

# The Church.

TORONTO, CANADA, SATURDAY, OCTOBER 2, 1841.

[NUMBER 18.]

VOLUME V.]

## Poetry.

### ENGLISH CHURCHES.

BY MARY BOWITT.

How beautiful they stand,  
Those ancient altars of our native land!  
Amid the pasture fields, and dark green woods,  
Amid the mountain's clouds and solitudes;  
By rivers broad that rush into the sea;  
By little brooks that with a lispingsound,  
Like playful children, run by copse and lea!  
Each in its little plot of holy ground,  
How beautiful they stand,  
Those old gray churches of our native land!

Our lives are all turmoil;  
Our souls are in a weary strife and toil,  
Grasping and straining—tasting nerve and brain,  
Both day and night, for gain;  
We have grown worldly—have made gold our god—  
Have turned our hearts away from lowly things;  
We seek not now the wild flower on the sod;  
We see not now the snowy folded angels' wings  
Amid the summer's sunny folded angels' wings  
For visions come not to polluted eyes!

Yet, blessed quiet fancies!  
Still piety, still poetry remains,  
And all shall remain, whil'er ever on the air  
One chapel bell calls high and low to prayer—  
Whil'er ever green and sunny church-yards keep  
The dust from our beloved, and tears are shed  
From fountains which in human hearts lie deep;  
Something in these aspiring days we need  
To keep our spirits lowly,  
To set within our hearts sweet thoughts and holy!

And 'tis for this they stand,  
The old gray churches of our native land!  
And even in the gold corrupted mart,  
In the great city's heart  
They stand; and chantry, dome, and organ sound,  
And stated services of prayer and praise,  
Like to the righteous town which were not found,  
For the polluted city shall up-rise,  
Meek faith and love sincere—  
Better in time of need than shield or spear!

### RESTORATION OF THE CHRISTIAN RELIGION IN FRANCE BY NAPOLEON BONAPARTE.

(From Alison's History of the French Revolution.)

Although the institutions of religion had been abolished, its ministers scattered, and its property confiscated by the different revolutionary assemblies which had governed the country, yet a remnant of the Christian faith still lingered in many parts of the rural districts. When the horrors of Robespierre ceased, and a government comparatively lenient and regular was established under the Directory, the priests obtained leave to open their Churches, provided they undertook to maintain them at their own expense, and a considerable number returned from exile, and commenced in poverty and obscurity the reconstruction of religious observances. They were again exposed to persecution and danger after the 18th Fructidor, and being destitute of any species of property, and entirely dependent upon the voluntary contributions of their flock, they were totally unequal to the Herculean task of combating the religious spirit which had acquired such strength during a reign of terror of ten years. A remnant of the revolutionary spirit composed for the most part of old women, attended the Churches on Sunday, and marked by their fidelity an institution which might otherwise have been totally abandoned, but they were hardly observed amidst the crowds who had discarded every species of devotion; and a great proportion of the Churches, both in the towns and the country, had either been pulled down, or converted to secular purposes during the Revolution; while of those which remained, a still greater number were in such a state of dilapidation, from the total absence of any funds for their support, as to threaten speedily to become unserviceable for any purpose whatever. In this general prostration of the Christian faith, the bewildered multitude had sought refuge in other and extravagant creeds; the sect of the Philosophical Anthropists had arisen, whose ravings, amidst flowers and flowers, were listened to by a few hundreds, perhaps thousands, of the credulous or enthusiastic of Paris; while the great majority of the people, educated without any religious impressions, quietly passed by on the other side, and lived altogether without God in the world.

Although neither a fanatic nor even a believer in Christianity, Napoleon was too sagacious not to perceive that such a state of things was inconsistent with any thing like a regular government. He had early, accordingly, commenced a negotiation with the Pope; the head of the Church, delighted at finding such a disposition in a revolutionary chief, had received the advances with the most cordiality. Cardinal Gonzalvi, who with singular ability directed the conclaves, had, in the name of the supreme Pontiff, written to General Murat, when advancing towards the Roman states, after the armistice of Treviso, to express "the lively admiration which he felt for the first consul, to whose fortunes were attached the tranquillity of religion not less than the happiness of Europe." The views of Napoleon on that matter were strongly expressed to the counselors of state with whom he conversed on the subject. "Yesterday evening," said he, "when walking alone in the woods, amidst the solitude of nature, the distant bell of the Church of Ruel struck my ear, involuntarily felt emotion; so powerful is the influence of early habits and associations. I said to myself, if I felt thus, what must be the influence of such impressions on simple and credulous men? Let your philosophers, your ideologues answer that if they can." It is absolutely indispensable to have a religion for the people; and not less so, that that religion should be directed by the government. At present, fifty bishops in the pay of England, direct the French Clergy; we must forthwith destroy their influence; we must declare the Catholic the established religion of France, as being that of the majority of its inhabitants; we must organize its constitution. The first consul will appoint the fifty bishops; the Pope will induct them. They will appoint the parish priests; the people will defray their salaries. They must all take the oath; the refractory must be transported. The Pope will, in return, confirm the sale of the national domains. He will consecrate the Revolution; the people will sing, God save the Gallican Church. They will say I am a Papist; I am no such thing. I was a Mahometan in Egypt; I will become a Catholic here for the good of my people. I am no believer in particular creeds; but as the idea of a God, look to the heavens, and say who made that."

Notwithstanding these decided opinions of the first consul, the negotiations with the court of Rome were attended with considerable difficulty, and proved very tedious. At length, however, they were brought to a conclusion, and, despite the opposition of a large portion of the Council, and a still larger proportion of the Legislature, the concordat with the Pope passed into a law, and the Christian religion was re-established through the French territory.

By this memorable law the Roman Catholic religion was declared that of the French people. Ten archbishops and fifty bishops were established, the former with a salary of 15,000 francs (600*l.*) a-year, the latter with one of ten thousand, or 400*l.* It was provided that there should be at least a parish priest in every district of a *juge de paix*, and as many additional ministers as might be deemed necessary; the bishops and archbishops were to be appointed by the first consul; the bishops nominated the parish priests and inferior clergy, subject to the approbation of the same authority. The salary of the priests in the larger parishes was fixed at 1,500 francs, or 60*l.* a-year; in the smaller 1,200, or 48*l.* The Departmental Councils were charged with procuring houses, or lodgings and gardens, for the bishops, priests, and curates. The churches which had survived the Revolution were placed at the disposal of the bishops, and provision made for their repairs, at the expense of the department, of such as were ruinous. Such was the establishment which, in France, emerged from the chaos of the Revolution, and such the provision for the ministers of religion made by the nation

which, in the outset of the convulsions, had confiscated the vast possessions of the Church, on the solemn assurance contained in the decree of the Constituent Assembly, that "it committed the due and honourable maintenance of religion and its ministers to the honour of the French people."

Although the opposition in the Legislature was not nearly so formidable to the concordat as to the Legion of Honour, a much stronger feeling of discontent was excited by the change in the Revolutionary party and the army. "Bonaparte," said they, "is striving in vain to destroy the remains of the Revolution, and to close every avenue against the anti-revolutionary party, when, by his concordat he opens to the latter an ample gateway, and with his own hands digs the mine which is to blow his edifice into the air." In truth, such was the extraordinary and unprecedented extent to which irreligion had spread under the Republican Government, that "two-thirds of the French people," according to the admission of their own historians, "were ignorant of the principles on which such a measure was founded, and regarded it as a strange and dangerous innovation." The opposition which it experienced was indeed almost inconceivable, and afforded the clearest evidence of the pernicious tendency of those measures of extermination which former governments had adopted against the possessions of the established church, and how rapidly the confiscation of ecclesiastical property, founded on the pretence of applying it to purposes of beneficence and public instruction, leads to the total destruction of every species of religious belief. Universally the opinion prevailed that the restoration of the altar was but a prelude to that of the throne, and that the concordat was to regard it as a solemn pledge for the speedy re-establishment of the ancient régime, a manifesto against all the principles of the Revolution. These feelings, against all the principles of the Revolution. These feelings, against all the principles of the Revolution. These feelings, against all the principles of the Revolution.

The military, however, were possessed of firm, notwithstanding all the opposition which took place, and the discontents of the capital; the re-establishment of public worship was announced by a proclamation of the consuls, and on the following day a grand religious ceremony took place, in honour of the occasion, in Notre Dame. All the great bodies in the state, all the constituted authorities attended, and proceeded in great pomp to the cathedral. On this occasion, for the first time, the servants of the first consul appeared in livery; the foreign ambassadors were invited to appear with all their attendants arrayed in the same manner, and a similar recommendation was addressed to such of the public functionaries as had carriages of their own; but so few of them were possessed of that luxury, that the equipages made a very indifferent appearance. The military, however, were obliged to attend in great numbers, and the brilliancy of their uniforms more than compensated the want of civil decoration. Such, however, was the repugnance of many of the Generals to the ceremony, that it required all the authority of the first Consul to make Lannes and Angereau remain in the carriage, when they perceived they were going to hear mass. It proceeded, nevertheless, with great éclat in the cathedral of Notre Dame, which only eight years before had been polluted by the orgies of the Goddess of Reason. "What thought you of the ceremony?" said Napoleon to General Delmas, who stood near him when it was concluded. "It was a fine piece of mummery," replied he. "Nothing was wanting but the million of men who have perished in order to destroy what you have now re-established." It was at first intended to have had the standards blessed by the archbishop, but the government were obliged to abandon the design, from being given to understand, that if this were done, the soldiers would eradicate the passions which have been nursed during the frenzy and convulsions of a revolution, and so obstinately do mankind, under the influence of prejudice, sometimes resist the establishment of those very institutions from which they are themselves destined to receive the most unalloyed advantages.

Immediately after this great change, the observance of Sunday was to a certain degree resumed. It was provided in the concordat, that the government offices should be closed on Sunday, and this was immediately done. Shortly after, a decree of the consuls directed that all marriages should be proclaimed on that day, and the daily service of mass began in the Tuileries. Encouraged by so many symptoms of returning favour, the clergy made the utmost efforts to induce the first consul to join publicly in the more solemn duties which the church prescribed; but to this he never could be brought to consent. "We are very well as we are," said he; "do not ask me to go farther; you will never obtain what you wish; I will not become a hypocrite; be content with what you have already gained." Mass, however, was regularly performed at the Tuileries in the morning. The first consul went to it on Sunday, and remained during the service, which seldom exceeded ten minutes, in an adjoining apartment, with the door open, looking over papers, or engaged in his usual occupations. He had considerable difficulty in preserving the balance so imperiously required in the head of the state, during the first return to religious observance after the revolutionary fever; yet by great firmness he succeeded, during his whole reign, in maintaining a just equilibrium between the impassioned characters on both sides.

But although the opposition which the restoration of religion met with in the corrupted population and revolutionary circles of Paris was very powerful, it was viewed in a very different light in the rural districts of France. The peasants beheld with undisguised delight the re-establishment of the priests, from whose labours and beneficence they had gained so much in former times; and the sound of the village bells calling the faithful to the house of God, was hailed by millions, as the dove with the olive branch, which first announced peace to the "green undeluged earth." The restoration of Sunday, as a day of periodical rest, was felt as an unspeakable relief by the labouring population, who had never been able to establish the exemption from work on the tenth day, which the Convention had prescribed, and were borne down by years of continued and unbroken toil. But the pernicious effect of the total cessation of all religious instruction and observances for nine years could not so easily be eradicated. A generation had been educated, who were ignorant of the very elements of the Christian faith; the frenzy of the Revolution had snapped asunder a chain which had descended unbroken from the Apostles ages. The consequences of this chasm have been to the last degree pernicious to the existing generation, and are, it is much to be feared, now irreparable. It is to this cause that we are to ascribe the spirit of irreligion which has since been so peculiarly the characteristic of the higher and urban classes of French society, and which has worked out its natural consequences throughout all the subsequent periods of the empire and the Restoration. A nation, which in its essential classes at least, has lost all respect for religion, is incapable of freedom, and can be governed only by force. "Natura, tamen," says Tacitus, "infirmis humanis, tardiora sunt remedia quam mala, et ut corpora, lente aguntur, cito extinguuntur, sic ingenia studiae oppressis facilius quam recoversis."

To foreign nations, however, who could not foresee the deplorable internal effects of this long interruption in religious instruction, the spectacle of France again voluntarily returning to the Christian faith was in the highest degree acceptable. Contrasting it with the monstrous profanations and wild extravagances of the irreligious fanaticism which had prevailed during the Revolution, they deemed it the harbinger of tranquillity to its distracted people, and peace to Europe. It contributed more than any circumstance to weaken the horror with which the Revolutionary Government had so long been regarded, and opened the way to the establishment of more kindly relations, not only with the governments, but the people of foreign states. The Emperor of Russia and the King of Prussia publicly expressed their satisfaction at the auspicious event; forgetting in their joy at the restoration of so important a member to the Christian family, the jealousy with which a change so likely to consolidate the power of the first consul might possibly have been regarded. The Emperor of Austria styled it, with great felicity of expression, "a service truly rendered to all Europe." And the thoughtful and religious every where justly considered the voluntary return of a great nation

to the creed of its fathers, from the experienced impossibility of living without its precepts, as the most signal triumph to the Christian faith which had occurred since it ascended the Imperial throne, under the banners of Constantine.

### THE NECESSITY OF WORKS OF RIGHTEOUSNESS PRACTICALLY DENIED BY THE CHURCH OF ROME.

(From Bishop Hall.)

The Church of Rome, I say, the very Church of Rome, teacheth an avoweth such doctrine, as evidently and utterly destroys the necessity of a holy life, and encourageth men to hope they shall "rap in mercy," though they "sow" not to themselves "in righteousness." Such is that doctrine of theirs, "That a man by attrition, or such a sorrow for sin as ariseth only from fear, and is void of charity and the love of God above all things, with the help of the sacrament of Penance, that is, of confession to and absolution from a Priest, may obtain the pardon of his sins, justification, and eternal life." This dangerous proposition, the Council of Trent doth plainly enough assert, in the fourth chapter of the seventh session, concerning Contrition. But in the Roman Catechism, (which was allowed and published by the order of the Trent Fathers and Pope Pius the Fifth, and is therefore as much their doctrine as any thing desired by them in their sessions,) it is so manifestly delivered, that there is no room for contradiction, in the fifth chapter of the second part of the Sacrament of Penance. "The sum of their doctrine there, is plainly this: 'That true contrition, joined with the love of God above all things, is indeed a thing very desirable, and most acceptable to God, even without the sacrament of Penance; but because very few have this true contrition, the therefore God doth out of His infinite mercy and indignation, hath provided for the common salvation of men in a holy way.' They are the very words of the Catechism, wherein the Fathers seem to have forgotten the words of our Saviour, 'Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.' (Matt. vii. 14.) And that, therefore, He hath appointed the sacrament of Penance, as a help or crutch to a lame and defective repentance, as a supply to their contrition and sorrow for sin, wherein the love of God above all things, is wanting.

Need I now to shew the danger of this doctrine? It is indeed a doctrine so dangerous, so damnable, that it seems of itself sufficient to unchristian and unchurch any society of men that shall teach and maintain it. It razeth the very foundation of the Gospel; it takes away those two great hinges, upon which (as our Saviour Himself tells us) all the Law and Prophets depend and turn; viz. the love of God above all things, and of our neighbours as ourselves, for God's sake. For these, according to this doctrine, are not necessary; the rare device of the sacrament of Penance can reconcile men to God without them; and by this expedient, men that never loved God with all their hearts, in all their days on earth, may forever enjoy God in heaven. People may expiate their sins at this rate of a servile attrition, *toties quoties*, as often as they commit them, and so be saved, without ever having loved God above all things in their lives. But the danger of this doctrine will more evidently appear, if we apply it to such as are in *agone mortis*, at the point of death. Suppose a man to have lived in a course of wickedness for fifty or sixty years, and being now upon his deathbed, to be attrite for his sins, that is, heartily to grieve for them only out of the fear of hell, (and he is a bold man indeed that will not in earnest fear hell when it gazes upon him, and is ready to devour him,) and in that fear to purpose amendment of life, if God restore him, and to have a hope of pardon; (and in so comfortable a Church as the Roman, who hath any reason to despair?) Is this man, according to the doctrine of the Council of Trent, though he cannot be saved without the sacrament of Penance, yet

if he hath but breath enough to tell the Priest, and do the story of his vicious life, and beg absolution, he can do wonders for him, more than God Himself ever him, promised; he can, by pronouncing only a few words, save his soul, that was all his life before a child of the devil, in one moment the son of God, and an heir of salvation.

Let not, therefore, the Church of Rome boast any more of the strictness and severity of her doctrine; and that she especially presseth good works, and the necessity of a holy life; when it is apparent, that by such loose propositions as these, she utterly destroys that necessity. Indeed it may be truly affirmed, that there is no society of Christians in the world, where Antinomianism and libertinism more reign, than among the Papists, into whose very families they are interwoven, and men are taught them by the definitions of their Church. It is no wonder, that so many vicious persons, especially when they die, turn Papists, and no visitants are so welcome to them as the Roman Confessors. They find them very easy and comfortable doctors for men in their desperate case, and admire their rare invention, who have found out a shorter way to heaven, and a readier one to escape hell and damnation, than the Scriptures ever discovered, or their former Ministers of the Church of England, following the guidance of the Scriptures, durst warrant to them. And what broken plank, yea, what flag or reed, will not a drowning man lay hold on? O how pleasant a thing is this to them, they call the bosom of the Roman Church; how willingly do those poor souls, who have next themselves no other way to heaven, and in their own deluded imaginations enjoy, that rest and security, which they could not any where else, no, not in the word and promises of God, find. But, alas! when they say Peace, peace upon themselves; behold sudden destruction cometh upon them, and within a minute after they are launched out into eternity, a sad and dreadful experience convinceth them what a sorry refuge they fled to.

It is evident, that the Church of Rome, in teaching this vile doctrine, aims only at her own interest and advantage, and hath no regard at all to the honour of God, and the good of souls. It is absolutely necessary, she saith, for a sinner to make an auricular confession to, and be absolved by a Priest, though God hath no where said so; but it is necessary for him to be contrite, or to repent of his sins out of the love of God, though God Himself, in His own word, hath an hundred times said it is, "That is necessary for the honour and gain of the Priest. The trade of auricular confession must by any means be kept up, because from thence they reap no small gain; and besides, by it they govern, not only the silly common people, but great men, and kings, and princes, by becoming masters of their secrets. But is not the doctrine of true contrition as necessary for the honour of God? Yes; but the promoting of God's glory in the salvation of souls, is the least of their design or business. Indeed, it were easy to shew, how the whole frame of the religion and doctrine of the Church of Rome, as it is distinguished from that Christianity which we hold in common with them, is evidently designed and contrived to serve the interest and profit of them that rule that Church, by the dis-services, yea, and ruin of those souls that are under their government.

What can the doctrine of men's playing an aftergame for their salvation in purgatory be designed for, but to enhance the price of the Priest's masses and dirges for the dead? Why must a solitary mass, bought for a piece of money, performed and participated by a Priest alone, in a private corner of a church, be, not only against the sense of Scripture, and the primitive Church, but also against common sense and common, called a Communion, and be accounted useful to him that buys it, though he never himself receive the Sacrament, or but once a year; but for this reason, that there is great gain, but no godliness at all, in this doctrine? Why in their public Eucharists, must the Priest only receive in both kinds, and the people be put off with a piece of a sacrament, against the plainest texts of Scripture, and the practice of the Catholic Church, for at least a thousand years after Christ, (as some of the Romanists themselves have confessed,) but that this tends to the advancement of the honour and estimation of the Priest, as being alone qualified to offer up an entire sacrifice of Christ's body and blood? The sacrilegious practice, indeed, came in first upon the pretence of the doctrine of Transubstantiation; but interest afterwards confirmed the practice. Nay, their very monstrous doctrine of Transubstantiation, though it seems to be fallen on by chance, in a most ignorant age, evidently serves the same design.

(\* Page 223, and the following, according to the edition of Antwerp, 1606.)

Again; to what purpose is there feigned a treasury of the merits of saints in the Church of Rome, and that under the Pope's lock and key, but to fill his treasury with money? And who hath not heard of their indulgences of pardon to the greatest sins and sinners, openly set to sale, and made a trade of? I might pursue the argument further, if time would permit; but this is sufficient to shew, by the way, that gain, not godliness, is the design of the Roman Church; yea, that their gain is their godliness, as St. Paul said of some in his time. (1 Tim. vi. 5.) And, therefore, that we are concerned to take heed to what follows in the same place, "from such withdraw." Indeed Christianity, the best of religions, is, as they have taught it, truly become what one of their Popes is said to have called it, only a gainful fable. But I return thither, from whence I have somewhat digressed.

The Church of Rome, I say, falsely glories in her being zealous for good works; seeing, as it appears, she evidently, and many ways, destroys the necessity of them. And yet very many among us are so foolish as to believe the pretence; yea, and to make the preaching up of good works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works, and works of works a character of a Papist. He is a Papist, say they, for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To undeceive these men in this grand mistake, let me inform them of this one thing; that the Papists are indeed mighty zealous for external works,



means rare to hear the notice given from the desk, that upon such and such a day, such and such a person (an eloquent and popular preacher to be sure) is expected to preach.

Much more to the same purpose might be added, but enough, I trust, has been said to show that the Clergy themselves are not entirely guiltless of the error of unduly elevating the exercises of the pulpit at the expense of those of the desk; and so long as they give the least countenance to this notion, it cannot be a matter of surprise that the laity should coincide with them.

Let it not be supposed that I would detract one particle from the value of the preaching of the Gospel—its sanctions are too high—its authority too unquestionable: it is one of the means, and a vastly important one, too, designed for the conversion and salvation of mankind. But while I would grant all due deference to the sermon, it should ever be remembered that in visiting the sanctuary, all else is subservient to that sublime and rapturous employment—the worship of God—in which, more than in any thing else, we resemble the angels as they unceasingly bend around the throne of God and the Lamb, rendering worship and glory, and adoration, and praise, for ever and ever.

THE CHURCH.

TORONTO, SATURDAY, OCTOBER 2, 1841.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 24th of October. 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 with the usual Letters Testimonial, and the Si Quis, attested in the ordinary manner.

The Examination will commence on Wednesday, the 20th October, at 9 o'clock, A.M.

At the late General Election in England, the Dissenters put forth all their strength against the party attached to the Church and Constitution. Defeated in every direction, and seeing that the Conservatives would inevitably assume the management of affairs, they determined on making one great and united effort to embarrass the administration of Sir Robert Peel, even before its formation, and to convert the prospect of an unproductive harvest to their own political and irreligious purposes. Accordingly the plan was conceived of holding a general meeting of Dissenting Ministers of all denominations, to adopt resolutions against the Corn-Laws. Manchester, the hot-bed of radicalism and sectarianism, was chosen as a fitting place for this extraordinary assemblage: and on the 17th August the proceedings commenced in the Town Hall.

The contemptuous indifference with which this dissenting effort was regarded by the people at large, may be inferred from the fact that, in the centre of a population of 500,000 souls, only eleven individuals, and six of these women, were present when the chair was taken pro tempore by a Dr. Cox, and that during the first day's proceedings the number of the audience never exceeded forty persons. In one account 650 preachers are stated to have been present,—in another only 800 to 850.

However, the business was commenced. A provision was made for the accommodation of the conference; and, in the mean while, letters were read from the Rev. W. M. Bunting and Dr. Chalmers, who had been invited to attend: but, their tenor being unfavourable, they were hurried over, and only submitted in part. At this stage of the proceedings, a great uproar arose. A Mr. Gadsby insisted that the meeting should be opened with prayer. A violent debate ensued, which ended in Dr. Vaughan's offering up a long extempore prayer, in which all allusions, calculated to offend Socinian ears, were carefully omitted.

A Mr. Atkins, being the first President selected, then took the chair, which was vacated by Dr. Cox. Immediately the question was revived whether the meetings were to be opened with prayer or not. Ministers of all denominations, including Roman Catholic Priests, helped to swell the tumult: Drs. Vaughan and Cox, and a Mr. East, insisted upon the duty of assisting their labours with daily prayer: a Mr. Hamilton, of Leeds, was of opinion that all differences might be reconciled, by confining themselves to the use of the Lord's Prayer, and added that, "he thought if they were left to make extempore prayer according to their own discretion, sentiments would be introduced not in accordance with the spirit of devotion, or which would reflect credit on extempore prayer."

A Dr. Hannay observed, that "he was surrounded by several Roman Catholic priests, and fairness to them required that, if extempore prayer was introduced, they should begin with the celebration of High Mass. (Cries of 'horrible, horrible,' cheers and confusion.) He must say that, before he assented to the proposition, he must know who were the parties fixed upon to make prayer. For instance, there was Dr. Beard, of Manchester, a Unitarian, present, and if he were to conduct the religious ceremonies, he (Dr. Hannay) should not think it right to join. (Confusion.)" The Rev. Mr. Archer, a Roman Catholic priest, then arose, but could scarcely obtain a hearing, from his liberal comports, for the violent diatribes which he uttered. The matter terminated in Dr. Vaughan's withdrawing the resolution, as there appeared such a strong feeling against it.

In the evening of the same day, the conference held another sitting, with as scanty an audience as in the morning. Among those who harangued the assemblage, were a Mr. Cobden, M.P., and a peer of the realm, the Earl of Ducie,—a nobleman of no very distinguished character. But the puritans acknowledged the infamous Earl of Leicester, in Queen Elizabeth's time, as their patron and leader, and their descendants coquetted with the great Duke of Buckingham in Charles the First's reign, blasphemously calling him the 'Saviour of the country.' What wonder then, if the maintainers of schism, in the nineteenth century, are glad to grace their cause with the name of an Earl, though he bring little, but his rank, to their assistance!

On the following morning, the 18th, the Conference resumed its proceedings, and finally adopted an Address to Her Majesty praying for the total repeal of the Corn-Laws. But before the assembled teachers of Dissent had arrived at this conclusion, a characteristic and most instructive incident occurred. The Anti-Corn-Law League, with whom the meeting originated had invited, by advertisement, ministers of every denomination to attend. Acting upon this, some Chartist and Socialist preachers endeavoured to gain admission, but were peremptorily excluded. Nothing daunted, however, they summoned a meeting of the working classes at another place, and passed resolutions condemnatory of the conduct of the Conference, and denying that it represented the national feeling. One of the preachers present, a Mr. Tho-

mason from the vale of Leven in Scotland, who had been refused admittance to the conclave in the Town-Hall, said that "some time ago the clergy, [i. e. dissenting teachers] of his neighbourhood had denounced all allusion to politics by the clergy, as unfitting their calling; but the events of the last few weeks had altered their notions on the subject; for, since it was likely the Tories would attain power, the same ministers had been heard to denounce Sir Robert Peel from the pulpit, and he thought that rather savoured of politics. (Cheers.) He mentioned several instances where members of the conference had visited the dwellings of the poor, and been told of their destitution, but had gone away saying they were sorry for it, but had not vouchsafed even the least assistance. One of them, he said, called on a single woman, and when informed that she had neither food, nor the means of obtaining it, he walked away, coolly telling her, as she was a strong-looking woman he would advise her to get a husband. (Shame.)"

These are some of the principal occurrences of this solemn and disgraceful farce. It has inflicted a vital stab on Dissent, and greatly promoted the cause of the Church, and of true and noiseless religion. The dissenting teachers assembled upon the occasion have drawn upon their heads the jeers of their triumphant antagonists, and the angry remonstrances of their cooler-headed, or better-principled friends. The Quakers and Wesleyans refused to countenance their proceedings. Dr. Chalmers would not lend himself to promote "the delusion." Only one minister from the respectable Kirk of Scotland, a Mr. Brewster of Paisley, disgraced the establishment of his country by being present. Two or three clergymen of our own Church, the Rev. H. Bostock and the Rev. Thomas Spencer, and perhaps the notorious Dr. Wade, are stated to have joined in the proceedings. We record their names that, together with those very few faithful clergymen who voted for Mr. O'Connell and his repealing nominees at the late Irish elections, they may be held up to the just scorn of the whole Protestant community throughout the British Empire. The Hon. and Rev. W. Baptist Noel, had lately written a pamphlet against the Corn-Laws, and immediately after been appointed Chaplain in Ordinary to the Queen: but although he received an invitation, we are happy to say that he did not attend. The part, however, which he has taken in the matter has very justly subjected him to the animadversions of the London Record. Another circumstance that will not raise the character of the Conference in the estimation of the world is their refusal to allow Dr. Sleigh, an agent of the Society for the protection of Agriculture, to be heard in defence of the Corn-Laws.

We drop the curtain over the "fantastic tricks" of these dissenting agitators, with the expression of our regret that Dr. Pye Smith, whose invaluable writings in defence of Revelation have encircled his name with a Christian renown, should have degraded himself to the level of the turbulent political arena.—We had purposed enlarging on the miserable failure of the whole affair, and the gross inconsistencies with which it was so thickly studded: but this task has been briefly and forcibly executed for us in the subjoined two extracts,—the first, from an English paper, the name of which is not given;—the second, from the London Morning Herald:—

"In the first instance the Anti-Corn-Law league invited by advertisement and circular, Ministers of every denomination to attend the Conference; but in travelling from a distance, they refused to admit them, unless they agreed to coincide with their views. They fell out with their friends the Socialists, whom they excluded; and, although they opened their doors to Unitarians and Roman Catholics, they had the liberality to exclude Christian Ministers because they entertained the principles of Chartistism. They admitted parties who deny the divinity of Christ, and yet denied the admission of parties differing from them in politics."

"Trumpety and contemptible as the whole affair has been from the beginning, notwithstanding the 'showman's' great gong, sounded every morning by the Morning Chronicle, and the evening squeaking of the Globe's penny trumpet—we see in the absurdity of the thing no excuse for its downright dishonesty. With whatever indignation any member of that conference may be in the habit of declaiming once or twice a-week against the cheats and delusions abetted and sanctioned by the Romish hierarchy, it may be doubted whether that body, on a question of purely domestic policy, ever lent itself to a more arrant imposition than this gathering of ministers dissenting from the Established Protestant Church. On the contrary we verily believe that a conclave of cardinals—with all the abominations of scarlet hats and laced aprons—would, in a matter of economic legislation, where no ecclesiastical interests were at stake, have transacted the business of their conference with a more decent respect for appearances, and a higher regard for the interest of the people, than such an assemblage of reverend agitators in broad beavers, and velvetene unmentionables. The excluded ministers (for we in England, it seems, are to have a 'Strathgob' little-go,—an 'Auchterarder' faction on a reduced scale)—have certainly demeaned themselves with great temper and moderation, and have acted discreetly, in drawing up a protest against their intolerant and inconsistent brethren. Of these latter we concur with our correspondent in thinking that Manchester will become presently very weary. The hospitality of Lancashire may be worn out by wrangling impostors, where instructive and exemplary guests were expected. Each master of a house upon whom one of them has been billeted, will be tempted to exclaim 'Edisti satis—bibisti satis. Nunc abi!' Worse raw material has certainly not been spun into yarns, in that great emporium of manufactures, for many a day!"

We frequently hear apprehensions expressed that Popery, of late years, has, both in England and on the Continent, regained some of the ground which it lost at the period of the Reformation. We must confess, however, that we do not share, to any great extent, in this natural alarm. It is true that we read of Popish chapels being erected in various parts of England, and of the establishment of different Popish institutions, such as colleges, schools, monasteries, and nunneries. Part of this awakening of a once prostrate faith, may be attributed to the progressive increase of the Roman Catholic population within itself, and to the great influx of Irish labourers into England; part, to the suicidal liberality of nominal Protestants, who contribute means to the propagation of Popery; and part, to that very policy of the Church of Rome, which leads her frequently to assume an appearance of greater strength than she really possesses, and to build places of worship in the hopes of gathering proselytes from the weak among the educated, and the spiritually neglected among the poor. Dissent, also, with its thousand extravagancies, will generally drive men into the opposite extreme; and Popish and Protestant schism are weeds that grow rankest in the neighbourhood of each other.

But while we know of no other clergyman of the Church of England, who, of late years, has apostatized from the Reformed Faith to the corruptions of Romanism, except Earl Spencer's brother, we have frequently read of Irish and Foreign Priests who have abjured their errors, and joined themselves to our Church. Instances of this description have been furnished to our readers in this Journal; and to these we now subjoin a few extracts culled from various quarters, not indeed announcing the conversion of any more priests, but tending to show that scriptural light is illuminating many a soul, which had been buried in papal darkness:—

"The foundation-stone of Dunurllin Church, diocese of Ardfer, at the extreme point of Ireland, ten miles below Dingle, was laid on Wednesday. The ceremony was attended by over 700 converts from the Roman Catholic religion. It is to be an Irish church, and the service to be entirely conducted in that language.—Londonpaper."

"Portland Chapel, situated in the parish of Walcot, Bath, late the Roman Catholic chapel, has been purchased by the Rev. S. H. Widdington the Rector, under the sanction of the Lord Bishop of the Diocese, and will immediately be converted into a Protestant Episcopal chapel, annexed to the Rectory of Walcot.—Globe."

"NOBLE CONVERSION FROM POPERY.—The Leipzig Gazette states that the prince of Luca has recently been converted to Protestantism, a circumstance which has created a great sensation at Rome, and throughout Italy.—Church Intelligence."

"PROGRESS OF PROTESTANTISM.—A great religious change is taking place in Germany. The Bible is read with avidity by the Roman Catholics, and the clergy of this religion are in many parts of the country making strenuous efforts for the abolition of calthay, and for liberty to read the Mass in German. In various instances they have turned Protestants with a great portion of their flocks. But the most important event is the formation of an anti-papal Catholic community at Dresden, which is likely to become the nucleus of a very numerous sect. If we couple this with a growing desire among the Protestants of that country to introduce more ceremonies in their religious worship, a re-union of the two Churches seems not among impossible things.—London Morning Advertiser."

Yet while we cannot concede that Popery is so formidable, or so successful in proselytism, with many persons imagine, we regard her as a foe, with whom no truce is to be entertained, even for a single moment. We would, if anything, rather see her too much, than too little, feared, and it would be well were all conscientious Dissenters to consider whether the divisions among Protestants do not yield the fullest sheaf to the sickle of the Jesuit and Romish propagandist;—whether the corrupted truths, preserved in the Church of Rome, have not in themselves a greater efficacy and a stronger power of attraction than Dissent, which rejects so many vital principles, such, for instance, as the Trinity, Infant Baptism, and the divine and visible nature of the Church, and which, in cutting off many corrupt branches, has removed some sound ones also.

If an increase in the number of newspapers be any sign of advancing prosperity, the Province of Canada is certainly in a happy position. During the last two weeks we have received the first numbers of several new journals, whose appearance we proceed to acknowledge.

The Catholic,—commenced, we believe, some years ago at Kingston, and long discontinued,—has been reissued at Hamilton, under the editorial management of the Vicar General McDonald, and may be regarded as the organ of the Romish Church in Canada. In the first number, the Archbishops and Bishops of our Church, who lately met at Lambeth to deliberate on the establishment of Colonial Bishops, are represented as adopting resolutions "to raise a fund, the Mannon of inquiry, their only primum mobile." The Church of England is called, in one place, "a national sect established by an act of the English Parliament,"—this is a gross error;—in another it is designated "the fashionable sect;" and, in close juxtaposition, the petitioners for the unutilized use of the Bible in the Common Schools, are branded as "fanatical bibliicals." In the second number the Editor writes, still more strongly in the Bonner and Gardiner style,—a single sample will be sufficient:—"But this is not the most objectionable light in which we view this title of PROTESTANT. We consider it (and what believer in the Holy Scripture can deny it?) to be the very name of the Devil;—for who protested first against the Word of God? Was it not Satan in Paradise?" Can Churchmen, after reading these aspersions on their Church and the glorious Reformation, be so infatuated, as to contribute one inch of land, or one farthing of money, to the support of Roman Catholic error?

The Wesleyan,—officially connected with the British Wesleyan Conference, and to be published, for the present, once a fortnight,—has also reached us. Its typographical appearance does credit to the office of the Toronto Herald, where it has been, and is to be, printed: and, under the very respectable direction of the Rev. M. Richey and the Rev. J. G. Manly, we feel confident that it will, in the language of its prospectus, "teach and enforce the principles of sound and scriptural loyalty to the noblest of earthly governments,—the government of Great Britain."

In the Canadian Farmer and Mechanic, we are glad to find an attempt made to provide the people of the Province with a journal devoted to the science and practice of Agriculture, and the useful arts. It will be little to our credit, if, after this laudable endeavour, we continue to subscribe to American Agricultural papers, to the exclusion of one of our own. The Farmer and Mechanic is published monthly at Kingston, at the rate of one dollar per annum. Mr. Garfield is the Editor. Its contents appear varied and useful, and it is very neatly printed at the office of the News.

The Prince Edward Gazette has just commenced its career at the District town of Picton. It seems to profess no particular political opinions.

The Cobourg Star, during the absence of Mr. Chatterton, is conducted by Mr. Crofton with great animation and industry, and has lately exhibited several new features, such as literary reviews, and sketches of the various Townships of the beautiful District of Newcastle. Several of these latter we had marked for transcription into our own columns, but a press of matter has constantly excluded them. We need scarcely say how sincerely we wish that an increased measure of success may be granted to this unflinching advocate of Conservative principles, and that the valuable labours of its present Editor may be duly appreciated. Mr. Chatterton himself has gone to England, where he hopes to dispose of an improvement in the paddles of steamboats, which he has recently brought to some perfection. A more kind-hearted member of society, and a more devoted loyalist does not exist within the Province; and we trust the day is not far distant when he may be restored to his honorary rank in the magistracy, of which he was deprived by a petty and vindictive policy. It is too bad to find men who have been in arms against the Queen invested with the Commission of the Peace, while men, who have been in arms in defence of the Queen's authority, are treated with insult,—just because they happen to be opposed to the provincial administration.

While saying so much about our brethren of the Press, we feel bound to express our obligations to the Colonist and Examiner, for the very great assistance which we have derived from their columns, during the

late Session, in compiling our weekly parliamentary intelligence. The outline of legislative proceedings given by the Examiner was always very lucid and well-arranged; and the reports of the proceedings in the Assembly, furnished by the Colonist, evinced much readiness of comprehension and grasp of mind, and breathed throughout a strong monarchical spirit.

In our last we mentioned, that the Duke of Richmond, when Governor General of British North America, had died in Canada, from the bite of a fox, which caused lock-jaw. We have however been favoured, by an attentive friend, with the following extract from the "Annual Biography and Obituary," for 1821, which shews we were in error, and which, also, at this particular period, will be read with some degree of interest:—

"On the 26th August, while at dinner, his Grace had requested Lieut. Col. Cockburn to take wine with him, but he had no sooner lifted the liquid to his lips, than, unable to behold the violence of his disease, he replaced the glass on the table, observing, 'Now, is not this excessively ridiculous?—Well, I'll take it when I don't think of it.' The same evening, an assistant surgeon, the only one in the vicinity, was sent for, who, when he arrived, found his Grace lying on his back, and his Excellency found, apparently, so much relief from it, that he rose early the next morning, and proposed walking through Richmond-wood to the new settlement of that name. He had, in his progress through the wood, started off on hearing a dog bark, and was with difficulty overtaken; and, some stagnant water, his Grace hastily leaped over a fence, and rushed into an adjoining barn, whether his dismayed companions eagerly followed him. The paroxysm of his disorder was now at its height. It was almost a miracle that his Grace did not die in the barn. He was with difficulty removed to a miserable hotel in the neighbourhood; and, early in the morning of the fatal 28th, the Duke of Richmond expired in the arms of a faithful Swiss, who had never quitted his beloved master for a moment. Whilst in this miserable log-hut, reason occasionally resumed her empire; and his Grace accordingly availed himself of these lucid intervals to address a letter to Lady Mary Lennox; in which he reminded her, that a favourite dog, belonging to the household, being in a room at the Castle of St. Louis, at a time (five months before) when the Duke, shaving, cut his chin, the dog was lifted up to lick the wound, when the animal bit his Grace's chin. The recollection of this circumstance gave his Grace but too sure a presentiment (the dog having subsequently run mad) of his approaching fate; and his Grace, therefore, in his letter to Lady Mary, expressed his conviction, which, indeed, appears an irresistible conclusion, that his disorder was HYDROPHOBIA. His Grace recommended that the line of conduct to be observed by his children, in the painful situation in which they would be placed at his death, and, it is said, requested to be buried in Quebec, on the ramparts, like a soldier, there to remain. His Grace's sufferings were extreme; yet his mind soared above agony. He directed Colonel Cockburn not to attend to his orders any longer; 'for you see,' said the great man, 'the state I am reduced to,' and, during a paroxysm of pain, he exclaimed, 'For shame, Richmond!—Shame, Charles Lennox! Bear your sufferings like a man!'"

It cannot be known, until the arrival of the next packet, who is to be the new Governor-General of British North America. Sir Howard Douglas is spoken of amongst others. He served in this country, while a young officer, and at one time was Governor of New Brunswick. He has lately held the office of Lord High Commissioner of the Ionian Islands. In politics, he is a Conservative, and a man of vigorous mind and independent spirit. He understands colonial interests well, and was removed from New Brunswick because he was adverse to the reduction of the duties on foreign timber, by which the North American trade would be much injured. His accession to the Governor-Generalship, says the N. Y. Commercial Advertiser, "will have no good effect upon the adjustment of the boundary question. Sir Howard was formerly Governor of Nova Scotia, and afterward of New Brunswick. Pending the arbitration of the question before the Aug. of Holland, Sir Howard was retained to manage the question on the part of the English Government—the conduct of the American side of the case having been confided to Mr. Preble, of Maine, appointed upon that mission by General Jackson.—Mr. Preble made a sad business of it, and Sir Howard was so far successful as to prevent an award in our favour." Sir Howard once contested Liverpool, on the Tory interest, against Mr. Ewart, but was defeated. From the fact of his having recently been gazetted as a Knight Grand Cross of the Bath, we incline to think that the rumour of his appointment has some foundation.

Sir Thomas Freemantle is also named as Governor. He has the strong recommendations of being a civilian, an experienced man of business, and a practical statesman. He has long represented the town of Buckingham, on the Conservative interest, and, we believe, bears an unimpeached character for public and private virtue.

A few days will determine the fate of M'LEOD.—His trial is expected to take place about the 4th, at Utica. The N. Y. Commercial Advertiser says, "we think the public may make up its mind for an acquittal of the prisoner. From a sure hand the information reaches us that the commissions sent into Canada have been returned to Utica, and opened, and that the evidence to prove an alibi is clear and overwhelming. A host of unimpeachable witnesses have so established the fact of M'Leod's presence elsewhere on the night of the Caroline affair, that his participation in that affair is out of the question." A company of United States' troops have been ordered to Utica, to keep the peace during the trial.

MR. BRAHAM, the eminent singer, has lately given concerts in Toronto, and in various cities and towns throughout the Province. We understand that he still retains the power of entrancing every ear, whether it be in the outpouring of some noble sacred melody, or in the simple but touching notes of some familiar English ballad. Mr. Braham, we believe, has a son in the Church,—a minor canon, if we mistake not, of Gloucester Cathedral.

We copy the following from the Herald:—"An election for an Alderman for St. Andrew's Ward, in the room of John Powell, Esq., resigned, will be held at Mirfield's, Shakespeare Inn, on Monday next, October 4th. W. B. Jarvis, Esq., is in the field, as a candidate for the vacant representation."

CONSECRATION OF CHRIST'S CHURCH, NEW LIVERPOOL. We have alluded more than once, to the very pleasing fact of so many new Churches growing up around us on every side, and it is now our welcome task to record the dedication of one of them to the service of God. On Thursday morning, the 9th Sept., at 9 o'clock, the Lady Aylmer steamer left the Napolean wharf with the Lord Bishop of Montreal. His Lordship was attended by his Chaplains, and went to consecrate Christ Church, a stone edifice, lately erected at New Liverpool, on a site given by W. Price, Esq., of Wolfesfield, near Quebec. A large company of ladies and gentlemen were also on board, and the party was much increased by the pupils of the Quebec Classical School, and its junior department, about forty of whom were on the steamer with their masters, and some of their parents.

The steamer arrived about 10 o'clock at Mr. Price's, where he had soon after the Minister of the place, the Rev. F. J. Landy with the Churchwardens, received the Bishop at the entrance of the church-yard, and there presented to him a petition, praying him to consecrate the Church; to which prayer the Bishop having acceded, the Clergy following his Lordship, walked in procession up the middle aisle of the Church, repeating the 24th Psalm, in alternate verses. The forms of signing the sentence of consecra-

tion, accepting the deed of conveyance, &c. &c. having been gone through, and the Bishop having invoked a blessing on the word preached, and on every religious ceremony which should be performed in the Church, the Morning Prayers were read by Mr. Landy, through whose exertions, under the divine blessing, the building has been raised. His Lordship was assisted in the Communion Service, by his Chaplains, the Rev. G. Mackie and the Rev. H. D. Sewell. The Bishop then delivered an appropriate and most excellent discourse, from Nehemiah, chapter 10, latter part of 39th verse.—"And we will not forsake the house of our God,"—setting forth, in the most forcible manner, the obligations all Christians are under for the various advantages accorded to them by their Heavenly Father, and concluding by requesting each to contribute to the New Church according to his means; which call was responded to by a collection of more than £22. The Bishop and Clergy then perambulated the Burial-ground, which having been set apart by prayer offered upon the spot, for the sole purpose of interring the dead, the services of the day were then concluded by an appropriate hymn and the Episcopal benediction. The singing was very good, and its quality much enhanced by the accession of youthful voices from the "Quebec Classical School." The appointed services are in their whole spirit and structure truly scriptural, and in their exterior effect at once strictly chaste and impressively dignified; and every circumstance conspired to favour the occasion. The day was beautiful; and as the voices rose to heaven in prayer and praise, from the place consecrated to receive its deposit against the judgment day, and by the side of the modest yet securely and substantial temple, built for the use of the living worshippers of Christ, the effect was heightened by the singular beauty and suitability of the situation.

The site, which occupies the level surface of an eminence rising from the beach, is encircled by trees, and commands a view, up and down, of the magnificent scenery of the Saint Lawrence. After the close of the service, the steamer departed with its Lordship and some other passengers, while the youth of the party, together with some of their parents and a few of the ladies and gentlemen set about making arrangements for partaking of a cold collation on the lawn before the house formerly occupied by the late George Hamilton, Esq. A hymn was sung, and God's blessing invoked before and after the rural repast, which both old and young seemed equally to enjoy. The whole party returned to town about seven o'clock highly gratified by the events of the day; and it is more than probable that the young who were present will never forget the consecration of Christ's Church, New Liverpool. The steamer was generously furnished gratis by Mr. King, of St. Antoine, as the fare, received on board, made part of the collection. The disinterested liberality of Mr. King, on this occasion, cannot be too highly commended.—Quebec Mercury.

Civil Intelligence.

From our English Files.

From the London Gazette.

Downing Street, August 27. The Queen has been pleased to appoint Lieutenant General Sir Howard Douglas, Bart. G. C. B., and Lieutenant General Sir Lionel Smith, Bart. G. C. B., Governor of the Mauritius, and to Knights Grand Cross of the Most Honourable Order of the Bath. August 25. The Queen has been pleased to make the following appointments:— James Fitzgibbon, Esq., to be Clerk of the Legislative Council of the Province of Canada. Joseph Cary, Esq., to be Deputy Inspector General of Public Accounts in the Province of Canada. John Davidson, Esq., to be Commissioner of Crown Lands in the Province of Canada. Hamilton H. Killaly, Esq., to be President of the Board of Works in the Province of Canada. R. B. Sullivan, Esq., to be President of the Committee of the Executive Council in the Province of Canada. Thomas Parke, Esq., to be Surveyor General of the Province of Canada. R. A. Tucker, Esq., to be Registrar of the Province of Canada.

The New Ministry.—In correction of, and addition, to our statements of Ministerial appointments, we have to mention the following names.

Sir Edward Knatchbull and Sir Henry Hardinge are to have seats in the Cabinet, with their respective offices. This is certain. Lord Granville Somerset, it is now understood, is to have the Seal of the Duchy of Lancaster. The Earl of Lincoln the Woods and Forests. The Duke of Rutland, to be Lord Chamberlain. Lord Ernest Bruce, Vice Chamberlain. Mr. Sidney Herbert, with Sir Thomas Fremantle, Joint Secretaries to the Treasury. Viscount Canning, Under Secretary for Foreign Affairs. Mr. Hope (Weymouth), Under Secretary for the Colonies.—London Standard, 3d September.

SIR ROBERT PEELE'S CASTIGATION OF MR. O'CONNELL.—"If I felt more acutely than in fact I do, either for myself, or the party with which I am connected, the weight of the censure and vituperation of the hon. and learned gentleman [Mr. O'Connell] who has just resumed his seat, I still could find some topics of consolation (hear, hear); for, whatever may be his present abuse of the Tory party, it falls infinitely short of that which he has lavished upon his beloved Whigs. (Great cheering.) The hon. and learned gentleman has in fact reduced himself to a position in which his praise and his censure are of equal value. (Reiterated cheers.) If these are the men who have so governed the affairs of the country,—if these are the men who for ten years have given to the country both happiness and tranquillity,—what could have justified you in loading them with every calumny? (Triumphant cheering.) What! are those 'the base and bloody Whigs?' (Cheers reiterated.) When you are accounting for the cause of their difficulties and embarrassment, do you bear in mind, that there is not one distinguished member of that party, I might say without any exception, who has not had the honour of your vituperation? (Cries of 'Hear!') Is there one? You say that for ten years they have governed Ireland, and secured to that portion of the empire tranquillity and order. Why, for four of those years my noble friend (Lord Stanley) was Secretary for Ireland; for four years out of the ten that man, whose advent to power you now deprecate, was the immediate agent of the Whig administration in Ireland. (Cheers.) I ask you now, is it the fact that these men have so well deserved your approbation; and if it is, what were your motives and your object in the night after night, increasing their difficulties and their embarrassment by your opposition; in denouncing them to the country, and trying to create every prejudice against them in Ireland; and every calumnious expression which an imagination the most fertile in calumny could possibly invent?—(Loud and repeated cheers.)"

O'CONNELL. (From the Times.)

It has sometimes been supposed that Lord Stanley was the only individual in the House of Commons who could do perfect justice to the character and pretensions of Mr. Daniel O'Connell; that, without all disparaging his lordship's services in that particular line, the learned gentleman was the only man of opinion that the flattening distinction recently bestowed upon him by Sir Robert Peel has given the right hon. baronet a paramount title to his gratitude and admiration. At this moment the position in which Mr. Daniel O'Connell finds himself is in all respects an unenviable one. Up to a comparatively recent date, he was deemed, in certain circles, a person of some consequence. As long as the Whigs were prosecuting a selfish struggle for office, their servile dependence upon his aid imparted to his big round figure, and his attendant satellites, precisely the importance which others usually acquire when placed in just positions with a few odious numerals; in other words, the power, which has hitherto been trifled with to his profit and power, it was in all respects a deadly stab inflicted upon his own faction. The miserable old man was evidently not aware of the political deprecateness and imbecility which have overtaken him. His exposure of himself was absolutely pitiable. Apparently unconscious of that utter debility and insignificance which the consequences of Great Britain have consigned him to, there you saw him dealing forth his adulations and censures, as if he were still the arbiter between contending parties, and still the ruler







English Ecclesiastical Intelligence.

**THE BISHOP OF ST. DAVID'S.**—We briefly announced in our last that the Bishop of St. David's held a confirmation at St. Peter's Church in this town, but as we went to press whilst the rite was being administered in the cathedral, we could not, of necessity, touch on any of the incidents of that interesting ceremony. The number confirmed in this town was about 350, something above the usual average, and we have no hesitation in saying that *non rite is administered by the bishop in the Welsh language, as well as in the English, and its nature fully explained, in both languages, as to their future conduct, and the fresh responsibility they incur thereby to lead a "godly and a Christian life," that the next confirmation, come when it may, will present a much more numerous attendance than the last.* It is now nearly a hundred years since a Protestant Bishop first addressed the descendants of the aboriginal inhabitants of Britain in the language of their fathers—a language spoken in this country a thousand years before the "Sun of Righteousness" had risen with healing on his wings, and illumined the gross darkness that then enveloped our benighted country. Those who know the all but insuperable difficulties attending the acquirement of the Welsh language, by those who are not natives, may perhaps imagine that the charge which our diocesan addressed to the catechumens in Welsh, was characterised by those imperfections of style and pronunciation which in *Anglo-Welsh* preachers make the judicious avoid the Welsh language, as being more intelligible to them by the head of the Church in this diocese; and many of them departed, doubtless, with the silent confession—"it is good for us to have been here." The progress made by the bishop in Welsh—unquestionably the most difficult of acquirement of any of the European languages—on account of the variety and intricacy of its mutations, and the difficulty of pronunciation, by means of which the most illiterate Welshman is able to detect a naturalised stranger, who may have got up the language as easily as an Athenian flower-girl could detect a foreigner. The same fact is certainly extraordinary. It is the prerogative of genius of a high order, combined with perseverance and an aptitude for acquiring languages, to vanquish difficulties which to ordinary talent are insuperable. We may, therefore, now felicitate ourselves on the possession of a Welsh bishop, who, by mastering the distinctive Shibboleths of the *ch-lls*, and the other difficulties that lie in the way of the acquirement of the language, prefers a legitimate and undeniable title to be admitted into the great Welsh family, and to all the advantages of naturalisation. An English *apostrophe*, however, may not be bestowed with the immense talent and perseverance of Dr. Thirlwall, nor impressed with the same conviction of the necessity of a bishop's being conversant with the language of the country over which he is appointed overseer in things spiritual; and, therefore, his successful acquisition of the language, so far from weakening the argument in favour of the selection of natives for vacant Welsh bishoprics, supplies the strongest practical confirmation possible of the expediency of such a selection in future. We cannot close our remarks without acknowledging the obligation the Church in this diocese is under to the present bishop, for devoting his attention to the language of Welchmen, and triumphing over the enormous difficulties of acquiring a correct knowledge of its orthography and grammatical structure. This is no ordinary task, and one under which ordinary minds, and ordinary perseverance must have sunk, or from which they must have withdrawn in despair. We hope, however, that a new era is now about to dawn on the Church in this diocese, and that the Welsh confirmation service heard, as it will be, throughout the length and breadth of the diocese, will inspire the Church with fresh energy, and enable her to make head against her many and violent foes. His grace will have continued in 28 places, in the course of the present month, and his physical activity, it will be confessed, is scarcely inferior to his mental, when vast territorial extent of the diocese is considered, for its extreme length is about 120 miles, and its extreme breadth about 80.—*Carmarthen Journal.*

**SCOTTISH EPISCOPAL CHURCH.**—The annual Synod of the Diocese of Aberdeen was held in St. Andrew's Church, Aberdeen, on Wednesday last. Morning prayer was said by the Reverend Alexander Low (Moderator), the sermon was preached by the Reverend William Robertson, of Oldmeldrum. After sermon, the Right Reverend the Bishop, from his chair within the rails of the altar, delivered his annual charge to the clergy. He expressed his gratification at the manner in which he had been received by them during his late triennial visitation of the diocese, and the great satisfaction with which he had observed the marked increase in the number of those brought to him for confirmation—a considerable number of whom were persons of adult age. He alluded to the recent union of St. Paul's Chapel with the Church of Scotland, the agreement which the Scottish Episcopal Church Society now hold, and to the increasing support which it was receiving—to the contemplated establishment of an Episcopal College, which, through the exertions of the able and excellent men who had projected it, was now all but certain; to the lamented decease of the late Primus, on whom he pronounced a just and well-merited eulogium; and he concluded by calling on all, whether of the clergy or of the laity, to increase their zeal and devotion for the Church, *Edinburgh Advertiser.*

**CHELTHAM CHURCH-RATES.**—The "conscientious" political Dissenters of this town last week agitated against the proposed church-rate by their accustomed violence. They attended the vestry, made seditious speeches, moved amendments, and tried other modes of obstructing the business and defying the law. A poll was proceeded with, the result of which was the *signal defeat* of the Church-baters. The numbers were—For the rate, 1226; against it, 897; majority in favour of the rate, 320. The rate was only one halfpenny in the pound!

At the late church-rate meeting in Cheltenham, a gentleman present stated that he paid 6d. every year to a conscientious Dissenter for his sitting in the parish church.—*Gloucestershire Chronicle.*

**HACKNEY CHURCH-RATES.**—On Thursday, as already announced, at a meeting of the inhabitants, a church-rate for the ensuing year was refused. The poll then demanded by Mr. Roper, the church-warden, immediately commenced, and closed at five o'clock on Saturday, when the rector, the Rev. T. O. Goodchild, announced the numbers to be—for the rate, 771; against it, 454; giving the supporters of the rate a majority of 317 votes.

New Churches in Manchester.—We have great pleasure in communicating to our readers that the committee for building and endowing ten churches in five years, in the boroughs of Manchester and Salford, have hitherto been crowned with the most encouraging success. The funds subscribed for this important object since February last, a period of little more than five months, and that a period also of perhaps unparalleled depression of business in those districts amount to upwards of 25,000*l.*, a very striking instance that where there is a will, with the Divine blessing, there is a way. It is evident it is the wish of the committee to make the best use of the means placed at their disposal, and we understand that no doubt exists that no fewer than four churches will be in very advanced progress by the close of the year. The foundation stone of the first of these Christian edifices, called St. Bartholomew's, was laid on Monday morning last in Regent-road, Salford, by Mr. W. Egerton.

**CHURCHES.**—The present appears quite an era for building, repairing, and renovating those venerable and stately fabrics, so justly described by the celebrated Presbyterian Dr. Watts:—

"These temples of his grace,  
How beautiful they stand,  
The honours of our native place,  
And bulwarks of our land."

No less than five churches, within a short distance of Waltham (which we desire now to notice more particularly), have lately undergone considerable repairs. At the time when England was threatened with an invasion by the usurper Bonaparte, Waltham Church, from its elevated and commanding position, was selected, amongst others, as a "landmark," and the flag which was fixed on the spire after some time was blown down, taking with it the "finial" or topmost stone, and in this dilapidated state it has remained up to the present time. At length the spirited inhabitants resolved to restore it to its former beauty, the worthy rector having kindly undertaken the superintendence thereof, besides putting up the new finial, weather-cock, and gilt cross, at his own private cost; and in addition to this, he has put in a beautiful new Gothic window at the east end of the chancel, at a cost of upwards

of 100*l.* When the proposed alterations to the organ (now in hand) are completed, we have little doubt that Waltham Church will be one of the most finished in the county.—*Nottingham Journal.*

**SOCIALIST PROCEEDINGS.**—On Sunday the Socialists of Oldham had the hardihood to hold a camp-meeting, after the manner of the Ranters. They assembled in considerable numbers in a close on Oldham Edge, where they sang Socialist hymns, and several of their missionaries held forth to their deluded followers. Rain coming on they adjourned to their chapel in Grosvenor-street, where they took refreshments, consisting of tea and coffee, and afterwards commenced dancing to music. The assembly consisted chiefly of youths of both sexes.—*Manchester Chronicle.*

**THE ROBIN OF OUR CATHEDRAL.**—In our journal of the 14th February, 1835, we inserted some beautiful verses under the above title, contributed by a valued correspondent. The opening lines were these:—  
"What of the bright and crimson vest, why hast thou left thy home,  
And the ambient fields of air, to seek a cloistered dome?  
How canst thou tame the bounding wing, through heaven's blue vault  
And sped,  
Which narrow space that holds the blossoms of the dead?  
How canst thou leave the sunny skies, thy blasons and thy bowers,  
To court the awe and solemn air that wraps these sombre towers?  
How canst thou shun thy feathered tribe, and in thy wayward mood  
Fly to the sweet companionship, consisting of a hundred  
And yet along the lofty aisles thou spee'd'st as light a wing  
As ever met the morning star, or heralded the spring?  
And thy sweet notes, as oft they rise the organ swells among,  
Are blithe and clear as ever tuned the woodman's choral song."

Inquiry was made the other day, what had become of the little songster, which for a period of nine or ten years had taken up its abode within the sacred walls; and the answer elicited the following anecdote, far more worthy of being perpetuated than any record inscribed on marble.—The bird had been missed from the church for some time, and was supposed to have sought again "the ambient fields of air," as more congenial to its nature than the "cloistered dome;" but on removing the altar screen, two or three years ago, for the purpose of erecting the present handsome one of stone, the remains of the redbreast were found behind it. Perhaps, warned of approaching dissolution, having attained the venerable age of some nine or ten summers, it had retired there for its last resting-place. From long enjoyment of security, and a constant meal supplied by its protector, Mr. Phillips, the subsister, a bird had become so tame, that it was frequently seen perched on the chorists' desk, peering over their books, and seeming to rebuke with grave look the merry smile ever ready to brighten up the face of boyhood, and which its presence excited; or, seated on a pinnacle of the organ, swelling the chorus of praise with the music of its own mellow pipe; at other times, stationed on the canopy of the pulpit, a more attentive listener than many of God's creatures more deeply interested in the preacher's words. The remains of the poor bird were deposited by a friendly hand in the precincts of the cathedral, and Bobby has as yet found no successor in his honours and immunities.—*Bristol Journal.*

**TESTIMONIAL OF RESPECT TO A CLERGYMAN.**—In consequence of the Hon. and Rev. Sidney Godolphin Osborne, the Vicar of Stoke, near Slough, being on the eve of leaving that neighbourhood for a living in Dorsetshire, the inhabitants of the adjoining district of Wexham determined upon presenting the reverend gentleman, who is universally beloved by his parishioners, with a testimonial of respect previously to his departure. Accordingly, a few days since, a deputation, consisting of Major Bent, and several other of the parishioners, waited upon Mr. Osborne with an elegant piece of plate, upon which was engraved, "A Tribute of Regard from the Inhabitants of Wexham to the Hon. and Rev. S. G. Osborne, 24th July, 1841." Major Bent, in addressing Mr. Osborne, observed, that "the inhabitants of Wexham, who have long enjoyed the privilege of joining in the worship of Almighty God with your congregation, and through your kindness and liberality have been permitted to partake of the benefits of the several institutions established in your parish, are anxious to testify their gratitude, and beg your acceptance of the simple yet sincere token of their regard, which they now present to you." Mr. Osborne expressed his acknowledgements in a most feeling and affectionate address.

**KING'S COLLEGE HOSPITAL.**—On Sunday morning a sermon was preached by the Rev. Alexander McCaul, D.D., of Trinity College, Dublin, [and director of the learned and reverend Principal of U. C. College,] at the Church of St. Mary, Battersea, on behalf of the above charitable institution. The reverend gentleman took his text from the gospel of St. Luke, chap. xvi. v. 25, and throughout a most fervid discourse, warmly advocated the interests of the hospital. The sum collected amounted to 377*l.* 10*s.*, together with one annual donation of a guinea. It appears that since the opening of King's College Hospital, in 1840, upwards of 11,000 sick and suffering poor, including many distressing cases of accident and emergency, have participated in its benefits. 1460 have been received as in-patients. To maintain the hospital in an efficient state, an annual income of not less than 3,500*l.* is requisite.

Dr. Scoresby, of Queen's College, and Vicar of Bradford, Yorkshire, has been for some time in the metropolis, and was understood to have been known to the Royal Institution and the United Service Club, his recent important discovery in improving magnetical instruments, by which their power will be raised on an average nearly threefold, besides rendering them almost unchangeable. So highly have his communications been esteemed by the latter distinguished body of officers, that a vote of thanks has been conveyed to Dr. S. from their council, accompanied by a diploma conferring the distinction of honorary member in that society. During his stay in London, Dr. Scoresby had the honour of an interview with Prince Albert at Buckingham Palace, for the purpose of communicating to his Royal Highness these important discoveries.

**THE REV. W. M. BUNTING AND THE GOWN QUESTION.**—We make the following extract from a letter written by the Rev. W. M. Bunting to the editor of the *Manchester Guardian*, in reference to the late anti-corn-law conference:—"Before I quit your columns, probably for ever, suffer me to rectify a mis-statement of one of your reporters on a very different subject. The curious and credulous portion of your readers have been amused to satisfy by your consecutive reports of the proceedings of the *Westleyan* conference during the session which has just closed. Their amusement being by this time exhausted, they will not deem me malicious in suggesting them, that the most pertinent particulars of the report were taken from some instances not even 'founded on fact.' The two statements, for instance, that the conference had decided that none of its ministers should in future wear the gown without its express sanction; and, next, that Dr. Bunting had, at the request of its committee, admonished Mr. Waddy and myself in reference to our past assumption of it, were entirely and elaborately untrue.—The first exhibits only a clumsy guess at the facts; for by no person present, during the inquiry, could the spontaneous resolutions of an individual minister to waive his acknowledged right (and thereby, which the gown had been made the occasion of contesting, having been distinctly affirmed by the conference), or the general agreement among his brethren, by which his example was followed, have been mistaken for the mock solemnity of a legislative decision against the use of the costume itself. As to the fantastic conception, that had the conference had any reproof to administer to me, it would have imposed the office on my own father, that must have been designed to demean the conference even more than its imagined delinquent; while he, who could describe Dr. Bunting as accepting such an office, could only be desirous to pourtray one of the most illustrious ministers of modern times, as a pattern of the severity of a Roman, rather than of the tenderness and delicacy of a Christian, virtue. The whole account, like most of the demagogical gossip on the same subject, is a compound of impudence and untruth. I am not in a temper to debate or cavil.—But I do regret the coincidence (as a sign of the spiritual tendencies of the age) that the same assembly of Christian ministers, met to promote the holiest interests, and by none but the holiest means, should have been formally imperturbed by three different parties, opponents successively of home-grown corn, the moderate use of a Scriptural beverage, and the more general adoption of a decent distinctive costume, to 'take thought' either for their people or themselves, what they should eat, and what they should drink, and wherewithal they should be clothed!"

**CONSECRATION OF GOLDENHILL CHURCH.**—This church the first stone of which was laid by Mrs. Smith Child, on the 3d of August, 1840, was consecrated for Divine Worship on Wednesday last, by the Lord Bishop of the diocese. The want of church accommodation in the rapidly increasing and populous village of Goldenhill has long been felt and lamented, being situated more than a mile from the parish church of Tansill, and containing a population of about 1300 persons, composed principally of miners and labourers. The building, which is dedicated to St. John the Evangelist, is a neat plain structure, in the Norman style of architecture, built of brick, with a square tower at the west-end, contains 667 sittings, 204 of which are free. The cost of the erection, including the spacious school-rooms, which are adjacent, and are

capable of accommodating 300 children, together with the boundary wall enclosing the cemetery, church, and schools, is about £2500. Towards this sum £400 has been received from the Litchfield Diocesan Society, and a considerable amount raised by public subscriptions, leaving a deficiency in the whole cost of about £200. Smith Child, Esq., has most liberally given an endowment of £1000, in addition to a very handsome subscription. The site was generously given by Mrs. Sparrow, of Bishton, and Miss Moreton, of Wolstanton. It is in contemplation to erect a parsonage-house also.

The little parish church of Redberth, near Tenby, in the county of Pembroke, was re-opened for Divine Service, on Wednesday, the 11th inst., after being entirely re-built. From a complete ruin it is now a beautiful little Gothic structure, and will seat about 240 persons. Its cost has been under £220, produced by subscription, the collection of the whole of which, with the exception of a grant of £20 from the Church Building Society, together with the planning and superintending the building, has been accomplished by one lady resident in the village. Does not this say to others, "Go thou and do likewise." £20 were collected on the day of the re-opening, which will be appropriated to the erection of a school-house.

The Bishop of Durham and Viscount Dungannon have respectively given the liberal sum of £50 towards the funds for the restoration of the Abbey Church at Hexham, Durham.

**CHURCHES.**—The restoration of this church, the finest relic of Norman architecture in England, is now completed. The chancel and transepts, which were destroyed by the fall of the tower about 150 years since, have been rebuilt, and the church, which was originally built in the form of a cathedral, is now restored to its former dimensions, and contains 1800 sittings, 800 of which are free. On entering through the richly-decorated western doorway, the interior has a most imposing effect; the nave, with its grand range of semi-circular arches reposing on massive piers, the venerable and ancient appearance of the lofty nave, and the transept and chancel, through which are seen the noble east window, beautifully ornamented with stained glass, giving a rich and splendid effect to the whole. The inhabitants of Chapstow are principally indebted to the Lord Bishop of Landaff for this desirable improvement.

**THE QUEEN'S ACCEPTANCE OF LORD SYDENHAM'S RESIGNATION.**  
*Copy of a Despatch from Lord J. Russell to the Right Hon. Lord Sydenham.*  
Downing-street, August 18, 1841.  
MY LORD,—I have received and laid before the Queen your lordship's despatch of the 21st July, tendering to Her Majesty your resignation of the office of Governor General of the British provinces in North America; and I avail myself of the opportunity of this day's mail to inform your lordship that the Queen has been pleased to accept your resignation. Her Majesty has further commanded me to express to your lordship her intention of conferring on you the Order of the Grand Cross of the Bath, as a proof of Her Majesty's gracious approbation of your services. I have, &c. J. RUSSELL.  
The Right Hon. Lord Sydenham, &c.

**PROGRESS OF THE PROVINCIAL GOVERNMENT.**  
*Copy of a Despatch from the Right Hon. Lord Sydenham to Lord J. Russell.*  
Government-house, Kingston, August 4, 1841.  
MY LORD,—I had the honour to receive via New York, by the Great Western, your lordship's despatch (No. 397) conveying to me leave of absence from my post for six months, in consequence of an indisposition under which I have suffered, and I lose no time in requesting your lordship to be good enough to lay at the foot of the throne my humble acknowledgments to the Queen for this mark of Her Majesty's consideration. It will be my anxious endeavour that the interests of Her Majesty's service should not suffer through this, or through the resignation of my office, which I had the honour to transmit to your lordship last mail. I shall not avail myself of the Queen's gracious permission to absent myself until I have entirely completed the work which I have in hand, by bringing the present session of Parliament to a close, and by taking all the steps incident to the measures which will have then probably received their completion; and with regard to some of these, namely, the financial arrangements to be made for the province, in accordance with my instructions, my presence in England may, I hope, not be altogether without value. I expect to be able to complete this by the middle or end of September, when I shall proceed home; but of this I shall be able to judge more exactly in the course of a short time, and I shall then apply to the order commanding the naval station at Halifax to furnish me, if it is convenient, with a vessel which may convey myself and my suite to England, of which I trust your lordship will approve. I have in the meantime great satisfaction in stating that the anticipations which I expressed in my confidential despatch of the 26th of June last have been fully realised. The proceedings of the House of Assembly were at first retarded by the necessity of making arrangements and laying down new rules and regulations for the conduct of business, and by the proceedings in the matter of election petitions, in which the laws of the two provinces were different, and great confusion and embarrassment naturally arose; but this delay was rather productive of advantage than otherwise, as the members from different parts of the province had thereby the opportunity of becoming better acquainted with each other's views and opinions, and the difficulties inherent to the union of the representation of two countries hitherto so distinct and separate gradually wore off. But lately the Legislature has been able to devote itself to the practical business of the country, and I am happy to say, has made great progress and with great advantage. Many measures of public utility have been gone through, and amongst these three measures of great importance, introduced by the government, have already passed the House of Assembly, and are before the other house—a bill for the establishment of a Board of Works, conferring the most extensive powers upon that department, and thus enabling us to proceed safely and securely in whatever may be undertaken on the public account, or with public aid; another for the establishment of district Courts of Justice; and a third for the Naturalization of Aliens—a subject of the deepest interest to many of the inhabitants of the province. A bill for the establishment of District Councils in Upper Canada, similar to the ordinance which passed in the Lower Province, is in committee, and I have little doubt, but shortly passed, and the other measures are all, more or less, in a state of great forwardness. I have, &c. SYDENHAM.  
The Right Hon. Lord J. Russell, &c.

**ADDRESS OF THE ASSEMBLY TO THE QUEEN UPON THE SUBJECT OF THE SEAT OF GOVERNMENT.**  
TO THE QUEEN'S MOST EXCELLENT MAJESTY.  
We Your Majesty's Most dutiful and Loyal Subjects, the Legislative Assembly of Canada, in Parliament assembled, humbly beg leave to approach Your Majesty with renewed expressions of our devoted attachment to Your Royal Person and Government. We would most respectfully beg leave to present to Your Majesty, that the Inhabitants of the now Province of Canada, having never been expressly called upon to offer an opinion upon the Union of the Provinces of Upper and Lower Canada, do not presume on the present occasion to obtrude upon Your Majesty's view, and opinions upon that measure, but content ourselves, now that it has taken place, with expressing our fervent wishes that every advantage contemplated by its promoters, may be fully realized. That the Inhabitants of these Provinces did not anticipate from the adoption of the Union, that the vital interests of any portion were likely to be jeopardized, as recent events seem to threaten, because there is no principle in Legislation more fully established than that when a Law, though necessary for the good of the community, bears severely on particular sections, and causes serious loss and inconvenience—such loss and inconvenience should be as fully remunerated as possible, at the expense of the public for whose benefit it is sustained. That in considering the union of the Provinces, the inhabitants of the Cities of Quebec and Toronto did not conceal from themselves the possibility of being called upon to make greater sacrifices than the Inhabitants of any other part of the Province, but they did not anticipate any greater disadvantage than what might arise from holding the Provincial Parliament alternately at Toronto and Quebec; for they assured themselves, that their Most Gracious Sovereign the Queen, in the exercise of Her just prerogative, would be entirely directed, in selecting the place for convening the Legislature, by a due regard to existing interests and interests, as well as the general convenience of the Province. That whilst the question of the Union was under discussion, only two places seemed to offer any just claims to become the Seat of Government—Quebec and Toronto; both had been the Capitals of their respective Provinces from the very first; they possessed all the necessary conveniences; and the great interests which had grown up in each respectively, from the fact of their being the Seat of Government, required favourable consideration. That the vast extent of the United Province (sufficient in the practice of our rights to constitute six or seven Sovereign States) seemed to require any position, however near the centre, undesirable as the permanent place for the meeting of Parliament, for the following among other reasons:—The great object of the Union is to amalgamate as soon as possible into one people the population of both Provinces; gradually but gently to assimilate their laws and customs, their hopes and interests. We respectfully beg leave to express our sincere conviction that no measure can with equal facility quicken such happy results, as causing the Legislature to meet four years in the midst of one population and four years in the midst of the other. The Representatives of Eastern and Western Canada would thus become acquainted with the respective inhabitants, their habits and views, their wants and expectations; and become able to meet their just desires, and to adopt such measures as will, without violence to any feelings or even prejudices, transform them in a reasonable time into one people. That the measure of alternate Parliaments, in like circumstances, is not without many precedents, and in the present case, will be attended with many essential and paramount advantages. The only objection that can be raised against this mode of proceeding, is that it will be a matter of expense, which will bear no proportion to the interest of the very large sums required for erecting such buildings to accommodate the Legislature and the several public departments as already exist at Toronto and Quebec. That although these may be deemed among the leading points in favour of alternate Parliaments at Quebec and Toronto, there are other reasons, to which, though somewhat of a local nature, we would respectfully pray Your Majesty's consideration. Toronto, from the change of the Seat of Government, is threatened with greater loss than even Quebec, from the removal of the Superior Courts; now such removal would be of every year in the centre, being about 28 miles from the Point a la Poudre, the eastern extremity, and 270 from Amherstburg, the western; and therefore, convenient above all other places for transacting the public business of the Province. It has all the public buildings required, and as the laws, customs and habits of the two Provinces differ essentially at present, many years may elapse before they can be assimilated so as to unite the Judiciary. Add to all this the fact, that seven-tenths of the population of Western Canada must always be found west of the Bay of Quinté, and to them

the loss and inconvenience of managing their business will be greatly increased, should the Courts be removed from Toronto, and all this without the slightest equivalent. That many of the inhabitants of the late Provinces of Lower and Upper Canada, relying on the emphatic language of His late Most Gracious Sovereign King William the Fourth, "That a Union of the Provinces of Upper and Lower Canada was not a measure fit to be recommended to Parliament," and therefore not anticipating any such enactment, did, under the conviction that Toronto, as the respective Capitals of the late Provinces of Upper and Lower Canada, would continue the Seat of Government in their respective Provinces, expend the greater part of their means on fixed property, and will therefore be impoverished and many of them exposed to the greatest sacrifices, should the Seat of Government be wholly removed. Indeed the loss to merchants and to tradesmen begins already to be felt, and to some it will prove utter ruin. All must suffer should there be no remedy: for the depreciation of real property cannot, under such a disastrous event, be less than several hundred thousand pounds. Wherefore we most earnestly entreat that Your Majesty, in the exercise of your royal prerogative, will be pleased to order that the Parliament of Canada do hereafter assemble alternately at Quebec and Toronto, at the respective Capitals of the late Provinces of Upper and Lower Canada, or should such prayer be thought inadvisable, and any other measure be adopted, that adequate and just remuneration be granted for the loss sustained by the inhabitants of Toronto and Quebec.

**SYDENHAM.**  
In compliance with the request of the House of Assembly, the Governor General will transmit to the Secretary of State in order that it may be laid at the foot of the Throne, the address adopted by the House on the subject of the Seat of Government.  
Government House, 16th September, 1841.

Advertisements.

**AUTUMN AND WINTER DRY GOODS.**  
THE Subscribers are now receiving a very large stock of British Manufacturers, suited for the coming Season; and by the middle of this month they will have a more extensive and better assorted stock on hand, than they have ever before had. Having additional shipments coming forward by most of the regular Traders, to arrive at Montreal, from the various ports of Great Britain. During the remainder of the shipping season, the extent and variety of their stock will be fully kept up during the next three months. These Goods were selected with great care in May last, when Dry Goods, generally, were unusually low in the British markets; and the Subscribers are prepared to sell them to their Correspondents and to the Trade generally, at very low prices, for Cash, or for short and definite credits.

Front Street, Toronto, August 14, 1841. G. S. ISAAC BUCHANAN & Co. T. B. & Co. would direct the attention of the Trade of the Western part of the Province to the advertisement of their Hamilton Firm, BUCHANAN HARRIS & Co., who hold equally large and attractive assortments of Dry Goods, besides a general stock of Groceries and Liquors.

**THE SUBSCRIBERS**  
ARE receiving and now offer for SALE, the unmentioned Merchants and Families—  
100 lbs. bright Muscovado Sugar  
40 do. and 40 barrels of the same  
40 do. double and single refined London Sugars  
300 Chests Young Hylon, T. Wankay, and Southing Teas  
An extensive supply of Coffee, Rice, Tobacco, &c.  
45 Pipes Port, Madeira, and Sherry Wines, of every superior quality  
400 Quarter Cases Marsailles Red and White Wines  
Champagne, Claret, &c.  
25 Pipes and 30 Hhds. Cognac Brandy, [Olard, Dupuy, and Martell's Brandy]  
15 Pipes Spanish do.  
20 Hhds. Holland and English Gin  
2 Puncheons Jamaica Rum [16 years old]  
20 Hhds. East India do.

**A. S. D.**  
Scotch Whisky, London Porter, Edinburgh Ale, &c. &c. with a general assortment of every article in their line, suitable for Merchants and private Families.  
Terms Liberal.  
ALEX. OGILVIE & Co.  
No. 197 King Street, 47-1  
Toronto, July 20, 1841

**THE SUBSCRIBERS**  
HAVE received direct from London seventeen packages, containing the unmentioned articles, which will be found fresh, and of the finest quality—  
60 do. Mixed Pickles, assorted,  
30 do. French Capers,  
30 do. Mushroom Catches,  
150 do. do. do. in 1 lb. and 1 lb. bottles,  
10 do. Assorted Sauces,  
4 do. French Olives,  
4 do. Anchovies,  
24 cases Preserved Salmon,  
10 do. Champagne Pickles,  
10 barrels Tinned Apples.

**ALEX. OGILVIE & Co.**  
197, King Street, 47-1  
Toronto, 29th July, 1841.

**Earthen, China, and Glassware Establishment.**  
No. 10, New City Buildings,  
NEARLY OPPOSITE 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, Porcelain, 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 MULLOHLAND & Co.  
Toronto, October 30, 1840. 47-1

**NEW STATIONERY WAREHOUSE,**  
No. 137, King Street.  
THIRD SHOP EAST OF YONGE STREET.  
THE Subscriber respectfully acquaints his friends and the public, that he is now receiving from the Home Markets an extensive and well-selected stock of  
STATIONERY, &c.  
and that early in June he will open the above premises. His stock is in their line, among which are a superior quality, which he will be enabled to sell at very reasonable prices. The Subscriber will also offer for sale a selection from CHAMBERS' CHEAP RE-PRINTS OF STANDARD WORKS.  
HUGH SCOBIE.  
British Consulate Office,  
Toronto, May 26th, 1841. 47-1

**HEBREW AND GERMAN.**  
MR. J. M. HIRSCHFELDER,  
LATE OF THE UNIVERSITY OF HEIDELBERG,  
WILL give Private Instructions in the above languages—Applications made at Messrs. J. & J. MEAS'S Music Saloon, and at Messrs. TOWSELL'S, Booksellers, King Street, will meet with particular attention.  
Toronto, July 10, 1841. 1

**AXES! AXES! AXES!!**  
THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacture of Axes, and is now offering a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen. Stocked with every size and kind of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged.  
SAMUEL SHAW,  
120, King Street,  
Toronto, 10th October, 1840. 15-1

**W. HEN. MILLER & MILLS,** Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built or ordered warranted two months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. 47-1

**BRITANNIA LIFE ASSURANCE COMPANY.**  
No. 1, PRINCES STREET, BANK, LONDON.  
CAPITAL, ONE MILLION, STERLING.  
[Empowered by Act of Parliament.]  
PROSPECTUSES, Tables of Rates, and every Information, may be obtained by application to  
FRANCIS LEWIS,  
General Agent,  
144, King Street, Toronto. 46-1

**THE PHENIX FIRE ASSURANCE COMPANY OF LONDON.**  
APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies.  
ALEX. MURRAY.  
Toronto, July 1, 1841. 3

**STEAM BOAT NOTICE.**  
The Steamer GORE will until further notice, leave Toronto for Rochester every Sunday and Wednesday evening, at 6 o'clock. The Rochester will leave Toronto every Tuesday and Friday morning, calling at Oshong both ways; commencing on Sunday evening the 4th inst.  
Toronto, 2nd April, 1841. 39

**SALE OF LANDS FOR TAXES.**  
NOTICE is hereby given, that in pursuance of certain Writs, under the hand and seal of the Clerk of the Peace for the Home District, to me directed, I shall attend at the Court House, in the City of Toronto, on Wednesday, the 6th day of October next, being the second day of the General Quarter Sessions of the Peace for the County of York, at 10 o'clock, to receive and sell by public auction, the respective lots of land in the townships of Albion, Adjla, Brock, Essex, Etobicoke, Fies, Georgia, North Gwillimbury, Inishui, Mono, Mulhocke, Maca, Oro, Orillia, Thorat, Tay, Vespra and Whitechurch, which have been advertised by the Treasurer of the Home District, as being in arrear for Assessments, as at the price of two shillings and sixpence per acre, will sell the Assessments due on the respective lots.  
W. B. JARVIS, Sheriff.  
Sheriff's Office, Toronto, July 1, 1841. 3-13

**The Church**  
IS published for the MANAGING COMMITTEE, by H. & W. ROWSELL, Toronto, every Saturday.  
TERMS:—Fifteen Shillings, Currency of Thirteen Shillings and Sixpence, per annum in advance.  
AGENTS:—THE CLERGY in Canada, and SAMUEL ROWSELL, Esq., 31, Chopside, London.