusade. If he simply intended a personal affront to me or my friend, he will fail also, as we care nothing about him or his assertions.

My sole object in offering this explanation is to remove the faintest impression which may have been created in the mind of any one who has read those misstatements, that you, or the publisher of the Church paper, have been guilty of the inconsistency imputed to you, which after all is the gravamen of the charge.

I am, Reverend Sir,

Your obedient servant,

HENRY MELVILLE, M.D.

Toronto, July 13, 1852.

CHURCH EDUCATION.

The Earl of Derby, in reply to a question by the Marquess of Lansdowne, as to whether any minute of committee of Council on education had been made which would make any alteration in the administration of the public grant for education, the noble Lord said that a minute had been agreed to in substance, which would effect some relaxation in the stringency of the conditions of the education grant. It was not proposed to make any alteration with respect to the management clauses, but the option of inserting certain words would be given to parties, by which they would no longer be disqualified as heretofore from receiving a portion of those grants.

In our concluding remarks on Church Organization, we especially pointed to the urgent necessity that exists for the Church at an early period as possible proceeding to grapple with the question of Education. Believing without any reservation or equivocation in the Word of God, taught by the Church to declare that the Divine Laws are yea and amen, we hold that the time has come when, if we desire to prevent the creedless deism of German Neologists from striking deep root on our soil, the Church must lift up her voice against the system which it is the effort of the disciples of that school to force upon us. Unhallowed by religion the wisdom of man becomes foolishness and his mind a chaos of confusion, nay, more, we have seen even these boasted attainments of the mind converted into snares which have deluded into the basest crimes unfortunate beings, who might, under a different system, have been blessings to their kind. It is the custom with those who are advocates of a creedless method of instruction to point to the United States as a triumphant instance of such successful teaching, but no Christian

mind can be deluded by such an example. The United States have become a nation almost within the memory of the present generation, and never having—owing to the prevalence of infidel opinions—embraced the Faith as the corner stone on which the state was to rest its acts, we can only take their case as illustrative of the success of religion under the most disadvantageous circumstances, and, in point of fact, a very slight acquaintance with the neighbouring republic shows that year by year, as the influence of true religion is felt, their school system is rapidly becoming modified and influenced by it.

To say that they are standing still would be untrue, for religion will exert its influence. As the Church increases in strength so will she influence the educational system of that republic, and although that system may have been begun without the power of the gospel, in time it must fall before that Power.

What are the ostensible reasons given for creedless education? One of the most potent, we presume, because the one most commonly put forward is, "that men cannot be agreed on religion." And as all men cannot interpret God's Laws alike, we are told that it is for the benefit of man that such laws should be left unconsidered except by those who may please to enter upon their study. Republican and Monarchist, Deist and Socialist, Hindoo and baptized Christian are to be mixed up in schools for the acquirement of secular lore, all their differences on temporal matters are to be merged so as to uphold general education, but when religion is concerned, they cry, as did the Jews against our blessed Saviour, "away with it! away with it!" Before, however, entering fully on the question of Church Education, which we intend to discuss hereafter, we propose to lay before our readers the late measures which have been introduced in England with reference to it, taking our information from the Guardian. We feel convinced that there is no one subject which demands greater attention than the one in question, involving as it does the ultimate safety of the Church and Empire. In the language of the Bishop of Oxford, Education is absolutely necessary and the time has fully arrived when the Church must direct and guide its course.

It is well known that the efforts of the late British Administration were unswervingly employed in forcing on Churchmen a system of education so utterly at variance with their religious opinions that large numbers of the Clergy felt bound in conscience to resist the unclean measure and not a few in Ireland gladly changed their sphere of duty rather than remain under a system so repugnant to their feelings.

In England where both means and attachment to the Church of their fathers combined to give greater promise of successful opposition, organization was commenced and perfected, and many a faithful Parish Priest denied himself even the necessities of life to enable him to support Church Parochial Schools. Such an earnest of sincerity could not fail to produce a great moral effect. The Archbishop of Canterbury gracefully alluded to the fact in his opening address to the National Education Society, the whole of which tends to illustrate fully the inestimable value of Church Education.

Having opened the proceedings with two collects, followed by the Lord's Prayer, most audibly repeated by all present, the Archbishop rose and, having been received with cheering, said:—My lords and gentlemen—we meet once more according to the regulation of the National Society, in order to produce the report of the proceedings of the past year. I trust that both in the proceedings recorded in that report, and in the state of education throughout the country generally, there is that which may give encouragement to the friends of education. Of the report, it will be premature for me now to speak. Of the state of education generally, I may mention some circumstances which lead me to think that we have reason for satisfaction and encouragement. I think that we are now beginning to find the effects of those wise and vigorous measures which were commenced more than twelve years ago, for the purpose of improving our national education, by improving the qualifications and character of those who are to communicate it. I think we already find that the character of the education, and of the scholars who partake of it, has been greatly improved and assisted by the character of the masters who are now their teachers, and that the exertions of which I speak, accompanied as they have been by so much self denial in many cases, are not without their fruits, and are beginning to tell upon the rising generation. (Hear, hear.) I will mention one or two circumstances which I think prove this. In the first place, our parochial schools seem to be becoming more and more of a self-supporting nature—that is to say, that it is much easier than it used to be to obtain some portion of the expense of those schools from the parents themselves. Now all who are conversant with the poor know, as is very natural, that they are very keenly sensitive of the value of the article they pay for. (Hear.) They find the value of the education their children now receive is greater than it was; they are therefore more willing to pay a portion of the expense. And this I cannot help thinking is exceedingly important in itself; because hitherto the expense of the parochial schools has fallen in a great degree upon the parochial clergy, and it is certain that the parochial clergy are becoming less and less able to

bear that drain upon their funds. (Hear, hear.) Another point to which I desire to advert is the improved appearance we find in the persons of those who come before us at the season of confirmation. There is now a degree of earnestness, of animation, and of intelligence, in those who are brought before us at that interesting and important time, which it was in vain to look for some years ago. This, I well know, must depend in a great degree on the pains, the perseverance and the culture which these young persons receive from their own friends. But at the same time, the success of all husbandry must depend in some degree on the materials which it has to work upon, and very little can be made of a lump of clay. Now the material which our clergy have to deal with at the present moment is far less like the lump of clay—at least it is far more manageable and capable of receiving an impression than it was twenty years ago. (Hear, hear.) These are points, I may say it my Christian friends here, which I think give us reason for encouragement and fresh exertion, because I am quite aware that there is still much to be done, and perhaps something to lament. (Hear, hear.) I am quite aware that, not only over the sky without, but in the horizon within our walls, there was an impending cloud—a cloud of dissatisfaction—and though the cloud without has not been dispersed, I trust that that which was seen within will not burst, but be dissipated at this meeting (Loud applause.) At all events it will not be out of place if I conclude by reminding you of the apostolic injunction,—"Let all bitterness and wrath, and anger, and clamour, be put away from you, with all guile, because God whose we are and whom we desire to serve, is not the author of confusion but of peace." (Loud applause.)

From the able and most interesting report read by the Secretary (the Rev. J. G. Lonsdale,) we take following extract:—

"Since the last report the treasurer has been authorized to pay from the Queen's letter fund outstanding grants amounting to £7020, voted by the committee in former years. These grants have assisted the applicants for aid in providing accommodation for 27,190 scholars, and in building 104 teachers' houses."

"Some few outstanding grants have likewise been paid out of the special fund for the manufacturing and mining districts, amounting to £906, and with this assistance accommodation has been provided for 1974 children, and 9 teachers' houses have been completed."

"There has therefore during the past year been added, with the help of the society, room for 29,174 children in 237 schools, either built or enlarged, together with 113 new teachers' residences."

"The number of schools placed in direct union with the society during the past year has been 202, making a total of 9831 schools united to the society. This number is exclusive of those which are united only to the diocesan boards of education."

"The committee have received from almost all the diocesan and district boards reports of their respective operations. It appears that diocesan inspection is becoming more and more general throughout the country, and the reports from those dioceses in which such inspection is carried on are unanimous in attributing to it a marked improvement in the schools visited. (Cheers.) It appears also that duly-qualified inspectors among the clergy and others interested in church education have not been wanting where the scheme has been adapted. (Loud cheers.) In the course of the year the committee have received from different quarters various memorials. To these severally they have given answers at length, declaring their purpose of adhering strictly to their charter—(loud and long-continued cheering)—and of using their utmost vigilance to preserve unimpaired in their schools the doctrine and order of the church. (Renewed cheering.) They trust that under the blessing of Almighty God they may be enabled steadily to pursue the course in which for more than forty years the operations of the society have been so conducted as to confer inestimable benefits upon the church and nation."

The Rev. J. Keble had written to the Society to know whether it was true that "the teaching of the Catechism had been suppressed in some of the schools." The following answer was returned to his inquiry:—

June 8, 1852.

"Reverend Sir—I have the honour to inform you that I have submitted to his Grace the President and the Committee of this Society your letter, dated the 7th inst., together with the memorial accompanying the same. I am instructed by them to forward to you a copy of a resolution to which the Committee have agreed:—

"Agreed—That the Bishops of the several dioceses be requested to ascertain, if they think fit, through the diocesan school inspectors, or in such other way as to them may seem most expedient, what is the practice of the schools in union with the National Society, within their diocese, as to teaching the Liturgy and Catechism of the Church."

"I have the honour to be, reverend sir, your faithful servant,

The Rev. J. Keble." JOHN G. LONSDALE."

The Archdeacon Dennison said,—The Committee of this Society have therefore given their sanction to an inquiry respecting the teaching of the Catechism in schools in union. (Cheers.) I am very sensible that this is the legitimate way of proceeding, under the circumstances of the case. I have, therefore, nothing now to state in reference to resolution I., but that, with thankfulness, which I may be allowed to express here on my own behalf, and on behalf of my friends, I shall when I sit down, beg permission of your Grace and the committee to withdraw it. (Loud cheers.) It would be presumptuous in me to attempt to express my own personal thankfulness for what I have just read. I may be permitted to add that although this memorial does not seem exactly to accord with the resolution which has been published as the one which I was about to move, yet it does exactly accord with an amendment of that resolution which I drew myself, and which I should have been entirely prepared to accept, as a friendly amendment, if the course of the proceedings of this day had obliged me to move the original resolution. (Hear, hear, and cheers.) With

EPICUREANISM.

The proofs that the bulk of mankind in this age are Epicureans, and believe pain the greatest of evils, and pleasure the chief good, are abundant. It has been well observed, that the aversion to the idea of punishment, which is so universal, is, in some degree, the result of the Epicurean horror of pain.

If God be not the moral Governor of the world, there can be no foundation for government, but the assent of the governed. Nothing is more clear, than that no creature can have any inherent authority over any other creature. This palpable difficulty is gotten over in fashionable theories of government, by introducing the idea of a natural right in the majority to rule.

the majority. In fact, there would be no answer to such an argument; but it will not answer the purpose; for it applies with equal force to any other system of government. This is also true of the only remaining foundation of the right of the majority to govern, the assent of the governed.

Pain being regarded as the greatest of evils, and pleasure the greatest of goods, punishment becomes objectionable upon another ground. There can be no propriety in inflicting pain as a means of reformation; for the pain is an evil greater than the moral good of reformation.

These principles prevail among us, they are not avowed and set forth in logical connection; but they are acted upon as consistently as if they were, and they are all, moreover, every now and then avowed; it is only the connection between them which is disavowed.

But the proof of the prevalence of Epicureanism

among us, is equally strong when we turn to the other division of the doctrine of Epicurus, that pleasure is the greatest of goods. We have already remarked, that the pleasure, of which Epicurus spoke, was not mere brutal sensuality. That was not excluded from his idea of pleasure, but it did not complete that idea.

Is not this the course of things among ourselves? Who denies himself any thing in order that he may have wherewithal to give to the poor, or the Church? Much money is given to both; but it is superfluous money, which the donors suppose they will never miss.

We have often adverted to the curious combination of the worship of Mammon with that of Belial, for which this age, and especially this country, is so remarkable. It has its origin in the prevalence of Epicureanism. Men regard pleasure as the chief good, and therefore they cannot wait, but must seize upon it as soon as they can.

Men are, however, not willing to admit that they are Epicureans, because their pleasures are not exclusively gross, and, in their estimation, sensual. But the delights for which they seek, are not more refined than those of the garden of Epicurus. Nor are sensual pleasures excluded from their notions of enjoyment.

But in the most favorable aspect of such things, they are still Epicurean. For they administer, at the best, to the refined intercourse of society; a thing lawful in itself, but not lawful to be made the great object of life.

This produces a state of mind, which is one of the greatest impediments to the progress of the Church. The Church wants men and money. Men who are persuaded that earthly pleasures, no matter how refined, are the great end of life, will not devote themselves to her service.

The evil can only be overcome by substituting Christianity for Epicureanism; self-denial for self-indulgence. It will not do to preach a diluted Christianity, a compromise between Christianity and Epicureanism; that is, between CHRIST and

SCHEDULE OF RETURNS OF CONVICTIONS

Before Justices of the Peace for the United Counties of York, Ontario and Peel, transmitted to my Office by the Justices whose names are annexed, and now Published by me under Provincial Statute 4 & 5 Victoria, Chapter 12.

OFFICE OF THE CLERK OF THE PEACE, Cos. Y., O. & P. } Toronto, July, 1852.

GEORGE GURNETT, Clerk Peace, Cos. Y., O., and P.

Table with 9 columns: NAME OF PROSECUTOR, NAME OF DEFENDANT, NATURE OF CHARGE, Date of Conviction, NAME OF CONVICTING JUSTICE, Amount of Fine, Penalty or Damage, Fine when paid or to be paid to said Justice, TO WHOM PAID OVER BY THE SAID JUSTICE, IF NOT PAID, WHY NOT? GENERAL OBSERVATIONS.

I certify that the above is a true and correct account of the Returns of Convictions made to this Office from the 16th April last to this date.

OFFICE OF THE CLERK OF THE PEACE, United Counties of York, Ontario, and Peel, Toronto, 10th July, 1852.

GEORGE GURNETT, Clerk of the Peace, Cos. Y., O., and P.

Belial. There must be no half-way teaching about the propriety and lawfulness of being rich, if we can become so honestly; the propriety and lawfulness of indulging in worldly pleasures, if we do so in moderation; a moderation of which every man will for himself set the limits. But such is not the teaching of the Holy Scriptures. "How hardly," said our Blessed Lord, "shall they that have riches enter into the Kingdom of God; and the disciples were astonished at His words. But Jesus answereth again, and saith unto them, children, how hard is it for them that trust in riches to enter into the Kingdom of God; it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." The reason of the difficulty may be learned by comparing this passage with another, in which it is said; "And He," our LORD, "said unto them, If any man will come after me, let him deny himself, and take up his cross daily and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake shall save it." So in another place, He says; "He that taketh not his cross and followeth after Me cannot be My disciple."

Advertisements.

DR. MELVILLE, CORNER OF YORK AND BOLTON STREETS, TORONTO. August, 185.

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

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, 1837.

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Shuter Street. Toronto, May 7. 1851.

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

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER, LONDON, CANADA WEST. February, 1852.

MR. CHARLES MAGRATH. OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel. Toronto, February, 1852.

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO.

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.

THE GREAT BRITISH QUARTERLIES AND BLACKWOOD'S MAGAZINE. IMPORTANT REDUCTION IN THE RATES OF POSTAGE!! LEONARD SCOTT & Co., NO. 54 GOLD ST., NEW YORK. Continue to publish the following British Periodicals, viz: THE LONDON QUARTERLY REVIEW (Conservative), THE EDINBURGH REVIEW (Whig), THE NORTH BRITISH REVIEW (Free Church), THE WESTMINSTER REVIEW (Liberal), AND BLACKWOOD'S EDINBURGH MAGAZINE (Tory). THESE Reprints have now been in successful operation in this country for twenty years, and their circulation is constantly on the increase notwithstanding the competition they encounter from American periodicals of a similar class and from numerous Eclectic and Magazine made up of selections from foreign periodicals. This fact shows clearly the high estimation in which they are held by the intelligent reading public, and affords a guarantee that they are established on a firm basis, and will be continued without interruption. TERMS. Per ann. For any one of the four Reviews .. \$3 00 For any two of the four Reviews .. 5 00 For any three of the four Reviews .. 7 00 For all four of the Reviews .. 9 00 For Blackwood's Magazine .. 3 00 For Blackwood & three Reviews .. 9 00 For Blackwood & the four Reviews .. 10 00 Payments to be made in all cases in advance. N. B.—L. S. & Co., have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in 2 vols., royal octavo, containing 1500 pages, 14 steel and 600 wood engravings. Price in muslin binding, \$5; in paper covers, for the mail, \$5. THOMAS MACLEAR, Toronto, C.W. April, 1851

HERBERT MORTIMER BROKER, House, Land and General Agent, No. 80, KING STREET EAST, TORONTO, (Opposite St. James's Church.) REFERENCE kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., James Brown, Wm. McMaster Esq., P. Paterson, Esq.—Messrs. J. C. Beckett & Co., Bowes & Hall, Crawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell & Co. Twenty years' Debentures constantly on Sale, at a liberal discount Toronto, February 26, 1852.

BAZAAR.

IT is intended to hold a Bazaar in the month of September next, (of the precise day due notice will be given,) in aid of the fund for the erection of a PARSONAGE HOUSE, in connexion with St. George's Church St. Catharines. The following ladies, by whom contributions will be most thankfully received, have kindly consented to take charge of Tables:— Mrs. E. S. Adams. Mrs. Helliwell. "Clement. "Leslie. "Sanderson. "Miller. "Bate. "Eccles. "Capt. Hamilton. "Towers. "Benson. "Raney. "Slate. "Atkinson. N. B.—It is particularly requested that contributions may be sent in not later than the first week in September. St. Catharines June 5, 1872.

FOR SALE.

THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, ESQUIRE: COUNTY OF YORK. CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Emsley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (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. Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres. Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres. Township of Whitechurch—Part of Lot 17, in 4th concession, 80 Acres. Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres. Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres. COUNTY OF NORFOLK. Township of Woodhouse—Lot 12, in 5th concession, 200 Acres. COUNTY OF WENTWORTH. Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres. COUNTY OF SIMCOE. Township of Innisfil—North half 13, in 10th concession 100 Acres. COUNTY OF NORTHUMBERLAND. Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres. Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres. COUNTY OF HASTINGS. Township of Thurlow—Lot 25, in 3rd concession, 200 Acres. COUNTY OF LANARK. Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850.

GENERAL STATIONERY, PRINTING AND BOOK-BINDING ESTABLISHMENT, No. 7, King Street West, Toronto.

THE Subscriber executes all orders in the BOOK AND JOB PRINTING BUSINESS, in the neatest and most approved style, and in the most expeditious manner, and at reasonable charges. BOOKS, PAMPHLETS, CIRCULARS, AND CARDS; BILLS, BILL-HEADS, BANK CHECKS, DRAFTS, AND RECEIPTS; PLACARDS, POSTERS, SHOW-BILLS, AND PROGRAMMES. Every description of Fancy and Ornamental Printing in Colours AND Copperplate Printing and Engraving. The following Publications are issued from this Office: THE CHURCH NEWSPAPER, weekly, on Thursday morning. Price 15s. per annum, or 10s. in advance. THE YOUNG CHURCHMAN, monthly, on the 1st of each month. Price 2s. 6d. per annum; in all cases in advance. THE UPPER CANADA JOURNAL OF MEDICAL, SURGICAL, AND PHYSICAL SCIENCE, monthly, on the 15th of each month. Price 10s. per annum. THE CHURCHMAN'S ALMANAC: price 4d. BOOK-BINDING. The Subscriber having a Bindery on the premises, in connection with his Printing Office, is enabled to receive orders for Bookbinding in any of its branches, Plain and Ornamental, or according to Pattern. Blank Books Ruled and Bound to any Pattern. STATIONERY of all kinds, on moderate terms. Children's Story Books, illustrated. A. F. PLEES. Toronto, 23rd July 1851.

MR. SALTER'S PORTRAIT OF THE LORD BISHOP OF TORONTO THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWARD TAYLOR DARTNELL, Esq., Secretary to the Church Union, 24, King Street East, in order that the necessary measures may at once be taken to get out the Portrait and place it in the Hall of Trinity College. By order of the Committee, S. LETT, L.L.D., Hon. Sec. Toronto, 10th March, 1852.

THE LARGE 103 YONGE ST.

The Winter has past, with its frost and its snow, And where is the man who won't say let him go; And Spring has arrived and dressed Nature anew, And Summer, sweet Summer, is nearly in view. The genial showers of the Spring have been shed, And fields live again that were withered and dead; And trees that were leafless are bursting their chain, And waving in loveliest verdure again. The birds of our forests that left us so long, Again fill the air with the power of their song, Rejoicing that hoary Grim Winter is past, And that Springtime and Summer have found us at last. Now away with the Cloaks and the Furs which you wore, Through many a snow storm they mantled you o'er; To wear them just now, with the weather so warm, Would do you no good, but a great deal of harm. Away with your Bonnets of Dark Velvet Pile, Let them rest on the shelf or the box for a while; Yet something in Straw, if you take my advice, In Devon, or Luton, or Tuscan, or Rice. McDONALD has Bonnets, remarkably low, At sevenpence-halfpenny, or eightpence or so; And Ribbons to trim them at sixpence a yard,— The terms are certainly not very hard. A large stock of Muslins, selected with taste.— The colours are fast, and the patterns are choice: And Dress Goods in "Fancies," both figured and plain; With the fine French Barage, and the printed DeLaine. While he seeks to secure the most recent styles In the fabrics produced in the famed British Isles, Yet a judge may perceive at the very first glance That his Gloves have the finish of Grenoble in France. There are many things more, which one might suppose, They are mentioned below in straight-forward prose; The Stock, he may add, is extensive and nice, While the whole has been marked at moderate price. His direction will still be the same as the former, On Yonge's street, one door from Richmond-street corner; While the front of his house, hereafter, shall be Better seen by the figures One Hundred and Three!

THANKFUL FOR PAST FAVOURS, JOHN McDONALD

WOULD invite attention to a very large Stock of SEASONABLE GOODS. Already Received, upwards of 1000 STRAW BONNETS!!! which he offers from 7 1/2d. upwards. A superior stock of yard-wide PRINTED MUSLINS, fast colours, from 7 1/2d. per yard. A beautiful assortment of FRENCH KID GLOVES, commencing at 2s. Sewn Muslin Sleeves, Caps, Chimazettes, &c. Widows' Caps, commencing at 13s. 9d. per doz., Chinese and Pink Office Tapes. Between 5000 and 6000 Yards of Plain, Printed, and Fancy DELAINES; Alpachas and Lustrines for sale, from 10d. per yard. A few MILLINERS' DOLLS on hand. A beautiful assortment of British and American PARASOLS.

SILKS, SATINS, AND BARAGES. All classes of Goods necessary to carry on a FAMILY TRADE, viz.—Towelings, Sheetings, Window Muslins, Quilts, Counterpanes, Glass Cloths, Table Covers, Damasks, &c. &c. &c.

MOURNINGS, to any extent, furnished at the shortest notice, and at moderate prices. In the GENTLEMEN'S DEPARTMENT, Cambric and Silk Handkerchiefs, Collars, Braces, Shirts, Thread and Kid Gloves, Broad Cloths, Doeb-skins, Cassimeres, Tweeds.

The attention of the Trade is called to the large Stock of Bonnets, Prints, and Stuffs; DeLaines, Muslins, &c., which, with sundry other Goods, he will endeavour to offer as cheap, and on terms as favourable, as any house in the Trade. In addition to the above, there can also be seen about 100 Patterns Room Paper, Embracing about 2500 Rolls. The designs are very beautiful and the Papers good. * * Remember the LARGE 103, Yonge Street. JOHN McDONALD. Toronto, 12th May, 1852.

SANDS' SARSAPARILLA, IN QUART BOTTLES. For Purifying the Blood, and for the Cure of Scrofula, Liver Complaint, Cutaneous Eruptions, Female Irregularities and Erysipelas, Complaints, Pimples, Loss of Appetite, Chronic Sore Eyes, Night Sweats, Rheumatism, Lumbago, Old and Stubborn Ulcers, Dyspepsia, Fever Sores, Exposure or Imprudence Hip Disease, in Life, Syphilitic Sympoms, And as a Spring and Fall Jaundice, Costiveness, Purifier of the Blood, Salt Rheum, And General Tonic for the System, and Diseases arising from an Injurious Use of Mercury. In this preparation we have all the restorative properties of the root, concentrated in their utmost strength and efficacy; but while Sarsaparilla Root forms an important part of its combination, it is, at the same time, compounded with other vegetable remedies of great power, and it is in the peculiar combination and scientific manner of its preparation that its remarkable success in the cure of disease depends. For Sale by S. F. URQUHART, 69, Yonge Street, Toronto August 20th, 1851.

NOTICE. THE DEPOSITORY OF THE CHURCH SOCIETY IS Removed to the Store of HENRY ROWSELL, Bookseller and Stationer, King-street West, where the Clergy and others can be supplied with Bibles, Prayer Books, Tracts, and Printed Books of all descriptions, on the same terms as hitherto from the Church Depository. N. B.—The Office of the Secretary of the Church Society is also removed to H. Rowsell's. Toronto, May 6, 1852.

STATIONERY, WHOLESALE AND RETAIL. THE Subscriber, would respectfully give notice that he continues to SELL OFF his well assorted stock of BOOKS AND STATIONERY, to make room for Extensive Importations expected soon; when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, AND FAMILIES with goods in his line, on the most reasonable terms. Having a Ruling Machine and Book Bindery on the premises orders in that department will be promptly attended to. DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand. New Books, Pamphlets, Reviews, and Magazines, received regularly by EXPRESS as usual. N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms. THOS. MACLEAR, 50-tf Toronto; July 9, 1851.

HEALTH WHERE 'TIS SOUGHT HOLLOWAY'S PILLS.

Cure of a Case of Weakness and Debility, of Four Years' Standing. Extract of a Letter from Mr. Smith of No. 5, Little Thomas Street, Gibson Street, Lambeth, dated Dec. 12, 1850. To Professor HOLLOWAY.— Sir,—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of who after doing all that was within their power, informed me that they considered that I had some spinal complaint, beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me. One day, being unusually ill and in a dejected state, I saw your Pills advertised, and resolved to give them a trial, more perhaps from curiosity than a hope of being cured, however. I soon found myself better by taking them, and so I persevered in their use for six months, when I am happy to say they effected a perfect cure. [Signed] WILLIAM SMITH. These celebrated Pills are wonderfully efficacious in the following complaints. Ague Female Irregularities Scrofula, or King's Asthma Fevers of all kinds. Evil Sore Throats Stone and Gravel Bilious Complaints Fits Secondary Symptoms Blotches on the Skin Gout Tic-Douloreaux Bowel Complaints Headache Indigestion Colic Inflammation Tumours Constipation of the Bowels Jaundice Ulcers Consumption Liver Complaints Venereal Affections Debility Lumbago Worms of all kinds Dropsy Piles Weakness from whatever cause, &c. &c. Dysentery Rheumatism Kruppelias Retention of Urine Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10d., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes. N. B.—Directions for the guidance of Patients in every case are affixed to each Box. For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W. Toronto, Nov., 12, 1851.



AYER'S CHERRY PECTORAL.

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. Among the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always be pleased to furnish free, where in are full particulars, and indisputable proof of these facts. From the President of Amherst College, the celebrated Professor Hitchcock. "James C. Ayer—Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper. EDWARD HITCHCOCK, L.L.D. From the widely celebrated Professor Silman, M.D., I.L.D., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil and Scientific Societies of America and Europe. "I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure." New Haven, Ct., Nov. 1, 1849. Major Pattison, President of the S. C. Senate, states he has used the Cherry Pectoral with wonderful success, to cure an inflammation of the lungs. From one of the first Physicians in Maine. Saco, Me., April 26, 1849. Dr. J. C. Ayer, Lowell. Dear Sir: I am now constantly using your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies. I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease. Respectfully yours, J. S. CUSHMAN, M.D. Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass. Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kueschaw; in Kingston by R. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States. Toronto, March 9th, 1852.

1852] Steamboat Notice. [1852



Quickest Route, two Boats Daily.

For New York, Boston, and the Western States, via Lewiston and Niagara Falls!

THE MAIL STEAMERS CHIEF JUSTICE ROBINSON AND CITY OF TORONTO

WILL, until further notice, leave Toronto daily at half-past 7 A. M., and half-past two P. M., connecting at Buffalo with the Express trains going East, also with the State Line Railroad and Steamers going West.

RETURNING: Leaves Lewiston for Toronto at a quarter to Nine, A.M., and one P. M., connecting with the through Steamers at Toronto to Montreal. Toronto, 17th May, 1852.

Royal Mail Steamboat Notice.

LAKE ONTARIO AND RIVER ST. LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS, VIZ.:

LAKE ONTARIO.

The Steamer MAGNET, Captain J. Sutherland. " PRINCESS ROYAL, Capt. J. Dick. " " PASSPORT, Captain H. Twoby.

DOWNWARDS.

MAGNET—On MONDAYS and THURSDAYS, leaving Hamilton at 7 1/2 A.M., and Toronto, at a 1/4 to 1, P.M., for Kingston.

PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at a 1/4 to 1, P.M.

PASSPORT—On WEDNESDAYS and SATURDAYS, from Toronto to Kingston, at a 1/4 to 1, P.M., arriving at Kingston next morning, in time for the River Mail Boat, which reaches Montreal early same evening.

Calling at intermediate Ports, (weather permitting.)

UPWARDS.

PASSPORT—On MONDAYS and THURSDAYS, from Kingston to Toronto and Hamilton, at 3 p. m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 8 a. m., and return from Hamilton to Toronto, at 3 p. m. on Tuesdays and Fridays.

MAGNET—On TUESDAYS and FRIDAYS, from Kingston to Toronto and Hamilton, at 3 p. m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 8 a. m.

PRINCESS ROYAL—On WEDNESDAYS and SATURDAYS, from Kingston to Toronto and Hamilton, at 3 p. m. on the arrival of the River Boat, arriving at Toronto early next morning; and leave there for Hamilton at 8 a. m., and return from Hamilton to Toronto at 3 p. m., on Mondays and Thursdays.

RIVER ST. LAWRENCE.

The Steamer OTTAWA, ... Captain Putnam. " LORD ELGIN, ... Farlinger. " ST. LAWRENCE, ... Howard.

UPWARDS.—From Montreal to Kingston, Daily, leaving every week day at noon, and on Sundays at 10 1/2 o'clock, arriving at Kingston at 2, P. M., the next day.

DOWNWARDS.—From Kingston to Montreal, Daily, at 5 1/2 A.M., arriving at Montreal the same evening.

Calling at Coteau du Lac, Cornwall, Dickinson's Landing, East Williamsburg, West Williamsburg, Matilda, Prescott, Maitland, Brockville and Grananogue.

Royal Mail Steam Packet Office, } Front Street, Toronto, May, 1852. }

Daily Line of Steamers to Rochester.

NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK.

Through from Toronto to New York in 26 hours: from New York to Toronto, in 24 hours.

THE STEAMER "AMERICA."

CAPT. McBRIDE.

WILL leave Toronto for Rochester direct, every Monday, Wednesday, and Friday, evening at 8 o'clock.

Will leave Rochester for Toronto, direct, every Tuesday, Thursday, and Saturday Morning at 9 o'clock.

Passengers for New York by this conveyance, may take the Morning Express train of Cars from Rochester, at 10 minutes after 8, and arrive at New York about 10 o'clock same evening, or take a Steamer at Albany, and arrive at New York during the night. Passengers leaving New York during the night—Passengers leaving New York by the Express train at 5 o'clock P. M. will arrive at Rochester the following morning in ample time for the Steamers America and Admiral. Those by the America will reach Toronto in 24 hours from New York: those by the Admiral

The Steamer Admiral leaves Toronto for Rochester every Tuesday, Thursday, and Saturday morning, at half-past 10 o'clock; and leaves Rochester for Toronto, every Monday, Wednesday and Friday morning at 9 o'clock, calling at Cobourg, and other intermediate ports, weather permitting.

Passengers by the above steamers, can purchase tickets, at this office, or from the Pursers on board, for the Cars to Albany, New York, or Boston: and also, for the steamboats from Albany to New York.—Slate Rooms on the Hudson River boats, can be secured, by application to the Pursers of the Admiral America.

are by Railroad, Rochester to New York... \$7 10 Fare by Railroad and River Steamers, Rochester to New York... \$5 60 Fare by Railroad, Rochester to New York... \$10 10

Passengers from Hamilton, by leaving on Monday and Friday afternoon, at three o'clock, in the Mail Steamers Princess Royal and Passport, will arrive in Toronto in time to take the "America" for Rochester and arrive in New York in 31 hours.

Royal Mail Steamboat Office, Toronto, 14th May 1852.

St. Catharines and Toronto.

STEAMER "MAZEPPA,"

W. DONALDSON, MASTER.

WILL commence her regular trips on TUESDAY, the 27th inst.

Leaves St. Catharines every Morning at half-past Six o'clock, (Sundays excepted.)

Returning leaves Toronto at two P. M.

Passengers taking the Mazeppa will reach Toronto in time to take the boats for Rochester, Kingston Montreal and Hamilton.

April 28, 1852.

A YOUNG LADY, recently from England is desirous of obtaining situation as Nursery Governess in a genteel family. Reference highly respectable can be given. Direct P. M., Box 44, Post Office Toronto. Toronto, April 27, 1852. 39-tf

AN ENGLISH LADY who has resided many years in Canada, and has been accustomed to tuition; is desirous of engaging herself either as Governess in a private family, or as Music Teacher in any Town or village where she would meet with encouragement. Address H. A., Post Office, Toronto. Toronto, April 21, 1852. 38-tf

BURGESS & LEISHMAN,

Corner of King and Church Streets, joining the Court House, Toronto.

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING, AND DRY GOODS,

IN CANADA WEST,

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:

Table listing clothing items and prices. Columns include item names (e.g., Men's Br. Holland Coats, Men's Black Cloth Vests) and prices in dollars and cents.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Table listing dry goods items and prices. Columns include item names (e.g., Muslin Delsines, Table Linens, Factory Cotton) and prices.

No Second Price

BURGESS & LEISHMAN,

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

381 ly

Toronto, April 21, 1852.

MONEY TO BE SAVED.

FROM FIFTEEN TO TWENTY-FIVE PER CENT.

J. CHARLESWORTH

HAVING hitherto had a branch business in the Town of Woodstock, C. W., in addition to the one in Toronto, has determined to close up one of the two shops; and in order to clear out the

WHOLE STOCK OF

MILLINERY, STAPLE, AND FANCY DRY GOODS,

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

Has commenced selling off The entire Stock at a Reduction that will correspond with the above assertion, that is from 15 to 25 per cent. below the usual selling prices—which has always been as low as others in the trade, if not a little lower. These inducements will not continue to be held out for a long time, and could not be given in the ordinary way of doing business. The object now is to sell out the whole Stock and not to make profit. An inspection of the stock and prices will convince all candid persons that the Reduction is a reality.

J. C. would call particular attention to his MILLINERY DEPARTMENT, which will be found very large; entirely too numerous to enumerate.

His DRY GOODS DEPARTMENT will be found replete and furnished with all that is requisite for family furnishing.

J. C. does not quote prices in his advertisements; but condemns the habit fallen into by some of our respectable tradesmen of this city of quoting prices for goods that every reasonable and candid person will at once admit to be erroneous and absurd. You are respectfully requested to call and examine the goods, require the Prices and be your own judge as to their value.

J. C. Would dispose of the Stock in one lot, together with his interest in the premises, and the Shop fixtures.—The Stand is a good one and the house in neat order.

REMEMBER NO. 60 KING STREET EAST, NEXT DOOR TO MR. SALT'S GOLDEN HAT.

NO SECOND PRICE.

J. CHARLESWORTH.

Toronto, May 14th, 1852.

THE STEAMER "ROCHESTER."

WILL, upon the opening of Navigation, resume her trips between HAMILTON and LEWISTON, leaving Hamilton at 7 A.M.; returning will leave Lewiston at 1 P.M., connecting with the United States Express and Mail line of Steamers to Ogdensburg, touching at all the intermediate Ports.

Toronto, April 22, 1852.

1-tf



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY.

A DIVIDEND, at the rate of ten per cent per annum, on the paid up CAPITAL of this COMPANY, has this day been declared, for the half year ending 30th June, instant, payable at the office of the Company, and its Agencies, on and after the 12th July next, until which day the Transfer Books will be closed.

NOTICE is also given that the Annual General Meeting of the Members of the Company will be held at the office of the Company, in Toronto, at 12 o'clock, noon, of Tuesday, the 3rd August next, for the purpose of Electing Members to complete the Board of Directors, pursuant to the Act of Incorporation.

The retiring Directors, who are, nevertheless, eligible for re-election, are—

J. G. Bowes, Esq., Wm. Gooderham, Esq., James S. Howard, Esq., Hon. J. H. Cameron.

By order of the Board, EDWARD G. O'BRIEN, Secretary.

Provincial Insurance Office, } June 25th, 1852. } 27-tf

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine insurance s.

Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained.

T. W. BIRCHALL, Managing Director Toronto, September 7th, 1850 7-tf



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY.

OFFICE—No. 71, King Street, Toronto, over Darling Brothers

INSURES Dwellings, Houses, Warehouse, Building in general, Merchandise, Household Furniture Mills, Manufactories, &c.

DIRECTORS:

JOHN McMURRICH, Esq., President.

James Shaw, Alex'r McGlashan, Joseph Sheard, Franklin Jackson, A. McMaster,

W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith,

J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-t

"The Church" Newspaper

IS PUBLISHED at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at his Office, No. 7, King Street West, (next door to the Depository of The Church Society.)

TERMS:

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