TORONTO, CANADA, SATURDAY, APRIL 16, 1842.

Poetry.

"CHURCH! LOVEST THOU THY LORD?"

"Lovest thou me? Feed my sheep."

CHURCH! lovest thou thy LORD? Then seek his straying sheep, Then gather from thy richest hoard, And rouse thee from thy sleep; Nor rest till from this world of sin The wanderers all are gathered in-To his one fold restored.

On prairies of the West, Where sounds no note of prayer,
Where rise no hallow'd arks of rest— His scatter'd lambs are there! Send pastors to that distant land To feed his flock with tender hand, With ever-watchful care.

The red man claims thy aid In forests dark and dim, Where all his earthly prospects fade; Yet Jesus died for him! And Jesus bids thee seek and feed The lambs for whom he deign'd to bleed, In mortal guise array'd.

Far o'er the booming sea A suppliant voice is heard;
The Ethiop waves his hand to thee,
And breathes one stirring word,
"My land is dark with mental night, But thou art cheer'd by fadeless light; Oh! bid it shine for me!"

From Grecia's land divine. From classic grove and hill,
A cry sweeps o'er the foaming brine—
"We seek for wisdom still!" Then light that heavenly flame once more, Which dimly burn'd in days of yore, In every holy shrine.

Amid the fanes of Fo. That soil by myriads trod, Some pant with fervent zeal to know The true and living God.
Christ's sheep are there, and would rejoice
To hear the gentle Shepherd's voice Resounding in their wo.

Oh, Church, awake! nor say Thou lov'st thy LORD in vain, But prove thy love, and watch and pray, His blood-bought lambs to gain. Thy banner on the field unfurl'd, Erect in faith! that field—the world, His lambs—all those astray.

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REV. B. D. WINSLOW.

THE CHURCH THE LIGHT OF THE WORLD. (By Dr. C. J. Blomfield, Bishop of London.)†

To enlighten a benighted world in the highest and most comprehensive sense of the term, is the end and object for which a Church was founded, and a ministry ordained. The methods of illumination are various, comprising all the processes which God himself has appointed, or human reason, enlightened by his Spirit, has suggested, for imparting divine knowledge, and making it effectual to its ends; the reading and preaching of God's Word; the dispensing of his holy sacraments; the rite of public worship; all these are parts and features of the work.

To bring sinners out of the darkness of ignorance or corruption; to open their eyes to the marvellous light of

corruption; to open their eyes to the marvellous light of the Gospel; to make plain and obvious the path of duty, the motives to walk therein, and the means of doing so; this it is to be the light of the world. This is the duty of the Church Universal, and of every branch thereof; and of every one of its ministers. of every one of its ministers. In proportion as they are faithful in the discharge of this duty they are useful and honourable, and, by their Master's express promise of nobility, great in the kingdom of heaven, (Matt. v. 19:) but in so far as they are delaying the source of the so in so far as they neglect it, they lose all claim to esteem and respect, and are justly disregarded and despised: if the salt have lost its savour, it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. (Matt. v. 13.) This is true of Churches and of ministers, if they lose sight of the most important of their functions, that of enlightening the world by means of the Word of the they have been sent that of enlightening the world by means of the world o truth: still more, if they studiously, and of design, depreciate and keep back, and obscure that word; not absolutely extinguishing it, (for that they cannot do,) but concealing it, as much as they can from the people, and submitting some other lights for the true light. They then defeat the ends of their institution; they may dazzle but will not enlighten; instead of dispersing the darkness, they do but render it more permanent and hopeless.

Such, for a season, was the condition of the largest Portion of the Christian Church. The light of an imagiary tradition was placed on the golden candlestick, first beside, and then instead of the pure Word of God, which was kept in a dark place, to be contemplated only in glimpses, and that through a distorting medium. Yet still the light was there; and the Church was still its depositary, though for a time not its faithful dispenser; and in the periods of its greatest obscuration gleams and flashes of brightness burst forth in different Churches, our own amongst the rest betoleaning the purity of their our own amongst the rest, betokening the purity of their almost unknown and unvisited source; and giving omen of a coming time, when the cclipse should terminate, and the world be again gladdened with the light of the perfect day. It is not to be forgotten, that even during the continuance of that darkness, which has given its name to a large portion of the middle ages, the Church was still the light of the world, dim and imperfect, and insufficient as that light might be. The truth of God was overlaid with unwarranted additions; his worship encumbered with superstition; the Church did not rightly value, nor faithfully use, the precious deposit with which it was entrusted; but it was the precious deposit with which are left it. Albut it never renounced nor relinquished, nor lost it. Although another supreme head was substituted for Jesus Christ, his him to the suprementation of the Christ, his laws were not formally abrogated. The fundamental verities of religion were never denied, nor kept wholly out of sight: the Creeds, which embodied them, were ever amongst the Church's formularies; the doc-trine of a Trinity in Unity; of an Atonement wrought by the incarnate Son of God; of the Holy Spirit helping our infirmities; of the results of the Holy Spirit helping our infirmities; of the necessity of personal holiness, the certainty of a judgment to come; these features of revealed truth were presented by the Church to her members, marred and disfigured as they were, by the deification of holy, yet peaceable men; the multiplication of mediators between God and man; the doctrines of meritorious works, a commutation for actual sin, and of a remission of its penalties by any earthly judge. So also with respect to the two ordinances which Jesus

Christ had appointed, as means and pledges of grace; these were never disused; nor even lightly esteemed; but they were misunderstood, and corrupted with unauthorised additions; and their operation was misrepresented; while others were added, which had "not the like nature nor the like offerst".

Thus then it appears, that when the good providence of God brought on the time of the Church's reformation, the work to be done was not, properly speaking, to rekindle the extinguished light of divine truth; nor to devise new methods for its maintenance and diffusion; but rather to clear away the long accumulated barrier of human devices and errors, which had grown up around it, and intercepted its beams; and to lay open to the gaze of mankind the very light itself, in its native purity and brightness, even the written Word of God: not to demolish the shrine in which it had been always burning, though displayers (for that shrine was from the hand of though dimly seen, (for that shrine was from the hand of the Divine Master Builder himself,) but to clear all the avenues that led to it, and to exhibit the Church in something like the beauty of its ancient, if not its primitive holiness, as the receptacle, and guardian, and dispenser of that light. And herein we have great reason to be thankful to Him who, in his own time, disposed the hearts of his servants to purify and reinstate his Church, for having dealt very mercifully with that branch of it which was planted in this realm; for having tempered and sanc-

† From a Sermon preached before the King of Prussia, at St. Paul's Cathedral, on the 30th January, 1842.

with a just reverence for antiquity; for having enabled them to take such a comprehensive view of the truth itself, and of the instrumental means divinely appointed for its diffusion, as preserved them from the fatal error of dwards him. for its diffusion, as preserved them from the fatal error of demolishing its outworks and defences, together with its impediments and encumbrances; and of destroying the very edifice of the Church itself, in their de sire to clear away from it every thing of mere human device and workmanship. It is lamentable, that any should now be found, not amongst the enemies of that Church, but amongst her sons and servants, to speak irreverently and diagramming

not amongst the enemies of that Church, but amongst her sons and servants, to speak irreverently and disparagingly of those holy men, who proved their since rity by the test of martyrdom: and whose wisdom and moderation, under circumstances of difficulty to us almost unimaginable, were surely indications that they were guided by that Spirit, who had been promised to the Church, and who would not forsake those who loved and prayed, and suffered for it, in the moment of its fiercest struggle with the adversary.

the adversary.

I repeat it, we have great reason to be thankful, that Divine Providence, when it restored to this nation the Divine Providence, when it restored to us also the sancfull enjoyment of the light, preserved to us also the sancfull enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, and the light enjoyment of the light enjoyment enjoyment of the light enjoyment of the light enjoyment phetic words with which good Bishop Latimer encouraged his brother martyrs at the stake: "Be of good courage, Master Ridley, and play the man; we shall this day light such a candle, by Goo's grace, in England, as I trust shall never be put out." Those words have hitherto proved true: and that they will still be verified, we have no manner of doubt. But it may well be questioned, whether that candle would have continued to burn with a clear and steady light, had there not existed, in the Reformed Church of this realm, its discipline as well as its doctrine, that whereon the light was conspicuously and firmly placed; the candlestick of gold, with the lamps thereof.

Where, as in our own case, the Church possesses the true light, and guards it as a sacred deposit; and where her ministers are jealous of his purity, and duly qualified to exhibit it to the people, we may feel an entire confidence, that He, who has appointed both her and them, will walk in the midst of them, and make her light to shine more and more. But, if our Church be a true branch of Church Hely Catholic Church, she must be as a city set. thereof.
Where, as in our own case, the Church possesses the

princes the firmest adherents and most strenuous defenders of the Reformation. Looking not only to this token of his regard for our spiritual Israel, but to the sacred bond of Christian relationship which he has taken upon him, as sponsor for that royal infant, in whose future principles as sponsor for that royal infant, in whose future principles and conduct this Church and nation are so deeply interested, we have surely good reason to pray for him, as Nehemiah, when he had built up again the ruined walls of Jerusalem and restored the offices of the Temple, prayed for himself: Remember him, O God, concerning this: and wipe not out the good deeds that he hath done for the house of our God, and for the offices thereof.

THE ENGLISH REFORMATION. (From The London Times.)

It would be difficult to point in the pages of history to any period more pregnant with momentous consequences to all mankind than that of the English Reformation, and to all mankind than that of the English Reformation, and yet from the date of that grand religious revolution to the present hour much misapprehension of both its character and causes has prevailed among all classes of English society. Some misunderstand through heedlessness, haste, indolence, or indifference, while the vision of no inconsiderable number is perverted by the mists of religious partisanship. Many processor area generally reall informed partisanship. Many persons even generally well informed talk, and sundry authors write, with reference to the retalk, and sundry authors write, with reference to the reformation, as if it effected some instantaneous and at the
same time universal change from utter darkness to perfect light. It might be inferred from the current discourse of many, that previous to the times of Henry VIII.
of England and Martin Luther all Christendom was covered with unrelieved corruption, and buried in the deepest darkness, and that God had left himself without witness in the world. How wide, away from the truth such ness in the world. How wide away from the truth such a notion is, every diligent student of Christian antiquity well knows; but, unfortunately for the peace of the public mind at present, careful, dispassionate inquirers not nearly so numerous as are noisy, rash, and angry disnot nearly so humerous as are noisy, tash, and any disputers. The Reformation was produced by a concatenation of causes: the train, which was at last fired by the
fierce passions of Henry VIII., had been accumulating
for ages. The Church in England had thoroughly the
affections of the English people; but in every age we may
trace evidence of the existence of men who discovered
and mourned over the blemishes which stained her beauty. So early as the reign of Henry V. it was a common saying, that if you met three men on the high road, two of them would be Lollards. There was not wanting, long before the birth of Latimer and Luther, many a sincere before the birth of Latimer and Luther, many a sincere Christian Englishman, who, discerning the right path amidst all the clouds of Romish superstition, walked accordingly, and by such the mass of the nation was leavened and prepared for that change which, had it suddenly supervened upon minds altogether uninstructed, as some exclusive pretenders to modern lights deem those of our ancestors to have been, would never have given birth to the manifold and inestimable benefits which we now gratefully acknowledge as flowing therefrom. The now gratefully acknowledge as flowing therefrom. The change was not, as it is too often ignorantly represented, a conversion of a people from one faith to a new one, but a purification of one which, through many causes, had become horribly tainted with cankered corruption κακώς ταριχευθέντα παμφθάρτφ μόρω—it was, in short,

a renunciation of evil practices.

As we have already remarked, the Church possessed the affections of the common people, else would the sweeping measures of grasping Court minions and a lustful measures of grasping court minions. tyrant have been precipitated by many a year. But the nation at large, regarding the Church as the centre of charity, cherished it in the face of clerical immoralities, and in spite of their conviction of its superstitious observances. All that were troubled and broken-hearted, and wearied with the din of the world, found an asylum in her arms. Her convents furnished, in the name of God, food arms. Her convents turnished, in the name of God, food to the hungry, shelter to the afflicted, and rest to the weary. The warrior and politician refreshed their worldworn spirit within her cloisters; and the husbandman worn spirit within her clossers; and the husbandman preferred the mild sway of the peaceful monks to that of the rude baron; who forced him from his home and com-pelled him to fight in quarrels with which he had no concern. In fine, corrupt as she indisputably was, the Church was still superior, immeasurably superior, in the middle ages to the world. It was in reality the centre of religion, no less than, as we have briefly noted, the centre of charity. Whatsoever was reverent and pious was in her, whatsoever knowledge of a future state of being, of fu ture rewards and punishments, whatsoever warning against sin was addressed to the consciences of men, whatsoever impulse was given to holiness and devotion, whatsoever impulse was given to holiness and devotion,

tified the zeal of those who set their hands to the work, nay the common acts of agriculture and civilized life, all these were still derived from the Church.

"Who with the ploughshare clave the barren moors
"And to green meadows chang'd the swampy shores;
"Thinned the rank woods; and for the cheerful grange
"Made room where wolf and boar were used to range?
"Made room where wolf and boar were used to range?
"Who taught and show'd by deeds that gentler chains
"Should bind the vassal to the Lord's domains?
"The thoughtful monks."

So sings Wordsworth with no poetic licence, but in accurate accordance with the facts of history. But the know-

rate accordance with the facts of history. But the knowledge which most men have, where they possess any knowledge at all, of the ages in question, is a confused jumble
not deserving the name of knowledge.

The propagation of Christianity in this island by an
Apostle, or, if St. Paul did not set foot on these shores,
by one of his companions; the existence of a British
Church so early as the second century, as can be shown
from the writings of ancient fathers, to whom, be it noted;
we here appeal, not on points of disputed doctrine, but
merely as recorders of facts; the continuance of that
Church under sad vicissitudes, indeed through Danish
and Saxon invasions, but still its abiding continuance;
its gradual corruption by monastic intrusions, favoured
by the rage of the Norman nobles for building monasteries; and subsequently the worse evils entailed by foreign
friars independent of all diocesan or even English control;
—all these successive facts, with their all-part innumerable

in whose dioceses they were seated, ind being subject only to the authority of the Pope, were in point of fact the first places of schismatical worship. But they were

her ministers are jealous of his purity, and duly qualified to exhibit it to the people, we may feel an entire confidence, that He, who has appointed both her and them, will walk in the midst of them, and make her light to shine walk in the midst of them, and make her light to shine more and more. But, if our Church be a true branch of Charser's Holy Catholic Church, she must be as a city set on an hill that cannot be hid; she must fulfil, according to the means and opportunities, the great end of her institution, beyond the narrow limits of her insular state; and ton, beyond the narrow limits of her insular state; and ton, beyond the narrow limits of her insular state; and saftery.

More especially is she qualified, by the purity of her doctrine, by her exclusive appeal to the Word of Gon, by the apostolical order and deceney of her ceremonies, as well as of her government and discipline, to undertakes as well as of her government and discipline, to undertakes as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her governme Fountains, Glastonbury, Bolton, and on other abbey sites testify. The monks were good farmers, for which they were tanned by the lazy, unprofitable friars; but they were the means of reducing the lands of England to cultivation, and conveyed habits of industry and a knowledge of agricultural improvements to the rude countrymen among whom they fixed their dwelling. Other goodly offices of neighbourhood were also performed; they had a medicine-chest for the sick poor, and hospitality always ready for the wayfaring stranger; they maintained a a medicine-chest for the sick poor, and hospitality always ready for the wayfaring stranger; they maintained a school for the children of the adjacent villages, where they were taught grammar and music, and instructed in various handicrafts, for the monks were skilful workmen in many departments. They made their own clothes and shoes; they were diligent copiers of books; and it is chiefly through their industry that, not only the sacred Scriptures, but also many of the classic writers, have been handed down to us entire. We do not, however, purpose writing a panegyric on monks and monkery, we only wish to indicate the utility in their day and generation of an order of men calumniated too frequently and confounded with the lazy foreign friars who once, like a plague of locusts, preyed upon every European community. Abuses

> colleges. Ay, marry, but was one of the promises which induced the Commons of England to consent to the destruction of the greater monasteries performed? Not one, we, advised by historic facts, reply. So far as the poor and the nation at large are concerned, is Woburn Abbey more advantageously vested in a single nobleman than in a corporation of monks? The Chartists, whose cradle a corporation of monace and a corporation of monace and the corporation to act upon their thoughts, and would assudisposition to act upon their thoughts, and would assude the corporation of the corporati redly do so were they not restrained by those gentlemen of England whom it is Lord John's present employment Monks under lax discipline fell, no doubt, like other men, into idle and bad habits; but were those habits more indolent and dissolute than those of many of the well-doing and the wealthy in this age of luxury and self-indulgence? "Have our English gentry," asks Mr. Gresley, with animation, "who'live at home at ease—have the luyurers at our materiary places—our lies are continents.

ocusts, preyed upon every European community. Abuses no doubt crept into many monasteries, and in the smaller

shortly became flagrant, and before their dissolution per-

that the revenues of monasteries might be made more useful to the nation if employed in founding schools and

loungers at our watering places—our listless continental travellers, who desert their home and station, and loiter away their summers on the banks of Lake Leman, and their winters in the luxurious environs of Naples—nay, I would almost say has the iridefatigable man of business, who consumes his days in amassing wealth for himself have these men any right to sneer at the habits of the old monks? I think not. Of all charges that of self-seeking and luxury is brought forward against any set of men with least grace by the present generation."

We wish to direct attention to the sources whence

sound knowledge may be drawn on moral and political questions, for ignorance is the fruitful parent of animosity questions, for ignorance is the inditial parent of animosity and error. And sure we are, that to bring individuals and nations properly acquainted with each other is often to reconcile those who have stood aloof, scowling with mutual suspicion, only because they were mutually ignorant of each other's real character. Parties at the present day rail from one quarter against Cranmer, Latimer, and Ridley, and from another fiercely declaim against the abominations of Rome, who, if they would only turn the pages of history with diligent hand, and search them with candid minds, would discover that Rome is not all wrong, nor Geneva all right. They would discern the wisdom of mutual forbearance, and walk along their respective paths, if not reconciled, at any rate with reciprocal chaty. Cranmer, as a very principal mover in the Refor-ation, has been the mark for abuse and panegyric alternately, the truth, as in most cases, lying in the mean. The same temper which led him to act with moderation was the occasion also of his too often and too much yieldwas the occasion also of his too often and too much yielding to expediency, and deferring to the judgment of men less worthy than himself. Of Ridley it is scarcely possible to speak too highly, and we cordially subscribe to the character drawn of him by a contemporary hand,—"He was wise in counsel, deep of wit, and very politic in all his doings. He was such a prelate, and in all was wise in counsel, deep of wit, and exploite in all his doings. He was such a prelate, and in all points so good, godly, and ghostly a man, that England may justly rue the loss of so worthy a treasure." Ridley excelled Cranmer in firmness and Latimer in learning, but Latiment in the country forward in the state. cranmer in firmness and Lammer in learning, but Latimer is brought most prominently forward in the tale* before us, and well is his racy humour and genuine old English character fitted to adorn it. Of these three emi-

nent Reformers Latimer has undoubtedly been the fa- going to Rome to find "CATHOLICITY," he should quit vourite with the people of this country, for his feelings were all frank, home, and English. His manly intellect straightforward purpose, zealous earnestness, and serious yet cheerful honesty, recommended Latimer to his contemporaries above his more learned and courtly colleagues.

> "CATHOLICS." (From The John Bull).

THE REV. RICHARD WALDO SIBTHORP, B.D., the Clergyman of the Church of England, who has lately been perverted to Popery, has just published a letter, which he entitles, "Some answer to the inquiry, 'Why, are you become a Catholic?'"—and which forms the subject of an article in the current number of the Catholic Magazine.

Magazine.

It is really quite absurd to see the advantage which Papists take of the false courtesy shown to them by members of the Church of England. When Papists first took upon themselves this title of Catholic, the Legislature took proper notice of it. In the 35th Queen Elizabeth, c. 2, sec. 1, they are termed "Popish recusants calling themselves Catholics." But now it is an every day occurrence to hear Papists distinguished by the pame of rence to hear Papists distinguished by the name of

"Catholics."

If members of the Church of England would but consider a moment, they would see that this use of the word carries with it an argument against themselves. Do they not pray for "the CATHOLIC Church" in the prayer for all conditions of men? Are they not exhorted to pray for Christ's Holy CATHOLIC Church: more especially for that pure and apostolical branch of it established in these kingdoms—in the Bidding Prayer before the sermon (whenever it is used as it ought to be?) Do they not profess their belief in "the CATHOLIC Church" in the Apostles' Creed? and again in the Nicene Creed? Do (whenever it is used as it ought to be?) Do they not profess their belief in "the CATHOLIC Church" in the Apostles' Creed? and again in the Nicene Creed? Do they not declare in the Athanasian Creed, "Whosoever will be saved: before all things it is necessary that he hold the CATHOLIC faith?" How absurd, then, how inconsistent, how foolish, how ignorant is it, to call Papists "Catholics," and to assent to them when they represent the case as though they themselves were the only Catholics, and members of the Church of England no Catholics, and members of the Church of England no Catholics at all.* And what renders the case still more absurd is, that in the Bullarium Romanum, and indeed in all documents which are more peculiarly Popish, the term used to express the Church of Rome is not "the Catholic Church," but "Romana Ecclesia;" and even in Pope Plus's Creed, it is the Roman Catholic Church, and not simply the Catholic Church.

Nor is this a mere useless quibbling about words. "The Catholic Church" has from the beginning been used to express that one only Church which is of apostolic origin, and "the Catholic faith" in like manner has from the first been used to mean "the faith which was once delivered to the Saints," free from "all heresy, addition, or corruption." So long as people will be content to call Papists "Roman Catholics" there is no sacrifice of principle, because the word "Roman" distinguishes them from True Catholics; but when members of the Church of England admit that they themselves are not Catholics, and that Papists are Catholics, they admit either that

from True Catholics; but when members of the Church of England admit that they themselves are not Catholics, and that Papists are Catholics, they admit either that they are ignorant of the fact that the Catholic faith and the Catholic Church is the one only faith and the one only Church which will be recognised by Christ as his, or else they plead guilty to a wilful rejection of that one only Church which, built upon the apostles and prophets, the Divine founder of the Church himself being the chief corner-stone, was instituted by the apostles in obedience the Divine founder of the Church himself being the chief corner-stone, was instituted by the apostles in obedience to Christ's command, to be the pillar and ground of the truth, and to be the depository of the one only faith which was once (and once for all) delivered to the Saints.

What should we say to a man who, out of a false courtesy to an issuer of forged coins, should call his "Birmingham counterfeits" by the name of "halfpence;" no doubt the issuer would be very persevering in calling

doubt the issuer would be very persevering in calling them by the name of the genuine coin of the realm, and would be glad upon any plea to get other people to call them so too -but is it not evident that this practice would be a fruitful source of deceit? There is no harm in calling be a fruitful source of deceit? There is no harm in calling a counterfeit coin a "Birmingham halfpenny," because everybody knows what that means; but if it be called simply a "halfpenny" it is probable that somebody may be deceived. In like manner there is no harm in calling Papists "Roman Catholics," because every body knows what that means; but if they be called simply "Catholics" it is probable that somebody may be deceived.

Now such is the case with poor Mr. Signings A

it is probable that somebody may be deceived.

Now such is the case with poor Mr. Sibthorp. A great part of his letter is occupied with good and sound reasons why he should be a member of the Church of England, rather than a Dissenter. But then he has got it into his head, that if he is a member of the Church of England, he is not a "Catholic," and that the only way England, he is not a "Catholic," and that the only way to be a "Catholic," is to be a member of the Roman communion: and in his attempt to prove this, he flounders not a little. Having discovered that the Church is likened to a body, a vine, a household, a family, a temple, and a bride, he infers that the Church necessarily must have a head, and because the Pope is the only claimant to that prerogative upon earth, he infers that the Church of Rome necessarily must be exclusively the Catholic Church. He is not without his difficulties to be sure, even in his own mind. In one place he contends (p. 23) that "every" and less regularly administered establishments these abuses haps intolerable. Upon the lesser monasteries Henry first pounced, and the larger and better governed ones presently were involved in the same ruin. The specious pretext advanced by the Reformers of Henry's Court was,

own mind. In one place he contends (p. 23) that "every deviation from that government or form of His Church deviation from that government or form of His Church which Jesus Christing gave it, and from that discipline and worship which He personally, or by his Apostics, approved, is a most presumptuous innovation, and a daring disregard of the divine will, and fraught with danger to the souls of men." In another, however (p. 19), he tells us that the days learness of this most wise and essential us that "the development of this most wise and essential institution for the Church's well-being (the Papal supre-

macy), was, in the nature of the case, gradual!"

Again, he contends (p. 23) that "Religion is harmonious and immutable truth. There is not one system or set of truths for one age or part of the world, and a different one for another. Nor will there be another revelation of service truth."

of saving truth."

Does he not know, poor man, that the first step taken by Convocation in the English Reformation was the rejection of the pretended Papal supremacy? And was not this the decision arrived at in 1534—"The Bishop of Rome hath no more authority conferred upon him by God in this realm than any other foreign Bishop?" in this realm than any other foreign Bishop?"

Does he not know that the Reformation was conducted upon the very principles which he here advocates, viz., to reject nothing either in the matter of doctrine, discipline, or sacraments, which was of apostolic origin, and had been preserved in the Church as of perpetual obli-

The Scripture was adopted as the text of Divine truth. Thus was every truth which had been deemed of universal obligation in the Church from the beginning retained—every error and corruption which had been added in after ages, was rejected. It would occupy too much space were we to recount all the anti-Catholic usages and practices which was viscated at the Referencia practices which were rejected at the Reformation upon this principle—one instance is sufficient to explain our meaning. The cup was restored to the laity, in conformity with apostolic and primitive usage.

If we could have any influence with Mr. Sibthorp, we

should recommend him to go and better inform himself as to historical facts. Let him take the principles which he has laid down in page 23—for they are sound and right—then fill up his argument by reference to historical facts verified by himself, and he would find that instead of

right—then fill up his argument by reterence to historical facts verified by himself, and he would find that instead of

* [We borrow the following from the London Times. It shows that the Government very properly regards the Protestant Clergyman, and not the Romish Priest, as the true Catholic:—

Definition of a "Catholic" Rector.—A controversy of rather an acrimonious nature has been for some time past raging between the Rev. Simon Foot, rector of Knocktopher, in the county of Kilkenny, on the one hand, and the Rev. C. Kavanagh, the Roman Catholic priest of the same parish, on the other. The bone of contention appears to be the simple question, which of the reverend disputants is entitled to the appellation of "Catholic rector of Knocktopher?" Father Kavanagh urges his claim to the distinction on the ground of the village postmaster having delivered to him a letter ground of the village postmaster having delivered to him a letter directed in conformity with his view of the case, but which letter was in reality intended for the Protestant rector, the Rev. Mr. Foot, who, on applying for the letter at the post-office, received it, with the following remark inscribed upon it:—"Opened by the Rev. Mr. Kavanagh, parish priest—not for him." Mr. Foot, feeling indignant that the postmaster should thus undertake the part of umpire in addition to his other duties, at once applied to head-quarters for a definition of the vexatious question, and received by return of post the following letter from Lord Lowther, which completely swamps the pretensions of the ambitious parish priest.—

"Sir.—In answer to your communication of the 20th uft., I am directed by the Postmaster-General to inform you, that his Lordship is of opinion that the letter to which you allude, addressed to the 'Catholic Rector of Knocktopher,' should have been delivered to you in the first instance, and measures have been taken that such letters shall be so delivered in future.

"Tem. Sir.

"Thomas Eawrence, Assistant-Secretary.]

Rome, and return to the Church of England.

Let him look to the 1st decree of the second Session of the Council of Trent, Feb. 4, 1546, and he will there learn that the Nicene Creed, and not the Creed of Pope Prosente Fourth, is the creed of the Catholic Church—Papists the Fourth, and witnesses.

the Fourth, is the creed of the Caucho Card of Fapons's themselves being witnesses.

Let him trace back the succession of the Bishops of the Church of England, and he will find that the present Bishops are the true lineal and canonical descendants of the Bishops of the Church of England before the Reformation, and let him ask for the succession of the Romish mation; and let him ask for the succession of the Romish Bishops, and he will find that it is not forthcoming. And when he next writes about "separation," let him first inform himself of the fact that there was no Roman communion distinct from the Catholic Church in England till

munion distinct from the Catholic Church in England till the eleventh year of Queen ELIZABETH.

The origin of the Roman schism in England was this:
In the year 1564 Pope Pius IX: added twelve new articles to the ancient creed of the Catholic Church, and required all to accept them as necessary to salvation.

The English Catholic Church rejected these novelties, and adhered to the ancient Catholic creed.

The Pope's adherents in England adopted Pope Pius's

and adhered to the ancient Catholic creed.

The Pope's adherents in England adopted Pope Prus's creed, and taking this creed as the banner of their separation, set up a schism calling themselves Catholics.

The editor of the Catholic Magazine (as it is called) makes this observation—We cannot shut our eyes to the fact that the nearer they approximate to the truth the more anxious do they appear to cling to the (untenable?) notion that the Anglican Church is a part and portion of the Catholic Church, or the ancient Church in a reformed dress."

dress."
We ask no more. If the Anglican Church be not a part or portion of the Catholic Church, or the ancient Church in a reformed dress—that is, restored to a likeness to itself in ancient days—if this notion be intenable, then our advocaby of the Anglican Church ceases; but if it be tenable, if it be founded in truth, if it rest on the production of the control of the production of the control of the cont undeniable testimony of history, if it be admitted (as it is) by Romanists—by Couraver and by Dr. Lingard, then by Romanists—by COURAYER and by Dr. Arronauther let Romanists remember that they are the parties living in schism—that the orders of their Priests in England are by the canons of the Catholic Church pronounced to be invalid; and that their most solemn act of worship be invalid; and that their most solemn act of worship the catholic Church priestly power to being thus deprived of the pretext of priestly power to change the substance of bread into that of the Divine Being, is at once confessedly reduced to a service of the

EPISCOPACY IN THE UNITED STATES (From The Church Chronicle.)

In this country there is no point of view, in which the cause of Episcopacy has not gained within the last twenty years. The number of our Clergy is three-fold to what it then was, and double what it was even ten years ago. The number of our communicants at present is also more than double of what it was twenty years since. And if we may judge of the zeal and spirit of our members, by their outward acts of piety and devotion, that also has doubled within the same time. In numbers, then, in zeal, and every outward act, which betokens an inward spirit, we have doubled in ten years.

Again, if we look at the unanimity which reigns affiong us, we shall see that there was never a more general una-

us, we shall see that there was never a more general unanimity than at present. Though there may be occasional spots in our feasts of charity, the great mass of Churchspots in our feasts of charity, the great mass of Churchmen think alike upon all important points, touching doctrines, discipline, and the Church. Though there may be some who will go to extremes of either point; and there may be some more, who, though they do not follow, yet admire them, still the great body of Episcopalians do most heartily believe all that is essential to constitute a sound and Catholic Christian. The doctrines of our Church are confessed by our enemies to be sound, and our discipline approved by vast numbers who do not adopt it. And these are readily adopted and thoroughly believed by more than minety-nine hundredths of our members. And as TO THE DIVING INSTITUTION OF EPISCOPACY, THERE IS TO THE DIVING INSTITUTION OF EPISCOPACY; THERE IS

TO THE DIVING INSTITUTION OF EPISCOPACY, THERE IS NO DIFFERENCE OF OPINION WHATEVER AMONG US.

Of the spirit by which they are actuated, it does not become us to speak in strong and decided terms. We are painfully impressed with the coldness and indifference; the negligence and worldliness of our members; and yet; we are cheered by the hope; that there is a revival of the spirit of true religion among us; that the love of many spirit of true religion among us; that the love of many has been kindled anew, the zeal of many been quickered; the works of many increased. And we are led to hope that this is but the beginning of the work of God among us.

Of the state of things in England, we know much less than in this country. But we know enough of things.

Of the state of things in England, we know that the than in this country. But we know enough of things, there, to rest assured, that there is now much more of active, fervent piety, much more of zealotis labour in the vineyard of the Lord, and much more of enlightened statachment to the Church of the living God, than could have been found there twenty years ago. If some are going off to one extreme, and some to another, the great mass of Churchmen, are becoming better informed; and

more stable and consistent.

The second point of consideration relates to the state of feeling in the denominations around us. And here we are presented with a curious problem—one which deserves careful study and attention. If we look into the religious periodicals of these denominations, their most prominent feature seems to be, an inveterate hostility to the Episcopal Church. Week after week, their presses groan under the Church. Week after week, their presses groan under the loads of calumny and abuse that are heaped upon the Episcopal Church. Nor are they at all scrupulous as to the mode or matter of attack. It is "Popery," "High Churchism," "error," "heresy," &c. &c., without end. Scarce a paper reaches us that does not contain one, tibb; three, and sometimes half a dozen articles, then the Exist. three, and sometimes half a dozen articles upon the Epis-copal Church. Now why is this? Why is it, that their hostility has all at once become so rank and inveterate? It is frequently conceded that there is much more of active piety, much more of spirituality among us now, than formarly. piety, much more of spirituality among as now, than for-merly. Why then this opposition? Is it our errors? Why then the former supmeness, when it was confessed there was less of genuine religion among as than now? Why does the opposition increase with our activity and zeal? Or is this opposition owing to our success? We will not attempt to answer this inquiry; lest we be thought

uncharitable.
But there is another point deserving of our attention, which contracts strangely with this spirit of hostility and opposition. Notwithstanding the prejudice which exists, and the hostility to Episcopacy, there is a strong Church feeling pervading large numbers of the dissenting denominations. Let an Episcopalian go and talk with those persons, without avowing his Church, and without afluding to Episcopacy, and he will find thousands contending for the divine institution of the Church and its ministry, the necessity of ordination to the exercise of ministerial functions, involving, of course, the necessity of an "Apostolic succession," together with numerous other things, held so strongly by Churchmen. In short, such an experiment would convince any one; that the Bible is so much of a would convince any one, that the Bible is so much of a Church Book, that nearly, if not quite all humble readers of it, whose minds have not been warped by controversy, or opposite teaching, actually receive and acknowledge all the great principles upon which we insist, except that of the three orders, and the expediency of a liturgy.

The correctness of this opinion may be doubted by some The correctness of this opinion may be doubted by some; but it is nevertheless true, to a very great extent. And hence the reason why so many of other denominations so readily become Churchmen. They find few or no principles in Episcopacy they did not acknowledge before; and the most important touches the mode of application. We hazard nothing in saying, that at this present moment, the majority of Congregationalists in New England, with all their prejudices against Episcopacy, believe in the divine institution of the Church, and the necessity of Ordination, as firmly as a majority of Churchmen. And if nation, as firmly as a majority of Crurchmen. And if we may be permitted to guess, it is this belief of their own members that continually prompts their periodicals to assail the opinion, as much as any thing else. Their object in this particular may be gained in one or two ways;—
either by combating the principle itself, or by raising a prejudice against those who hold similar opinions.

On this head, Churchmen have not used some of their most effective weapons as much as they might. The Bible is emphatically a Church Book, and this fact of itself is sufficient to answer all the cavils of objectors. Now if we could reach the class of persons who entertain these feelings, and lay the evidence before them, their conversion to Episcopacy would be certain. Though the haughty, self-sufficient, and self-willed person might never be converted to the Episcopal Church, the devoit, humble, and

teachable Christian, becomes an Episcopalian so soon as the evidence is fairly presented to him. When the time for this will come, we know not, but are perfectly certain that it will come, and that, probably, sooner than many

THE CHURCH.

TORONTO, SATURDAY, APRIL 16, 1842.

His Excellency the Governor General will hold a Levee at Government House, in this City, on Friday, the 22d instant, at Two o'clock, P.M.

At the meeting of the Clergy and Laity of the Established Church, proposed to be held on the 28th instant, it is intended to take into consideration that portion of the primary charge of the Lord Bishop of the Diocese, which refers to the formation of a Diocesan Society, in furtherance of the objects of the Venerable Societies for the Propagation of the Gospel in Foreign Parts and for Promoting Christian Know-

Its great objects will be, the Propagation of the Gospel amongst the Indians and Destitute Settlers, by the means of resident and travelling Missionaries,the circulation of the Scriptures, the book of Common Prayer, and such other books and tracts as are calculated to promote an acquaintance with the Evangelical truths and Apostolic order of the Church of England among her members,-the increase of charitable attachment to her doctrines, her ritual, and her ministry, on the part of those professing to be her children, and the knitting together of pastors and people in closer bonds of mutual affection and regard.

But, while these will be the leading objects of the proposed Society, it is also recommended that it embrace, as connected with and conducive to these objects, pecuniary grants under peculiar circumstances

and in special cases, 1.-To Widows and Orphans of the Clergy, in

cases of peculiar destitution: 2.—In aid of deserving young men pursuing their studies for the Ministry, whose circumstances may

3.-In aid of Sunday and Parochial Schools in connexion with the Church:

4.—The acquirement of endowments in the manner

THE HONOURABLE MR. CHIEF JUSTICE ROBINSON has been pleased to address to us the following letter, which, to the exclusion of much varied and interesting matter, we feel bound, by every sentiment of respect, to insert at the earliest opportunity:

> Toronto, 12th April, 1842. To the Editor of The Church.

Dear Sir,-I have read in the last number of The Church a paragraph extracted from the Christian Guardian, stating that "the Hon. J. B. Robinson, Chief Justice, a distinguished mem-"ber of the Church of England, has just given a very eligible "and valuable site at Holland Landing, to the Canada Confe"rence, for a [Methodist] Church, which is to be immediately "erected"; to which extract you have annexed an editorial commentary holding up the Chief Justice to the unqualified reprehension of the members of the Church of England, as setting "an erroneous, and pernicious example, and acting contrary the teaching of the Bible and the Prayer Book."

If my public station, and private character, of which you have spoken with respect and kindness, are good reasons why my name should be dragged before the public, in the columns of respectable newspaper, for the purpose of censure, they are also perhaps reasons why I ought not to remain silent, when such remarks have been applied to me in such a quarter. And I apprehend when the truth has been told of that act of mine, which has given rise to your observations, it will not seem one hand, or the reproach which has been applied to it on the

I succeeded to some property of my late brother, near the Holland Landing, on which he had laid out the plan of an in-Holland Landing, on which he had laid out the plan of an in-tended village. Some weeks ago a respectable farmer of the neighbourhood came to me, and informed me that my brother had always declared to him that, whenever the Members of the give them a site for the building; and he referred me to my brother's agent for a confirmation of the statement. I did not question the truth of what he told me, and readily consented to give the small lot which the Methodist Society expressed a wish to have. It is a fifth part of an acre, I think, in extent; and though not very valuable, I hope it will be found eligible for the

religious purpose to which it is to be applied.

It may appear to some zealous members of the Church of England, but I hope not to many, that I ought to have disrecended to me, rather than have done an act of kindness towards any community of Christians who are out of the pale of my own Church. I thought otherwise; and I ventured upon this occasion, as upon others, to govern my conduct by my own opinion. You were most probably unacquainted with the facts which

I have just stated, and I am quite sure that in the observations which you have chosen to make, you were actuated by no feeling of unkindness towards myself personally. But I must be permitted to remark that if to give a piece of ground for the site of a building, in which some hundreds of my fellow beings may meet to worship their Creator, and hear his revealed word preached to them, be an act so manifestly unchristian as you have assumed it to be, you should, in common justice, before proceeding to condemn with so little ceremony or scruple, have considered that in a matter of this personal nature, there might possibly have been something unknown to you, which would palliate, if it would not justify, the enormity of assisting those who are not of our own household. In judging of others, it is seldom safe to assume the worst to be true; and if charity can cover a multitude of sins, it may save us also from falling into

But though I would point out the imprudence of your coming so hastily to a conclusion, and acting upon it as you have done, without information or enquiry, I have really no right to com plain that any substantial injustice has been done to me; for 1 must confess that I am certainly open to attack upon the ground which you have chosen. I am not at all sure that I should have refused the request of the Methodist Society, if it had been wholly unsupported by any promise of my late brother; and if I had yielded to it, it would by no means have been the first act of the kind for which I have to answer, nor is it very probable

that it would have been the last,* I do not consider the inference a just one, that by acts of assistance of this nature to other religious societies, where the occasion seems to call for it, I give any evidence of an impression "that there is no material difference between the Church "and dissent." It argues rather I think a conviction, which I do seriously entertain, that there is "a material difference" between an ignorance of all religious truths, and the being instructed in those truths by teachers, who may differ from us in several points of discipline, and even of doctrine, while they zealously and fervently inculcate the main articles of our faith. In travelling through the rural portions of Lower Canada, the most agreeable objects in the landscape, to my eye, were the numerous parish churches, although they were Roman Catholic; and if Providence had cast my lot there, among a French population, and the question whether they should have a Church to t had depended upon my giving them a few feet of ground on which to place it. I believe I should have settled the question in the affirmative, not doubting that I was serving

the cause of religion, and doing some good to my fellow creature If conduct of this kind is unsound, and anti-christian, it will work little direct mischief, so far as my agency is concerned, for it is in my power to indulge in it but seldom, and to a very limited extent; and indeed in practice I have made what I think ought to be admitted to be "a material difference between the Church "and dissent"; for though I have frequently, and for various reasons declined, I hope not improperly, to contribute to subscriptions which were solicited by other religious societies, I can at present call to mind no one instance in which I have refused to contribute to a church of our own, although I have often regretted to find myself compelled to give much less than I wished, and less I dare say than had been expected from me;

add that whatever I have bestowed among all other religious Societies united, would form but a trifle compared to what I have contributed to the single Church of which I am a member

I have no doubt there are some Churchmen so entirely consistent, that true to the letter of your injunction, they have from the purposes of their own Church, to the relief of any other more destitute community. I have known, I think, some, who have maintained this principle with an inflexibility which no one could desire to see exceeded. They had a right to take that course, free from censure or remark, so long as they contributed to some Church, in a country, where all are more or ess destitute; and if it can be shown that any such person have, in proportion to their means, contributed more largely than I have done to the necessities of the Church of England, I shall rejoice, in the evidence of their liberality, and will most readily acknowledge it. But I have had some opportunity of observation upon this point, and 'till the fact has been proved to me, I must be allowed to doubt it.

The means of the Church, I think, are nothing detracted from, by such occasional gifts, under peculiar circumstances, to churches out of our pale, for if it be a weakness which impels to such benevolence, those who are chargeable with it, will not be likely, if I judge rightly of human nature, to give a shilling less on that account to the necessities of their own Church. Such persons seldom keep a nice account of their charities, and do not feel that they must stop from Paul as much as they have given to Peter.

I would stop here, for I am apprehensive that I have already trespassed unreasonably upon your columns; but the subject is one of great interest, and on several accounts important, and since I have felt it necessary to say thus much upon my personal connection with it, I will take the opportunity, if you will

allow me, to add a few passages of a more general bearing.

I have observed from time to time in the columns of The Church, and especially of late, a good deal said with a view, as I understand it, of enforcing upon Churchmen as a religious duty, an utter refusal to contribute to the support of religion in any other form but their own,—and with much that has been written by yourself and by others upon that point, I can very cordially agree; but I must at the same time, take the liberty of adding that I think there has been an error in urging the supposed duty as one that admits of no discrimination, or under whatever circumstances a country may have been peopled, or whatever may be its history or condition. has also, in my judgment, been an error in urging this principle of conduct in terms from which the kind feelings of our nature are apt to recoil. I cannot believe that principle to be a just and a sound one which would have taught us to look with the same feelings upon the ministrations of a Schwartz or a Sweenborg, and which admits of no distinction between the most fanatical and fantastic sects, and those religious bodies which have produced a Fenelon, a Blair, a Chalmers, a Wesley, a Doddridge, or a Hall; nor cau I persuade myself to think that as regards all Scriptural truth, the thickest darkness is to be preferred to any light which can be obtained through the aid of it has been from no lefash or ungenerous motive.

It is certainly not in that spirit that the Christian labours of set forth in the letter of the Honourable the Chief Justice to the Lord Bishop, which has already appeared in this journal.

It is certainly not in that spirit that the Christian insolars of England have been conducted in her East Indian possessions, where her Church Societies took under their protection, and into their service, the Missionary establishments of Denmark; nor is it in this spirit that the Sovereign and the Parliament of ur country have proceeded in the United Kingdom and in the

> If the inflexible denial of all aid towards the erection of other Churches would lead their congregations to become willing members of ours, there would be a strong inducement to that course; but I doubt whether such a consequence would follow, and if it did, it would be some time, I fear, before we could afford accommodation and Clergymen for a tenth part of their

My opinions on this subject may very possibly be influenced by circumstances which are not of universal application, but which I think it would not become those who know them to leave out of their account. Before you were born probably, and at least before you had heard of Canada, I was in the habit of travelling annually into the remotest Districts of this Province in the discharge of duties connected with the administration of justice. Frequently in the most louely parts of the wilderness; in townships where a Clergyman of the Church of England had never been heard, and probably never seen, I have found the population assembled in some log-building earnestly engaged in acts of devotion, and listening to those doctrines and truths which are inculcated in common by most Christian denomina-tions, but which, if it had not been for the ministration of dissenting preachers, would for thirty years have been but little known, if at all, to the greater part of the inhabitants of the interior of Upper Canada. I confess I lamented that the people had not then in general more competent instructors, and the means of access to a calmer and more regular worship. also there were reasons for regretting on other grounds that the duties of religious instruction were not in better hands; but I rendered no valuable service to the community. On the contrary, I am persuaded that but for their zealous labours, there out any serious sense of their accountability in a future state. It was indeed bad enough, and is still bad enough, in many parts of this new country, with all that has been done, or could be done, in the absence of that effectual provision which the overnment of the Parent State could alone have supplied; but f there had been no ministers in Upper Canada but the few Clergymen of our Church, zealous and enlightened as they were, I fear it would very often have happened that the obligation of an oath would have been imposed upon jurors and witnesses, whose first and only acquaintance with the Scriptures would have commenced when the Gospels were put into their ands in a Court of Justice. This will not be doubted, when t is considered that there were only five or six Clergymen of our Church stationed in a country larger than England-traversed by roads scarcely passable, and partially settled in almost

It is happily true that the means of religious instruction are fast increasing upon us, and are every where, and in all respects improving; but we ought not to forget the pit from which we ed; and because we are emerging from that state of things in which a less regular and less enlightened class of teachers were the only resource, I have not brought myself to think it a religious duty to cherish a feeling of hostility against all other denominations, or to invite their hostile feelings

In the past, I have seen much that was to be deeply regretted, especially in latter years; much uncharitable feeling dis-played towards our Church by many members of other denomiher by different religious societies. But I cannot affirm that there have been no exceptions; and if the want of a kind and Christian feeling on their part had been indeed universal, I do not feel that we should be raising the Christian character by We ought rather, I think, to set an example of a

If I seem less rigid upon this point than becomes me as a Churchman, which I should heartily regret to learn, it is not because I think too lightly of the evils of Dissent. On the contrary, I feel more deeply than I can express the numerous mischiefs to which it gives rise. Some of these have been made ore apparent to me, from particular circumstances, than they can be to all; and I cordially agree that the division of men into opposing religious sects, besides its tendency in a spiritual point of view, leads to some disadvantages in human affairs, which cannot be too earnestly lamented. Still, amidst all the evils, some good has arisen from it; and at any rate it is permitted by Providence, and doubtless for some wise end.

I have that confidence in what I believe to be truth, that admiration of the rational doctrines, the pure worship, the incomparable Liturgy, the just and tolerant spirit of our Church, that I do sincerely believe the time will come when those who have separated themselves from her, will gladly and of their own accord return under her shelter. If we could see this in our own time, I believe we should see the consummation of an object desirable than all others for the happines of mankind That, however, we cannot expect; but it is encouraging that we are permitted to see some satisfactory signs, as I think we do upon this Continent, that the blessing is certainly in store for some future generation. In the meantime, I apprehend we shall not be hastening its approach, by exhibiting in our conduct or our language, that jealous spirit which is an argument of weakness, rather than of strength, or such harshness or exclusiveness of feeling, as may well lead others to doubt of the truth and purity of a system, which makes no allowance for seasons or cumstances, which can tolerate no shades of difference upon any point either of principle, or practice, and which draws no peculiarity of doctrine, or of form, which may separate from our Communion the most inoffensive and zealous of our Christian

I remember that in a debate in the House of Commons, nearly two years ago, while the Clergy Reserve Bill was under discussion, Lord John Russell then Secretary of State for the Colonies condescended, for some purpose (I could hardly see for what,) to refer to my supposed opinions upon religious liberty in Canada; and because I had had occasion to vindicate more than once what I conceived to the rights of the Church of England, in a purely legal question referring only to her property, His Lordship thought proper to represent me as probably hold-ing exclusive and jealous sentiments in regard to Religion

charge could have been fastened upon me with fruth,—I mean a charge which any sound and liberal Churchman would feel it to be for his honour to deny—as it is, I have only to regret that for the purpose of helping on a public measure, a Minister of the Crown could have thought it just to impute to me gratuitously a description of intolerance which never formed a part of my character.

But it is more than time to draw to a close. With deference to the many conscientious and excellent people, who think dif-ferently on this point of contribution to other Christian Societies, nly does seem to me that it is a matter in which every individual must necessarily be allowed to judge for himself.

Whenever it is felt that more service will be done to Christianity by granting than withholding (and I believe there may be such cases) no one should be deterred from acting upon his sincere conviction, by the opinions or censures of others; but should give, or decline to give, according to the view which he takes of the circumstances of his Church, of his own circumstances, and of the nature and necessity of the call which may be addressed to him in each particular case. If he is persuaded that by applying whatever means he can spare exclusively to the support of the Church of England, he can render the most essential service to religion, he ought surely to be suffered to observe that course of conduct without censure, and without question indeed if he feels that his conscience binds him to be thus rigidly exclusive, it then becomes his duty; and in neither case will any just and reasonable man dispute his right to judge, or blame for the exercise of it. What I confess I lament to see is, that the bestowing aid under any circumstances, or to any extent, in relief of the religious wants of any other class of Christians, should be censured as a crime; for I am persuaded that a perseverance in such censures must materially injure the very cause which they are intended to serve.

I am rather surprised that at the conclusion of your stric-

tures, you should appear to take credit for the boldness of the censures which you have directed against me, affirming that in the discharge of what you believe to be your duty, "you neither fear the face of man, nor have respect to persons." With the opportunities you have of observing the productions of the newspaper press in this and other countries, I wonder it could have seemed to you that in these times to assail persons stand high in official station," or have rendered valuable public services, is any argument of courage. On the contrary, it is the daily occupation of some of the least considerable, but most mischievous of mankind: an occupation they pursue not only with impunity, but without risque, and which indeed they seem to follow systematically, either imagining it to be the sure road to popular favor, or under the idea, however strange and unnatural it may seem, that it may procure them favor and patronage of a more substantial kind. What deserves to be dignified with the name of courage is the principle which impels one resolutely to withstand all such emptations, and to refrain from unjustly assailing those whos stations and circumstances usually render them the safest objects of attack. Whenever you may have happened to transgress this rule, even in appearance, I am sure

I am, my dear sir, Your's very faithfully, J. B. ROBINSON.

The public acts of every Churchman, be his station character, and met in the discharge of his judicial trines to be "repugnant to the Word of God,"spiritual religion, I a strict morality be required, mankind must turn Dissenters." Having frequently and earnestly insisted that it is sinful in Churchmen to support Dissent,-believing that this our opinion is in accordance with the teaching of the Bible and Prayer-Book, -furthermore, being confident that the best and wisest divines of our Church have laid down a similar rule, -and strengthened, in addition, by the clear and emphatic exhortations of our own Bishop in his Primary Charge, we have endeavoured, and to the last moment of our editorial career must endeavour,

to impress so grave and practically important a truth upon the minds of Churchmen. When, therefore, we perceived the Chief Justice's donation of land, triumphantly paraded in the columns of a journal which, with a few intermissions, has been notorious for an unmitigated hatred to the Church of England, and when we saw that such an example would weigh powerfully with many Churchmen, and lead them to the natural conclusion that, since so good a man as the Chief Justice supported Dissent, there evince the sincerity of our opinions, and to be deterred by no considerations of a personal nature from protesting against a particular and very conspicuous if he be wrong, we should be unworthy indeed of Roman Catholic. Did he see Protestants acting goes, is the "liberal" Churchman but a supporter remaining in our present position, -a very traitor to consistently with their creed, he would respect it the the cause to which we are pledged, -did we not lift up a voice against what we conceive to be a fundamental and important error. Few persons, within the last ten years, have probably spoken of the Chief Justice in stronger terms of eulogy than ourselves: our feeble pen, never wielded for any selfish or mercenary purpose. has more than once recorded his praise; and for thus employing it we have been stigmatized as unfaithful even he, knows that his Bible does not sanction this, which cause divisions." to the political party to which we were supposed to be attached. But three short weeks ago, and we indited the language of an admiring and grateful heart, with respect to the Chief Justice, when we introduced his excellent letter concerning the proposed Church Society; and nothing but a stern, paramount necessity, nothing but an imperious conviction of duty, which ease once or twice put aside, but which conscience bade us follow out at all hazards, could have induced us to impugn an action of the Chief Justice, and to express ourselves regarding it in terms of well-weighed

and purposely strong reprehension. The fact that the Hon. Peter Robinson had promised the land, and that the Chief Justice merely fulfilled that promise, was totally unknown to us. Neither did we feel justified in asking the Chief Justice, privately, any questions about the case, for, when we did for a moment contemplate taking such a step, it struck us as one that neither custom nor propriety would warrant. And we were, as the sequel proves, led into no error by acting in this manner; for the Chief Justice admits that "he has really no right to complain that any substantial injustice has been done to him,' and proceeds to maintain the principle, that there are certain cases, exceptions to a general rule, if we do not misunderstand the learned and honourable writer. in which a Churchman may consistently contribute to Dissent: and that the particular case at the Holland Landing comes within the range of these exceptions. Therefore, as the matter now stands, our remarks, as we contend, were justified by the facts: had the facts been different, and had the Chief Justice been merely a passive instrument in fulfilling his brother's pledge, though disapproving of it, our remarks would have been totally inapplicable, and the blame would have rested on the newspaper which, speaking, as it is to be fairly supposed, from official information, had led

We do not think that "any zealous member of the Church of England," would desire the Chief Justice to disregard the pledge of his brother. For our own part, we distinctly disclaim any such rule of action. Were we to inherit property from a person who had made an equitable, though not a legal, gift of a portion of it in his life-time, we should feel bound to carry out the promise and intentions of the deceased, though contrary to our own wishes and principles. We must Churchman, can any one who has read the strong per- the East Indies, she violated no rule of "Apostolic be permitted to say, that we do not perceive any ground for such a suspicion, unless it be implied that Schism, contained in the New Testament, thus help must have received, from their own Bishops, a regular

he would therefore think any means justified by the end to which they were directed.

There are certainly many Churchmen, and the number of them is fast increasing, who confine their assistance entirely to the Church. Such we know to be among the most liberal and self-denying of our Prayer Book which we have adduced in support of our members. They have not adopted this rule of action, which we so highly commend, from a parsimonious or unworthy motive, but because they believe it to be consonant to the teaching of the Bible and the Prayer Book, and enforced by common sense and lawful expediency. They think it strange indeed that Churchmen in Canada should give hundreds to Dissent, while in mid-building, for want of means, schools destitute from Churchmen in England they annually receive thousands. They "avoid them which cause divisions;" they act and speak as believers in One Catholic and to the Methodists at Holland Landing, would help the Apostolic Church, and as convinced of the sinfulness of being present at the meetings, or contributing to for it, and be so much gained, instead of lost, to s the purposes, of Dissent. While we bear witness to future generation of Churchmen. But we have frethe exhaustless charity of the Chief Justice, while we know that his bounteous hand is ever open to the wants of the Church, we must nevertheless add, as a general observation, that those Churchmen who promiscuously support Dissent, afford much less assistance to their own Church than those who act upon a different and exclusive principle. In England, this is most especially the case: and we read of no benefactor more princely or unwearied in his donations than Earl Brownlow, who refused a piece of land to the Methodists, although solicited for the gift, when to ling that it is unscriptural to support Dissent. refuse it was to endanger his son's election for an English county.

The Chief Justice does not consider that, "by acts of assistance of this nature, to other religious bodies, where the occasion seems to call for it, he gives any evidence of an impression, 'that there is no material difference between the Church and Dissent," "-and then goes on to state, in substance, that were he a sident of Lower Canada, he would not hesitate to give land for the erection of a Roman Catholic place of worship. Before we discuss the particular case of the donation of land at the Holland Landing, and afterwards the general principle involved in that donation, we will offer a few words with respect to the degraded state, for it shews thousands labouring with

We know of no circumstances that can warrant a sincere and well-informed Churchman in lending his assistance to the maintenance of the Roman Catholic exalted or humble, come fairly within the cognizance religion. Our Church is Protestant, as well as Cathoof this journal. Regarding the Chief Justice in this lic. In her Articles, she declares some Romish docfunctions, we pronounced a decided and deliberate another she designates as "blasphemous fables, and opinion, with respect to the donation of land which dangerous deceits:" in her Homilies, she affirms that he lately made to the Methodist Conference, and of the Papists "do commit idolatry, as well inwardly which we were first apprized by the newspaper organ and outwardly, as did the wicked Gentile idolaters,' of that body,—the official organ, be it remembered, far "exceeding them in all wickedness, foolishness which stated in the course of last winter that, "if a and madness,"—and, in all her authorized formularies, she speaks of Popery as a wicked and abominable corruption of Christianity. How then can any man, who reverences the Church, approve whatshe condemns? Has not the British Government been most justly denounced for allowing taxes to be levied for the support of superstition in India? and what Christian would dare to offer up incense to an idol-god of wood or stone? Yet what is the difference between enabling others to do it and doing it yourself? You aid and abet the idolatrous act, -you are instrumental in confirming and perpetuating error. So with regard to Popery,-though we would not be understood as and dead "blasphemous fables and dangerous deceits." You, notwithstanding, do all in your power to furnish a place where these "blasphemous fables and dangerous deceits" may be practised to the jeopardy of more, and be more likely to compare it with his own. -but when he beholds them supporting all denominations, and hears himself called by them, distinctively, A Catholic, he firmly and rationally believes that the majority of Protestants have no fixed principles, and themselves out of the thousand sects of the day. He, and consequently he clings the more closely to his own dearly-cherished faith. Dissenters, indeed, are, respect. The majority of them in this Province, we believe, consider it sinful to contribute money or land them. But when we go farther, and ask Churchmen to apply this rule to Dissent as well as Popery, they, whom the Chief Justice has presented the land at the in a declaration that it is sinful in a Protestant to contribute to the maintenance of Popery.

at Holland Landing." Adjoining, or in the immediate vicinity of this, we understand that the Chief Justice liberality, a far more valuable piece of land for the tuating what, at best, was but a necessary evil. beheld side by side, and when it is known that a donor must be a friend to the Methodists,-he may probably prefer his own form of religion, but still he has a great regard for the Methodists, and must conis not only a just, but a general and inevitable infeproportioning his contributions, he does not sanction, viz., that "there is no material difference between the Church and Dissent."

And, then, where is this "liberality" to have an the Independents, or the Presbyterians, or the British ecclesiastical principles were almost forgotten, did Wesleyans grow numerous up at the Holland Landing, employ ministers in her foreign possessions, who may -land must also, upon the principle asserted, be given not have been Episcopally ordained. If, however, to each of these denominations. And can any she took under her wing the Danish Missionaries in

and whether it be a merit or not, I am sure I may venture to generally. I should indeed have been ashamed if any such because a person considers it wrong to give to Dissent, to rend the garment of Christ into shreds innumerable, -thus, instead of "avoiding," abet "them which cause divisions?"

With regard to the general merits of the question, we do not deem it necessary, upon this occasion, to refer to the oft-quoted language of the Bible and the position, that it is unscriptural to support Dissent. Neither do we intend to dwell at large upon the grievous and innumerable wants of the Church, and to enforce the duty of giving bread to our own starving household, before we bestow it upon the stranger and the enemy. We could point out Churches stopped, of books and libraries, clergymen battling against every parochial want, -in fine, the proceeds of the lot given Church there, would form the nucleus of an endowment quently presented the subject in this view; and our sensible correspondent, A CATHOLIC, in another column of to-day's impression, has furnished additional arguments, somewhat bearing upon this point, which strike us as unanswerable and conclusive.

What, however, we intend to do upon this occasion, is, to refer very briefly to the Primary Charge of the Lord Bishop of this Diocese, and to prove, from the distinct and forcible language of the venerable prelate, that we have his high episcopal sanction for maintain-

His Lordship has vividly portrayed Dissent in terms from which, however strong, "the kind feelings of our nature certainly do not recoil," because we believe those terms to be most just, and most necessary to warn Churchmen against the danger of believing that Dissent ever has been, ever can be, or ever will be, any thing but hostile to the Church. His Lordship observes, that the most bitter enemies of the Church "are THOSE WHO PROFESS THE SAME FAITH, and, the more she strives to promote the cause of Christ, the more vehemently do they seek, by calumny, deception, and misrepresentation, to accomplish her destruction-Such a combination exhibits human nature in its most their utmost might to bring the Church of England to the ground." And this description is applied to "both at home and abroad." His Lordship, in other places, notices "the fierce war carried on against the Church by the united force of ALL sects, and divisions of nominal Christians and infidels, unnatural and criminal as it is," - and "the reckless and daring innovations of modern Dissenters."

Having thus characterized the enemies of the Church, and Dissenters, if consistent, must be its enemies, his Lordship, most pointedly and energetive cally, condemns the combination of Churchmen with Dissenters for religious purposes. He pronounces such an amalgamation an "emanation" from an "infidel spirit;" and, remarking particularly of Clergymen who join such heterogeneous societies, he adds, these unpalatable, but wholesome truths, which, of course, are just as applicable to the Laity as the Clergy, for what on this point is wrong in one class is equally wrong in the other: "The inference drawn by the ignorant or less informed is, that all denominations ure the same, and their points of difference of no moment. And great is the mistake of those who think that by such laxity they become popular and win over Dissen ters. On the contrary, sincere Dissenters can scarcely classing Popery with the superstitious religions of India. Your Prayer Book calls masses for the quick ready to desert her for temporal considerations. ought it to be forgotten, that such PERNICIOUS EXAM PLES weaken the attachment of our congregations to our Church, and in Many Cases increase her opponents.

Surely, if his Lordship considers it wrong to subimmortal souls. The justification attempted is, It is scribe, for instance, to The Religious Tract Society, better they should have a false religion than none, and an association composed of Churchmen and Dissentherefore I must assist them. This is the very ters, carrying out the views of no particular denomination can be no great harm in it,—we then felt bound to essence of Popery,—doing evil that good may come. nation, but omitting altogether all allusion, in its How much more scriptural and rational would it be, tracts, to the distinctive principles of the Church were Protestants invariably to refuse pecuniary assis- he would consider it more reprehensible to give direct tance to the Roman Catholic religion, and, to state, if countenance and assistance to Dissent by a gift of instance of what we consider to be an infraction of requested, as their reason, that they cannot conscien- land or money. What is a subscription to build a the principles of the Church. If the Chief Justice tiously contribute to what they believe to be error.— Dissenting Chapel, but a temporary Society for that be right, his example is deserving of general imitation: Here would be a warning given to a truth-loving purpose? And what, so far as the act of subscribing either "false doctrine, heresy, or schisin? Church of Christ requires her children to be faithful, constant, and abiding soldiers: she allows of no temporary desertions, she values no divided allegiance: her language is, "Son give me thy whole heart-do not pray against Schism on the Sunday, and give it consider themselves at liberty to choose a religion for land or money on the Monday. But be thou faithful in all things: preserve my Unity, and avoid them

The Chief Justice directs our attention to the labours of Dissenting preachers at an early period of mostly, far more scriptural than Churchmen in this the history of this Colony, and would lead us to the conclusion, we suppose, that as they did some good then, they are entitled to our partial support now. for Roman Catholic purposes. So far we concur with Far be it from us not to "rejoice" when "Christ is preached" "every way, either in pretence, or in truth' (Philipp. i. 18); or to deny that God will somethe Dissenters, with palpable inconsistency, turn times sanctify irregular means and unauthorised miniround and charge us with bigotry and exclusiveness. strations: or to affirm that conscientious Romanists If we do not greatly err, the Methodist Conference, to and Dissenters may not be saved. Equally far, how ever, be it from us to say that there is not danger in Holland Landing, would, almost unanimously, concur Popery and Dissent, and that evil may be put for good, because God can over-rule it by his own infinite power, and sometimes works in a manner inscru-We now return to "the eligible and valuable site table to human eyes. Therefore, while we do not mean to deny, that in the earlier days of this Provinces Dissenting preachers did effect some good, we consider has presented, with his accustomed and well-tried that this circumstance forms no argument for perper erection of a place of worship in connexion with the were nothing but laymen: they had no commission to Church of England. Now, we respectfully ask, what preach the Gospel: and to support those who have will be the legitimate impression upon every mind, succeeded them, is to convert what the Chief Justice when the Methodist Chapel and the Church are seems to consider as a mere temporary institution, that served its day, into a permanent corporate body, Churchman gave the land on which both are erected? with all the semblance of regular ecclesiastical organi-Why it will very fairly and logically be said, that the zation. Neither, if what we have heard, or what we have read, be quite correct, do we think that those preachers were amongst the most loyal and devoted subjects of the British Crown. Many of them were sider them as very favourable to his own Church, in- aliens from the United States, in connexion with the deed but little differing from it. We assert that this American Conference, and, as the Lord Bishop (then Archdeacon of York) remarked in 1828, "eyer showed rence, acted upon by nine persons out of every ten. themselves the enemies of the Established Church Thus, then, the Chief Justice does practically lend all For the good they did, may they reap an eternal rethe weight of his high public character and private ward in heaven! But their irregular ministrations, virtues to the impression which, theoretically and in however over-ruled to a good end, furnish their successors with no claim upon the bounty of Churchmen, now happily blessed with a valid and divinely-appointed Ministry.

It is true that the Church of England, in a few If the Baptists, or the Roman Catholics, or very peculiar instances, and at a period when correct

cannot now been succe constituted perceived his clergy dained, bu for the Ge jurisdictio at present adherenm hold no fe It is ve excellent more dee chiefs to out his le sional exc and not a Dissent. from so l

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Episcopal ordination. But such lax practices, rare as they were, and resorted to under circumstances that cannot now be paralleled in Canada, have long since been succeeded by a closer adherence to the divinely-constituted ordinances of the Church: and it will be perceived that Bishop Alexander is not to receive for his clergy, German ministers not Episcopally ordained, but is authorized to ordain German clergymen

Episcopal ordination. But such lax practices, rare as they were, and resorted to under circumstances that done by those Churchmen who divide their often meager chadened by a closer adherence to the divinely-constituted ordinances of the Church: and it will be perceived that Bishop Alexander is not to receive for his clergy, German ministers not Episcopally ordained, but is authorized to ordain German clergymen

But such lax practices, rare as they ordinated: which thing is done by those Churchmen who divide their often meager chadened by those Churchmen who divide their often meager chadened by those Churchmen who divide their often meager chadened by those Churchmen who divide their often meager chadened by those Churchmen who divide their often meager chadened by those Churchmen who divide their often meager chadened by these teachers in points the police, she would have been murdered. In short, on this day the town was almost entirely at the mercy of the mobility day the town was almost entirely at the mercy of the mobility and privileges. Such of our readers as are old enough to remember the Ludities with the Dissenter and the Schismatic. Such conduct rities with the Dissenter and the schier day the town was almost entirely at the mercy of the mobility and privileges. Such of our readers as are old enough to remember the Ludities with the Dissenter and the schier day the town was almost entirely at the mercy of the mobility and privileges.

Such of our readers as are old enough to remember the Ludities with the police, she would have served, who, when the multitude was the county inspector's serv dained, but is authorized to ordain German clergymen for the German congregations willing to submit to his jurisdiction. The "spirit" of the Church, as evinced at present by the acts of her Great Societies, is to adhere most strictly to Apostolical Order, and to hold no fellowship with Dissent.

It is very gratifying to find that so eminent and excellent a Layman, as the Chief Justice, "feels more deeply than he can express the numerous mischiefs to which Dissent gives rise;" and that throughout his letter, he seems to consider that, as an occasional exception only, under particular circumstances, and not as a general rule, is it right to contribute to Dissent. And though even this expression of opinion, from so high and influential a quarter, must somewhat militate against our views, and array a great name and a munificent Churchman against us,

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"Hoc Ithacus velit, et magno mercentur Atridæ;" yet we trust that this disadvantage will not be of a long duration, and that the day may soon come, when the Chief Justice will lend the aid of his great abilities, and the influence which he so deservedly possesses, to the exclusive support of those principles, from which he now thinks a partial deviation may sometimes be allowed. At all events, it is a great consolation to us that scarcely a post arrives without bringing us encouragement from every part of the diocese to persevere in the course which we have hitherto followed: and we know numerous instances, in this City and in every quarter of the Province, of persons who have abandoned the practice of contributing to Dissent, and now exclusively devote their oblations to the objects of the Church.

The concluding observations of the Chief Justice admit of an easy and satisfactory reply. We do indeed "take some credit to ourselves for the boldness of the censures" which we directed against the act of the Chief Justice, in our last number. For if to be compelled by a sense of duty to pronounce an unfavourable opinion upon a public act of the highest layman in Western Canada, a gentleman whom we and many others have long regarded as a most staunch and devoted son of the Church,-if to utter a word in dispraise of one from whom we have received many personal kindnesses, and whom we have ever regarded with reverence as a judge, and with admiration as a man,-if to stem the whole current of feeling and of interest, and expose ourselves to a torrent of abuse from watchful foes, and to the disapprobation of lukewarm or thoughtless Churchmen,-if to encounter all this be an evidence of courage, we think we may lay some claim to that quality. But in stating that "we neither feared the face of man, nor had respect to persons," we meant not to boast, but to convey the idea, that the motive was so strong and irresistible which dictated our remarks, that it could not even check us from impugning an action of so beloved and respected an individual as the Chief Justice of Upper Canada. It certainly is our misfortune to be somewhat acquainted with the licentiousness of the Press, and to know that no station, no virtue, no individual is exempt from its daring and ungenerous attacks: but having, until now, always written of the Chief Justice in terms of unqualified, but honest, praise, -having, even on this late occasion, spoken of him, as he himself admits, "with respect and kindness," we consider it unfortunate that our motives should not be more correctly appreciated; and that we should not be regarded

our editorial position. But the present hour we regard as a crisis in the history of the Canadian Church,and we believe that the principles which we have maintained are necessary to her present growth and permanent well-being. And as we are determined to hold no dubious or equivocal position, we take this opportunity of informing the public, that we continue to conduct the editorial department of this paper under the impression that we speak the general sentiments of the Lord Bishop and Clergy of this Diocese, and of an influential body of the Laity. We do not seek to create the belief that every word or every argument. We use has this high approval: but we do consider that our general editorial conduct has this indispensable sanction. Farther than this we have to observe, that should we ever learn that our opinion of the sinfulness of contributing to Dissent be not sustained by those, without whose confidence our tenure of office would be most anomalous, we shall retire that moment, and make way for a more able, but not a more devoted, successor.

The New York Churchman of the 9th instant, furnishes another pleasing evidence of the growth of Episcopacy in the United States:

"At a meeting of the Standing Committee of the Diocese of New York, held on the 2d instant, Flavel S. Mines, an ordained minister of the Presbyterian denomination, together with Philemon E. Coe, and Horace Hills, jun. licentiates of the same denomination, were recomnation, were recommended to the Bishop for Deacons' Orders.

attended to next week.

11. from two Ladies at Kingston, for printing Tracts, and of 15s. from A CATHOLIC,—being 5s. for Tracts, and 10s. for Chippawa Church.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at the Cathedral, Toronto, On Sunday, the 8th of May. Candidates for Holy Orders, whether of Deacon or Priest, are required to Obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished

Dear Sir,—Fully agreeing in your views on this subject, will you permit me to offer a few remarks in corroboration of them: and, as I wish to be read, I shall endeavour to be brief.

I profess to be a Catholic; I would wish therefore to be influenced by Catholic feelings, and to act upon Catholic principles; and consequently, I seek to adopt that line of conduct which will be need therefore the refuir to those around me, as in this I think consists the essence of true Catholicity, and not in an unholy attempt to increase my own popularity by offering insense to every form of Sectarianism into which, unhappily, the

First, because of his firm conviction of the superior excellence of his own Church. You see, Sir, that I here take the very low, and even unscriptural, ground of those who think that any form of Church government is lawful; and I do so for the purpose of showing that even these act inconsistently in their indications.

purpose of showing that even these act inconsistently in their indiscriminate religious liberality.

Every sincere son of our Reformed Episcopal Church is such, either because he believes it the only Apostolic, and therefore the only lawful, Church,—or, because he thinks it in its own nature best suited for evangelical usefulness. Now, on either of these principles, it is evident that he is bound to give it his exclusive support as being, by his own confession, at least "the more excellent way." If they answer, "that many of the sects, though not altogether right, are still useful, and that therefore it is proper to give them some assistance, and that therefore it is proper to give them some assistance, and that they give no less on that account to their own Church;"—I reply, that this argument is altogether futile, unless indeed they could suppose that the Church of England had already been stretched to its utmost limits, and that consequently there was no more field for its exertions; but surely this cannot be the case until that day when righteousness shall cover the earth; no more field for its exertions; but surely this cannot be the case until that day when righteousness shall cover the earth; in fact, whatever good the Churchman may suppose his contribution to sectarianism may do, he must, if his own religious profession be founded on principle, believe that it would be yet more useful if it flowed in the channel of his own Church. With record to the second application parally that they are more useful if it flowed in the channel of his own Church. With regard to the second apology, namely, that they give no less to the Church on account of what they give to Dissent, I only beg to remind them, that in saying this, they utter their own condemnation; for that in the present morally destitute state of the world, and especially of their own Province, the Catholic Church of Christ has a righteous demand upon them Catholic Church of Christ has a righteous demand upon them for every shilling which it is in their power to offer; and by this acknowledgment that they have withheld a part of what they might, without injury, have given, since they can offer it to sectarians, what do they, but openly confess that they are unfaithful stewards of the blessings of Almighty God?

But, secondly, those who thus huild up Dissent commit sin

unfaithful stewards of the blessings of Almighty God?
But, secondly, those who thus build up Dissent commit sin, because they strengthen the opponents of Christ's Catholic Church. I had said enemies, but I change the word because I allude to that opposition which sectarianism of all kinds must, from the very fact of its mere existence, offer to the Church; and not to that godless bitterness which is manifested by many of the proud, self-seeking, self-honouring votaries of dissent. What is the avowed object of Sectarianism, even in its mildest form? Is it not to get within their bounds the most spiritual What is the avowed object of Sectarianism, even in its mildest form? Is it not to get within their bounds the most spiritual and devoted of the followers of Christ? Just in such proportion as they succeed therefore, do they in many cases lessen at least the individual holiness of our Catholic Church. And I grieve to say that Sectarianism is but too successful in drawing many, especially of the pious poor, from amongst us, though it must be confessed that the inducements it offers are often far from spiritual. Now I ask the conscientious and pious Churchman, Can it be right to aid Dissent in thus crippling our beman, Can it be right to aid Dissent in thus crippling our be-loved Church in its most vital energies? And with this imporloved Church in its most vital energies? And with this important view of the question you will perceive the friendliness or hostility of the different denominations has nothing to do;—in this one object of uniting the purest portion of the disciples of Christ with themselves they all profess to agree. Again I ask then, can the enlightened Churchman assist them in thus draining the life-blood of what he verily believes to be the Catholic Church, and be guiltless in the sight of its Great Head, who prayed that it might be one, as He and the Father are one?

Having promised to be brief, for the present I conclude, yours faithfully,
11th April, 1842.

N. R.—Lenders a trifle (5) howards the Tract of "The

N. B.—I enclose a trifle (5s.) towards the Tract of "The Martyrdom of Archbishop Laud;" than which, a better commentary upon the unalterable character of Nonconformist or Dissenting liberality could not possibly be offered. Yet this is the spirit, as your extracts in the last Church too abundantly the proper which some mistaken and I feet not a few times. the spirit, as your extracts in the last Church too abundantly prove, which some mistaken, and I fear not a few time-serving, Churchmen are upholding by their money and their influence,—not that I would by any means represent this awful malignity as the character of all sectarianism.—God forbid.

I enclose Two Dollars for the Church at Chippawa, praying that like the Sagond Tample, it may far ayeard in all the the Sagond Tample, it may far ayeard in all the the Sagond Tample it may far ayeard in all the sagond the sagond the sagond that the sagond the sag

that, like the Second Temple, it may far exceed in glory the former House of their God.

From our English Files.

POPERY IN CARLOW. (From the Times).

The last election for the county of Carlow had no sooner as we considered it binding upon our conscience. As to the matter, we have not one iota to retract: but if the manner was not sufficiently respectful, we can only say, how truly sorry we are that, in giving expression to deep feeling and serious conviction, our language was deficient in deference or propriety.

It is with much reluctance that we ever allude to our editorial position. But the present how we are that the manner was not sufficiently respectful, we can only say, how truly sorry we are that, in giving expression to deep feeling and serious conviction, our language was deficient in deference or propriety.

It is with much reluctance that we ever allude to our editorial position. But the present how we are read of the uncevinged mobs who are wielded by the agitators and the priests of Ireland.

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Mr. Bunbury, the two Conservatives, than the party of the agitators and the party of the agitators began to wreak upon the Roman Catholic supporters to the agitato the people to fasten that name upon every man who should vote against him and his Church. He was wonderfully careful, however, to protect the persons so denounced against any attempt that could injure them in life or limb, for he is reported to have expressly told the people, in one of his speeches, that they were not to strike these "black sheep," but merely to put them into cribs in the chapels, and to "spit in their faces."—Our readers will not be the spit in their faces."— Our readers will not be very much surprised to learn that this temperate suggestion was sometimes exceeded by the pious zeal

was obliged to keep the house for several days barricaded, and none of the family durst appear at chapel. On the same Sunday a mob attacked the family of an elector in Hacketstown Chapel, broke his pew, tore the clothes of the females, and kicked the family into the street, forbidding them ever again to appear in the chapel. The police were told that if they interfered they should be disarmed and beaten to their barracks.

On the 21st, a Friar posted, in the market-place of Ross, a black list, enumerating by name the Roman Catholics who had voted against Mr. O'Connell; and in the course of the day two of them were attacked, in the midst of the town, and within the view of a Liberal magistrate. Their cars were smashed, and the wheels burned; their harness was cut to pieces; the men themselves were brutally beaten, and scarcely permitted to escape, wounded and bleeding, with their lives.

We pass over the destruction of property in the instance of Mr. Corcoran, and the forcible removal of the fairs from St. Mullins and Borris, effected by armed men in order to ruin the

Mullins and Borris, effected by armed men in order to ruin the obnoxious tenantry through the deprivation of their market.— The case of the Rev. Sanderson Robins shall be ttended to next week.

We acknowledge, with many thanks, the receipt of it. from two Ladies at Kingston, for printing Tracts, and of 15s. from A Catholic,—being 5s. for Tracts, and 10s. for Chippawa Church.

obnoxious tenantry through the deprivation of their market.—We come to the Sunday, when the chapel of Typriland, near the come to the imprisonment of the "black sheep" who might attend the mass. The families of some of them came to chapel, among whom were two children named Coghlan, one aged nine, and the other eleven, and a woman named Nolan, aged eighty. These helpless creatures were seized by the mob and forced into the crib, the children screaming and the ruffians yelling, while the priest in his vestments was celebrating mass. A similar attack was made in Bagenalstown Chapel upon a A similar attack was made in Bagenalstown Chape upon a

A similar attack was made in Sagenauser Pro-Mrs. Kearny, who in her deposition says—
"I was dragged off my knees, and knocked down by a blow;
I was pulled out, and pushed against the door, which stunned me. The defendant (a woman named Bambrick) then gave me a blow which knocked me down again, when I fainted. I was told the reason I was beaten was, that my brother voted for

The magistrates who heard this case sentenced the defendant

with the usual Letters Testimonial, and the Si Quis, attested in the ordinary manner.

The Examination will commence on Wednesday, the 4th May, at 9 o'clock, A. M.

Communication.

We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

The Consistency of Christian Liberality.

Dear Sir,—Fully agreeing in your views on this subject, will you permit me to offer a few remarks in corroboration of them: and, as I wish to be read, I shall endeavour to be brief.

I profess to be a Catholic: I would wish therefore to be in-

henries had set are to the house, and she had scarcely time to harry out of it with her children before the roof fell in!

On the 29th, another kind of vengeance was wreaked upon a voter named Regan, by an assault upon his young daughter.—

A mob in the town of Carlow pursued her, tore her hair, beat

voted against the Liberal cause: it was enough that he had refused to join their mob. That was the sole offence of John Doran, for which, on the night of the 29th, they had the cruelty to maim his horse, by stabbing it in several parts of the body, and cutting out the poor animal's tongue.

On the next Sunday the assaults in the chapels were resumed.

On the next Sunday the assaults in the chapels were resumed. Kelly, a voter, attacked that day with bludgeons, in Hacketstown Chapel, was beaten so inhumanly, that no hopes were entertained of his recovery, and when the pamphlet was published on which this series of articles is founded, he was rapidly sinking. Three other men were dragged on the same day from the same chapel, and brutally beaten with sticks, though not

voters themselves, because they had dared to work for Mr. Fenlon, who had voted on the Conservative side.

The district of the Royal Oak was for six weeks in a state little short of open rebellion, until at length a constabulary party was ordered to take charge of the village. One Hackett party was ordered to take charge of the village. One Hackett having here been fined for an assault, the amount of the penalty was paid by the accustomed Mr. Buggy, the secretary to the Indemnity Fund. But as that fund was not a very rich one, all due precautions were taken to prevent the multiplication of such demands upon it, by making prosecutions more terrible to the complainant than to the defendant. Thus, when Mr. Cummins of Bagenalstown, who had summoned certain persons for attacking his daughters, was attending the magistrates to substantiate his case, a notice was served upon him, bearing the figure of a coffin, and worded as follows:—"This is to give you notice, if you prosecute the Cartys and the rest of the

of the measures concerted by the conspirators against any of the offending voters was as unpardonable a rime as even the vote itself. A couple of assassins had been employed to waylay Mr. Salter, who was a tenant of Colonel Brien. They placed themselves armed in a ditch, commanding the road by which, on a certain day. Mr. Salter was expected to visit his grazing on a certain day, Mr. Salter was expected to visit his grazing farm, and were then perceived by Cummis. Finding themselves discovered, they produced their pistils, and swore him on his knees to withhold all intelligence of what he had seen from Mr. Salter, and endeavour to bring him within reach of their ambush. The faithful fellow, hower, had no sooner him down with a bludgeon, beat him on the ground, and cut off his ears, telling him as they went off that "he got that by breaking his oath, and warning his Sasenach master." He was found by his wife bleeding and insensble, and conveyed to

vas found by his while bleeding and the list own house.

The pamphlet contains many other instances of outrage, many of them committed, like those already mentioned, in the enapels during the celebration of mass, the priest being present, and attempting no interposition. At one of those riots, in Tynriland chapel, where a mob was attempting to force into tle crib a man named Regan, who resisted them, the priest, the Reverend Thomas Tyrrell, who was in the act of celebrating mass, turned round on the altar and ordered the man into the pace of imprisonment. This priest is one of the loudest among the brawlers for liberality and for "justice to Ireland;" and the chapel, which he permits to be thus rofaned, was presented

the chapel, which he permits to be thus profaned, was presented [melancholy infatuation!] to him and his congregation, rent free, by its Conservative proprietor, Lord Beresford.

In another case, a priest went yet a little further. It was in the instance of Mr. Fenlon. The priest, from the altar, denounced and excommunicated him, and all persons who should sell to him, buy from him, or speak to any one of his family.

We terminate here our selection of facts from "The Reign of Terror in Carlow." We have necessarily omitted much of the same character with that which we have inserted; and we have sometimes related facts in milder lapruage, and with fewer

have sometimes related facts in milder language, and with fewer circumstances of aggravation, than attach to them in the nar rative. But we have stated a total case, which, even in the most mitigated view of it, cannot fail to strike every wellregulated mind with horror, and which we trust will be a warning to our countrymen how they countenance the move-ment for increasing the political power of the uncivilized mobs who are wielded by the agitators and the priests of Ireland.

so far beyond what might have been excused in partisans, who honestly believing that their cause is a good one, are prepared to go great lengths with the view of advancing it—that we have experienced some misgivings touching both the wisdom and the propriety of paying to them, or to the body which has produced them, the slightest attention. That the ravings of such men as Mr. O'Conneil and Mr. Cobden will produce the smallest effect upon the public mind, we do not for one moment apprehend. The character of the former personage is well known and thoroughly appreciated on this side of the channel—the career of the latter has been brought so recently and so much in detail under the notice of the people of England, that of him also we think as of one of the most harmless of evil-intentioned reptiles. Still the connexion between this anti-Corn Law reptiles. Still the connexion between this anti-Corn Law movement and a fierce attack of dissent upon the Church, considered not as the Church, but as the Establishment, is so manifest. sidered not as the Church, but as the Establishment, is so manifest—so all but admitted—that if we do wrong in noticing the onslaught at all, we must entreat our readers to forgive the fault, on account of the strong temptation which has led to its commission. Let us then endeavour to connect the different liuks of a chain, which has for more than fifty years been gradually evolving itself, and which the fabricators hope—vainly, we feel, yet not blindly—to throw in due time round the necks of Church and State, to the entire overthrow of both.

There was a time when the most eminent of the Dissenting

of Church and State, to the entire overthrow of both.

There was a time when the most eminent of the Dissenting Ministers of England made it a subject of public thanksgiving and boast that they dwelt in a land "over which the true light was shining." Matthew Henry, for example, writes "Let us give God praise for the national establishment of our religion," because "the Reformation was in our land a national act; and Christianity thus purified is supported by good and wholesome laws, and is twisted in with the very constitution of our Government." In the same spirit Doddridge, after explaining that the Clergy of the Established Church ought to be especial subjects of prayer to the Dissenting Minister, goes on to reprosubjects of prayer to the Dissenting Minister, goes on to reprobate all attempts at overthrowing the Establishment in these words—"What folly and iniquity were it so much as secretly to wish that one limb might grow by the distemper of the body, or one coast be enriched by the wreck of the public navy."

When Henry and Doddvidge grade dissent though blessel. When Henry and Doddridge wrote, dissent, though blameable on many accounts, did not deserve that it should be repudiated on many accounts, did not deserve that it should be repudiated because it was a political rather than a religious movement. We do not mean to say that there ever was a time when the levelling spirit in religion took not much of its tone from a similar spirit in politics. But Henry and Doddridge were both of them free from all taint of disloyalty, and the force of their example was felt and acknowledged far beyond the limits of their respective congregations and neighbourhoods.

The French revolution gave the first impulse to that which has since grown up into a feeling of bitter and rancorous hostility towards the Establishment. Thanks as much to the good sense of the people as to the vigour of the Governments

tility towards the Establishment. Thanks as much to the good sense of the people as to the vigour of the Governments of that day, the feeling in question produced no bad results; for the Clergy exerted themselves manfully to stem the tide, and the field being then not too wide for their exertions, they succeeded. Accordingly dissent, which is of all principles at once the most willy and the most ambitious, fell back again into once the most wily and the most ambitious, fell back again into its proper place, and throughout the progress of the war imitated, or pretended to imitate, at least generally, the language of Matthew Henry and Doddridge. A long peace, however, bringing with it a large increase of population—which collecting in different towns soon outran all the provision which the piety of former years had secured for the religious instruction of the community—gave prodigious advantages to the dissenting interests. The Established Church cannot, without much preliminary arrangement and discussion, enlarge or multiplicate. preliminary arrangement and discussion, enlarge or multiply its machinery for public edification. A dissenting body, on the contrary, has but to build a Chapel, or hire a room wherever it pleases, and then paying sixpence a year for a license, the Dea-tors, or trustees, proceed forthwith to put in their own Miniscons, or trustees, proceed forthwith to put in their own Minister, and make money of the pew-rents. The Dissenters, as a matter of course, make great head in all the manufacturing districts, where it not unfrequently happens that the higher classes take little care of the morals and religious condition of the lower; and the lower, finding no room in the parish Church, spend their Sundays either in profligacy or at the Disserted. spend their Sundays either in profligacy or at the Dissenting Chapels. As a matter of course the teachers in these Chapels

the Church fairly threw off the mass, and avoved their deter-mination to get rid altogether of religious establishments. For the repeal of the Test and Corporation Acts, however impru-dently conceded by Churchmen, was a measure which the Dis-senters were justified in seeking; and if they did avail themselves of the aid of the Papists in securing it, they paid back the debt by the zeal which they exhibited in hallooing on the great measure of 1829. Still, it was not till the breaking down of the Wellington Cabinet, and the subsequent introduction of the Reform Bill, that the genuine spirit of dissent showed itself in its true colours. How bitter were then the invectives of the leaders of "all denominations" against the Church. "Establishments," says one of the ablest among them. blishments," says one of the ablest among them, who wrote in 1833, "are injurious to the cause of religion. They practise a most extensive and ruinous delusion upon the souls of men; and the Church of England, in particular, is a great national could be a supported by the could be a supported by the could be supported by the cou evil; it is an obstacle to the progress of truth and godliness in the land; it destroys more souls than it saves; and its end is most devoutly to be wished by every lover of God and man." Nothing could exceed the rampancy of the Dissenting interests while the Whigs were in the first blush of their power, and it suited the convenience of the leaders of that faction to court them. In England there was a holy alliance between Popery and the five denominations, of which the objects were to support Lord Melbourne and overthrow the Church. In Scotland the voluntaries made strenuous exertions, flattering the Whigs all the while, to bring the Establishment to their substantiate his case, a notice was served upon him, bearing the figure of a coffin, and worded as follows:—"This is to give you notice, if you prosecute the Cartys and the rest of the people you have summoned, we'll give you as short a time as possible. So prepare your black and perjured and bribed soul for eternity." Signed "Kilkenny Boys," and addressed "To John Cummins, the black sheep."

We proceed to the case of another Cummins (a cowherd, in the employ of a Mr. Salter), which shows, hat to impede any of the measures concerted by the conspirators against any of the measures concerted by the conspirators against any of the offending voters was as unpardonable a rime as even the vote itself. A couple of assassins had been employed to waylay expedient—the insane proposition of 1841—in the hope of staying it. In a moment the Dissenting interests roused them from their lethargy. "We know," wrote the advocates of the dying Cabinet, "we know that the Church will oppose us throughout. You, however, have always led us to believe that in the most densely peopled districts your influence is omnipotent. Come to our aid now. Get up a cry against the Corn Laws—treat it as a religious question—cajole the masses into the adoption of your views, and there is no knowing what the results may be. If we keep our places, through your instru-mentality, and in defiance of the exertions of the members of the Established Church, we shall no longer be able to deny what you tell us, that the Church comprises but a small portion of the population. And when this truth is so demonstrated as that the boldest cannot venture to dispute it, then shall we be bound upon every principle of justice as well as reason to con-sider whether the Establishment ought to be continued or set

We write advisedly when we say, that we firmly believe som We write advisedly when we say, that we firmly believe some such process as this to have been carried out. In what the movement resulted all the world can testify. From the remotest corners of the kingdom Dissenting Ministers flocked to Manchester, big with the doughty project of keeping the Whigs in office, and such a display was made as ought "to have frightened the nation from its propriety." The nation, however, was not to be so easily frightened. A dissolution occurred; the Church was triumphant; and now Dissent, like a whose bad designs have been exposed and defeated, vents its ire in such harangues as we do not choose to pollute the columns of John Bull by abridging, far less by transcribing at length.

The doctrines of the Anti-Corn Law League will do no harm—we trust they will do good. We hope that they will go some

The doctrines of the Anti-Corn Law League will do no harm
—we trust they will do good. We hope that they will go some
way towards quickening the zeal, both of the Government and
of individuals, in the holy work of building and endowing
Churches, within which the pure principles of a peaceable and
trusting religion shall be taught. It is impossible that any
lover of his country or its Constitution would wish to commit
the religious training of our manufacturing masses to the sort the religious training of our manufacturing masses to the sort of persons who now boast that they enjoy the monopoly of it. Let no time be lost, then, in granting and collecting money for the multiplication of places of worship in communion with the Established Church, all over the land. Surely the experiment of conciliating the Dissenters has, by this time, been carried far enough. Almost to a man they have resisted you, and that to enough. Almost to a man they have resisted you, and that to the very utmost of their strength. Almost to a man their Ministers and leaders threaten you with civil war because you will not come into their views. Can you place yourselves towards them in a less favourable position than you now occupy? Is it not the wiser part to withdraw all countenance from them

We entirely agree with Mr. Ferrand in regarding this Anti-Corn Law movement as one of hostility against the Church, as well as against the aristocracy and the Throne. We therefore beg to remind all parties, that it has become their wisdom to beg to remind all parties, that it has become their winding so ombine more than ever against the common enemy; and as combine more than ever against the common enemy; and as the best means of resisting him effectually, we say to the Government, attend to the moral and religious education of those over whom ye bear rule. Strengthen the hands of the Church, over whom ye bear rule. St and she will do this for you.

Canada.

THE GOVERNOR GENERAL'S VISIT TO TORONTO.-Due preparations are being made to receive our distinguished guest.

At a very numerous public meeting an Address was unanimously concurred in, and His Excellency is invited to a Ball, but his answer has not yet been received. On Saturday, St. George's Day, the foundation stone of the University will be laid with all due pomp and solemnity. The St. George's Society will go to Church, we believe, at Eleven o'clock, and join the

University procession at one.

New Appointments.—The Governor General has appoin New Appointments.—The Governor General has appointed Sir James Stuart, Bart., to be Deputy Governor for administering oaths to Executive Councillors, and to be President of the Court of Appeals in Lower Canada; the Hon. E. Bowen, J. R. Rolland, J. Stewart, A. W. Cochran, W. Heney, G. Pemberton, and L. Panet, to be Executive Councillors; Malcolm Cameron, Esq., to be Commissioner for investigating the mode now adopted in the collection of the Revenue; Wm. Moore Kelly, Esq., to be Collector of Customs at the Port of Toronto, in the room of A. Manahan, Esq., resigned; and Morgan Jellett, Esq., to be District Clerk of the District of Newcastle. Mr. Morgan Hamilton, of Goderich, has received a license to practice Physic, Surgery, &c.—Canada Gazette, 9th April.

GENERAL SUMMARY. - Mr. Hogan has been released from GENERAL SUMMARY.—Mr. Hogan has been released from the imprisonment into which his own folly led him. The invasion of Texas by the Mexicans does not seem to be so formidable as was represented. The Texans appear well able to defend themselves. Mr. Clay, the Senator of Kentucky, has taken his leave of the Senate in a speech of great power, that called forth tears; but he still aspires to the Presidential

St. George's Day.

ANNIVERSARY DINNER,

AT THE ONTARIO HOUSE. TICKETS,-price Fifteen Shillings,-can be obtained from the Messieurs G. WALTON, W. M. WESTMACOTT, W. ATKINSON, J. KENT, T. YOUNG.

AND FROM G. A. BARBER, Secretary, H. ROWSELL, Treasurer, St. George's Society,

And at the Bar of the Ontario House. Toronto, April 13, 1842. CABINET-MAKING, UPHOLSTERY, AND PAPER-HANGING.

THE Subscriber returns his grateful thanks to the Gentry and Public in general, for the kind support he has received from them for these last twenty-two years, and begs to inform them that he is still carrying on the above business at his old stand, No. 44, Yonge-street. Curled Hair. Mattresses, either in Linen or Cotton Ticks, warranted of the best English Curled Hair, at 2s. 8d. per lb.

Best price given for live Geese Feathers.

BUWARD ROBSON.

41-1v

RESOLUTION of the Common Council of the City of Toronto, published in compl ance with the 47th Section of the Act of the Legislature of the late Province of Upper Canada, 4th William IV, Chapter 23:

Chapter 23:

Resolved—That any person in future, who may require to make a Private Sewer into the Main or Public Sewers of this City, shall give notice of the same, in writing, to the City Inspector, on whose information the Mayor shall order the said Sewer to be constructed, at the expense of the applicant, under the superintendance of a fit and proper person appointed by this Council; and any person who may be found, after the passing of this Resolution, breaking up the Streets for such purpose, except by the authority aforesaid, shall be fined, on conviction thereof, in the sum of FIVE POUNDS, being the highest penalty inflicted by the City Law passed October 8, 1835.

Published by order of the Council.

Published by order of the Council.

1842. LAKE ONTARIO. NEW LINE OF STEAMERS, FOUR TIMES A-WEEK.

FROM TORONTO AND HAMILTON TO ROCHESTER.

THE STEAMER AMERICA, CAPTAIN TWOHY,

WILL, until further notice, leave Toronto for Rochester, touching at Port Hope and Cobourg, every Sunday and Wednesday Evening, at 9 o'clock; will leave Rochester for Toronto, touching at Cobourg and Port Hope, every Tuesday and Saturday Morning, at 9 o'clock.

THE STEAMER GORE,

THE STEAMER GORE,

CAPTAIN KERR,

WILL leave Toronto for Rochester, touching at Windsor Harbour,
every Tuesday and Friday afternoon, at 4 o'clock; and will
leave Rochester for Toronto, touching at Windsor Harbour, every
Monday and Thursday Morning, at 9 o'clock.

The above Steamers will also ply between Toronto and Hamilton.

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The above Steamers will also ply between Toronto and H

E. S. ALPORT, Agent.

Toronto, April 11, 1842. STEAM-BOAT NOTICE-1842.

THE PRINCESS ROYAL,

CAPT. COLCLEUGH.

WILL leave Toronto for Kingston on Tuesday night, the 29th instant, at Twelve o'clock, touching at Port Hope and Cobourg; and will leave Kingston, on her return, on Thursday evening, the 31st. Afterwards, she will leave Toronto for Kingston every Saturday and Wednesday, at Twelve o'clock, noon.

Cabin passage 5 dollars.

Deck do 2 do.

March 23, 1812.

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY, Incorporated under an Act of the Third Session of the Eleventh
Parliament of Upper Canada.

OFFICE, DUKE STREET, CITY OF TORONTO.

A SSURANCE against Loss or Damage by Fire is granted by this Company at the usual rates of premium.

T. W. BIRCHALL.

Managing Director.

By A few Shares of the Stock of this Institution may still be had on application at the Office.

Toronto, March 11, 1842.

LAND FOR SALE.

NORTH HALF of Park Lots No. 1 and 2, in the First Concession from the Bay, in the Township of York, within the Liberties of the City of Toronto, (known as part of "CASTLE FRANK FARM,") containing about 100 acres, on which there is a quantity of valuable pine and hard wood timber. The land is beautifully situated, commanding an extensive view of Lake Ontario, the City of Toronto and Harbour, and within twenty minutes drive of the Cathedral, the Bank, and the Market, and is a delightful situation for a Gentleman's Country Seat. On the eastern boundary there is fine Meadow land, watered by the River Don. There is also a stream running through the lot, capable, at all seasons, of turning light machinery, and there are many good sites for Breweries or Distilleries along the banks of the stream. A plan of the above property may be seen, and particulars known by applying (if by letter, Past paid,) to the Editor of The Church.

Toronto, 6th April, 1842.

GENERAL AGENCY AND COMMISSION BUSINESS.

GENERAL AGENCY AND COMMISSION BUSINESS.

THE Subscriber, intending to commence business in the above line on the 1st of May next. begs respectfully to offer his services to the merchants of Western Canada. He will give particular attention to the purchase of every description of Goods, and the sale of consignments of produce, &c. Liquors excepted.

Possessing an extensive experience in Hardware, and a good knowledge of Groceries, and having engaged the services of a person well ledge of Groceries, and having engaged the services of a person well acquainted with the Dry Goods Business, he flatters himself that his acquainted with the action of the last eleven years he has been employed in one of the most extensive Hardware Establishments in this city, during the last seven of which he has had the charge of the business; and that for the seven years preceding he was employed in the Grocery and is determined to make the best use he can of the experience thus acquired, in furthering the interests of those who may favour him with their patronage.

Will have correspondents in Quebec, New York, and Liverpool. Charges very moderate. Will purchase Goods merely as an Agent, not in his own name. Premises—St. Jean Baptiste Street.

Has the pleasure of referring to Messrs. Forsyth, Richardson § Co., Montreal; Messrs. Forsyth, Walker § Co., Quebec; Messrs. H. § S. Jones, Brockville; John Watkins, Esq., Kingston; Thomas D. Harris, Esq., Toronto; Daniel MacNab, Esq., Hamilton; Messrs. Hope § Hodge, St. Thomas.

Montreal, March 28, 1842.

Montreal, March 28, 1842. EXTENSIVE STOCK OF DRY GOODS.

EXTENSIVE STOCK OF DRY GOODS,

SELLING OFF.

THE Subscribers being about to discontinue the Retail Branch of their business, will commence this day, 1st March, to sell off their entire stock, comprising a large and varied assortment of STAPLE AND FANCY DRY GOODS, at very reduced prices, for cash only. This will afford an opportunity never yet met with to families wishing to supply themselves with articles of the best description in the above line at an immense saving; and the Trade generally will find that here they can purchase suitable Goods for the country at lower rates than they can be imported. The whole will be found well worthy the attention of the public.

J. L. PERRIN § Co.

No. 8, Wellington Buildings, King Street.

1st March, 1842.

THE Subscribers respectfully intimate that they have succeeded to the RETAIL DRY GOODS BUSINESS formerly carried on by Messrs. Ross § Macleod, corner of King and Yonge Streets, and having made arrangements for a large and constant supply of Staple and Fancy Goods, they hope to merit a continuance of that extensive patronage so long enjoyed by this establishment.

In order to make room for their Spring Importations they are offering their present Stock at considerably reduced prices.

BETLEY § BROWN.

Toronto, 30th March, 1842.

JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations and most modern and approved shapes, comprising as complete an assortment, at as low prices as can be met with in the market, which will be found well worth the attention of town and country trade.

J. L. PERRIN & Co. 35-tf

Toronto, March, 1842. MARRIED.

MARRIED.

At London, (U. C.,) on the 4th April, by the Rev. B. Cronyn, Mr. George Cronyn, Merchant, to Mary Elizabeth, eldest daughter of Mr. Thomas C. Dixon, both of the same place.

On 5th instant, by the Rev. Thomas Creen, Rector, William Campbell Loring, Esq, of Toronto, to Eliza Rebecca, only daughter of the late George Connolly, Esq, of Lake Lodge, late of H. M. 104 Regt. In this city, on the 12th instant, by the Rev. H. J. Grasett, Mr. Robert Trimble, to Elizabeth, eldest daughter of Mr. William Earls. In St. Mark's Church, Niagara, on the 12th instant, by the Rev. Thomas Creen, Mr. John Williamson, Bombardier of the Kingston Militia Artillery, to Mary Jane, daughter of Mr. Thomas Courtney of Niagara.

of Niagara.

At Kingston, on the 12th instant, by the Rev. R. D. Cartwright,
Mr. John Josiah Haines, to Naomi, seventh daughter of the late
George Henry Haines, Esq., all of that town.
On the 8th February, in the Parish Church of Hemel Hempstead,
Herts., by the Rev. G. R. Mountain, Rector of Havant, Hants, the
Rev. Henry Howarth, Rector of Mepershall, Bedfordshire, to Harriet,
eldest daughter of the Rev. J. H. B. Mountain, Vicar of Hemel
Hempstead.

DIED.

Herts., by the Rev. G. R. Mountain, Actor of Havant, Hants, the Rev. Henry Howarth, Rector of Mepershall, Bedfordshire, to Harriet, eldest daughter of the Rev. J. H. B. Mountain, Vicar of Hemel Hempstead.

In this city, on the 4th of April, Mrs. Jane Wilson, relict of the late Andrew Wilson, Esq. of Edinburgh—aged 58 years.

At Chippawa, on the 28th ultimo, Thomas Nelles, eldest son of James Cummings, Esq. aged 23 years and three months.

On the 1st instant, at his residence in the township of Stamford, at the advanced age of 80 years Mr. Adam Hutt.

Mr. Hutt was one of that noble band, now, alas | almost extinct, who preferred Loyalty to their rightful Sovereign, though coupled with preferred Loyalty to their rightful Sovereign, though coupled with who had been unmindful of their allegiance. He came, with his now venerable widow, to this country when it was a "waste howling wilderness." But nobody who sees the beautiful property which he leaves to his children can deny that under their careful hands "the desert has been made to blossom as the rose." Mr. Hutt was a fine specimen, though not by any means robust of late years, of the early settlers of this Province—of active habits—due economy, sound judge-ment and unwavering loyalty. His strict honesty, courteous manners, kind hospitality and warm heart, won't he regard of all that very large circle who had the pleasure of his acquaintance. In him the Church, in the unity of which he died, lost a valuable member. He had not only the means; but also the heart to assist her. To him under God, the congregation of St. Peter's Church, Thorold, are, in a measure, indebted for their beautiful and substantial Church. When many difficulties beset those who had it in their heart to build a house of prayer to their God, Mr. Hutt, in conjunction with Mr. H. C. Ball and his own son, entered into an engagement to take the Subscriptions which had been raised, but which, were far behind the necessary sum, and contract for the building of the Church, each one of the three bearin

LETTERS received during the week ending Friday, 15th April:

J. White Esq., add. sub.; Rev. J. Gibson, rem. in full vol. 5; Mr. McAllister, rem.; Rev. A. N. Bethune. (2) rem.; C. Wethereil Esq.; Rev. W. Bond, rem. [to Dec. 1842]; Rev. A. Williams, rem.; D. A. C. G. Feilde, rem.; J. Shaw Esq., rem.; M. Burwell Esq., add. sub, and rem.; Rev. R. Whitwell; Rev. Dr. Phillips; Rev. G. M. Armstrong; Rev. W. Leeming; Rev. W. McMurray; Rev. A. F. Atkinson, add. sub.; Rev. E. J. Boswell; Rev. E. Denroche; Rev. W. son, add. sub.; Rev. E. J. Boswell; Rev. E. Denroche; Rev. W. G. B. Lindsay; Lord Bishop of Montreal.

To Correspondents — B. C. P.—Iona—and E., have been duly received, and shall be written to. A Lover of the Church of Englishest

LY.

We shall be very glad if our Correspondents will study brevity, more especially upon points of secondary import.

Communications sent anonymously, and without the postage on them being paid, cannot be acknowledged or inserted. LETTERS received during the week ending Friday, 15th April:-

CHARLES DALY.

THE ARCHBISHOP OF CANTERBURY.

It is a somewhat singular fact that the Archbishop of CANTERBURY should be the only Prelate of the Anglican Church who has no residence within the limits, properly so called, of his own diocese. In ancient sojourner under the Archbishop's roof feels that till times there used to be an Archiepiscopal Palace in Canterbury, after which, indeed one of the streets of bright, and nature woo you to hold converse with her, that venerable city is named; but of the palace in you have but to pass by a sort of private stair, down question only a few fragments remain, enough, and not to the parterre which stretches beneath the drawingmore than enough, to convince the antiquary that in the hour of its pride it must have been an exceedingly imposing thing. It is scarcely less deserving of notice, that not till the accession of Dr. MANNERS SUTTON to the See, could the Primate of all England boast of having for many years possessed a country-house in any part of the Kingdom. For the Palace of Croydon had long disappeared; and Cardinal Wolsey's magnificent design of attaching Hampton Court for ever to the See did not, as is well known, receive its accomplishment. Accordingly, when neither detained by business at Lambeth, nor prosecuting an official tour through his diocese, the Archbishop of CANTER-BURY was accustomed to establish himself for a porbe at some watering-place, where it was totally impossible that he could ever hope to be private.

The inconvenience of this system had often been felt and acknowledged, but it was not till Archbishop Surron's incumbency that steps were taken to get rid of it. By him a portion of the manor of Addington was purchased out of the sale of land elsewhere, belonging to the See, and as the mansion was included in the estate thus acquired, Addington Park became from thenceforth the small and inconvenient summer residence of the Primate

Wherever he has been established, whether in a country parsonage, a prebendal house, or an Episcopal very considerable sums in the improvement of the preeither wholly, or in great part, executed at his private taste. He has almost entirely rebuilt the house; very much enlarging it, and rendering it fit for an Archbishop to inhabit. The grounds he has in a like mannen embellished, planting much, pruning where the process was needed, building lodges, and carrying a neat timber fence entirely round the Park. And the be found anywhere within a similar distance of the great metropolis.

magnificent. You look back in one direction, over Norwood and Addiscombe, upon London. In anofore you, while near and far away, towns and villages mediately overhangs the house.

The best approach to the house is from Croydon; at a road, of which the park paling forms one boun- that can be given to the performance of that last dary. Here through a well-executed gate, beside Christian office—the Burial Service of our Church. which stands a rustic lodge of the Elizabethan kind, There is, however, a charm, which, when available, gravel road, leads through such a scene as you might soften the heart of the Irish speaking Romish peasant expect to witness. Low down in the bottom, shel- and that is-a simple exhibition of the truth, touchtered, and for a while concealed by the hill, stands ingly set before him, through the medium of his native the house, a very neat but unpretending mansion, such tongue. In no human composition do we find the as you would expect to find in the possession of a truth put forward in a manner calculated to enlist in country gentleman, whose rent-roll might show a clear its favour all the tender sympathies of our nature, return of perhaps four thousand pounds annually. more than in the service for the burial of the dead, The house is well shaded with trees, and, as seen but if there be any one language, which more than all from the side, appears low, but there is nothing at all others, strengthens and deepens the effect, it is the out of proportion in it, far less is the effect such as in language of Erin, addressed to those who speak it as any degree to disappoint or offend. In like manner their vernacular tongue. you are pleased rather than the reverse to find on enter a mansion, of which the lower story rises above witness at V-at the funeral of Denis Dunlevy one the level of the ground only to the height of three low of the oldest converts of that favoured spot. Like steps. Nor is your satisfaction diminished as you the great body of the converts there, poor Dunlevy become more and more familiarly acquainted with the had never given his popish relatives or neighbours arrangements which prevail in the interior. You see the slightest reason to hope that his conduct on a at once that it is the retreat of one to whom ostenta- death-bed would stamp with the character of hypotion and profuse luxury are hateful, but who knows crisy the profession of his later years. Yet many of how to combine comfort with elegance, as well when them did entertain that hope, and at length lived with he is in seclusion, as when the eye of the world is upon him on such terms of apparent friendliness, as, when

is laid out in marble apartments, which, as in Lambeth | content he should live a hypocrite, if he could only be Palace, are all en suite. First, there is an outer hall, prevailed on with his last breath, to call for a Romish These are—a morning room for the gentlemen who his death would be watched with more than an ordimay be his Grace's guests, where, on library tables, nary share of anxiety by both Romanists and Proteslie new publications and all convenient materials for tants, each fondly anticipating a favourable result.three fine paintings are hung; then the drawing-room, and a satisfactory profession of trust in the alone style of the place; next the Archbishop's study, where, risen Saviour, could be regarded as a ground for antithese apartments, be it observed, owe their existence not be induced to profess in a moment of weakness to the present incumbent. In the late Archbishop's and mental aberration, especially where such efforts time there was neither Chapel nor library, nor indeed | are made to shake the steadiness of a dying convert modation for the ordinary members of the family.

round him gather the Primate and his family and any one else"-one of his sisters on hearing the exdomestics, with such of his guests as know how to pression, suddenly darted from his bedside to the value aright the privilege of family prayer. From the door, exclaiming as she cast a fiendish glance back Irish hearts, affectionately shook him by the hand.

rable host greets each as he or she may approach, with a cordial yet gentle greeting; and then, if you fail to make a sufficient meal at the breakfast table, the fault must be entirely your own. Breakfast ended, each dinner time he is his own master. If the sun shine room windows; whence, after you have sufficiently admired the well-assorted flower beds, and the vases and statues that are interspersed among them, it is competent for you to pass towards the wooded hill, which rises on the opposite side of the valley. If dead, keep you within doors, your own apartment is entirely at your command; or in the morning room of cordingly you feel that you are at home; and boring no one nor being yourself bored, you either seek out plans—the ladies driving out on some mission—not unfrequently of charity-while the good Archbishop, after having despatched the business that follows him everywhere, puts on his thick shoes, and walks abroad. whatever circle of the complicated machine of society he may enter; but the style in which the country people in and around Addington greet him, as he grounds, is quite striking.

But we must not forget that in sketching the residences of distinguished persons, we are precluded palace, Dr. Howler has made a point of laying out from everything like an attempt to pourtray the do- tention. Another allusion is to the practice of almises. In this respect, indeed, as well as in many tenanted. We conclude our account of Addington others, he has shown himself a liberal benefactor to Park, therefore, by briefly stating, that in every point the Church; for in every instance the repairs have been of view it is suitable to the character of its present ocexpense. Addington, not less than Lambeth, affords | the Church or realm of England than that it should pass, | cause, and are as iteral as could be made, consistently every evidence both of his generosity and his good as it some day must, into other hands .- John Bull. with the preservation of metre and rhyme:-

DENIS DUNLEVY. (From The Achill Missionary Herald).

None, except those who constantly witness it, can conceive what the tide of difficulty is, against which the results are, that a prettier thing in its way is not to convert from Romanism has to make head. No sooner does he openly avow his honest conviction of his former errors, than, denounced by some tyrant priest, he is Addington Park, distant about fourteen miles from at once made bitterly to feel the uncomfortableness of Westminster-bridge, lies not far from Croydon, in the his position amongst those with whom such denunciacounty of Surrey. The domain, which consists of some tions can have any weight. If in his mode of living five hundred acres, extends partly over the Chalk-hills, he be not independent of the good wishes and supwhich traverse, as is well known, the counties of Kent | port of his Romish neighbours, his ordinary resources and Surrey, and partly amid the rich alluvial plain out of sustenance are instantly cut off; and even if he be of which the hills in question rise. As may be ima- so far independent, he has still to endure another spegined, the Park presents within its comparatively li- cies of persecution no less grievous in its way—the mited extent, as much variety of scene as is to be met loss of that popularity which an Irishman values as he with anywhere in South Britain. You have moundoes his very existence, with every other description tains in miniature, over which the heath is waving; of annoyance against which his situation in life does you have noble Scotch firs, standing alone, and in | not afford him the most ample security. But, however thick groves; you have birch woods, gorse covers, weighty the persecutions, and tantalizing the annoyansome clumps of giant beeches, with glades, dells, and ces, which he may be called to suffer while in the enopen pasturage in abundance. And, finally, the views | joyment of health, they are as nothing when compared which from various points attract your notice, are with a still greater test of the sincerity of his profession, even the solicitations, stratagems, and threats, with which in his dying moments he is assailed, by ther, the whole county of Kent seems spread out be- those, who, through the delusive influence of a superstitious creed, imagine that if they can even force on appear to rise out of luxurious foliage, or amid rich him the visit of a Romish priest, all will be well .corn-fields. It is impossible, indeed, to conceive a Nor does the thing end here. The grave only, (though and, through the vigilance of friends, his body uninsulted, by those unwelcome intrusions, his lifeless re-

What a truly wonderful exemplification of the truth alighting at the great entrance, that you are going to of this remark, has it been this day my privilege to contrasted with the bitterness he experienced from The whole of the lower story of this pleasant mansion | them in his dying moments, shewed that they were partially carpeted, heated by a stove, and otherwise priest. Combining in his person the various offices deemed commodious; next there is an inner hall of parish pound-keeper, Irish teacher, and captain of fully furnished, and therefore fully capable of being the D- and V- Missionary boat, and being used as a waiting-room; and then a series of four moreover, a member of a numerous and formidable rooms opening one into the other, though each may clan, he was a man of more than an ordinary share of be approached from the hall by its separate door. local importance, and it was therefore expected that writing. Then comes the dining-room, a plain but Indeed so far as a long and well-tried attachment to handsome apartment, on the walls of which two or the good cause, an habitual consistency of deportment, of excellent size, and every way in keeping with the merits and unfailing promises of a crucified and as in Lambeth, well-filled book-cases tell of the habits | cipating the only good result, the friends of truth had of the owner; and last of all a plain but elegant Chapel, nothing to dread; but, as we can never on the other in which every day divine service is performed. All hand, calculate on what a poor frail being may or may adequate space to afford the rudest sleeping accom- as were in the case of Denis Dunlevy, it is natural that no small measure of anxiety should be felt by The social routine from day to day at Addington | those who look for an issue favourable to the cause Park, is as simple and unpretending as good taste and of Zion. At one time after he had declared his genuine hospitality could suggest. Punctual to the firm trust in the Saviour of sinners, adding-in an anstroke of nine, one of his Grace's Chaplains takes his swer to a question from his worthy and vigilant pastor morning place in the reading desk of the Chapel, and M - "that it would be a droll thing if he trusted in

ADDINGTON PARK, SURREY, THE SEAT OF | Chapel, the company pass through to the dining-room upon the dying man-"that the Lord may lay that to the Archbishop's study, where their kind and vene- to your charge Oulfratch," and the same on another occasion, with a clenched fist most unmercifully belaboured a second sister, who, not so violent as herself, had been heard to say something that to her seemed a sort of concurrence in his professed ground of hope. While thus annoyed and persecuted, it was no small comfort to him to feel assured that his wife and ten children (all now provided for) were all steadily pursuing the right path, as he expressed to myself when permitted to see him the day before his death. With his relations thus divided, the scene kept up at his wake for two whole nights and days was what might be expected—the poor widow and orphans determined that he should be buried with all the solemnities of that Church in the faith of which he died, while on business or the desire to hold converse with the mighty the other hand a far more numerous party were heard repeatedly to avow, that sooner than suffer it to be so, any clergyman who should dare present himself for which we have spoken as appropriated to the use of the gentlemen, a snug corner, with everything requisite to meal." Nothing on such occasions has so exciting supply your wants, is placed at your disposal. Ac- an influence on the feelings of those present as the poetic effusions extemporaneously delivered in the way of lamentation by women who profess a talent for such companionship as may be to your humour, or that sort of composition. They are called caoines tion of every year, either by the sea-side, or it might till dinner-hour-namely, seven o'clock-you are and would seem to be something peculiar to the gealone. Meanwhile your kind hosts pursue their own nius and spirit of the Irish, nor are those who among our country-women profess that wonderful capability so few as might be supposed. To understand the allusions in the following specimens delivered at Dunlevy's wake, by his two sisters, in the very metres pre-Never was man more venerated than Dr. Howley, into served in the translation, it is necessary to premise that in the first is an allusion to the loss of the Missionary boat in tle storm of April last, when the whole crew were miracilously saved, and in the second the walks meekly and unostentatiously about his own four last lines are an address to the wife, and the four immediately preceding to the children, as a taunting reproof for the Protestant zeal exhibited by them in this extraordinary Irish scene of mourning and conmestic habits of those by whom such residences are ways laying the fresh corpse beneath those already consigned to the same tomb or grave. The translalations are by a lady well learned in the Irish language who has been long, in her own pious and unobtrusive cupant, and that few greater misfortunes could befal to walk, devoting herself to the interests of the Irish

In the deep mightyocean the dark night it found thee, The tides and the tillows were foaming around thee, When, doubling the headland,—oh! here's the sad token, Thy heart and thy 'essel together were broken. My sorrow, my sorrw, it drives me to madness, Oh! never again shill my sad heart know gladness, Oh! sorely it grievs me to think that those dangers, And troubles, came yer thee when toiling for strange Oh! would that thygrave were made under the billow and would that the vild shark himself were thy pillow. Than thus on thy bel in thy senses to die, and our church and her priesthood so boldly deny.

Oh! Denis, Denis, can it be?
And hast thou left us so?
The gem, the flower, of all thy race,
With heretics to go.

We'll lay thee in thy father's grave Beneath thy mother's head; No parson o'er thee e'er shall pray, Or Bible e'er be read.

No children of Dunlevy's line Are ye, mr of his race; Beneath hin ye shall never lie, Nor in his tomb find place.

His gatherings and his earnings all They may belong to thee, But we, his kindred, flesh, and blood, Deep, deep in him are we.

Who, having their minds previously bent on mischief, and understanding and feeling in all its native strength and expressiveness the original language of these effusions, could have listened to them without (Canons 4, 6, 7.) The Anglican Church says, The element being thereby excited to a pitch of mischievous enthusiasm bordering on satanic madness?-They were not without their effect on those who heard them, being themselves already mischievously disposed, and consequently it was terrific to see the manifest deter- that "the cup is not to be denied to the lay people, but that, mination with which the Dunlevy-clan, reinforced and by God's commandment, they should receive in both kinds." panorama more exquisite of its kind than that which it has not always done so) can screen him from their supported by their numerous auxiliaries from the va- The Trent Canons say, "If any one shall say, that by God's is spread out under the feet of him who has climbed wrathful manifestations. If, through the Divine good- rious hamlets of the surrounding hills—set out this command, all should receive in both kinds, or that the Church to the highest ridge of the pretty mountain which im- ness, his spirit has been kept uninfluenced to the end, day either to take away the lives of others, or else lose has erred in communicating by the species of bread only, let their own, before they would allow the Burial Service him h to be read. From the threats held out, and the preon leaving which place you gradually ascend, till you mains must still be followed by execrations the most parations that appeared to be in progress, it was have passed through a small thicket of firs, and arrived frightful, with, sometimes, the most violent opposition deemed advisable to solicit the protection of the po- and dead, are blasphemous fables." The Trent Canons say, - had to go and lice, for which purpose Mswear an information before a magistrate at D___ But before they had time to have arrived at a you enter the domain; and a pleasant drive along a seldom fails on occasions of this kind, to touch and distance of four miles, M _____ finding it rather difficult with the help he had, to prevent any longer the corpse from being forcibly taken out by the opposing party, at length so far submitted, hoping to be overtaken by the police before the funeral reached the old Church on the opposite side of the strand .-The scenes of violence that immediately ensued, are not easily conceived, and much less easily described. Whenever any of the converts tried to get under the coffin, some of them were half strangled and others hailed with some other species of maltreatment at the hands of their semi-barbarian assailants; and no sooner had the sub-inspector of police come up accompanied by a magistrate (the bulk of their party being still behind) than he was at once driven to an attitude of defence, by being made to feel the weight of a heavy stone aimed at his official person with equal accuracy and force. There was, however, a power at hand which was soon found to be capable of a more tranquillising effect than the presence of any other, whether civil or military, even aided by all the power and force of a fine brig of war, which lay at anchor in the adjoining harbour, could produce, and that was the tact, management and influence of the Irish pastor, addressing his countrymen in the language of their affections, and wielding God's truth as the great weapon of his warfare; by this he had brought matters to a state of almost perfect tranquillity, before the arrival of the police. A certain amount of physical force could indeed have made all as silent as the grave, but as well might it attempt to calm the troubled waters on the left, or hush the roaring of the angry winds, or reduce the lofty mountains on the right to the consistency and level of the sand which lay beneath our feet, as conciliate the evil passions of those who felt themselves dishonoured by what they considered the discreditable apostacy of one of the decentest and most influential of their clan, and who regarded the work of reformation in this district, as the cause of his irretrievable and eternal ruin. One moment they looked, threatened, and were to be seen in such an agitated state of the most violent commotion, as if they could have torn brother M- to pieces, with the brethren who accompanied him, but by the time we reached the place of burial the agitation was considerably allayed, and scarcely had he commenced the solemn Irish service of our Apostolic Church, when even the most violent of them were seen standing round him with their heads uncovered, responding to each petition with a fervent Amen, not even a look of anger, indifference, or contempt, being on the face of a single individual; and when service and address were concluded, many who a short time before would gladly have laid hold on him for a far different purpose, now came forward with many an expression of gratitude and esteem, and with all the genuine warmth of their

The Garner.

GLORIFYING GOD.

When God becomes so great in our eyes, and all created things so little, that we reckon upon nothing as worthy of our or ambitions, but a serious participation of the Divine nature, and the exercise of Divine virtues love, joy, peace, long-suffering, kindness, goodness, and the like; when the soul beholding the infinite beauty and loveliness of the Divinity, and then looking down and beholding all created perfection mantled over with darkness, is ravished into love and admiration of that never-setting brightness, and endeavours after the greatest resemblance of God in justice, love and goodness; when conversing with Him, by a secret feeling of the virtue, sweetness, and power of His goodness, we endeavour to assimilate our selves to Him :-then we may be said to glorify Him indeed. God seeks no glory but his own; and we have none of our own to give Him. God, in all things, seeks himself and his own glory, as finding nothing better than himself; and when we love Him above all things, and endeavour to be most like Him. we declare plainly that we count nothing better than He is .-Rev. John Smith. [b. 1618. d. 1652.]

THE JEWS AT THE CRUCIFIXION.

Notwithstanding all these signs of nature bearing witness to, and suffering with the Lord, yet the heart of the Jews still continues obdurate and unrelenting; proving, that of all things in the world there is nothing so difficult, no miracle so wonderful, as the conversion of a sinner. They stood now in the place of Pharaoh of old; the only effect of the miracles wrought before them was, that God hardened their hearts more and more .-"O the breasts of Jews," says St. Ambrose, "more hard than the stones. The rocks are rent, but their hearts are hardened. The judge entreats; his officer believes; the traitor, by his death, condemns his crimes: the elements flee; the earth is shaken; the tombs are opened: yet the obduracy of the Jews remains unmoved while the world is shaken." And St. Gregory speaks much to the following effect: "The Heavens knew Him, and forthwith sent forth a star, and a company of Angels to sing His birth: the sea knew Him, and made itself a way to be trodden by His feet: the earth knew Him, and trembled at His dying: the sun knew Him, and hid the rays of its light: the rocks and walls knew Him, for they were rent in twain at the time of His death; hell knew Him, and gave up the dead that it had received. But though the senseless elements perceived Him to be their Lord, the hearts of the unbelieving Jews knew Him not as God, and, more hard than the rocks themselves, were not rent by repentance."-Rev. Isaac Williams, B.D.

THE ENGLISH SACRAMENT AND THE ROMISH MASS. As far as an entire, spiritual, scriptural, service differs from a mutilated, carnal, idolatrous, rite, so does the Eucharist [Sacrament of the Lord's Supper] in the Church of England differ from the Mass in the Church of Rome. If they do not essentially differ, how is it that the "sacred Synod of Trent" expressly anathematizes the several positions in which the doctrine of our Church differs from theirs? The Anglican Church affirms, that "Transubstantiation, or the change of Oil Paste Blacking in Tin Boxes, 32 inches diameter by 1 substance of bread and wine, is repugnant to Scripture." The Canon of Trent says, "If any shall deny the wonderful change called Transubstantiation, let him be accursed." (Session 19, Canon 2.) The Anglican Church declares, that "the body of Christ is taken and eaten only in a spiritual manner." The Trent Canon says, "If any shall say that Christ is only spiritually eaten, let him be accursed." (Canon 8.) The Anglican Church asserts, that the Eucharist "is not, by Christ's ordinance, to be reserved, carried about, lifted up, or worshipped." The T.ent Canons say, "If any one shall deny that it is to be reserved, carried about, and exhibited, let him be accursed.' is "not to be adored, that being idolatry to be abhorred of all faithful Christians." The Trent Canons declare, that "If any one shall deny that it is to be adored, and shall call this idolatry, let him be accursed." The Anglican Church avows. preed" (Sess 22. Canons I and 2.) The Anglia Church teaches, that "the sacrifices of Masses, in which the priest is said to offer Christ for the remission of sins of quick "If any one shall say that the Mass is not an expiatory sacrifice. and shall call it blasphemy, let him be accursed." No less than six several anathemas, in relation to this single article. are thus pronounced against that doctrine of the Eucharist which the Anglican Church has expressly defined in distinct and unqualified propositions. But yet their teachers tell them, that the doctrines of the two Churches, in this respect, are much alike; and they believe them :- for encouragement in error is very flattering to the ease and vanity of the human mind. So did the Almighty complain over that "fearful and horrible thing" by which the Hebrew Church established itself in its corruption. "The prophets prophecy falsely; and the priests bear rule by their means; and my people love to have it so." (Jeremiah, v.)-Rev. John Garbett.

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120 boxes and kegs Plug and Cavendish Tobacco,
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No. 10, New City Buildings,
NEARLY OFFOSITE THE ENGLISH CHURCH,
KING STREET. THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call.

JOHN MULHOLLAND & Co.

JOHN MULHOLLAND & Co. Toronto, October 30, 1840. BRITISH SADDLERY WARE HOUSE, WELLINGTON BUILDINGS, TORONTO,

AND STORE STREET, KINGSTON. A LEXANDER DIXON respectfully informs the Mili-Latry and Gentry of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, and

N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 51-1y

OWEN, MILLER & MILLS, Coach Builders, King Street, To order warranted twelve months. Old Carriages taken in exchange

N.B.—Sleighs of every description built to order. REMOVAL.

JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. CINCERELY thankful for the liberal patronage he has received, desires to acquaint his friends and the public that he has now Removed into his New Brick Premises, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goal punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him.

y him.

Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the hortest notice. Window and Bed Draperies, and Cornices, of all escriptions, made and fitted up to the latest fashions with nealness and dispatch.

Toronto, Nov. 1, 1841.

FASHIONABLE TAILORING ESTABLISHMENT 128, KING STREET, TORONTO And King Street, KINGSTON, (opposite Bryce & Co's.)

REDUCED PRICES !!

G. & T. BILTON respectfully inform their friends, that they are receiving, direct from England, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF

Velvet, French Chine, Satin, & Marsella Vesting. They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges. Clergymen's and Barristers' ROBES, made in the neatest style

THOMAS J. PRESTON. WOOLLEN DRAPER AND TAILOR No. 2. WELLINGTON BUILDINGS, KING-STREET, TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also—a selection of Superior Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate

terms.

Cassocks, Clergymen's, and Queen's Counsels' GOWNS.

Barristers' ROBES, &c. made on the shortest notice and in superior style.
Toronto, August 3rd, 1841.

TORONTO AXE FACTORY,

HOSPITAL STREET. THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above stabili-hment, formerly owned by the late HARVEY SHEPLARD, and secently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders ent to the Factory, or to his Store, 122 King Street, will be thank-lily received and promptly executed. Ing order, with the Factory, or to his Store, 122 King Street, with the factory, or to his Store, 122 King Street, with the large large street, with the large street, wit is a street, with the large street, with the large street, with Toronto, October 6, 1841.

BLACKING, BLACKING, IVORY BLACK, WATER-PROOF PASTE;

BLUE & BLACK WRITING INKS, &C. &C. THE Subscriber begs to return his sincere thanks to the public for their liberal support since his commencement in business, and a a proof of his gratitude he has determined to lower his price for the above article, 20 per cent. The great increase lately experience in the demand for his Blacking having enabled him to enlarge his business, he now offers his manufactures to Merchants and Shopkeepers at the following prices:

Oil Paste Blacking in Tin Boxes, 3½ inches diameter by 1 deep, per gross.

Oil Paste Blacking in Tin Boxes, 3 inches diameter by ½ deep, per gross.

Oil Paste Blacking in penny cakes, in Boxes containing ½ gross each, at 7₺ per gross.

Water Proof Paste, per gross.

Liquid Blacking—quarts, per doz.

Do. do. pints, do.

Do. do. ½ pints, do.

Sponge Blacking or Leather Varnish in 6 oz. square bottles per dozen.

Mr. HOPPNER MEYER.

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An English Lady will be happy to meet with a situation. Governess in a family. She is fully competent to instruct huplis in the usual branches of an English Education, together wiferench, Music and Singing. Address (post-paid) to L. A., at H. W. ROWSELL'S, King-street, Toronto, or Brock-street, King DOCTOR SCOTT.

LATE House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, 144, KING STREET, Three doors west of Yonge street. Toronto, February 25, 1842. MR. SAXON, Attorney, &c.

179, KING STREET, TORONTO. Mr. S. WOOD. U R G E O N D E N T I CHEWETT'S BUILDINGS,

Toronto, February 5, 1842. A. V. BROWN, M.D. SURGEON DENTIST,

KING STREET,
ONE DOOR EAST COMMERCIAL BANK.
Foronto, December 31, 1841.

STUDENT in the profession of Dental Surgery, by
A. V. BROWN, M.D.
Surgeon Dentist.
26.41 DR. PRIMROSE,

OPPOSITE LADY CAMPBELL'S, DUKE STREET.
Toronto, 7th August, 1841. BRITANNIA LIFE ASSURANCE COMPANY,

CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information be obtained by application to

FRANCIS LEWIS, No. 8, Chewett's Buildings, Toronto.

THE PHŒNIX FIRE ASSURANCE COM-PANY OF LONDON. A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive the remiums for the renewal of policies. ALEX. MURRAY.

Toronto, July 1, 1841. HOME DISTRICT GRAMMAR SCHOOL THIS Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842.

The business of Mrs. Crombie's Seminary will also be resumed on the seminary will also be resumed.

M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841.

ORDERS IN CHANCERY.

EGULATING the Practice in the Court of Chancery in Canada West, for sale by H. & W. ROWSELL, Toronto. February 16th, 1842.

STATUTES OF CANADA. C OPIES of the Statutes passed in the late Session of the Provincial Parliament, for sale by H. & W. ROWSELL, Toronto February 16th, 1842.

THE CANADA GAZETTE, PUBLISHED by Authority at Kingston. Subscriptions, received by H. & W. ROWSELL, Toronto-

The Church

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AGENTS—The CLERGY in Canada, and Sameel Rowsell, Esq Tall, Cheapside. Landon