

The Church.

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

VOLUME XV., No. 44.]

TORONTO, CANADA, JUNE 10, 1852.

[WHOLE No., DCCLX.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	June 13	1 SUNDAY APT. TRIN. { M. Josh. 10, Mark 13 E. " 23, 2 Cor. 10.	
M	" 4	{ M. Job 21, Mark 14. E. " 22, 2 Cor. 11.	
T	" 15	{ M. " 23, Mark 15. E. " 24, 25, 2 Cor. 12.	
W	" 16	{ M. " 26, 27, Mark 16. E. " 28, 2 Cor. 13.	
T	" 17	{ M. " 29, Luke 1. E. " 30, Gal. 1.	
F	" 18	{ M. " 31, Luke 2. E. " 32, Gal. 2.	
S	" 19	{ M. Job 33, Luke 3. E. " 34, Gal. 3.	
C	" 20	2 SUNDAY VICT. TRIN. { M. Josh. 11, Rom. 13. AC. OF Q. APT. TRIN. { E. Judges 5, Gal. 4.	

* Psalms—Matins: 20, 21, 101. † To end of v. rse 9.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's*	{ Rev. H. J. Grasett, M.A. Rector, } { Rev. E. Baldwin, M.A. Assist. }	11 o'clock	3 1/2 o'clock
St. Paul's...	{ Rev. J. G. D. McKenzie, B.A. Incum. }	11 " 4 "	" " "
Trinity...	{ Rev. R. Mitchell, M.A. Incumbent. }	11 " 6 "	" " "
St. George's	{ Rev. Stephen Lett, LL.D., Incumb. }	11 " 7 "	" " "
St. George's	{ Rev. H. Scadding, M.A. Incumb. }	11 " 8 "	" " "
St. Trinity†	{ Rev. W. Stennett, M.A. Assist. }	11 " 9 "	" " "

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

† In this Church the seats are all free and unappropriated.

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

TORONTO VOCAL MUSIC SOCIETY.

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

THE COMMON-PLACE BOOK.

THY WILL BE DONE.

It is just that it should be so; for who shall govern the world but He that made it? And yet we, poor creatures, repine when anything crosses our hopes or designs.—What strange unthoughtfulness! what presumption is this! It is of thy great mercy that any of us are sensible of this folly, and become willing to be governed by thee.—With all my heart and soul, O God I thank thee that, in all the changes and chances of this mortal life, I can look up to thee, and cheerfully resign my will to thine. It is the desire of my soul, and my humble petition, that I may always be ready and willing to submit to thy providence, that thou mayest order what thou judgest to be most convenient for me. I have trusted thee, O Father, with myself; my soul is in thy hand, which I verily believe thou wilt preserve to eternal happiness; my body, and all that belongs to it, are of much less value. I do therefore, with as great security and satisfaction, trust all I have to thee, hoping that thou wilt preserve me from all things hurtful, and lead me to all things, profitable, to my salvation. I will love thee, O God; being satisfied that all things, however strange and irksome they appear, shall work together for good to those that do so. I know on whom I have believed; I have a Saviour at my right hand, full of kindness, full of care, full of power; he has prayed for me, that this faith fail not; and by this faith I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death which I may fear, nor life which I may hope for, nor things to come, which I may apprehend, shall ever prevail so far over me, as to make me not resign my will entirely to thee. In a humble, quiet, and dutiful submission, let me faithfully run the race that is set before me, looking unto Jesus, the author and finisher of our faith, who is now seated at thy right hand; to whom I most humbly beseech thee to bring me in thy good time; and for whatever shall fall out in the meantime 'Thy will be done.'—Bp. Wilson.

HEAVEN BEGUN ON EARTH.

Let us then begin heaven here, in the frame and temper of our minds, in our heavenly affections and conversation; in a due preparation for, and in earnest desires and breathings after that blessed state which we firmly believe and assuredly hope to be one day possessed of.—Tillotson, vol. i, Ser. 24.

MAN'S IGNORANCE.

How unreasonable it is to reject any doctrine which is revealed to us in Scripture, only because we are unable to comprehend how it can be. The words may be plain and evident, while the doctrines which they contain are mysterious; and how much

safer and more befitting our present condition, it is to conclude that these truths are proposed by the Author of light to prove our humility and ready acquiescence to his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know everything in this present life; it is not agreeable to our notions of a state of trial that we should. Many things we must at present take for granted, upon the authority of the Divine word; nor is this any juster ground of complaint, than it is, that a child is less acquainted with the reason of subjects than one of a maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who satisfies himself that the Scriptures are indeed what they profess to be,—and then takes in hand the sacred volume with a humble and teachable mind, prepared to believe what is therein stated, to practice what is therein commanded—This is to receive with meekness the sacred word.—Bp. Bloomfield.

THE LORDS DAY.

Hail to the day, which He, who made the heaven, Earth, and their armies, sanctified and blest, Perpetual memory of the Maker's rest! Hail to the day, when he by whom was given New life to man, the tomb asunder riven, Arose! That day his Church hath still confessed At once Creation's and Redemption's feast, Sign of a world called forth, a world forgiven. Welcome that day, the day of holy peace, The Lord's own day! to man's Creator owed, And man's Redeemer for the soul's increase In sanctity, and sweet repose bestowed; Type of the rest when sin and care shall cease The rest remaining for the loved of God!—D. C.

CONFESSION OF AN ATHEIST.

The materialistic atheist de la Mettrie, makes, among others, the following confession:—"I admit that my whole philosophy does not prevent me from regarding death as the saddest necessity of nature, and I wish I could forever banish this thought which is so oppressive to me. For I already seem not to exist, whenever I think that there will be a time, when I shall be no more."

REPLY OF THE DUKE OF WELLINGTON.

"The gallant Duke" lately met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the Gospel to the Hindoos?" The Duke immediately rejoined, "Look, sir, to your marching orders:—'Preach the Gospel to every creature.'" (Mark xvi. 15.)

A WORD OF ADVICE TO THE DISCONTENTED.

There's discontent from sceptre to the swain, And from the peasant to the king again. Then whatsoever in thy will afflict thee, Or in thy pleasure seem to contradict thee, Give it a welcome as a wholesome friend That would instruct thee to a better end; Since no condition from defect is free, Think not to find what here can never be. —Alex. Nicholse.

NAZARITE

Nazarite denotes a man or woman, who engage themselves by a vow to abstain from wine and all intoxicating liquors; to let their hair grow without cutting or shaving; not to enter into any house that was polluted by having a dead body in it, nor to be present at any funeral. And if any one should have died very suddenly in their presence, they began again the whole ceremony of their consecration and Nazariteship, which ceremony lasted generally eight days. When the time of their Nazariteship, was accomplished, the priest brought the person to the door of the tabernacle, who there offered to the Lord a he-lamb for a burnt offering, a she-lamb for an expiatory sacrifice, and a ram for a peace offering; by which sacrifice they not only gave thanks to God who had given them grace to make, and in some measure to keep such a vow; but also confessed, and bewailed their frailties and miscarriages, notwithstanding the strictness of their vow, and all the diligence and care they could use, and consequently acknowledged their need of the grace of God in Christ Jesus the true Nazarite. After these sacrifices were offered to the Lord, the Priest, or some other, shaved the head of the Nazarite, at the door of the tabernacle, which was done so publicly, that it might be known that his vow was ended, and therefore he was at liberty as to those things from which he had restrained himself for a season, otherwise some might have been scandalized at his liberty; after which his hair was

burnt, being thrown upon the fire on which the flesh of the peace offering was boiled. Then the priest put into the hands of the Nazarite, the shoulder of the ram boiled, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. And from this time he might again drink wine, his Nazariteship being now accomplished. Some obliged themselves only for a time, as those mentioned in Num. vi. 13 others for their whole life, as Sampson, John the Baptist, &c.—Judg. xvi 17, Luke i. 15. Their principal design was to sequester themselves in a great part from worldly employments and enjoyments, that they might devote themselves to the service of God. Nazarite signifies sanctified or consecrated.—Cruden.

THE HAND OF BENEDICTION.

At the last meeting of the Antiquarian Society, John Young Akerman, Esq. Secretary, introduced some remarks on mediæval monuments, known as the "Hand of Benediction:"—"It is quite clear that this gesture was in use in Pagan times. On the celebrated silver plate, found at Newcastle-upon-Tyne, and now in possession of the Duke of Northumberland, three of the figures—viz., namely Minerva, Juno, and as I venture to suggest in opposition to some antiquaries) Security—have their hands raised, with the two first fingers and the thumb erect, while the two other fingers are doubled down. It is not quite certain whether this attitude implies command or benediction—the relative positions of Minerva and Diana would appear to denote the former. A passage in Apuleius shows that this was the ordinary gesture of the orator when about to commence his speech. Here the gesture is plainly one of invocation, and in this light we may regard the ex-voto hands described and engraved by Chausse and Bartholin but the gesture of the orator invokes silence, while the votive hand probably implores a blessing from heaven. Yet, notwithstanding the interpretation which time has hallowed, I cannot think that this gesture as represented on early mediæval monuments, denotes the invocation of a blessing from heaven, especially in the figures of the Saviour on Byzantine coins, certainly some of the earliest monuments on which it is depicted. On these Christ holds with His left hand the book of the evangelists while His right hand is held aloft with the two fingers and the thumb erect; and this I conceive, implies that He is invoking attention to His doctrine, and not blessing the world, as is generally supposed. As this gesture itself is, however, in either case clearly one of invocation, it will be readily perceived from the above cited examples, how naturally it was adopted and adapted to the rites of the Christian Church, and afterwards regarded as the hand of benediction.

ANGER WITHOUT SIN.

Saint Paul acquaints us, that we may sometimes be angry, and yet sin not, (Ephes. iv. 26.) and there is a resentment which is highly commendable; such for instance, is a zeal for the service of God, and the cause of religion, where unconcernedness and indifference are culpable and sinful; such a lukewarmness as is condemned in the Laodiceans, —Rev. iii. 16. Anger without some such just occasion, cannot be justified, nor free from censure or fault. The sense is pretty much the same with that of St. James,—(i. 20.) *The wrath of men worketh not the righteousness of God*; i. e. it puts a man upon saying and doing things contrary to his duty, and is a breach of that perfection which renders him acceptable to God. Anger proceeds upon a wrong principle, it springs generally from pride, and is moderated and vanquished most effectually by the fear of the Lord, according to St. Paul's observation and advice, *Be not high-minded, but fear*, (Rom. ix. 20.)

HUMANIZING INFLUENCE OF CLEANLINESS

A neat, clean, fresh-aired, sweet, cheerful, well-arranged and well-situated house exercises a moral as well as a physical influence over its inmates, and makes the members of a family peaceable and considerate of the feelings and happiness of each other, the connection is obvious between the state of minds thus produced and habits of respect for others, and for those higher duties and obligations which no law can enforce. On the contrary, a filthy, squalid, noxious dwelling rendered still more wretched by its noisome site, and in which none of the decencies of life can be observed, contributes to make its unfortunate inhabitants selfish, sensual, and regardless of the feelings of each other; the constant indulgence of such

passions renders them reckless and brutal, and the transition is natural to propensities and habits incompatible with respect for the property of others or for the laws.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS FOR PALM SUNDAY.

Previously announced	£83 12 6 1/2
Port Stanley, per Rev. G. C. Street	0 10 3
St. James's Church Kemptville	£1 10 10
Christ Church, Marlboro	0 12 6
per Rev. H. E. Plees	£2 3 4
London, per Rev. C. C. Brough	2 15 0
Stratford	0 6 10
Mitchell	0 11 0
Wilmot	0 13 9
per Rev. E. Patterson	1 11 7
Norval	0 8 9
Hornby	0 7 7
Stewartown	0 6 11
per Rev. D. Fraser	1 3 3
Pickering, per Rev. W. T. Marsh	0 15 0
St. George's Church Kingston, per Ven. the Archdeacon	2 13 10
St. John's Church Bath, per Rev. W. S. Harper	0 3 9
	£95 8 9 1/2

LIFE SUBSCRIPTION.

Mrs. Macaulay, Elmsley Villa

£12 10 0

ANNUAL SUBSCRIPTION.

Rev. H. E. Plees

£ 1 5 0

PAROCHIAL BRANCHES.

1/2 Collections Richmond—

per Rev. J. Flood

6 5 0

DONATIONS FOR GENERAL PURPOSES' FUND.

Judge Gowan

£1 5 0

Messrs. Lally & Whitley

1 10 0

per Edmund Lally, Esq. of Barrie

£ 2 15 0

DEPOSITIONS.

Per Rev. H. Brent

63 10 7

THOMAS SMITH KENNEDY, Sec.

ST. GEORGE'S CHURCH.

Extract from minutes of the Vestry, at a meeting thereof, on Easter Monday, the 12th April, 1852

Moved by Thomas Baines, Esq., seconded by Capt. Lefroy, R. A., and—

Resolved, That the thanks of the Congregation of St. George's Church are due to Mr. Principal Barron, for his zeal and energy in the re-organization of the choir, and to the other members of the choir who have assisted him in his efforts.

The congregation are indebted to them for the present excellent and effective performance of that portion of the service of the Church, at the same time they desire to express their thanks to the members of the former choir for their valuable assistance in the service of the Church.

(Signed), A true extract.

JAMES NATION, Vestry Clerk.

UNITED STATES.

On Saturday, May 29th, the Bishops of Michigan and Western New York sailed in the steamer *Atlantic*, Capt. West, for Liverpool, on their mission as delegates from the House of Bishops, and representatives of the American Church at the great meeting of the Venerable Propagation Society, to be held in Westminster Abbey at London, on the 15th of June, to celebrate with appropriate services the Jubilee (being the 150th) year of that venerated society, which first planted and nurtured the Church in America, and particularly in New York.

Both of the Bishops were attended to the ship by large numbers of their friends and acquaintances, chiefly from New York and New Jersey, and Western New York. Among the latter were Mr. W. C. Pierrepont, Mr. W. S. DeZeng, and several gentlemen from the Seminary, who had come to bid the Bishops a last adieu.

The Rev. Dr. VanIngen of Rochester, and Rev. Mr. Ayrault of Auburn, both of whom had determined to make a short visit to Europe, were fellow-passengers with the Bishops, as were also Mr. A. B. Johnson and his son, Mr. C. A. Johnson of Utica.

Twelve o'clock was the appointed hour for sailing, but by 11 A.M., all the adjacent piers and vessels were black with people, who came in crowds to witness the departure of Jenny Lind Goldschmidt, who, with her husband and party, sailed in the same ship.

Precisely at 12 M. the word was given, the ponderous wheels began to turn, and the majestic *Atlantic* moved gracefully into the stream, amid the booming of cannon, and the loud enthusiastic cheers of the thousands assembled to bid a final adieu to the tuncful Swede. Escorted by Capt. West and her husband, Madame Goldschmidt ascended the platform on the larboard wheel-house, and acknowledged the cheering by bowing and waving her handkerchief, till the steamer passed out of hearing. She was dressed in black, seemed much affected by the feeling excited by her departure.

The Bishops had their position near the stern of the ship, and remained there till distance prevented their further recognition of their friends on shore.

Bishop McCoskry was accompanied by his friend, Mr. Baldwin, of Detroit, and Bishop DeLancey by Mrs. DeLancey.

The whole number of passengers was 170, and among them were "Grace Greenwood" (Miss Clarke) the authoress, the Romish Bishop Vauderdelde, of Chicago, and Mr. S. E. Morse, Editor of the *New York Observer*.

IRELAND.

THE REV. MR. DALLAS ON THE IRISH CHURCH MISSIONS.

The Society for Irish Church Missions was originally formed in England, in a spirit of brotherly love towards Irish Christians; and it was at first intended that the means of supporting it should be collected in England. In their first year they received £4200 from England. In the second year, which was 1850, they received £6,500, and in 1851 they received £12,000 (applause.) Their progress was most encouraging; and in the course of 1851, it being found that numerous Irishmen were contributors to the funds of the society, it was thought not right to hold the society forward as English in regard of funds. And when 1851 passed, and it was found that some persons, particularly the ladies of Dublin, contributed considerable sums towards the support of agents and readers, it was thought right to make an honest and open appeal to Ireland. (Applause.) With that view their meeting was now held; but let it not be supposed that they had the slightest notion of interfering with the contributions given to other societies. With regard to their principles they need hardly say that they were a Church Society; that they desired to extend over the length and breadth of the land the principles of the United Church of England and Ireland. They did not do so in any spirit of exclusive feeling, but because they were honest and conscientious churchmen. With regard to the peculiar principles of the society, they were these: They looked on the Roman Catholics according to the statement of the Church of England, as in a condition of danger to their souls in consequence of the dogmas of their church. They did not declare that every Romanist must perish. For many years before he knew the preciousness of the name of Jesus he lived continually amongst Roman Catholics upon terms of earnest affection; since that time he had very much to do with them, and he declared to them that he was acquainted with several individuals in the Roman Catholic communion whom, contrary to its notions and dogmas, he did believe to hold the truth as it was in Jesus. (Hear, hear.) But he did say that the Roman Catholic doctrines and dogmas, and the Roman Catholic Church did not save; that, therefore, persons in the Roman Catholic communion must be spoken of as perishing for lack of knowledge, and that they should call on them in all tenderness and compassion to come out from Rome. The third point upon which he would speak was as to how there was such a society at all; and in reference to this, he felt painfully embarrassed in being obliged to talk about himself. About 10 years ago, after he had become well acquainted with Ireland, he conceived an extraordinary impression that persons with whom he incidentally conversed about religion, seemed to listen with greater readiness than he before observed. It struck him as extraordinary, and he determined to look further into it. Accordingly he spent two whole years in testing its reality before he spoke of it, as he knew it would be considered Quixotic. At that particular time a movement was made in Germany by Ronge, who afterwards went astray, and in reference to it there was written a little work called "A Voice from Heaven to Ireland"—and the difficulty was to get it into the hands of the Roman Catholics. A very dear friend then offered him large means by which any great event might be achieved, and other persons also came forward to assist. Large expenses were then entered into, and extensive machinery was arranged—the names of 25,000 Roman Catholics of the middle classes were procured—and upon one single day—the 16th of January, 1846—there fell down at the doors of 25,000 Roman Catholics—without any Protestant receiving it—copies of this "Voice from Heaven to Ireland." Confidential agents went through all Ireland; and he was happy in the presence of that great assembly—now that they were above secrecy, (hear, hear)—to bear testimony to those agents whom for years they had trusted and found to be men of God, and worthy to be confided in, (hear, hear.) They went forth to ascertain the mind of the Roman Catholics, and proceeded from place to place with the ostensible object of making inquiries concerning the then approaching famine, and the state of the potatoes, but at the same time with the object of inquiring into the spiritual condition of the people—whether they were ready to receive instructions, or still adhered to the priests. They were men of tact, some of them were Irish-speaking men; and their reports from every one of the thirty-two counties concurred in a miraculous manner, while there was no possibility of any collusion, in stating that there was manifested a feeling over Ireland that the people wanted knowledge, and to be free from the bond of Romanism. It was then necessary to go further and test the matter, so that it might be brought before the public mind; and the benevolent to whom he spoke, sustained him with funds to arrange a mission. Other funds were contributed by two kind friends, but the great mass was supplied from his purse. It was stated and clearly understood that they should find men bold enough to go into the lion's den, and to state to the people that they would perish if they did not come out of Romanism. They accordingly determined to go into the darker portions of Connaught, and there to establish a mission, and he need not tell them what had been the result. He would leave that to his friend the Rev. Mr. O'Callaghan to state. Under those circumstances, the minds of Irishmen being thus prepared over the length and breadth of the land—for it was not a partial movement, but one extending over the entire surface of the country—the next point was to endeavour to establish an Irish machinery. He desired them to speak with the most earnest affection, and, if he might say so Irish a thing, to speak as Irishmen (laughter.) In reference to the Irish Society of London, with which he had formerly been connected, feeling what good it had effected, and how grateful Irishmen should be to it, he thought there was a machinery already made to carry out that great work. Mr. Durant and himself, being members of the Irish Society of London, endeavoured to induce them to take up the matter; but as a feeling was entertained, of which at one time he had himself partaken, that the Roman Catholics were not to be approached openly, that society felt very much the fear of endangering so excellent an institution, and the consequence was that they did what, with others, he then regretted, but agreed with them in thinking they were right in doing (applause.) He loved the Irish Society, whose great work had produced great results. They did not feel warranted in adopting the suggestion, and he now felt that they were right and he was wrong (hear, hear.) There were two points on which he held opinions, which he could now inform them of—that was, that they must give up the habit of relying upon their own language—that the charm of it was great—but still that all Ireland, so to speak, was ready to be converted. He could not consent to stand upon the Irish language alone. Now, however, he thought they were right in withstand-

ing him. The next was, that his dear friends, the members of the committee of the London Irish Society did not agree with him as to the principles on which they were to go. They said a great blessing had gone upon the simple reading of the Scriptures; and they said, "Let what is well enough alone." However, Mr. Bickersteth came into the committee of the Irish Society, and proposed a special fund for the spiritual interests of Ireland. Well, at the end of two years, when the pressure was past, there was the effect going forward, and the question was, should they give up this work or not? And when they spoke to the committee, it was determined that the time was come, and that they should have a society and machinery upon the special principle of going to Roman Catholics everywhere, saying to them, "Come out of her, my people, and be not partakers of her sins" (cheers). He should like now to see every man who thought they had done right holding up his hands; but he left that to the decision of their own minds, God directing them. Let God direct everything He saw good for the great end in view, and if it were His will that the Society should be at an end, let His will be done; but if He should cause it to work for good, then it would be in the remembrance of those present, and their children, that they were at the first meeting of the Irish Church Missions in Dublin (applause.) He was not making a speech, but merely giving an account of what had been done. There still remained but one thing more for him to allude to, and that was the testimony they had of the success which, by the blessing of God, had attended their labours. He was not going into details, but he wished to draw their attention to the testimony given to their work by the enemy. In the three years during which those operations had been going on, there had been growing up a controversial spirit, proving at every step the truth of that which he had stated at the beginning—namely, that the people were ready to inquire. That spirit of inquiry had led the people to the priests, and the priests had nothing to say. The result had been not only those conversions which he had alluded to, but a general movement upon the minds of the people, not to be measured by numbers. He might go into details, but that would not be the proper way to estimate the classes which had been affected (hear, hear). The influence to be produced in Ireland must be on the habits of thought of the people. The direction which was given to the missions in connection with that society had certainly for its object the gathering in of such as should be added to the church; but while that was the effect produced, the distinct object in view was to influence the minds of all classes of the people (hear, hear). They did not measure their success by the number of converts so much as by the habits of thought which were being induced among the people. He would not tell them to go to Connemara, or to the north, or the south, or the east, or the west—let them only look in Dublin (hear, hear). He did not want them to inquire as to the number of converts or communicants in the city, but to look at the inquiring classes that met in St. Michael's Schoolhouse, or to go and see what was going on at Mount Brown. Listen even to the little children in the streets—hear what everybody was talking about. The whole city of Dublin, more or less, had a controversial or inquiring tone in it (applause). Why had the Catholic Defence Association been formed, and Mr. Keogh and Mr. Scully snared into it? What the promoters of that body were concerned about was not politics, but proselytism. Mr. Wilberforce, its secretary, whom it gave him pain even to name, had said that the proselytism was all bribery, and that numbers of those who gave their souls to the bribery of proselytism had carried their faith with them. He (Mr. Dallas) held in his hand the *Tablet* of the 10th of April, from which he would read an extract, which was a most extraordinary confession of weakness on the part of those who were the opponents of that society. The newspaper of that date contained a letter from a priest in America (the Rev. Robert Mullen) to the priests in Ireland, the object of which seemed to be to enforce on the attention of the Defence Association the tenant-right question and other matters connected with land. In doing this, he said in substance—"If you don't take care to keep the Roman Catholics of Ireland at home, when they come out here every one of them will turn Protestant" (applause). The reverend gentleman then read the following extract from the letter:—

"This calculation is vastly under the reality, yet it is a startling revelation, that 2,000,000 (principally of Irish Catholics) have been lost to the church in less than a quarter of a century! And in order that you may understand my calculation to be far under the reality, I will give you a very high authority—a man whose piety, zeal, and transcendent talents have earned for him an imperishable fame. Dr. England was consulted by the Central Council for the Propagation of the Faith, on the 19th of August, 1839, in reference to the progress of Catholicity in the States. An authentic copy of his letter written September 26th of the same year, is now before me, from which I take the following extracts:—'On the population acquired by immigration and by cession (of territory) we may estimate at least one-half to have been Catholics; and supposing the children to have adhered to the religion of their parents, if there were no loss, we should have at least 4,000,000, of Catholics from these sources, without regarding the portion which was Catholic fifty years ago, and its natural increase, and the many converts and their descendants. * * * If, I say, upon the foregoing data, that we ought, if there were no loss, to have 5,000,000 of Catholics, and that we have (in 1836) less than 1,250,000, there must have been a loss of 3,750,000, at least; and the persons so lost are found amongst the various sects to the amount of thrice the number of the Catholic population of the whole country.' Speaking of his own diocese (Charleston) he says:—'From 30,000 to 5,000 of the then population, who were not Catholics, were the descendants of Catholic progenitors, who, with their descendants, were lost to the church. I have no doubt (wrote the holy Bishop) upon my mind that millions have been lost to the Catholic Church in the United States; nor do I believe that the fact has been sufficiently brought into notice.' Dr. Hughes (the great Dr. Hughes as he is justly called here) invited the writer of this letter to share his hospitality, on which occasion I asked him if the Catholic church really gained by emigration. He said, 'that the people at home did not fully understand the position of many of the emigrants, thousands being lost in the large cities, whilst in the country the faith died out in multitudes.' At Charleston I met Dr. Reynolds, the worthy successor to Dr. England. When we were leaving Charleston, and kneeling to receive the good bishop's benediction, he held our hands, saying, Gentlemen, I wish you every success; you are engaged in a great work of charity, and you will serve religion even still more by proceeding, on your return to Ireland, from parish to parish, telling the people not

to lose their immortal souls by coming here." The object of the writer of the letter seemed to be to urge Mr. Lucas to do all he could to keep the people at home, but he did not know what was going on in Ireland (applause.) But numbers of persons who had not strength of mind to bear the persecution which attended upon changing religion here, left this country apparently Romanist, taking their scapulars and other matters with them, and as soon as they got away they threw them overboard (applause.)

The Rev. Dr. Hanna, senior minister of the Rosemary-street Presbyterian Church, Belfast, and one of the joint Professors of Divinity in the General Assembly's College, has just died. He was the oldest minister of the Presbyterian Church in Ireland, being at the time of his decease upwards of 80 years of age.

MARIOLATROUS MAY PASTORAL.—Dr. Cullen has issued a Pastoral, headed "Paul by the grace of God, and favour of the Apostle See, Archbishop, &c., Primate of Ireland, to the Catholic Clergy of Armagh," and signed "Paul Cullen, Archbishop, &c.," in which he exhorts the Faithful of his "Archdiocese," who have the happiness to hail the Virgin Mary "as the special patroness of the Country, under one of the most glorious of her titles, that of her Immaculate Conception," not to be "slow in gathering around her shrine, and presenting on her altar their homages and oblations." After a diffuse of florid eulogy of the Virgin, and an elaborate vindication of the worship paid her, Dr. Cullen passes on to other topics, warning his flock against secret societies, directing them as to their conduct during the ensuing election, and denouncing the efforts made to deliver them from the errors of Popery. On this topic Dr. Cullen observes:—"Wolves in sheep's clothing are prowling about seeking to devour the lambs of the fold. Tracts and pamphlets, replete with insidious attacks upon our holy religion are industriously circulated, and put into the hands of the unwary. Calumny, falsehood, misrepresentation are the weapons employed against us by our enemies, of whom, in the words of Scripture, it may be said that 'the poison of asps is under their tongue, and with their lips they acted insidiously.'" After a lamentable picture of the "persecutions" endured by "the Catholic Church" in this realm, the Pastoral thus concludes:—"Let us invoke the Help of Christians, the Comfortress of the weak and Afflicted, the Queen of Angels and the mother of our God, and she will dispel the surrounding darkness, calm the tempestuous winds and waves by which they are tossed, and securely guide us to the port of eternal salvation, where all our troubles and afflictions will have an end, and we shall see God himself face to face for endless ages."

ENGLAND.

PARLIAMENTARY.

THE REV. MR. BENNETT.—MR. DISRAELI stated the result of the inquiries made by the Government into the case of the Rev. Mr. Bennett, with a view of ascertaining whether any legal remedy existed for the grievances complained of, and which were set forth by Mr. Horsman moving for a commission of inquiry into the law officers of the Crown has given it as their opinion that, under the Church Discipline Act, a sufficient remedy exists. Under that Act it is competent for any of the parishioners of Frome to appeal to the Bishop of the diocese in which the alleged offences are said to have been committed, or to the Bishop under whom the clergyman complained of holds preferment, and may call upon either prelate to appoint a commission of inquiry, and, in the event of a *prima facie* case appearing, a judicial investigation may be called for by either of these Bishops, or even by the parishioners of Frome. Should the offence be proved, deprivation of ecclesiastical functions and status may follow. It does not appear that the parishioners of Frome have taken the course of appealing to the Bishop of London, or the Bishop of Wells; and Mr. Disraeli thought the House would agree with the Government in thinking that it is of the utmost importance that the complainants should exhaust the existing remedy before the special interference of the Legislature should be asked for. Mr. Horsman adverted to what he considered the insufficient character of the remedy remarking that the statement which he made had reference mainly to what occurred on the continent. Under the circumstances, Mr. Horsman gave notice of his intention to move, on Tuesday, for a select committee to inquire into the facts he had alleged. Mr. Disraeli, in answer to Mr. Gladstone, stated that the Bishop of Bath and Wells had acted in accordance with the law in all the steps connected with the induction of Mr. Bennett.

THE JEWISH QUESTION.—To admit the Jew into the Legislature of this Christian country is, simply, to renounce Christ, to renounce our allegiance to Him, to renounce every blessing which we desire from Him. This is what no conscientious Jew ever would require or expect us to do. However much he may believe us in error, he is bound to admit that we cannot, consistently with our religious belief, admit him to legislate for a country whose institutions proceed upon the assumption that Christ is God. The Socinian and the infidel, it is true, does not feel this objection; but the conscientious Jew must feel it, even though it tells against him. And accordingly we find that it is not the conscientious Jew who seeks admission to Parliament, but the "liberal" Jews—that is, the Jews on whom their Judaism sits loosely. In this country that type of the Jewish mind is little known, because it has hitherto had no opportunity of displaying itself. But it has come upon the public stage on the Continent, especially during the revolutionary phases through which the principal nations of the Continent have lately passed. Then and there was the "liberal" Jew seen in his true colours—the associate of the Red Republican, the Socialist, the Communist, the representative of the most extreme form of the principle which denies all truth, and all the foundations of social morality. For such exhibitions this country is, happily, not yet ripe; and we feel confident, therefore, that whatever the blindness of faction may support him in doing, the day is as yet far distant when we shall see the Jew in the British Legislature and Government. It is not because he belongs to the Hebrew race that he is excluded, but because, holding the Jewish creed, he is, in a Christian country, the symbol of public irreligion, of apostasy, and revolution.—*Morning Herald.*

DOMESTIC.

COMBINATION OF MECHANICS' AND LITERARY INSTITUTIONS.—The committee charged by the Society of Arts with attempting the accomplishment of this object have received from a large proportion of the institutions, both provincial and metropolitan, information of the most encouraging nature, in the form of replies to queries issued by the Committee. In order to define the basis of future operations, a conference is

to be held at the Society's house in the Adelphi, on Tuesday, (the 18th May) between the representatives of the institutions and the Council of the Society. The Marquis of Lansdowne has consented to preside; and a large number of delegates have been formally appointed to attend as representatives of the institutions. It is intended that the conference shall be followed by a dinner at the Freemasons' Tavern, at which the Earl of Carlisle will take the chair.

TELEGRAPHIC SHIPPING INTELLIGENCE.—The arrival of vessels at Liverpool from America, and in the port of London from all parts of the world, is now communicated to all the principal ports and places on the continent of Europe, by means of the submarine telegraph, within two hours of their appearance in port.

THE KING OF HANOVER.—The malady which the young King is unhappily afflicted with is productive of far less personal inconvenience than might be imagined. His Majesty is enabled to transact business and go through all the ordinary routine of his official duties, with a degree of ease and facility which is as remarkable as it is gratifying.

IRELAND.

DOMESTIC.

IRISH EMIGRATION TO AUSTRALIA.—It appears, from the *Cork Reporter*, that the visit of Mrs Chisholm has caused a remarkable sensation in that city, where the principal inhabitants, including the Roman Catholic Bishop, Dr. Delany, and the Protestant Archdeacon, the Rev. Dr. Kyle, have united in testifying their respect for that philanthropic lady. On Friday and Saturday she had visited the workhouse, the gaols, and various industrial establishments for children of both sexes. Since her visit much anxiety has been manifested in regard to emigration to Australia. On Friday, Mrs. Chisholm received letters from her husband, Captain Chisholm, dated Melbourne, January 12, announcing that gold to a considerable amount had been sent home by persons who had emigrated, to assist their friends to go out to them. One letter, addressed to the Earl of Shaftesbury, brought a remittance of £419 for the same purpose. It is stated, that amongst the Irish remittances is one of £130, from a settler in Australia to his friends in the county of Tyrone. The *Cork Reporter* remarks—"This is only the commencement of the great results which, we feel assured, Mrs. Chisholm's system is destined to accomplish."

A discovery has been recently made of the most extensive and valuable salt mine in the North of Ireland. The rocks of salt appear to be of the most massive and inexhaustible description, and blast up in blocks of two and three tons. The mine is within one mile of Carrickfergus port, and also of the Belfast railway, and within eight miles of the town of Belfast.

A considerable sample of Irish beet-root sugar has arrived in the Dublin Market for sale, and is said to be of an excellent quality.

The gross amount of funds already contributed to the Irish National Exhibition at Cork is £15,000. The Earl of Derby has sent £10, and a letter of encouragement. The Irish pianoforte makers promise a show of instruments, challenging the world in tone or make.

The *Cork Constitution* states that the Celtic exodus still goes on at a flood height, six vessels sailing in a single week:—"The *Jessy* left Limerick on Tuesday, with 345 passengers; the *Anna Maria* left Limerick the same day with 92; the *Jeanie Johnson* left Tralee with 188 passengers for Quebec; and on the same day the *Brunswick* set sail with 324 for New York; on Friday, the *Emerald*, of Wexford, carried over 200 to New York, and 110 more set sail for the same place in the *Reliance*, from Galway; over 1100 emigrants left Waterford in a single week; in the ships *Mars*, *Orinoco*, and others; and six other vessels are taking passengers to sail direct from that port to their Western destinations—Newfoundland, Quebec, and New York. During the last year the average number of emigrants per week was 702. Since the commencement of the present year the number has been steadily increasing, the weekly average for January being 363; for February, 512; for March, 687; and for April, 647. This would lead to the inevitable conclusion that the numbers this year will fully equal those of last."

SCOTLAND.

DOMESTIC.

The late Lord Panmure has left the following sums for charitable purposes:—Dundee Lunatic Asylum, £300; Dundee Orphan Institution, £100; Montrose Royal Lunatic Asylum and Infirmary, £500; Montrose Natural History and Antiquarian Society, £500; Brechin Mechanics' Institution, £1000; Arbroath Destitute Sick Society, £100; Forfar Mechanics' Institution, £100.

Foreign Countries.

FRANCE.—Generals Lamoriciere, Bedeau, and Leflo, have refused to take the oath of allegiance to the President of France—thus following the example of Gen. Changarnier. The number of political convicts, whose sentences have been confirmed by the three extraordinary commissioners in Paris, is stated to be 9144. *La Gazette du Midi* and *La Gazette du Bas Languedoc* have each been officially warned. Some changes in the Ministry are talked of. The Prefect of the Seine gave a splendid dinner on Friday last to the chief officers of the army of Paris. The toasts were responded to by M. Persigny and Gen. de St. Arnaud, and were of the most animated character. The health of Prince Louis Napoleon was proposed and was drunk with such rapturous marks of approbation that no adequate description could be given of its reception. The Four-and-a-Half per Cents closed on Saturday at 100f. 10c.; and the Three per Cents at 70f. 60.

The Count de Chambord has written a letter to his friends, giving it as his opinion that it is the first duty of Royalists to do no act and to enter into no engagement in relation to the present Government, in opposition to their political faith, and that whatever advantage may be obtained by filling positions and offices which place them in relation and habitual contact with the people, they must not hesitate to refuse all such in case engagements or promises be required from them contrary to their principles. The *Constitutionnel* expresses its satisfaction at so overt an act of hostility. It is supposed that the Imperialists will take advantage of it to urge forward the Empire. The letter was much talked of at Bourse, where it produced a gloomy bride. A letter from Alais, in the *Socialist* of the 9th inst., announces that the two new Socialist manifestations have taken place in that arrondissement. The chiefs in the one case were arrested, and a judicial inquiry was being made into the other.

Spirit of the Press.

TRINITY COLLEGE, TORONTO.

Our columns to-day contain an appeal in behalf of Trinity College, Toronto; and the Address delivered by the Rev. McMurray, which will be found in another column, reveal facts which must awaken the interest, and kindle the indignation, not only of churchmen, but of every honest man.

Time was, when, to be a State Church, or connected therewith, was a claim to favour, protection, and fostering care. That time has passed away. And the change is easily accounted for. In olden days statesmen had some religion themselves, or at least thought it of the greatest importance to the welfare of the people that they should be under the influence of the right religion. Therefore, that Religion which was considered by those in power to be true was fostered and protected. Now, Religion, as such, is no longer to be found among the realities of statesmanship, except as a matter of business. Religious bodies are regarded only as so many pieces of various powers upon the chess-board of politics. Patronage and government favour are the capital of politicians, on which they trade. And they have long since discovered that patronage and favour are thrown away on those whose obedience and loyalty are already sure. In our day, therefore, claims to favour from "the Supreme Head of the Church in temporals," are valid only when coming from a professedly hostile quarter. Schism is munificently subsidized; heresy is ostentatiously honoured; and when rebellion has been added to this list of extraordinary qualifications, the gratitude of government is endless, the royal bounty knows no bounds.

But funds are not always at command for all desirable purposes. Taxes are already heavy, and the nation will not willingly bear more. It is easier and simpler to plunder those who will not rebel for the benefit of those who will. A State Church whose dignitaries are nominated absolutely by Government will not rebel. A State Church which has no voice finds it physically impossible to remonstrate or grumble. A State Church may therefore be defined, in our day, "A religious body that can be plundered with impunity, and is in duty bound to be thankful that it is not destroyed."

The facts revealed in the interesting Address of the Rev. Mr. McMurray explain to us the causes of the demand lately made by Mr. Gladstone on the floor of the House of Commons, in behalf of the Colonial Churches. They humbly petition to be raised up to the same level with the sects, in their political and economical position. They wish to be relieved from the oppressive protection of the Government. They would be happy to be as well off as it were Papists, Presbyterians, Wesleyans, or Mormons, instead of being in communion with "the Church as by law established."

They beg and beseech to be no longer petted—*to death*. It is strangely instructive to contrast this treacherous tenure of Church temporalities under the "supreme temporal Head of the Church," with that which is enjoyed in these United States of America—which our English brethren are fond of denouncing as an un-Christian or a "godless" country, because its Government does not recognize any definite form of religious belief. Here, all the royal charters given before our American Revolution are yet valid. Church property held under royal grant is inviolable, and has been so declared, time and again, by the highest courts of the land. Property of the Venerable Society, which had once been confiscated wholesale by State Legislatures, has been recovered by the authority of the Supreme Court of the United States, which has, in every case, reversed the decisions of the courts below. But while the royal grant is thus an inviolable protection for Church property in our "godless" Republic, we find that, under the "supreme temporal Head of the Church"—under special oaths to that Church—a royal grant is no protection, but offers rather a premium upon plunder. The sign manual of one king or one queen is sacred in our Republic; but, in "the glorious Empire on which the sun never sets," the signatures of three successive Sovereigns are no defence against a sacrilegious robbery perpetrated by an unscrupulous and hostile majority in a provincial legislature. Nor is it a simple confiscation merely, nor the simple sacrifice of alienating Church property to secular uses. It is a confiscation to endow a rival institution, from which all religion is to be excluded. The terms of this exclusion are as rigid as in the will of the noted Stephen Girard, of Philadelphia, for clergymen, or teachers of religion, "under any form or profession of religious faith or worship whatever," are disqualified from a seat in its Senate. We beg pardon of the memory of Mr. Girard, this enactment is worse. And yet the Girard will was, in this respect, an outrage upon the general feeling of the whole of this "godless country." Thus the oath to maintain the Church is kept, by abusing the legal power to plunder it. The obligation to promote religion is fulfilled by making it the only branch of learning which is expressly excluded from Government Institutions for ever.

It is a pleasing incident in the story of these enormous wrongs, that so gross, so bare-faced has been the injustice of the Legislature and the Crown, that even dissenters—the natural enemies of the Church everywhere—have sympathized with her sufferings in this instance, and given her, in some degree at least, the benefit of their voices and their votes. For this they deserve all honor. May the "powers that be" deal more justly with them!

The short-comings of the government have been in strong contrast with the steady support rendered by the Venerable Society for the Propagation of the Gospel, and by other friends in England, who were rallied to the work by the indefatigable Bishop of the Diocese. It will be remembered that, when that Society called upon the Church of America to unite in celebrating its Jubilee, they expressly said that they "desired no gift from us." Yet the debt we owe them is great. When the English Government were wholly and wilfully blind to their duty, that noble Society, to the best of its ability, was spreading "the Gospel in the Church" through the length and breadth of our land. Our mission of Bishops to England will show them our gratitude in one way. But this appeal from Toronto opens to us another, which, we are sure, will commend itself highly to the minds and feelings of all churchmen, who realize the blessings they enjoy—another mode, more substantial and more direct than Episcopal representatives and neatly-written resolutions, to show the Mother Church in England that we are both *one*; both labouring in one cause, for one common object, in the unity of the Faith and the bond of peace; and that, of the bounty she formerly entrusted to us, we are now ready to return a substantial acknowledgement, in aiding those of her fold who are now what we were then.

Another consideration which may have weight with some minds, is, that Toronto is not a foreign country. It is part of our own continent, and in progress of time, in all human probability, we shall hereafter find that, in strengthening the hands of this noble institution in

Toronto, we have only been building up an integral portion of the Church of America.

We have seen a wood-cut of the College Buildings. They are in good collegiate style, and will form a noble Quadrangle, which would do honor to any country. Those who contribute to its erection will have the comfort of knowing that their money will not be squandered on temporary edifices which perish in the using; but judiciously invested, in substantial buildings, which will furnish not only shelter, but also crowds of rich and beautiful and endearing associations for generations to come.—*New York Churchman*.

MAYNOOTH AND ITS FRUITS.

The grounds on which Mr. Spooner on Tuesday last rested his motion for an inquiry into the system of education pursued at Maynooth College, had in them more of force than of novelty. This, however, so far from being an argument against the proposed inquiry, is, on the contrary, the strongest possible argument for it. No doubt those who have taken the trouble of ascertaining the facts of the case, have long been aware that principles of disloyalty and a system of ethics subversive of all truth and all morality, are inculcated in that institution. The doctrine that to a "heretical Sovereign no allegiance is due from a Papist, and especially from a Popish priest, who is the Pope's serf doubly bound," the doctrine that oaths are binding only so far as they consist with the interests of the Romish Church,—are dogmas which have been taught, and not only taught but practised, for ages by the Church of Rome; and the code of morality inculcated in the confessional has long been more infamous for the sins which it suggests than famous for those which it prevents. But although these things have been known, though they have been published on the housetops, it so happens that Parliament has never admitted a knowledge of them into its official consciousness. On the contrary, the legislation of the last quarter of a century has proceeded on the assumption that all these abominations, whatever might have been the case in former and darker ages, had long ceased to exist in the Romish Communion. Hence the necessity of an inquiry, a necessity forced upon the House of Commons not so much through the impetuosity of the hon. member for North Warwickshire, and other Protestant members who have from time to time called attention to the subject, as through the evidences which the fruits of the system inculcated at Maynooth furnished of its real character.

This view of the question was ably enforced by Mr. Walpole. On the part of the Government he assented to the necessity of enquiry on the express ground that the results of the support given to the Jesuit-training institution at Maynooth had disappointed the expectations of those who, not without misgivings of conscience, voted for the successive grants, and especially for the last munificent endowment. These expectations, we confess, we never shared; we never imagined that a corrupt tree would bring forth good fruit, if it was only well dunged and watered. Others, we know, thought differently; and those who took our view of the subject had for a time to submit to the reproach of narrowness of mind and bigotry of spirit. Well the experiment has been tried, and the event has more than justified our anticipations and predictions. No one will contend that the generous confidence and liberality of the British Government and Legislature has had the effect of rendering the Papists of the United Kingdom more loyal to the Crown or more disposed to live in peace with their fellow-citizens. The very reverse has been the case. Every concession has been followed by fresh demands and further encroachments; every act of friendliness and goodwill towards them has been responded to by increased insolence and hostility on their part. That which we were told would be accepted as a boon, is no sooner yielded than it is spoken of with contempt as the first instalment of a debt, to be followed by further instalments for which the pretended creditor is clamorous. That which we were cozened into believing would be a final settlement, proves but a starting point for a renewed conflict.

With such claimants there can be, in the nature of things, no conciliate nor covenant of peace. Every effort to conciliate and to satisfy them only adds to their power to carry on the strife, which they are determined shall be ceaseless, until they can trample upon all who are not willing to bend the neck under their foot. As the debate has been adjourned to Tuesday next, we desire to call the attention of the Members of Parliament who may have a doubt remaining on their minds, to the tone taken by the organs of the Papal hierarchy on this very question. We have lying before us the last manifesto of the "Parliamentary Committee of the 'Catholic' Defence Association." How does that document speak of the Maynooth grant? "The Parliament which made this gift," says Mr. H. Wilberforce, the amanuensis of Dr. Cullen, well knew that their predecessors had robbed the Church of the Irish nation of its whole property—a property given to it by the piety of its own members—and had given that property, which is little less than six hundred thousand pounds a year, to maintain the foreign garrison which calls itself the Established Church of Ireland." And in reply to the observation of the Earl of Derby, when he expressed his disappointment at the result of the generosity of the British Parliament the same document says:—"Let him know that the Church of Ireland was no party to such a bargain. In accepting the endowment of Maynooth she never for a moment contemplated the abandonment of her religion and its duties. She accepted it as a small instalment of justice from a Legislature which had robbed her of millions. She was ready, and is now ready, as before the endowment—and even when she was persecuted by the State—to teach and practice peace and obedience to human laws, so long as they are not inconsistent with the laws of God and of His Holy Church; when they are, she has ever disobeyed, and will ever disobey them, even if she were bribed by all the wealth of which she was robbed. She would gladly see the Protestant State leave religion in this country to itself, withdrawing from the Protestant Clergy the whole of the endowments which the State has given and still gives orders to them (endowments wrested from the Catholic Church) and in this case she neither require or desire any State grant either to Maynooth or any other object."

There is no mistaking the meaning of such language as this. Nothing short of the ruin of the true Church of Ireland, of that Church whose maintenance in the integrity of her position and of her property was one of the most express conditions attached to the Emancipation Act, will satisfy the rancour and the rapacity of the Popish Priesthood. As for their obedience to the law, the document is no less explicit. "He (the Earl of Derby) complains that the Irish Clergy have not obeyed the law, and taught loyalty. What law have they disobeyed? The Ecclesiastical Titles Act, which they could not have obeyed without abandoning

their religion altogether, and without becoming Protestants, or worse. These, then, are our crimes. The Pope has taken the steps which he thought necessary for the spiritual benefit of the Catholics in England, and we and our Clergy have disobeyed a law which we could not have obeyed without denying our God and our faith." And further on:—"He expected the Catholic Clergy of Ireland would have obeyed the law, and they have openly refused obedience to the Ecclesiastical Titles Act. Who are they that have disobeyed the law? The Archbishops and Bishops of Ireland. They have treated it, as they were in duty bound, simply as if it did not exist."

Let us not be misunderstood. We fully recognize the principle of liberty of conscience. If the Papists are really convinced that to assume this attitude towards the Crown and the Legislature of England is a sacred duty to which they are bound in the sight of God, let them assume it, by all means. But do not let them combine with this high-handed defiance, the excessive meanness of asking us to support a costly institution for the express purpose of training up men in the very spirit in which these lines are penned. Let them at least recognize this common-place propriety of life, that those who hold such language are not entitled to ask favours, nor can they accept them without the deepest self-degradation. We strongly commend, for the admiration of Papists, and for their imitation on all such occasions, the tone of menacing frankness adopted by the accredited organ of the Papal hierarchy in Ireland, which, in one of its recent articles, admits that the Government has no alternative between absolute surrender to the claims of the pope and open rebellion. "The bigots of Exeter Hall and Downing-street," says Dr. Cullen's demi-official scribe, "must either be destroyed and trampled under foot; everything that stands in the way of perfect equality of all classes and creeds of citizens must be rooted out; the very notion of insulting Catholics, Dissenters, or Jews with toleration, or with the exercise of a legislative or administrative control over them—these things must either be utterly destroyed, or the empire will be convulsed and shaken to its base." If this be really the only alternative left us, either the Papist must have all he wants, or the empire must be convulsed, it seems to us that the choice cannot be difficult. Let, we say, "the empire be convulsed" at once; let us take the initiative in the fight, if fighting cannot be avoided; and let Popish perfidy and treason be put down once more and for ever, as it was three hundred years ago. We may possibly have a dearer price to pay for the maintenance of our liberty than we bargained for when we called in the Papist to share its blessings; but still we shall, at whatever cost, maintain our national dignity and independence; we shall escape the ignominious fate of being trodden down under the hoof of the basest as well as the most arrogant tyranny on the face of the whole earth.—*John Bull*.

LORD BLANDFORD'S CHURCH REFORM.

"Measures, not men," would perhaps be the reply to any strictures we might feel disposed to make on the personal fitness of Lord Blandford for the work which he has undertaken. But it is sometimes forgotten by the admirers of that venerable saying, that measures generally owe their peculiar complexion to the character of the men by whom they are framed, or whose support they are designed to obtain. Personal deficiencies do not indeed disqualify a public man from advocating great measures; but they too often impair the quality of the measures, which are dwarfed or distorted in consequence of their parentage. This will be found, we think, to hold good in the case of the important measure of Church Reform, which on Thursday last Lord Blandford introduced. It was not to be expected that a young nobleman, whose attention has been but recently directed to religious matters, should thoroughly understand so vast a subject as the constitution of the Church of England, or that he should sympathise with her element, except in so far as public opinion has already recognized and approved it. Some plain scandals he has accordingly marked; for the adoption of certain popular remedies he has made provision in his bill; but where the organs of public discussion had failed to enlighten him, he has made fundamental mistakes. We fully accord to him the merit of industry and research, for which he received the tribute of so many speakers in the House of Commons; we only regret that his work had not rather fallen into the hands of some grave and experienced legislator, whose ecclesiastical knowledge and religious sympathies would have afforded a better guarantee for an adequate fulfilment of the task. His best vindication is that men of this character have failed to attempt the work; the reforms which we have long expected from learned and dignified Churchmen, are indefinitely delayed; it may seem hard, therefore, to blame the volunteer who has somewhat rashly occupied their place. It was not difficult to hit the blots in our present Church Establishment, for which some remedy was required. The Horsmans and Halls, whose whole political capital has been derived from the existence of these blemishes, have made them sufficiently known. The inadequate performance of episcopal duties, the misappropriation of ecclesiastical revenues to the enrichment of private families, the residence of Bishops in luxurious country-houses, the apparently sinecrist position of Deans and Canons, all co-existing with an absolute want of pastoral superintendence in populous districts, were familiar to every Englishman who perused the fresh recital of these evils contained in Lord Blandford's speech. It would be worse than useless to deny their existence; our readers know how steadily we have endeavoured to promote their removal.

But it is important to observe, what Lord Blandford seems to have overlooked—that these scandals are in the main due, not to a defective state of the law, but to the unworthiness or incompetency of the persons by whom ecclesiastical offices have formerly been held. The Bishops, who have given fraudulent leases of their estates, and made their descendants nobles or millionaires; the Deans, whose neglect of duty has caused their offices to be regarded as sinecures; and the Chapters, whose disregard of the obligations belonging to their estates has become so painfully notorious, owed their appointments to influences alien alike to true religion and sound policy. To gratify personal predilections, to secure political support, sometimes even for the very purpose of paralyzing ecclesiastical energy, Ministers have filled the high places of the Church with the perpetrators of these scandals. The political class—the class to which Lord Blandford himself belongs—must share with these predators and sinecrist the blame of having been instrumental to the Church's wrong. We have been speaking indeed of a past generation; we wish that it were less easy to apply our remarks to the circumstances of the age in which we live. Members of Parliament may rest assured that no measure of Church Reform will do lasting good which is to have for its administrators the same de-

scription of ecclesiastics whose histories now serve to point the moral of the Reformer. If pious, learned, and zealous Churchmen had filled the great offices of the Church, palaces and cathedrals would not offer so fair a mark to the censor of her abuses. The mode of distributing patronage—not the amount of endowment—is the real cause of the scandals which we are now unable to conceal or to defend.

In legislating for the capitular bodies, Lord Blandford has betrayed a natural, but palpable, ignorance of their origin and their use. He has picked up the statement that Chapters formed the Bishop's Courts, and he has also learned from Mr. Whiston's case that their statutes in some instances enjoined educational duties, which they have notoriously neglected. But he seems to have been quite ignorant of the fact that they were for the most part designed—we speak of the Chapters of the old foundation—to be communities of religious men, living under a stricter rule than could otherwise be observed, attending mainly to the services of the Church, exercising indeed hospitality and charity, and maintaining schools of theology, but above all engaged in setting forth the praises of Almighty God in solemn services, whose beauty and devotion should be patterns to the churches of the diocese, and by whose prayers the whole community should be helped. Of all this there is not a word in Lord Blandford's statement; he finds canopies spoken of as sinecures, that is, without cure of souls, and he therefore concludes them to be sinecures in the modern sense, that is, places of emolument without duty. We can quite understand that men of the world should think lightly of the value of prayer, and overlook the advantages to be gained from the existence of religious communities; but it is for this very reason that we doubt the competency of men of the world to reorganise the Church.

Unhappily, the ideal which we have sketched has now no illustration in practice. Canons are unable even to take their part in the services of their own cathedrals, which they delegate to the subordinate members of their body; they have no opportunity of living as a community, for they are compelled to hasten away, after their statutory residence, to the benefices which they hold, perhaps, in distant parts of the country. Lord Blandford's measure, so far as we understand it, would aggravate this evil, by making the Canons of necessity responsible for the cure of benefices, on which they ought to be continually resident. The duties of the Decanal office, nominally devolving on the Bishops, would really be left undone amidst the pressure of his episcopal business. In short, the Chapters—an essential part of our Diocesan system—would practically become defunct; our noble cathedrals would remain as monuments of an obsolete devotion.

Capitular legislation may proceed on many different principles. The Chapters may be treated on the theory we have suggested, that they are religious bodies founded for the highest religious purposes; or they may be viewed as educational institutions; or they may be regarded in the light of Diocesan councils and courts; or these purposes may be combined with more or less prominence given to any of them; or they may be dealt with, as by the English Parliament in 1840, on no principle at all. Against the *status quo* we, too, would earnestly protest. We are desirous to return to the ancient uses and practices of our cathedrals. We should gladly see communities of clergy, learned, pious, and influential men, without parochial benefices, assembled round each Bishop in the mother church of his diocese. How the virtual abolition of the Chapters, which Lord Blandford proposes, should conduce to this end, we are unable to conceive. Let him abridge their revenues if he will; but let him leave the frame work of these ancient institutions in their integrity; we should even welcome the confiscation of the property, if the receivers of the diminished incomes should be taken from a class among whom a juster appreciation of the duties and privileges of their holy office might be found to exist.

Into another important branch of the new Church Reform—the transfer of the management of ecclesiastical property into the hands of a commission—we cannot now enter at length. The advantages pointed out by its supporter do not seem to us to outweigh its manifest dangers. The attitude already assumed by the lessors of Church property renders it highly improbable that the Ecclesiastical commissioners would be allowed to manage the estates in a way that would be really beneficial to the Church. Nor can we see that the Commissioners are at all likely to be good administrators of property; hitherto their performances have rather corroborated than lessened the ill name which boards of management have usually gained.—The Marlborough estates are public property in a stricter sense than any Church endowment can be; yet we doubt whether Lord Blandford would concur in a request to the Commissioners of Woods and Forests, or to the Court of Chancery, to relieve him from the future burthen of their management on the condition of paying him a fixed stipend equivalent to the rental they may have yielded. The plan is open to a further objection when we take into account the great change to be looked for in the value of money, and consider that our future ecclesiastical stipendiaries may bear a very different relation to the owners of land from that which their present property enables them to hold.—We might cite the case of two neighbouring schools on King Edward IV's foundation, of which the one received its endowment in land, the other in a fixed payment; the unchanged income of the latter is now less than that of a national school, the other has ten thousand a year. Lord Blandford's system will place (as it appears to us) the future dignitaries of the Church at large in the position of the impoverished grammar school to which we refer. In truth the obvious tendency of the change is to bring on the adoption of the French system, whereby all ecclesiastics are stipendiaries of the State. Abuses would soon be found in the bureau of the Commissioners; Parliament would dispose of their estates; and from that moment the whole security of Church property would depend on the fluctuations of national prosperity or the favour of Parliamentary leaders.—*Christian Guardian*.

ONE OF THE GREAT COMMERCIAL MOVEMENTS OF THE AGE.

(Translated from the Paris Journal des Debates, May 3.)

In our days, even the children have already been witnesses of many revolutions. They will yet see several others, for humanity never stops; and just as nature has a horror of the vacuum, so has the mind a horror of immobility. While old Europa folds again her tired wings, and appears to accomplish upon herself a concentric work, the immortal law of progress opens other ways in its favour, and the spirit of Him who walked upon the waters, pursues through the sea the work of expansion and propagation, which cannot be finished but at the end of time. "You go on the right, I go on the left," says a proverb; "as the earth is turning round, we will come to meet each other one day!" Well, these words will be accomplished; and

they shall be so, in our days, by the children of that adventurous and untameable race which is scattered over the universe, and of which it had been said:—*Toto devovos orbs Britannes*. The two great currents issued from the Anglo-Saxon race, the English people and the American people, put themselves in march, one towards the east, and the other towards the west, in order to find themselves together and be united, after having crossed through the world. The place of that solemn rendezvous is that fabulous empire which had been denominated the empire of the middle, fabulous earth, and which we can call with the poet: the womb of the world. In order to join their hands to make the turn, there is but a single obstacle to be overcome; it is the last defence of the old world—the great wall of China. Now, before a long time, the British and Americans, running as winds from two opposite directions, with steam and gunpowder, will attack that last retrenchment, and under their repeated strokes, the great wall will very soon have been destroyed, as the walls of Jericho were annihilated at the blast of the trumpet. We do not write a fable. It is indubitable and foreseen, that the English will, sooner or later, take possession of China. They will not take her voluntarily, no more than they have voluntarily taken the Indian empire; but the extension and the forced condition, or, so to speak, the fatal condition and their conquest, no longer permits them to stop, and to say to themselves:—"Thus far shalt thou go." All their increase of territory in Asia, have been acts more the result of necessity than ambition. At the same time, every progress of industry of the European continent pushes England towards the regions unexplored, and not speculated upon to that time. The most far-seeing political men have also declared that she must henceforth look for her future and her fortune to her colonies. Europe, which she kept in a kind of industrial guardianship, arrives, or shall arrive, one day, to emancipation. The English commerce needs other markets. When the Dutchmen were invaded by Louis XIV., they thought for a moment to transport their republic to Batavia, after having broken off their dikes, and rendered to the ocean the soil which they had taken from it. The Englishman possesses also another greater country, and less liable to be seized than that called England. He possesses the sea. Threatened by rival industries, the dispossessed of monopoly, by concurrences of circumstances, the English industry will emigrate, as the Dutch Republic wished to do. Is not the ocean her kingdom? England was thus destined to complete, sooner or later, the conquest begun by her in the extreme East. But more yet, now events which are prepared, or which are already in way of execution, will, perhaps, force her to this sooner than she should wish. For, while the English are walking to the assault of old Asia, in taking the way, either by the Mediterranean sea and Red sea, or of the Cape of Good Hope, the Americans on the other side of the world, are going also there by the Pacific ocean. The government of the United States sends one squadron to Japan, and it is likely that before a few days we shall see the Americans making with their cannons directed against that unslaken mass, a large hole, as the English did in China. These insatiable and bold pioneers have thrown a glance of covetousness upon these territories, full of richness which are shut from them. Their whalers which sail by hundreds upon these unbounded seas, have been acquainted with and have marked the road of their future conquests. But till now they had appeared only as scouts; to-day they are going to present themselves as a powerful nation.—The Englishmen and the Americans are not simply conquerors; they are the missionaries of civilization, humanity, public rights, sociability, or in a word, of christianity. There is yet, and will be always, the struggle between the old and modern worlds—the struggle between the old religions and the Christian religion. The Chinese and the Japanese wish not to recognise the other part of the human world; the foreigners are denounced by them as barbarians and enemies. They close up their ports, and kill them when a storm throws them in their hands. It is the principle of the Jews, who wanted not to recognize the Gentiles. It is the principle of the Heathens, who called foreigners and their enemies by the same single name—hostes. On the other side is the principle which says that all men are sons of the same family, and must assist each other; that no nation can either shut her ports to shipwrecked men, or refuse them succour and protection; that hospitality is a duty, as an asylum is a right; that no people have the right of living apart from the general society, and of escaping from the common union; that all have to fulfil, towards each other, duties of which they may mutually implore and require the accomplishment. It is the Christian principle, the principle of charity, of fraternity, and of union. It is a real combat which is about to take place in the old Asiatic world. It is the struggle of progress against immobility; of the spirit against the letter, of mercy against the law. How should the end be doubtful? What the Americans are doing now is the realization of the dream of Christopher Columbus. It is said that Columbus when he sailed for that voyage in which he discovered America believed himself going to the other side of Asia; he was looking for another way through the East, and when he found land, he thought he had arrived at India. It was the New World he had encountered. The Christian civilization seated itself in passing; it took possession of it, and planted its cross. It to day is beginning again its eternal pilgrimage, which continues the circle of its revolution. From the New World, where it acquired a new vigour, it takes its start, to fall again upon the Old World, of which it will complete the dissolution. It may be that several years will be necessary for the accomplishment of that work of conquest, absorption, and assimilation. Joseph de Maistre used to say—"No doubt not one single crusade is successful—children know that themselves; but all have succeeded, and this is what men wish not to see." Thus we do not see anything commence or anything done under our eyes, because our perceptions are extremely little. Ten years—twenty years—what is that cypher in the number of centuries? But it will be, in the future, one of the most poetical and most epic spectacles of history, that of the two peoples, children of a single and same race, and of a sole and only God, advancing one towards the other, through continents and the seas, in order to join and unite themselves in a single and same embrace. They are in march and nothing can stop them. The breach is opened, and by that breach will pass the tide of gospel, of which it has been said that it should renew the face of the earth.—*Colonist*.

corner of St. Peter and Lemoine Street, occupied by J. Martin, which, together with his residence was utterly consumed, and two of his children burnt to death.—From this point the fire spread to the old St. Andrew's Church, the dwelling house of J. Maloney, and several out-buildings adjoining, which were also in flames.—The flames then crossed to the opposite side of the street, and communicated to the stores of Ryan, Brothers, & Co., and the Customs Warehouse soon shared the fate of the buildings opposite.

A strong north wind prevailing, carried the flames to St. Paul Street, communicating with the stone building occupied by the Customs' Department, consuming that, together with the stores of Seymour & Whitney; also some outbuildings in rear of Frothingham & Workman's. Their warehouse, however, was saved. The fire then extended down both sides of the street, as far as little St. Joseph Street, where it was subdued. Several houses facing St. Benoit Wharf were also consumed.

The following is an account of the property destroyed: in St. Peter's Street:—Martin's shop and dwelling; St. Andrew's Church: Ryan, Brothers & Co.; and No. 29 Customs Warehouse. In St. Paul Street, the buildings occupied by Ogilvie & Wood; Scott, Tyre & Co.; A. Laurie; Cummings & Galbraith; W. Whiteford; Andw. Macfarlane; A. Brusseau; G. Bougan; Wilson & Couillard; L. Lafontaine; Seymour & Whitney; J. Langhry; J. C. Mayer; Thomas Peck; and the Commercial Building. In Commissioner Street, the Vermont Central Rail Road Office; the Liverpool Tavern; Old Countryman's Inn; the Belfast Tavern; Mullins' Buildings; Office of the Champlain and St. Lawrence Rail Road Co.; Harlowe's Commission Office. In the Custom House Square: Trinity House; Leblanc's Hotel; Belleau & Co.;—and in St. Joseph Street, the Boston Tavern. Total loss, variously estimated at from One Million to One Million and a half Dollars!

THE CHURCH.

TORONTO, THURSDAY, JUNE 10, 1852.

MY DEAR BRETHREN OF THE HOME AND SIMCOE DISTRICTS:

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

I remain, &c.
JOHN TORONTO.

June, 1852.		
Saturday, 12th ..	Innisfil	11 A.M.
	West Gwillimbury	3 P.M.
SUNDAY, 13th ..	Tecumseth	11 A.M.
Monday, 14th ..	Lloydtown	11 A.M.
Tuesday, 15th ..	St. Luke's, Mulmur ..	10 A.M.
	St. John's, Mono	3 P.M.
Wednesday, 16th ..	St. Mark's, Mono	10 A.M.
	Boulton's Mills	5 P.M.
Thursday, 17th ..	Gore of Toronto	10 A.M.
	Norval	2 P.M.
Friday, 18th ..	Nassagaweya	11 A.M.
Saturday, 19th ..	Nelson	11 A.M.
	Wellington Square	3 P.M.
SUNDAY, 20th ..	Oakville	10 A.M.
	Palermo	3 P.M.
Monday, 21st ..	Hornby	11 A.M.
	Streetsville	4 P.M.
Tuesday, 22nd ..	Etobicoke, Dundas-st. ..	11 A.M.
	Weston	3 P.M.
Wednesday, 23rd ..	Tullamore	10 A.M.
	Pine Grove	2 P.M.

Toronto, 24th May, 1852.

TO OUR SUBSCRIBERS.

The proprietor of this journal intends reducing the price thereof to FIVE SHILLINGS per annum, payable strictly in advance, or SEVEN SHILLINGS AND SIXPENCE credit.

This reduction of terms will take effect at the commencement of the Sixteenth volume, being the first week in August next.

A desire to extend the already large circulation of the "Church," and consequently to increase its influence as an exponent of sound ecclesiastical principles, is the reason which has induced the proprietor to determine upon the above change.

In order to second and carry out his views, he confidently trusts that the Clergy and Laity of the Diocese, and members of the Church elsewhere, will use their best endeavours to procure accessions to the subscription list.

It is hardly necessary to state, that the size of the paper will fall to be somewhat diminished, in consequence of the reduction of price. By a careful condensation of intelligence, however, and a judicious arrangement of matter, it is believed that the amount of substantial information at present presented by the sheet will suffer no abatement. As heretofore, faithful chronicles will be given of the progress and struggles of our branch of Christ's Holy Catholic Church, both in the Mother Country and the Colonies; and the affairs of the Diocese will meet with an attention at least equal to what they have hitherto received.

After due deliberation, and in accordance with the suggestions of several friends, the "Young Churchman" will in time to come be incorporated with this journal. A portion of each number will be specially devoted to the "lamb of the fold," and to matter bearing upon Sunday-schools and home education. Parties who have paid in advance for the current volume of the "Young Churchman" will, in lieu thereof, receive the Church till the expiry of their term of subscription.

New subscribers are requested to transmit their names and addresses to the publisher, without delay, in order that the extent of the impression may be regulated accordingly.

TRINITY COLLEGE.

At a meeting of Clergy and Laity of the Protestant Episcopal Church of the city of New York, convened in the Sunday School Room of St. Paul's Chapel, on the Monday in Whitsun week, 1852, on motion of the Rev. Dr. Higbee, the Rev. Dr. Tyng was called to the chair; and the Rev. Mr. Tuttle was appointed Secretary.

The Chairman having stated that the object of the meeting was to hear from the Rev. William McMurray A.M., of Canada West, a statement in regard to Trinity College, Toronto, in behalf of which, at the request of the Bishop of the Diocese, he had visited the United States, Mr. McMurray made an eloquent and forcible appeal:

At the conclusion of his noble presentation of the vitally important object of his mission, and an interesting conversation which brought out more vividly the extraordinary circumstances of the case, the following Resolutions were unanimously and heartily adopted:

Resolved, That the meeting has heard with deep interest the statement of the Rev. Mr. McMurray, respecting the origin, progress, and present prospects of Trinity College, Toronto, and that the Bishop, Clergy and Laity of Upper Canada, be assured of our warm sympathy in their efforts to found a Seminary of learning, in which the principles and doctrines of the Gospel of Christ shall have their legitimate influence.

Resolved, That as American Churchmen we acknowledge the heavy debt of gratitude which we owe to the Church of England for the manifold benefits derived in past days, from her Venerable Societies, and from many of her enlightened and philanthropic members, and recognize the obligation of repaying this debt, as we have the ability and opportunity, by aiding in such enterprises as the one now presented in the application of Trinity College, Toronto.

Resolved, That every movement towards a mutual interchange of good offices between the Churches of England and America is regarded with the deepest interest by American Churchmen—and that we feel bound to promote such interchange by every means which Providence has placed in our hands.

Resolved, That the Rev. Drs. Wm. Berrian, Stephen H. Tyng, Ed. Y. Higbee, B. I. Haight, S. R. Johnston Francis Vinton, Wm. A. Muhlenberg, Sam'l Seabury Francis L. Hawks, and Sam'l Cook; the Rev. Messrs. G. T. Bedell, and I. H. Tuttle; the Hon. Luther Bradish, and Messrs. Wm. H. Harrison, Anthony Barelay, Wm. H. Hobart, M. D., Cyrus Curtiss, Geo. T. Strong, Anthony J. Bleecker, Gililan, and Dr. G. A. Sabine, be requested to act as an advisory Committee, to assist the Rev. Mr. McMurray in his application to the Churchmen of New York, and that they have power to add to their numbers.

After a vote of thanks to the Rev. Chairman the meeting adjourned.

ISAAC H. TUTTLE Secy.

We clip the foregoing account of the first step taken on behalf of Trinity College, in the United States, from the *New York Churchman*, and we are confident it will be read with the greatest satisfaction by all who look forward to the success of the noble institution for which the mission has been undertaken. The Rev. Mr. McMurray's address is most pointed and clear, but is somewhat too lengthy to permit our copying it. In another column will be found an extract from the editorial remarks of the same paper, upon the subject.

In connection with this subject we beg to draw the attention of our reverend brethren and lay readers, to the letter of the Rev. T. B. Fuller, in another column. We commend the proposition contained in this letter to their earnest consideration, as not only being worthy of it, but as being suggestive of many feasible plans by which money can be raised in aid of this promising institution.

THE "GLOBE" AND THE CHURCH.

The *Globe* of Tuesday treats its readers to three columns, bearing the head "The Church of England the Established Religion of Canada!" in black letter. This article, which pretends to be an analysis of the debate on the Colonial Bishops' Bill—a condensed report of which is given in our English Summary—is, in fact, nothing more than one of those outpourings of venom and antipathy which always appear in that journal whenever the Church or its interests become the topic of remark or discussion. It is certainly not a little curious to mark the incongruous manner in which he selects his passages for illustration, and the varying objects of his commentary. In the first place, Sir John Pakington is sneered at for maintaining the Establishment, and then he is applauded for his opposition to the Bill! Mr. Gladstone is indirectly commended for his desire to place the Church on the same footing as other Churches! in the colonies; and then, by a species of logical legerdemain, he is characterised as insincere! This "blow-hot, blow-cold" kind of reasoning we do not either understand or approve. It may answer the purpose of mystifying the partially instructed or totally uninformed as to the true question at issue, but as a mode of argument against properly asserted principles and facts, it is worse than foolish. Under the cloak of a great show of authorities, in which Macaulay shines most conspicuously, a laboured effort is unsuccessfully made to establish the converse of the proposition that "the ecclesiastical supremacy of the Queen extends to the colonies," and that "the Anglican Church is by imperial law the established religion of the colonies."

"It would be strange indeed," thus speaks the oracle, "if this claim should be brought into practical life at this time of day, and an attempt made to enforce it on the American continent." If the

establishment of the Church has no "practical life," whence, we would ask, emanates all the clamour about the Clergy Reserves, for which the *Globe* has become so notorious? Is it not from the consciousness of their being the "practical life" and means of establishment; is it not from the desire to remove from the Church this endowment as a mark or sign of its establishment; or does it spring from the still more selfish and sordid desire for a division of the spoils,—a covetous longing after that which it would be an abnegation of principle in a Voluntary to accept?

Mark also we pray you, reader, the insidious manner of putting the point of this bombastic farrago—"an attempt made to enforce it on the American continent!" And why not on that portion of the American continent which is the property, which is an integral portion, of the British empire, where the Queen's authority is supreme, aye, even in matters ecclesiastical! "The thing is not to be borne," exclaims the *Globe* in the warmth of its fury, "and wherefore? Let his own words be the answer. "In the constitution of the United States of America, it is expressly declared, that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'" "There is no safety for Canada but in entire separation of Church and State; and the more formally and speedily this is established as the fundamental principle of our Government, the more certain and rapid will be our progress as a people." Here, then, is the cloven foot. The revolutionary and republican tendency of these sentiments is too palpable to escape detection. Had our contemporary contented himself with the advocacy of the voluntary principle, while objecting to the endowment of the Church, we might have permitted his remarks to pass as the conscientious expression of an opinion in itself harmless; but when he seeks to overthrow the existing connection of Church and State, one of the leading principles of that constitution under which Britain has achieved her present glorious and pre-eminent position among the nations of the earth, and when he bases his endeavours to effect this upon the fundamental declaration of a republican government, then it is time for us, as loyal men, fearing God and honouring the King, to raise the cry of warning against the treasonable nature of such attempts to sway public opinion.

It is seldom that we enter the field of purely political controversy, but in a question involving the important rights of the Church, and implicating the integrity of our Government, silence would have been culpable.

In reply to the strictures of the *Examiner*, contained in his issue of yesterday, on our remarks with reference to the Report of the School Committee, we beg to assure him that we have not been prevented from continuing our observations by the magnitude (!) of the subject, as he supposes, but simply because we had other work to do, and perhaps because we desired first to see how our contemporary would receive those comments of ours. Having done this, we promise him a farther notice next week.

"ABOLITION OF THE RECTORIES!"

Such is the title of an article which appears in the *Hamilton Spectator* of yesterday,—an article, we may remark, deeply tinged with that *anti-Conservative* tone which that print too frequently adopts when dealing with questions relative to the Canadian Branch of the Anglican Church.

According to our contemporary, "the Law Officers of the Crown have pronounced illegal the whole of the patents for Rectories issued by Sir John Colborne during his administration; and the Ministry having sustained this opinion, have communicated the facts to the Provincial Government."

The *Spectator* adds, that "Mr. Joseph C. Morrison is to bring not one, but fifty-seven actions in his own name," against the incumbents of the several Rectories, "seeing that our government have not the courage to bring the matter to an issue, and to dispossess the Rectors in an honourable manner."

We have no means of judging how far the *Spectator's* information is correct, especially as he does not specify the source from which it is derived.

That Mr. Hincks may have obtained from the "law officers of the Crown" on an *ex parte* statement an opinion adverse to the legality of the Rectories is quite possible. There is something, however, outrageously absurd in the idea that Government on an opinion so obtained should have "sustained" that opinion. The question falls in any event to be decided by the legal tribunals, before which, even on the *Spectator's* own showing, it will come to be tried.

THE REPORT OF THE CHURCH UNION—THE SECOND ANNUAL MEETING.

In our last publication we gave at length the Report of the Committee for the past year and the resolutions adopted at the second annual meeting which took place at the City Hall on Tuesday Evening, June 1st, and we were compelled to reserve a report of the speeches at the meeting for

TERRIBLE CONFLAGRATION AT MONTREAL.—LOSS OVER \$1,000,000.

Montreal, 7th June.

A most calamitous fire visited this city yesterday, which has laid in ashes an immense number of buildings, in the most business portion of the city. The fire commenced at 6 A.M. The carpenters' shop at the

this issue. An accident to the matter after it was in type and too late to remedy it, now precludes us from carrying out our intentions, and whilst we regret the circumstance it is some consolation to us to know that extensive publicity has already been given to the observations of the speakers through the columns of our contemporaries and the seventh publication of the Society a copy of which is now before us. We shall, therefore, now only briefly notice the report of the proceedings.

There is one circumstance to which attention is drawn in the report which we cannot pass over, namely, that despite the infancy of the Institution and the limited sphere of its labours, "wherever its branches were sufficiently strong to act they did so with effect" during the late General Election, more than one constituency having been mainly won through its instrumentality. We are told that the partial extension of the Union "is mainly owing to the fact that too many have been taught to consider such associations as this as mere temporary expedients for a temporary purpose, to meet the pressure of the moment, and then close an ephemeral existence," but this impression should be removed, and it is stated that the general opinion is, "that a more permanent character should be given to this association," for, were the Clergy Reserves question disposed of to-morrow, there must ever be matters arising bearing on either the general or local temporalities of our Church and its interests, which require the vigilance and agency of a Society like this. It is proposed to effect this by a small annual contribution from each congregation in the Diocese, for, says the report, "if with such limited organization and more limited funds so much has been achieved should not the knowledge of the fact stimulate our friends to increased exertion and more extended pecuniary support?"

On the speeches at the meeting we have not space to dilate; suffice it to say, they were to the point, and the desire was general that the principle of the Act of 1840, unjust as it was to us, should now be fully carried out, by vesting absolutely, for religious uses, the shares to which each Christian denomination would be entitled under that Act, leaving it free to each to apply them to such purpose in any manner they thought best, and so end the Clergy Reserve agitation.

We were glad to see both our city members taking part in the proceedings of the meeting, which was most respectably attended, about three hundred being present, although another meeting was being held at the same hour in the St. Lawrence Hall, which led many astray who intended to have been present. The following gentlemen were elected officers for the ensuing year:—

Patron—THE LORD BISHOP OF TORONTO.
Chairman—JOHN ARNOLD, Esq.
Deputy-Chairman—A. M. CLARKE, Esq.

COMMITTEE:

Hon. William Allan.	Alexander Dixon, Esq.
Hon. James Gordon.	Charles Magrath, Esq.
Hon. J. H. Cameron.	J. B. Robinson, jr., Esq.
W. H. Boulton, Esq., M.P.P.	W. Gooderham, Esq.
G. P. Ridout, Esq., M.P.P.	H. A. Joseph, Esq.
J. Lukin Robinson, Esq.	E. H. Rutherford, Esq.
Lewis Moffatt, Esq.	Dalrymple Crawford, Esq.
J. W. Brent, Esq.	S. B. Harman, Esq., and
E. G. O'Brien, Esq.	E. T. Dartnell, Esq., Sec.
L. O'Brien, Esq., M.D.	cretary & Treasurer.
T. W. Birchall, Esq.	

THE CHURCH OF ENGLAND PROPRIETARY FEMALE SCHOOL.

Among our advertisements will be found a notice of the establishment of a School for the education of our female youth upon most advantageous terms to their parents and under the supervision of Episcopal authority. We have long been familiar with the working of the proprietary system of Schools and believe it to be a sound and useful one. In the Lower Province a similar establishment exists and is prospering beyond expectation. Those whose means are limited, yet who desire to give their daughters all the advantages of a superior education attainable only by the expenditure of large sums for private instruction, will do well to join this association. Nor should the discipline and spiritual guardianship contemplated be overlooked, as being by no means the least important feature connected with it. Forty subscribers have already been obtained and we understand that the directory will commence operations as soon as the number shall attain to sixty.

BAZAAR.

We desire to call special attention to the advertisement in another column of a bazaar to be held in September, in aid of the fund for the erection of a Parsonage-house in connexion with St. George's Church, St. Catharines.

It consists with our knowledge that the people of St. Catharines have liberally responded to appeals of a similar nature, and have thus earned a substantial claim upon their fellow-churchmen generally. Sincerely do we trust that the bazaar will be as productive as the object for which it is to be held is excellent.

The Rev. Richard L. Stephenson thankfully acknowledges the receipt of £3 10s. from the Students of Lennoxville College, per the Rev. Principal Nicholls, towards the erection of a Church in the Seignior of La Petite Nation.

The Rev. Dr. McNAB, requests that hereafter his letters and papers be addressed to him at New-castle.

DIGEST OF COLONIAL NEWS.

The works on the Great Western Railroad in the immediate vicinity of London, are progressing with great rapidity.—T. P. Barnum, the well-known showman, is lecturing on temperance in Montreal.—The *Gueph Herald* is now published on a larger sheet, and is greatly improved in appearance.—The *North American* threatens the *Colonist* with a criminal prosecution for libelling Mr. Hincks, and slandering the Attorney-General!—The Rifle Brigade have sailed from Quebec for England in the *Simoon*.—Miss Catharine Hayes fell from a horse, when in Toronto, but received no injuries of any amount.—The action for libel at the instance of Mr. Smiley of the *Hamilton Spectator* against Mr. M'Dougall of the *North American* resulted in a verdict for the plaintiff with £10 damages.—The *Canada Oak* is hereafter to be published in Windsor instead of Sandwich.—Caledonia, in the Township of Haldimand has been Gazetted an Incorporated Village.—A lioness in Barnum's show, at present in Canada, has recently given birth to two promising whelps.—Receiving offices for letters in connexion with the City Post Office have been established in various portions of Montreal; such accommodations are much wanted in Toronto.—The *Transcript* mentions a report that Barnum is trying to become proprietor of the *Plantagenet Water Springs*.—Colonel Bruce passed through Hamilton last week on his way to the Grand River; his visit has reference to the Indian disputes.—The Crown Land Department has set apart a block of land in the village of Sydenham for a public pleasure ground; this precedent, it is to be hoped, will be frequently followed.—Toole, recently convicted of murder at Lanark, is to be imprisoned for life.—A new steamer is to be immediately placed on Lake Huron in lieu of the *Belle*.—Mr. Wilson of Quebec has sold his new steamer Montmorency to an Upper Canada house for £5,000; she is to carry produce between Hamilton and Quebec.—The officers of the 23d Royal Welsh Fusiliers now in the Toronto Garrison are Lieutenant Colonel Crutchley; Captains Phillott, Campbell, and Bell; Lieutenants Kaynes, Jervoise, Bathurst, Sir William Norris Young, Bart., Sayer, Howell, Clark; Dr. Smith; Adjutant Jenkins; and Quarter Master Fortune.—The Chamblay paper mills have been burned.—A teamster named Joseph Harrison has been killed in the village of Paris by the upsetting of a timber-loaded waggon.—In Hamilton a child of William Jaggard has been run over by a team and killed.—There is a great demand for labour upon the Ottawa; the average wages for a farm servant or lumbering labourer are £36 per annum, besides board.—The Montreal and New York Railroad is rapidly approaching completion.—A subscription has been opened for the sufferers by the Cooksville fire.—A Bazaar is to be held in St. Catharines in September in aid of the fund for the erection of a Parsonage House in connexion with St. George's Church.—The Hon. Mr. Tache has gone to New York to superintend the engraving of blank debentures for the Great Western Railway! The Hon. gentleman must have little to do!—The *Neiro*, a vessel with emigrants from Antwerp to Quebec, has been wrecked on the Bird Rocks in the Gulf; no lives lost.—On the St. Lawrence in 1809 there was one steamboat; in 1813, two; in 1816, four; in 1849 there were 103 with a tonnage of upwards of 16,000.—The orchards of Upper Canada present a very promising appearance.—The corner-stone of the county buildings of Stratford was laid by C. W. Daly, Esq., on the 28th ult.—Ten miles of the Quebec and St. Andrews Railroad have been completed.—A public meeting at Brantford has unanimously passed resolutions against the "tuck and barter" system.—According to the *Spectator*, "flower pilfering" is carried on to a great extent in Hamilton.—Much damage was done in the vicinity of Hamilton by the thunder storm of last Wednesday.—There was a hard frost in Quebec on the 1st of June, and another in Streetsville on the 4th.—The water of Lake Ontario is higher at this time than it is remembered to have been since 1838.—Mr. Leeming, a Montreal merchant, has intimated his intention to prosecute the *Pilot* for libel.—In the village of Elora, Mr. Allan recently sold, in one day, town lots to the value of £1000.—The Brock Monument Committee met in Toronto on Tuesday, but, owing to the non-attendance of several members, adjourned without transacting any business.

ENGLISH SUMMARY.

The Colonial Bishops Bill has been withdrawn for the present. The following extract contains a condensed report of the debate which ensued at the time:

The adjourned debate on the second reading of this Bill was resumed by Sir J. PAKINGTON, who said that Bill was a most important Bill in relation to ecclesiastical matters. He was desirous of maintaining the influence of the Church of England in the colonies. He admitted there was a want of synodical action in the members of the Church in the colonies, but after the decision in the Gorham case, the question had been much complicated, and it was one which was difficult to deal with. The Archbishop of Canterbury had been consulted on the subject, and his grace had written to the Bishop of Sydney on the subject, with the view of some legislative measure being introduced, but that could not be done until further information was obtained on the matter. The Bishop of Sydney wrote home to the Archbishop of Canterbury to the effect that, before any legislation took place on the subject, the matter should be more fully investigated, and that, before any legislation took place, he should consult his clergy and communicate the result of their deliberations to the Archbishop of Canterbury. Under these circumstances he would urge on his right hon. friend, (Mr. Gladstone) the propriety of withdrawing the Bill altogether. "The measure of the right hon. gentleman was objectionable in its details, and would tend to break up the Church in the colonies, and destroy the supremacy of the Crown. If the Bill was passed they would have a separate Church in every separate diocese, with different laws, regulations, and canons, and the authority of the Church of England would be set aside, and the supremacy of the Crown superseded. By the thirty-sixth canon of the Church, it was imperative on a clergyman at his ordination to take the oath of supremacy; but, by a clause in the Bill that clause was dispensed with. There were no petitions from any of the colonies which desired to do away with the supremacy of the Crown, although many had been presented expressing a wish on the part of the petitioners to have legislation on the subject; the bill, if carried, would sever the Churches in Australia and the other colonies from the Church of England. With these views, it was impossible for him to agree to the further progress

of the bill, because it would break up the Church into fragments, and destroy the supremacy of the Crown. If he retained his office for another year, he would pledge himself that some legislation should take place on the subject, and he hoped, therefore, that the bill would be withdrawn. He would therefore move that the House should proceed to the other orders of the day.

Mr. GLADSTONE complained that his right hon. friend had misrepresented the bill, particularly with respect to the provisions as to the supremacy of the Crown, which, on the contrary, made it essential that the Thirty-nine Articles should be subscribed and the Book of Common Prayer should be assented to.

Sir JOHN PAKINGTON contended that the bill dispensed with the 36th canon and with the oath of supremacy.

Sir R. INGLIS opposed the bill, and said that no such concessions as were proposed by the bill were made by the Church of Rome or any other Church in the world. He maintained that the branches of the Church should be connected with the mother Church.

The prevalent opinion has been that the present Parliament would be dissolved on or about the 10th of June. A later day seems now probable, since it appears that the Queen intends to hold another drawing room about the 3rd of June, and contemplates giving a state-ball about the 18th of the same month, at St. James's Palace. A grand ceremonial like a state ball is not likely to be given after the dissolution.

Communication.

To the Editor of the Church.
TRINITY COLLEGE, TORONTO.

DUNDAS, June 5th, 1852.

MR. EDITOR.—I have much pleasure in requesting you to insert in your next issue the subjoined proposal made by a Clergyman whose Parish I have visited this week on behalf of Trinity College, Toronto—a Clergyman whose income is small, say about £120 per annum, and who has a wife and three children to support. It speaks volumes for the interest he takes in the institution, and, if acted upon, will prove that Trinity College is dear to the Clergy of the Diocese generally.

Where the Clergy are not able to afford £50 for themselves, it surely would be a gratifying thing to them to find that some of their people anxious to show their good will in the matter, and their love and respect for them were willing and ready to make up the required sum in their stead in order to secure £5,000 to the College. The proposition is thus given in writing: I hereby authorise the Rev. T. B. Fuller to propose, either publicly or privately, that if 99 of my brother Clergymen in the Diocese either from their own means, or from the contributions of the people for that purpose will join me in contributing one half of their clerical incomes (or £50 currency) for one year, I will gladly contribute £50 currency in addition to £10 already subscribed.

(Signed)

June, —, 1852.

Here surely is a call to which a sufficient response will be given to secure the College £5,000! The donor is willing to include amongst the 99 all those Clergymen who have already contributed £50 or upwards.

I am, Mr. Editor, yours truly,
J. W. FULLER.

BIRTH.

On the 24th inst., at the Petite Cote, the wife of the Rev. Wm. Ritchie, Rector of Sandwich, of a daughter.

MARRIED.

At St. Peter's Church, Cobourg, on Tuesday 1st instant, by the Rev. Dr. McNab, Samuel Wilmot, Esq., youngest son of Major Wilmot Clarke, to Helen Matilda, eldest daughter of Charles Clark, Esq., Peterboro'.

DIED.

At Rome, on the 12th May last, in the 27th year of her age, Louisa Matilda, wife of George W. Allan, Esq., of Toronto, and daughter of the Chief Justice of Upper Canada.

At Rosedale, on Tuesday, the 8th of June, Mary, wife of Wm. B. Jarvis, Esq.

The friends and acquaintances of the deceased are requested to attend the funeral, which will take place to-day, at three o'clock, p. m.

"Suddenly, at Spring Park, Charlotte Town, on Sunday morning, 9th inst., the Hon. Edward James Jarvis, Chief Justice of Prince Edward Island, aged 63 years. The deceased was universally respected for his upright character and astuteness as a Judge; for the urbanity of his manners as a citizen, and for the mildness of his disposition as a husband and parent. He has left four sons and one daughter, with a numerous circle of relatives and friends, to mourn their sudden bereavement. Chief Justice Jarvis was a native of this city, (St. John's N. B.) was for some time its Recorder, and afterwards a Judge of the Supreme Court of this Province. He subsequently held the office of King's Assessor and Crown Advocate in the Island of Malta, during the administration of its Government by the late Marquis of Hastings, and until that office was abolished; and latterly, for a long period, until his death, was Chief Justice of Prince Edward Island. He studied with the celebrated Chitty, and was a Barrister of the Inner Temple, London."—*N. B. Courier.*

New Advertisements.

BAZAAR.

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

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

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

N. B.—It is particularly requested that contributions may be sent in not later than the first week in September.
St. Catharines June 5, 1852. 47-4t

Trinity College, Toronto.

LAW SCHOLARSHIP.

THERE will be an Examination for a Law Scholarship at this College, on Monday, 27th September, and the following days.

This Scholarship is intended for persons who propose, after finishing their Academical course, to pursue the study of the Law.

The Scholarship is £30 per annum, tenable for three years, on the condition of residence in the College, and regular observance of Terms and Lectures. Any breach of these conditions will forfeit the Scholarship.

Candidates must be not under 15, nor more than 19 years of age. They must send in their names to the Provost, at least 15 days before the Examination, enclosing certificates of their age, with testimonials of good conduct.

The subjects for examination are:—
Greek Testament—St. Luke's Gospel.

Classics—Virgil, *Æn.*, I., II., VI.

Zenophon, *Anabasis*, I., II., III.

Mathematics—Euclid, I.—VI. and XI., 1—22.

Algebra and Trigonometry.

History—Hallam's Constitutional History of England.

Composition—Latin Prose and Verse, and English Essay.

Trinity College,
Toronto, 9th June, 1852.

44-4t

CHURCH OF ENGLAND PROPRIETARY SCHOOL

FOR YOUNG LADIES, TORONTO.

COUNCIL:

THE LORD BISHOP OF TORONTO, *President and Permanent Visitor.*

FRANCIS BADGLEY, M. D.

THOMAS BAINES, Esq.

F. W. BARRON, M. A.

JAMES BOVELL, M. D.

WILLIAM SLADEN, Esq., and

THE REV. STEPHEN LETT, LL.D., *Honorary Sec.*

FOR many years Parents and Guardians throughout the Province have felt the want of an Institution where they could obtain for their daughters the advantages of a sound and accomplished Education, at a reasonable rate. To meet this want several attempts have been made by private effort, and, so far as the education has been concerned, these attempts have been successful, but experience shows that they have signally failed when the attendant expenses are considered. From a careful examination of the terms published by proprietors of Ladies' Schools in different parts of the Province, which have obtained a high reputation, it appears that for every advantage proposed to be given in this Institution to Day pupils for £15 a year, the average is £52; while similar advantages can be obtained for a Son at the first scholastic establishment in Upper Canada for £10 per annum.

Thus, then, it appears that these two objects, viz., a good education and reasonable charges, have not been, and it is believed cannot be afforded by individual exertion; and therefore several gentlemen, having daughters to educate, have proposed—under the auspices of the Bishop—to found a Proprietary School, and they invite the co-operation of others similarly circumstanced.

A Council, holding office till the month of September, 1853, have been appointed, who have with great care entered into the estimates and matters of detail, and they find that the following scheme will enable them to carry out their views on the most liberal scale.

1st. The present stock of the Society to consist of 1,250, in One Hundred Shares of 12 1/2 lbs. each, of which 31 2/3 lbs. to be paid forthwith; 31 2/3 lbs. at the opening of the Establishment in September next, and the remainder when called for by the Council.

2nd. Each Shareholder to have the privilege of nominating one young Lady to the scholastic advantages of the Institution, comprising instruction in English, Writing, Arithmetic and the Use of the Globes, French, German, Italian, Piano Forte (together with the use of Instrument), Singing, Drawing, Calligraphy, &c. Plain and Ornamental Needle work; also, as opportunity may occur, arrangements will be made for Lectures, illustrated by Apparatus, on subjects of General Information.—The Parent or Guardian of the young Lady so nominated to be liable to the Council the sum of £15 per annum, payable quarterly in advance.

In order to meet the cases of the casual residents in the City, who may not wish to become Shareholders, the Council will make arrangements under which the benefits of the Institution may be secured by such residents for their children or wards.

Connected with the Institution and forming a prominent part of it, will be the Boarding Establishment. This will be under the care and management of a Lady Resident, whose especial duties will be to form the manners and habits of the pupils, to promote their comfort and happiness, and to watch over their health with maternal care.

The charge for Boarding will be thirty-one pounds per annum. There will be no *castris whatever*.

The Council have much pleasure in expressing a strong hope that they will be able to secure a Building suitable in healthy and well enclosed grounds.

The Educational Department will be conducted by qualified Teachers, chosen by the Council, and no efforts will be spared to obtain the best and most efficient Instructors; and as each Teacher will instruct only in a limited number of branches, that variety of style and system, so pleasing and advantageous to youth, will be secured; and the whole of the daily tuition will be under the supervision of the First Teacher, and subject to the inspection and control of the Council. And as of every well regulated system of Education Religion forms the basis, so in this Establishment with particular attention be paid to training up the pupils as Christian Gentlewomen. The Worship of the Almighty will be a part of each day's employment; Scripture lessons will occupy the opening hours, and the Chaplain will attend to impart religious instruction.

(Approved.)

Toronto, June, 1st, 1852.

JOHN TORONTO.

Issued by order of the Council,

STEPHEN LETT, *Hon. Sec.*

Any further information that may be desired will be furnished on application to the Rev. Secretary, St. George's Square, Toronto. All Communications to be post-paid. 7-6th

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

THE Summer Quarter of this Collegiate School will commence June 3rd, 18 2.

There are vacancies for several boarders.

HENRY BATE JESSOPP, M. A.,
Principal.

Toronto, June 2, 1852.

46-4t

THOMAS BILTON

MERCHANT TAILOR.

N. O. 2, WELLINGTON BUILDINGS,

BEGS to intimate that his stock is now complete comprising in addition to the usual variety of shades in the best West of England Cloths and Cassimeres, &c., a choice assortment of FANCY GOODS, in the latest styles of Trousers and Vestings. Also a very superior article of Scholfield's Patent Cashmere, Fabric unequalled for summer clothing.

The above Goods have been selected with great care from the best London houses; no effort shall be wanting in the Tailoring department to secure a continuance of the distinguished patronage with which this establishment has so long been favoured.

N. B.—Official Robes made in their various orders.

Toronto, May 8, 1852.

40-4t

ORIGIN AND INDEPENDENCE OF THE
BRITISH CHURCH.

(Continued from our last.)

CHAPTER VI.

THE REFORMATION.

This celebrated event took place in the reign of Henry VIII., but owes little thanks to that monarch, who, in heart a Papist, and in conduct a despot, rather retarded than advanced the increase of spiritual Protestantism* in this country. The evil spirit of persecution, which had languished in some degree in the preceding reign, raged with great violence in the first nineteen years of Henry VIII. The most dreadful cruelties were inflicted on all these who were convicted of what was then called *heresy*, i. e. reading the New Testament in English, denying transubstantiation, purgatory, the infallibility of the pope, &c.; and all those who were found guilty of these offences, whether men or women, old or young, were burnt to ashes without mercy, and without exception.

Six men and one woman were committed to the flames for teaching their children merely the Lord's Prayer, the Creed, and the Ten Commandments, in their native tongue. Little, therefore, could it have been anticipated that the Reformation would have taken place under a monarch who not only hated and persecuted all heretics, but who was also zealously attached to the Church of Rome, whose battles he fought during the beginning of his reign, both by his sword and by his pen. With the latter he made so violent an attack against Martin Luther, the undaunted German Reformer, that he acquired from the Pope the title of "Defender of the Faith." But Henry, although he afterwards hated the Pope, for thwarting his will, by refusing to sanction his divorce from Catherine of Arragon, and became his bitter enemy, was yet no friend to the pure and scriptural doctrines of our great Reformers; as is sufficiently proved by his enactment of the statutes of the six articles, called the *bloody statutes*, which threatened with fire and sword all who denied transubstantiation, or refused to conform to this and other corruptions of the Church of Rome. It is true, however, that He who maketh even the wrath of man to praise Him, was pleased to make use of Henry as the instrument in his hands for emancipating England from the heavy oppression of the Papal yoke; thus inflicting a deadly wound upon that see, and increasing the severity of the blow, by making it proceed from one whom she had not only cherished and caressed as her devoted child, but who had proved himself one of her most zealous defenders. The act of emancipation which released this country for ever from all farther dependence on the Pope, was passed by Parliament in the year 1534 (which is reckoned as the date of the Reformation in England), and the following year Henry also authorised a translation of the Scriptures, known by the name of Cranmer's Bible. But as a proof how little dependence could be placed by the Reformers on the protection of this monarch, although he had ordered these Bibles to be placed in the churches (where, such was the anxiety of the people to read them, that for the sake of security it became necessary to chain them to the desks); yet a short time after, he issued another decree, forbidding any of his subjects, below the privileged classes, to read the sacred volume, under pain of imprisonment, fine, or confiscation. Such, indeed, was the vacillating conduct of Henry VIII., who favoured the Protestants one day, and the Romanists the next, that his death was considered rather as a blessing than an evil to the Church, as it certainly proved, by the protection it received afterwards from his pious and amiable successor, Edward VI. The reformation of the Church of England has, however, no concern with the personal character of Henry VIII., nor with the motives of his conduct; although we have much reason to praise Him who frequently causes good to come out of evil, for thus mercifully overruling the headstrong passions of a cruel and ungodly prince to the good of His Church and the glory of His name.

After the death of Edward VI. in 1553, and the accession of Mary, the cause of Popery again revived for a time in this country, and much misery ensued. Fourteen bishops were expelled by various means from their sees, and their places were supplied by others, who were constituted by the Pope. This proceeding, however, was altogether illegal; the authority and usurped jurisdiction of the Roman pontiff having been entirely abolished in England some years previous. A dreadful persecution took place in this reign against all those who rejected the errors of Popery. The venerable Cranmer, archbishop of Canterbury, Bishops Ridley and Latimer, and many others of the clergy, laid down their lives at the stake as martyrs, in defence of the truth; and hundreds, both men and women, perished in the flames for the same cause. But the blood of these noble martyrs only proved "the seed of the Church;" for in the following reign,

the glorious reign of Elizabeth, the old and true religion, divested of Romish abuses, was finally re-established in this country.

The great object of our reformers, "and that which they so happily accomplished, was to restore the Church of England to that state of purity which it enjoyed previous to the imposition of the Papal yoke." For let it not for one moment be imagined, that the Cranmers and Latimers, the Ridelys and Jewels,—those great and holy men who, "by God's grace, lighted up such a candle in England as shall never be put out,"—let it not be supposed that such men as these sought to invent any new doctrines: no; they merely divested the old ones of the corruptions which had been fastened on them. They "asked for the *old paths*, where was the good way, and they walked therein." They departed from the Church of Rome (be it remembered) only in those very essentials in which the Church of Rome had departed from her former self. They retained all that was in accordance with Scripture, or could be proved thereby;—"that only in which the Church of Rome had prevaricated against the Word of God, or innovated against the apostolic tradition, was pared away." For the great importance attached by our reformers to antiquity (to which they so carefully adhered), cannot be more strongly expressed than in the words of Bishop Jewel himself, who, in his celebrated "Apology of the Church of England, says, "now certainly there can nothing of more weight be said against religion than that it is new." And again, he afterwards adds, "We the English reformers, have approached as nearly as possibly we could to the Church of the apostles, and the ancient catholic bishops and fathers, which we know was yet a perfect, and, as Tertullian saith, an unspotted virgin, and not contaminated with any idolatry, or any great or public error. Neither have we only reformed our doctrine, and made it like theirs, but we have also brought the celebration of the sacraments, and the forms of our public rites and prayers, to an exact resemblance with their institutions or customs."* The great majority, indeed, of our formularies (as Mr. Palmer observes), "are actually translated from Latin and Greek rituals which have been used for at least fourteen or fifteen hundred years in the Christian Church, and there is scarcely a portion of our Prayer-book which cannot in some way be traced to ancient offices."†

It is not only absurd, therefore, but most mischievous to our own cause, to speak of the Church of England as if it were a separated branch from the Church of Rome; for it was originally (as we have already proved) an independent Church; and therefore the re-assumption of that independence had belonged to her from the very first, and the correction on scriptural principles, and by the spiritual and authorised rulers of her own body, of those errors which never did belong to the primitive and apostolic Church, cannot be called separation, but rather what it really was, a restoration, as far as possible, to that pure and ancient model from which the Church of Rome herself had departed. For, as the judicious Hooker observes, "We hope that to reform ourselves, if at any time we have done amiss, is not to sever ourselves from the Church we were of before. In the Church, we were, and are so still." And moreover, "It is certain, that during the reigns of Henry VIII. and his successors, until the eleventh year of Queen Elizabeth's reign, there were not two separate communions and worships in England. All the people were subject to the same pastors, attended the same churches, and received the same sacraments."‡ It was only about 1570 (consequently many years after our rejection of the errors of Popery,) that the Romish party, at the instigation of foreign emissaries, separated itself, and fell from the Catholic Church of England. Sir Edward Coke, in the trial of Garnet the Jesuit in 1606, asserts, that before the bull of Pius V. against Queen Elizabeth, in the eleventh year of her reign, there were no recusants in England; all came to church (however popishly inclined or persuaded in most points) to the same divine service we now use; but thereupon presently they refused to assemble in our churches, . . . not for conscience of any thing there done against which they might justly expect out of the word of God, but because the Pope had excommunicated and deposed her majesty, and cursed those who should obey her; and so upon this bull ensued open rebellion in the north." (The same also is expressly affirmed in the Queen's instructions to Sir F. Walsingham, ambassador to France, dated August 11, 1570. Speaking of the leading Romanists, Elizabeth says, that "they did ordinarily resort, from the beginning of her reign, in all open places, to the churches, and to divine service in the church, without any contradiction or show of misliking.") "It is evident, then that the whole separation or schism was originated and perfected by the Roman pontiffs and their adherents, not by the Churches among us. I repeat it as a fact which ought never to be forgotten, that we did not go out from them, but, as the apostle says, they went out from us" (1 John ii. 19.)‡

It is a great mistake, therefore, to speak of the

Protestant Church of England as if it were a distinct body from the Church which subsisted in England until the reign of Henry VIII., or as if, at the Reformation, the Protestant clergy supplanted the clergy of the Church of Rome; for it is certain, on the contrary, that the bishops and clergy in England and Ireland remained the same as before, and that it was these, with the aid of the civil power, who delivered the Church of these kingdoms from the yoke of papal tyranny and usurpation, while, at the same time, they gradually removed from the minds of men those superstitious opinions and practices which at this period so greatly prevailed. In proof of this, when in 1534 the authority of the papal see was rejected by Henry VIII. and his parliament, this act was both sanctioned and concurred in by the bishops and clergy of England, who having assembled in their respective convocations of Canterbury and York, signed a declaration that the pope or bishop of Rome had no more jurisdiction in this country by the word of God than any other foreign bishop.* "It is notorious, also, that afterwards (in the reign of Elizabeth, when the Reformation was established, all the parochial clergy, with the exception of eighty, conformed. The bishops (having objected to take the oath of regal supremacy,) with one exception then pursued a different course; but, happily, an adequate supply was found in those bishops who had retired from the Marian persecution. And thus, with a very small exception indeed, the Church in the reign of Elizabeth consisted of the very same body of persons which formed it in the preceding reign. And the Reformation in England was not one set of individuals supplanting another but was, what its name strictly expresses, the Reformation of that Church which had existed in this land without interruption from the earliest times."†

The reply of Queen Elizabeth, when solicited by the Emperor and other Roman Catholic princes to deal favourably with the ejected bishops, and to allow the papists some churches in cities and great towns, is well worthy of record. Her majesty's answer was as follows:—

"That although these bishops had refused compliance with that doctrine which, in the reigns of her father and brother, they had publicly recommended and maintained, yet, notwithstanding this inconstancy and misbehaviour, she was willing to treat them gently. But to grant them churches to officiate in their worship, and keep up a distinct communion, were things which the public interest, her own honour and conscience, could not allow; neither was there any reason for such an indulgence: for there was no new faith propagated in England; no religion set up, but that which was commanded by our Saviour, practiced by the primitive Church, and unanimously approved by the Fathers of the best antiquity. Besides" she added, "to assign churches to different ceremonies and persuasions, is the direct way to puzzle good people, and make them unresolved; to encourage faction, to break religion into sects and parties, and embroil both Church and State."‡

[By the Ephesine Canon it is enacted that "no bishop shall occupy another province which has not been subject to him from the beginning; and if he shall have made any such occupation or seizure let him make restitution." By this right, which is called the "Jus Cyprium," the Church of England is independent of all foreign jurisdiction; and by the same law the bishop of Rome is pronounced guilty of unwarrantable usurpation. And this was our ancient liberty before the coming of St. Augustine, when the seven British bishops paid obedience to the archbishop of Caer-Leon, now St. David's in Wales, and acknowledged no superior in spiritual matters over him: as Dionotus the learned abbot of Bangor told Austin, in the name of the British Church "that they owed no other obedience to the pope of Rome than they did to every godly Christian, to love every one in his degree in perfect charity;—other obediences than this they knew none due to him whom he named the pope. But they were under the government of the bishop of Caer-Leon-upon-Uske, who was their overseer, under God. No other sees were founded in Augustine's lifetime, but Canterbury, London, Rochester; and the placing and endowing of bishops was the work, not of the pope, but of Ethelbert, acting in this respect independently of him. That Roman Catholics for some time after the reformation ceased to assemble themselves together as a distinct body of worshippers, is also fully proved by history; and both in England and Ireland the bishops and clergy conformed to the national reformed Church,—no objections were made to the Service Book,—no exceptions taken to her claim to Catholicity, until the papal court found that its supremacy would not be recognized. Then were the thunders of the Vatican turned against Britain and Britain's Queen, and the bishop of Rome, on his own authority speaking great things, pretended to excommunicate a nation and to depose its sovereign. It is clear, therefore, that every Romanist born under the British flag is a schismatic. He has pretended to join himself to a church which can have no exist-

ence, or any valid claim to existence, out of the Roman territory; for as the seven churches of Asia were distinct and not confounded together,—as they were each responsible for the purity of the faith common to the whole Church of the Lord Jesus, being the parts of the body of all: he was the head,—so likewise was the Church of Britain distinct from the first, and responsible for her purity or impurity. The Church of Britain was not reformed by this or that preacher calling around him a set of malcontents; but by the acts of her synodal assembly, composed of her bishops and priests, and ratified and confirmed by parliament and sovereign: thus did she restore the ancient purity of her faith and government. Thanks be to God she still has the same power and the same right to vindicate her claims; and although her enemies would seek to Erastianize her utterly, she will, nevertheless, ere long again assemble in solemn synod, to eject a second time the papal supremacy,—to effect what acts of parliament cannot,—and prove herself to be what she has ever been, and will be, the Rock of our Salvation. ED. CH.]

We have now shown that there was neither a new faith nor a new ministry introduced at the period of Reformation; and with respect to our rejection of the papal yoke, while, having been unjustly forced upon us, we had a right to shake off,—in thus acting, we only rejected that which was from the very beginning, not only an usurpation, but a direct violation of the rules of the Church, as decreed by the third general Council of Ephesus, A. D. 431. The patriarch of Antioch having attempted, in the beginning of the fifth century to usurp authority over the Cytherian Churches (as the pope has since attempted over the British,) this great Council of the whole Christian world, assembled at Ephesus, issued the following remarkable decree, which clearly establishes the independence of the English and Irish Churches against the papacy, as well as that of Cyprus against Antioch. For it was ordained by that holy synod, "that none of the bishops most beloved of God do assume any other province that is not and was not formerly, and from the very beginning, subject to him, or those who were his predecessors. But if any have assumed any Church, that he be forced to restore it so that the canons of the Fathers be not transgressed, nor worldly pride be introduced under the mask of this sacred function. Wherefore," it continued, "it hath seemed good to this holy Council that the rights of every province should be preserved pure and inviolate, which have always belonged to it, according to the usage which has obtained; and should any rule be adduced repugnant to this decree it is hereby repealed."

Now it will be observed, this decree was passed not merely for the defence of Cyprus, but for the further security of the rights of all provinces in all future times. Here, then, the Romanists, who profess to hold the canons of the primitive Church the same in all ages, stand self-condemned, on their own principles. The pope has violated the canon above cited. For the British Churches having always been independent of the papal see up to the arrival of Augustine in 596, the Roman pontiff was clearly bound by this decree (passed in 431) to leave them in that state of independency, and not to attempt any encroachment on their liberties. And to this pope Gregory was particularly obliged, because, at his first promotion to the see, he declared, in a letter to the patriarchs of Alexandria, Antioch, &c., that he received the four general Councils of Nice, Constantinople, Ephesus, and Chalcedon, with the same submission and regard he did the four Gospels.†

"Since, therefore, it is beyond denial, that the Churches in these islands knew no subjection to Rome up to the close of the sixth century (as has been already stated,) it is certain that every exercise of jurisdiction which the bishop of Rome practiced afterwards, for a time, in this kingdom, was in violation of the decrees of the Catholic Church, and that the Churches here were merely acting in obedience to those decrees, when, after having made trial of that cruel bondage, they were enabled to release themselves from it." "Nor was it (as we have already seen) till the period of the Norman Conquest, in the middle of the eleventh century, that Rome assumed anything like an ascendancy over our Church; and then it was not without a long and arduous struggle, that she established it. So that the real fact of the case is this,—that out of eighteen centuries, during which the Church of England has existed, somewhat less than four centuries and a half were passed under the usurped domination of the see of Rome,—so great is the absurdity and palpable ignorance of historical facts evinced by those who represent the Church of England as a separated branch from the Romish communion. For, in all essential points,—in doctrine, in the sacraments, in the unbroken suc-

It is said that the laity had no voice in convocation. This is a mistake; for the acts agreed on by the synod were sent to parliament to be confirmed: the lay element having their seats in parliament, the houses of convocation sitting at the same time after the temporal, while the national synod or convocation looked after the spiritual affairs of the nation.

* Greg. Epist. l. i. ep. 25; and Collier's Eccles. Hist., b. ii. p. 25.
† See an excellent tract in the British Magazine, vol. viii. p. 644
‡ See Romanism and Dissent, by the Rev. W. Dodsworth; Discourse on the Duty of Members of the Church of England, pp. 8-9.

* The name of Protestant, though now used to denote all who protest against popery, was originally given to those who protested against a certain decree issued by the Emperor Charles V. and the diet of Spires in 1529, which declares unlawful all changes in the doctrine or worship which should be introduced previous to the decision of a general council.

* See Apology, chap. vi. 15; and Appendix IV.

† See Preface to Origines Liturgice.

‡ See Palmer on the Church, vol. i. pp. 455-458. [Eng. Ed.]

* See Collier's Eccles. Hist. vol. ii. p. 94.

† See Strype's Annals, l. 73.

‡ Collier vol. ii. b. vi. p. 436.

cession of ministers, the Church of England is at this day the same which it was in primitive times."

And with respect to the Church of Ireland:—"as the effrontery of the schismatical Roman bishops in that country, in assuming the style of the Irish sees, has led some persons ignorantly to suppose that they are the representatives of the ancient Irish Church, and that the Protestant, or orthodox bishops, are intruders, it is right that the reader should know, that by the records of the Irish church it appears, that when, in the reign of Queen Elizabeth, the Roman jurisdiction was renounced, of all the Irish bishops, only two, namely, Walsh, bishop of Clonard, and Liverous, bishop of Kildare, suffered deprivation for their refusal to join in that renunciation. Two others,—Lacy, bishop of Limerick, and Skiddy, bishop of Cork and Cloyne, resigned; the former in 1566, and the latter in 1571, possibly from scruples on the same score. The rest, to the number of twenty-two or twenty-three, were continued in their sees; and from them the present orthodox or Protestant bishops have derived their orders, being the successors, by unbroken and uninterrupted descent, of the ancient Irish Church; which Church be it ever remembered, was the last in Europe that fell under the usurped jurisdiction of Rome; her metropolitans not having received the Roman pall (the badge of slavery,) as it appears by the fifth canon of the fourth Lateran Council, till 1162. For so comparatively short a time, not exceeding four hundred years, was the Irish Church bound under the papal yoke."

It is clear, therefore, that the Established Church of Ireland alone represents that Church which the labour of St. Patrick, in the fifth century, planted in the island. "Those who preside over the Romanists have received consecration from Rome at a very recent period; and the corruptions which prevail in their religion, and which distinguish it from ours, became prevalent long after the Saint's death. Our doctrines, consequently, approach more nearly to his than theirs do; and therefore our Church is the true and original Church of Christ in Ireland, in every sense which the words will bear."

(To be continued.)

* See Historical Notices of the peculiar Tenets of the Church of Rome, by the Hon. and Rev. A. Ferrival, p. 6.

† "Tracts for the Times."

Advertisements.

DR. MELVILLE, CORNER OF YORK AND BOLTON STREETS, TORONTO. August, 1855. 2-6m

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

MR. S. J. STRATFORD, SURGEON AND OCUList Church Street, above Queen Street, Toronto. The Toronto Dispensary, for Diseases of the Eye, in rear of the same. Toronto, January 13th, 1857. 5-1f

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Shuter Street. Toronto, May 7, 1851. 41-1ly

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

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER, OFFICE:—Directly opposite the Arcade, St. Lawrence Hall, King Street, Toronto. Toronto, February, 1852. 28-1f

MR. CHARLES MAGRATH, OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel. Toronto, February, 1852. 27-1f

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

W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO. NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver. Toronto, Jan. 28, 1847. 61

FOR SALE.

A BRICK HOUSE AND Lot in John Street, three doors from St. George's Church, with every accommodation for a family—if desired the complete set of Furniture, &c., may also be obtained with it, at £700 currency for the whole. Inquire of THOMAS MARA, John Street. Toronto, April 7th, 1852. 26-3m

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MR. JULES HECHT, (Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankfort on the Main.) BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompaniment. Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention. Toronto, September 4th, 1851. 6-1f

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

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

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Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres.

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Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres.

Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

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Township of Woodhouse—Lot 12, in 5th concession, 200 Acres.

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Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres.

COUNTY OF SIMCOE.

Township of Innisfil—North half 13, in 10th concession 100 Acres.

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Township of Haldimand—Lot 20, broken fronts Band A, 300 Acres.

Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres.

COUNTY OF HASTINGS.

Township of Thurlow—Lot 25, in 3rd concession, 200 Acres.

COUNTY OF LANARK.

Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-1f

GENERAL

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THE LARGE 103 YONGE ST. The Winter has past, with its frost and its snow, And where is the man who won't say let him go; And Spring has arrived and dressed Nature anew, And Summer, sweet Summer, is nearly in view.

The genial showers of the Spring have been shed, And fields live again that were withered and dead; And trees that were leafless are bursting their chain, And waving in loveliest verdure again. The birds of our forests that left us so long, Again fill the air with the power of their song, Rejoicing that hoary Grim Winter is past, And that Springtime and Summer have found us at last.

Now away with the Cloaks and the Furs which you wore, Through many a snow storm they mantled you o'er; To wear them just now, with the weather so warm, Would do you no good, but a great deal of harm. Away with your Bonnets of Dark Velvet Pile, Let them rest on the shelf or the box for a while; Yet something in Straw, if you take my advice, In Devon, or Luton, or Tuscan, or Rice.

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

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

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

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

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

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

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* Remember the LARGE 103, Yonge Street. JOHN McDONALD. Toronto, 12th May, 1852. 39-1f

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For Purifying the Blood, and for the Cure of Scrofula, Liver Complaint, Cutaneous Eruptions, Female Irregularities and Complaints, Erysipelas, Pimples, Loss of Appetite, Chronic Sore Eyes, Night Sweats, Rheumatism, Lumbago, Old and Stubborn Ulcers, Dyspepsia, Fever Sores, Exposure or Imprudence in Life, Hip Disease, And as a Spring and Fall Purifier of the Blood, Syphilitic Symptoms, And General Tonic for the System, Jaundice, Costiveness, Salt Rheum, And Diseases arising from an Injudicious Use of Mercury, Unrivalled.

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HEALTH WHERE 'TIS SOUGHT HOLLOWAY'S PILLS.

Cure of a Case of Weakness and Debility, of Four Years' Standing. Extract of a Letter from Mr. Smith, of No. 5, Little Thomas Street, Gibson Street, Lambeth, dated Dec. 12, 1850.

To Professor HOLLOWAY,—SIR,—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of who after doing all that was within their power, informed me that they considered that I had some spinal complaint beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me. One day, being unusually ill and in a dejected state, I saw your Pills advertised, and resolved to give them a trial, more perhaps from curiosity than a hope of being cured, however, I soon found myself better by taking them, and so I persevered in their use for six months, when I am happy to say they effected a perfect cure.

[Signed] WILLIAM SMITH. These celebrated Pills are wonderfully efficacious in the following complaints.

Ague Female Irregularities Scrofula, or King's Evil Bilious Complaints Fits Sore Throats Asthma Fevers of all kinds. Stone and Gravel Blotches on the Skin Gout Secondary Symptoms Bowel Complaints Headache Tic-Doulooureux Colic Indigestion Tumours Constipation of the Bowels Inflammation Ulcers Jaundice Liver Complaints Venereal Affections Consumption Lumbago Worms of all kinds Debility Piles Weakness from what- ever cause, &c., &c. Dropsy Rheumatism Erysipelas Retention of Urine

Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10½d., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes.

N.B.—Directions for the guidance of Patients in every case are affixed to each Box. For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W. Toronto, Nov., 12, 1851. 15-1f



AYER'S CHERRY PECTORAL. For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

Among the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always be pleased to furnish free, where in are full particulars, and indisputable proof of these facts.

From the President of Amherst College, the celebrated Professor Hitchcock.

"James C. Ayer—Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper. EDWARD HITCHCOCK, L.L.D.

From the widely celebrated Professor Silman, M.D., L.L.D., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil and Scientific Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure." New Haven, Ct., Nov. 1, 1849.

Major Pattison, President of the S. C. Senate, states he has used the Cherry Pectoral with wonderful success, to cure an inflammation of the lungs. From one of the first Physicians in Maine. Saco, Me., April 26, 1849.

Dr. J. C. Ayer, Lowell. Dear Sir: I am now constantly using your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies. I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease. Respectfully yours, I. S. CUSHMAN, M.D.

Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass. Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowler, and by the Druggists everywhere throughout the Provinces and United States. Toronto, March 9th, 1852. 31-3m

1852 Steamboat Notice. [1852



Quickest Route, two Boats Daily. For New York, Boston, and the Western States, via Lewiston and Niagara Falls!

THE MAIL STEAMERS CHIEF JUSTICE ROBINSON AND CITY OF TORONTO

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

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

Royal Mail Steamboat Notice.

LAKE ONTARIO AND RIVER ST. LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS, VIZ. LAKE ONTARIO.

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

DOWNWARDS.

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

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

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

Calling at intermediate Ports, (weather permitting.)

UPWARDS.

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

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

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

RIVER ST. LAWRENCE.

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

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

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

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

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

Daily Line of Steamers to Rochester.

NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK.

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

THE STEAMER "AMERICA."

CAPT. MCBRIDE,

WILL leave Toronto for Rochester direct, every MONDAY, WEDNESDAY, and FRIDAY, evening, at 8 o'clock.

Will leave Rochester for Toronto, direct, every TUESDAY, THURSDAY, and SATURDAY Morning at 9 o'clock.

Passengers for New York by this conveyance, may take the Morning Express train of Cars from Rochester, at 10 minutes after 8, and arrive at New York about 10 o'clock same evening, or take a Steamer at Albany, and arrive at New York during the night.

Passengers leaving New York during the night.—Passengers leaving New York by the Express train at 5 o'clock P. M. will arrive at Rochester the following morning in ample time for the Steamers America and Admiral.

Those by the America will reach Toronto in 24 hours from New York: those by the Admiral the Steamer Admiral leaves Toronto for Rochester every Tuesday, Thursday, and Saturday morning, at half-past 10 o'clock; and leaves Rochester for Toronto, every Monday, Wednesday and Friday morning at 9 o'clock, calling at Cobourg, and other intermediate ports, weather permitting.

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

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

Passengers from Hamilton, by leaving on Monday and Friday afternoon, at three o'clock, in the Mail Steamers Princess Royal and Passport, will arrive in Toronto in time to take the "America" for Rochester and arrive in New York in 31 hours. Royal Mail Steamboat Office, Toronto, 14th May 1852.

St. Catharines and Toronto.

STEAMER "MAZEPPA,"

W. DONALDSON, MASTER.

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

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

Returning leaves Toronto at two P. M.

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

April 28, 1852. 2-

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

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

SPRING & SUMMER GOODS, AT THE TORONTO HOUSE, Victoria Row, No. 60, King Street East, 6 doors West of Church Street Toronto.

J. CHARLESWORTH has pleasure in informing the Ladies of Toronto and its surrounding Country that he is receiving his Spring and Summer Stock of

FANCY AND STAPLE DRY GOODS:

To which additions from time to time will be made on the arrival of the Steamers from Britain—of such goods as the season may require, and Fashion introduce.

J. C. would avail himself of this favourable opportunity of calling the especial attention of the Ladies to his

EXTENSIVE STOCK OF MILLINERY!

Which for cheapness, quality, and prices, almost if not altogether DEFY COMPETITION. His

Dry Goods Department will in part consist of

- White, Yellow, Red and Check Flannels. Prints, Gingham, Linens. Regatta and Fancy Shirtings. Dressed and undressed Hollands. Silk pocket and neck Handkerchiefs. Umbrellas and Parasols. Indiana and Cashmere Shawls. Scarfs. Bonnets and Cap Ribbons. Dress Goods in great variety. Gloves and Hosiery. Bleached and Grey Cotton Shirting and Sheetings. Bleached and Grey linen Drills. Huckabuck and Diaper Towels and Toweling. 3s. 4d. and 6s. 4d. Red Ticks. Brown Linen Ticks. Baggings, &c. Vestings. Table Linens, &c., &c.

With other Goods too numerous to mention.

MILLINERY DEPARTMENT

- Plain and Fancy Tuscan Bonnets. " " Straw Bonnets. " " Rice Braid do. Children's in great variety. Trimmed or otherwise. Silk and Satin Bonnets. Children's do. Hats. Head Dresses. Dress Caps.

And a splendid assortment of Silk and Satin Capes; with other materials which are reasonable and fashionable—made in the latest style.

AN INSPECTION IS RESPECTFULLY SOLICITED.

MILLINERY SHOW ROOMS UP STAIRS.

WHOLESALE AND RETAIL.

REMEMBER THE TORONTO HOUSE NO. 60 KING STREET EAST, TORONTO

J. CHARLESWORTH. Toronto, May 14th, 1852. 4-tf

BURGESS & LEISHMA,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING, AND DRY GOODS,

IN CANADA WEST,

WHOLESALE AND RETAIL.

WE have received our complete assortment of NEW Spring and Summer Goods, which upon inspection, our Customers will find to be composed of the newest and most Fashionable materials, in great variety.

Having been selected with great care, and imported direct from the best British, French, and American Markets, by ourselves, we can confidently submit them to the inspection of our Customers and the Public, as being the most Fashionable, Durable, Serviceable, and Cheap assortment of Ready-Made Clothing and Dry Goods, in Canada West.

TAILORING IN ALL ITS BRANCHES. EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Table with columns for Men's Br. Holland Coats, Do. Check'd do., Do. Black Alpaca do., Do. Russell Cord do., Do. Princess do., Do. Canada Tweed do., Do. Broad Cloth do., Do. Cassimere do., Boy's Br. Holland do., Do. Check'd do., Do. Molekin do., Do. Tweede do., Do. Broad Cloth do., Do. Russell Cord do., White Shirts, Linen fronts, Striped, Men's Black Cloth Vests, Do. Black Satin do., Do. Fancy Satin do., Do. Holland do., Do. Fanny do., Do. Velvet do., Do. Marseilles do., Do. Barathes do., Boy's Fancy do., Do. Silk do., Do. Satin do., Do. Cloth do., Do. Tweede do., Do. Cassimere do., Men's Cloth Caps, Boy's do., Men's Molekin Trousers, Do. Linen Drill do., Do. Check'd do., Do. Courderoy do., Do. Satinet do., Do. Cassimere do., Do. Buckskin do., Do. Doeskin do., Boy's Drill do., Do. Check'd do., Do. Molekin do., Do. Canada Tweede do., Do. Cassimere do., Do. Tweede do., Red Flannel Shirts, Under Shirts and Drawers.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

- Muslin Delaines, y wide, from 10 1/2 Prints, Fast Colours do. 0 7 1/2 Heavy Gingham do. 0 7 1/2 Splendid Bonnet Ribbons " 0 7 1/2 Straw Bonnets, " 1 3 Gloves, Hosiery, Ribbons, Laces, Edgings, Artificial Flowers, Shot, Check'd, and Plain Alpacas. Table Linens, Quilts, Counterpanes, Bed Tick, and Towels, Crapes, and Materials for Mourning, Infants' Robes, Caps, & Frock-Bodies, Shawls, Handkerchiefs, and Neck-ties, Cap Fronts, Muslin, Netts, Collars, Silks, Satins, &c., Orleans, Cobourgs, DeLaines. Factory Cotton, from 2 1/2 White do. " 3 1/2 Striped Shirting, " 4 1/2 Cotton Warp, " 4 1/2 Ladies' Stays, " 2 6 Fringes, Gimps, Trimmings, Barege Dresses, Silk Warp Alpacas.

No Second Price BURGESS & LEISHMAN,

Corner of King and Church Streets, Adjoining the Court House. Toronto, April 21, 1852. 381 ly

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL,

TO be re-opened after the Easter Vacation, on WEDNESDAY, the 14th instant. There are vacancies for three Boarders. Mr. V. McKENZIE the Assistant is desirous of undertaking the tuition of Two or Three Private Pupils. Toronto, April 7th, 1852. 36 tf



PROVINCIAL MUTUAL

AND GENERAL INSURANCE COMPANY, CHURCH STREET, TORONTO.

Capital - £100,000.

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- A. M. CLARK, President. J. S. HOWARD, Vice-President. J. G. BOWES, J. J. HAYES, M. D. W. L. PERRIN, J. LUKIN ROBINSON. J. G. WORTS, J. C. MORRISON. W. ATKINSON, WM. GOODERHAM. Hon. J. H. CAMERON.

JOHN DUGGAN Esq.—Solicitor. BANKERS.—Bank of Upper Canada.

THIS Company effects Insurance at the Home Office, Church Street, Toronto, and its various Agencies.

The Mutual Department does not exceed £500 on any one risk, and being confined to detached buildings, it is hereby rendered the most safe and desirable for Farmers.

The Proprietary Department includes General risks in Fires, Life, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called thereto.

By Order. EDWARD G. O'BRIEN, Secretary 11-tf

Toronto, October 15th, 1851.

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY.

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

Inland Marine Insurances.

Capital - £100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms.

Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained.

T. W. BIRCHALL, Managing Director 7-tf

Toronto, September 7th, 1850.

HOME DISTRICT

MUTUAL FIRE INSURANCE COMPANY,

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

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

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All losses promptly adjusted. Letters by mail must be post-paid.

Toronto, June 5th, 1850. 21-t

"The Church" Newspaper

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

TERMS:

Fifteen Shillings per annum; but one-third will be deducted if remittance is made (post-paid) within one month from the time of subscribing. No subscription will be received for less than three months; and no paper will be stopped until all arrearages are paid, unless at the option of the Publisher.

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Advertisements sent in, unaccompanied by written instructions will be inserted until forbid, and charged accordingly.

The following gentlemen act as AGENTS for this Journal—

- M. Ogle & Son, Glasgow. George J. Bliss, Esq., Fredericton N. B. Rev. Jas. Hudson, " Miramichi. L. P. W. Desbrisay, Esq., Richibucto. S. J. Scovill, Esq., St. John.

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