

THE CANADIAN CHURCHMAN.

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

NEW SERIES, Vol. I, No. 9.]

TORONTO, CANADA, SEPTEMBER 30, 1852.

[OLD SERIES, Vol. XVI.]

COMMON PLACE BOOK

LIFE A VOYAGE.

I love to contemplate this life, this world, and all my passage through it; and to compare it to the ocean, and to the mariner urging his way across its troubled and ever-varying waters; and then to consider heaven as being faintly shadowed by the port or haven where reside the dearest friends and kindred of the voyager, and where his heart and best affections are continually flying, and where he fain would himself be. O my blessed Jesus, now and then

By faith I see that land,
That land of endless rest;

and every glimpse I am enabled to catch through the mists and clouds of frail mortality, only serves to endear that land to my soul, and to make me still more desirous to be gone. And can it be that I shall fall short of it? O, no! for it is God the Holy Ghost who hath given me a desire to depart from sin and from a sinful world, to be with Christ which is far better. I will then endeavour to 'expand the wings of faith,' and to urge on my course homeward, still trusting

That I shall reach the heavenly shore,
Where sin and pain distress no more.

FORGETTING GOD.

If the young man forgets his God, the old one will seldom find him in old age; if in the pride and flush of health, we omit to call on the name of Him from whom we possess the vigor of life in the hour of sickness what comfort can we have in approaching his Divine Majesty? And if in the full enjoyment of every species of worldly prosperity, we neglect to pause in the midst of our enjoyment to acknowledge the giver of all good gifts, with what heart can we, in the hour of adversity, fly for protection to Divine goodness?

Our God requireth the whole heart or none. And yet he will accept a broken one.

WRITTEN AT AN INN.

Rough stumbling-stones my steps o'erthrow,
And lay a wand'ring sinner low.
Yet still my course to heav'n I steer,
Though neither moon nor stars appear!

The world is like an inn; for there
Men call, and storm, and drink and swear;
While undisturb'd a Christian waits,
And reads, and writes, and meditates.

Though in the dark oft-times I stray,
The Lord shall light me on my way,
And to the city of the sun
Conduct me, when my journey's done.

There by these eyes shall be seen,
Who journey'd for me in an inn:
On Zion's hill I those shall hail
From whom I parted in the vale.

Why am I heavy then and sad,
When thoughts like these should make me glad?
Muse then no more on things below;
Arise, my soul, and let us go.

From much-loved friends whene'er I part,
A pensive sadness fills my heart;
Past scenes my fancy wanders o'er,
And sighs to think they are no more.

Along the road I musing go,
O'er many a deep and miry slough:
The shrouded moon withdraws her light,
And leaves me to the gloomy night.

An inn receives me, where unknown
I solitary sit me down;
Many I hear, and some I see,
I nought to them, they nought to me.

Thus in these regions of the dead
A pilgrim's wand'ring life I lead,
And still at ev'ry step declare,
I've no abiding city here.

For very far from hence I dwell,
And therefore bid the world farewell,
Finding of all the joys it gives,
A sad remembrance only lives.

Bishop Horne.

"WITH A PURE INTENTION."

The following from Bishop Horne, is well worth remembering:

In reading the Scriptures with a view to

personal application we should be careful that it be done with a pure intention. The Scribes and Pharisees searched the Scriptures yet without deriving any real benefit from them; and they thought they had eternal life in them; yet they would not come to Christ that they might have life. He, however who peruses the sacred volume merely for the purpose of amusing himself with the histories it contains, or of beguiling time, or to tranquilize his conscience by the discharge of a mere external duty, is deficient in the motive with which he performs his duty, and cannot expect to derive from it either advantage or comfort amid the trials of life. Neither will it suffice to read the Scriptures with the mere desire of becoming intimately acquainted with sacred truths, unless such reading be accompanied with a desire that through them, he may be convinced of his self love, ambition, or other faults to which he may be particularly exposed, and that by the assistance of Divine grace he may be enabled to root them out of his mind.

MY MOTHER.

"My mother's grave my mother's grave!
Oh! dreamless is her pillow there,
And drowsily the banners wave
O'er her that was so chaste and fair;
Yea! love is dead, the memory faded!
But when the dew is on the brake,
And silence sleeps on earth and sea,
And mourners weep and ghosts awake.
Oh! then she cometh back to me,
In her cold beauty darkly shaded!

"I can not guess her face or form
But what to me is form or face?
I do not ask the weary worm,
To give me back each buried grace
Of glancing eyes or trailing tresses
I only feel that she is here
And that we meet and that we part,
And that I drink within mine ear,
And that I clasp around my heart,
Her sweet still voice and soft caresses!

"Not in the waking thought of day,
Not in the sightless dream of night,
Do not the mild tones and glasses play,
Of her who was my cradle's light!
But in some twilight of calm weather,
She glides, by fancy dimly wrought,
A glittering cloud, a dawning beam,
With all the quiet of a thought.
And all the passions of a dream,
Linked in a golden spell together."

RESOLUTIONS.

To pray, and magnify God in the night on my dark bed when I could not sleep. To know no street in the city which may not witness that I have not forgot God and my Saviour in it. Since the vicissitudes of the sick, and unavoidable diversions of my profession keep me often from church, and yet to take all possible care that I might never miss sacraments on their accustomed days. Upon sight of beautiful persons, to bless God in his creatures, to pray for the beauty of their souls, and to enrich them with inward graces to be answerable unto the outward. Upon sight of deformed persons, to send them inward graces and enrich their souls and give them the beauty of the Resurrection—*Sir T. Browne.*

Communication.

To the Editor of the Canadian Churchman.

REVEREND SIR,—On Tuesday last the ladies in connection with St. Paul's Church Sunday School, entertained the Sunday School children with a Pic-Nic. A beautiful rising ground, situated at a short distance from the Church, and part of the property of S. P. Jarvis, Esq., was selected for the purpose. At 2 o'clock, P. M., about sixty children, all well dressed, and with smiling happy faces, collected on the spot above mentioned, where, under the superintendence of the ladies, the feast had been provided. The day was uncommonly fine; and the little folk, after partaking of the repast, and amusing themselves for a few hours, separated highly delighted. Great thanks are due to the ladies in connection with the Sunday School of St. Paul's Church, for their kind attention to the

Sunday Scholars, who are generally very orderly in their behaviour, and punctual in their attendance, as well as to Miss Jarvis, whose thoughtful consideration prompted her to take the lead in this, as well as other matters connected with the Sunday School.

By giving the above a place in your valuable paper, you will much oblige

A FRIEND TO THE SUNDAY SCHOOL.

YORKVILLE, Sept. 21.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS' AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations in the Diocese, towards the support of the Widows' and Orphans' of the Clergy in this Diocese, appointed for the 11th Sunday after Trinity.

"St. Paul's," Yorkville, per Rev. T. S. Kennedy,.....	£ 6 5 8
"St. Jude's," Scarborough,.....	13s. 9d.
"Norway Mills,".....	1s. 4d.
—per Rev. W. A. Johnson,.....	0 15 1
"Trinity Church" Toronto, per Church Warden,.....	6 5 0

Four Collections, amounting to.....£13 5 9

The General Monthly Meeting of the Church Society will be held, D.V., on Wednesday, the 11th of October, at their Board Room, over Mr. Rowsell's Book Store, No. 8, Wellington Buildings, King Street East.

THOMAS SMITH KENNEDY, Sec'y.

On Monday the 20th inst., a deputation waited upon the Reverend Richard Mitchele, M.A., at the Rectory, York Mills, and presented him with two beautifully executed silver salvers accompanied by an Address, bearing the names of 156 members of his late congregation. This mark of respect and approbation must be highly gratifying to the Rev. Gentleman and his friends. The Address was signed by upwards of two thirds of the pew-holders, including the names of T. G. Ridout, A. Bethune, W. H. Coxwell, H. A. Joseph, C. Union, R. Gilmor, R. G. Anderson, R. Reford, R. Harrison, T. Coate, G. Buckland P.A.U.T., H. Bailey, A.C.G., Esqrs.

Subjoined is a copy of the Address and Reply To the Reverend Richard Mitchele, M.A., upon the occasion of his leaving Trinity Church, King Street, for St. John's Church, York Mills.

REVEREND AND DEAR SIR—We the undersigned members of Trinity Church, cannot permit you to leave us without giving expression to our feelings of deep regret at the separation we have just experienced—we cannot permit you to leave us for the purpose of discharging the duties of your sacred office among another congregation, without testifying the esteem and regard in which we have ever held you during your stay with us.

Although you will no longer, each Sunday, perform divine service in our Church, yet the attachment which links us together in bonds of Christian unity, will never let us forget the remembrance of bygone days, when you cheerfully, and efficiently laboured among us for our spiritual advancement and good.

We feel sensible that your sphere of usefulness is only removed from us, a branch of the Church, to be extended to our brethren in another locality, and all being members of the one Church, we fervently pray your success among your new congregation, in the divine cause for which you labour; and hope that through your exertions blessed by the Almighty, our brethren will discover in you, what we have already discovered,—a faithful and a beloved servant of Christ. We hope that the exchange you have made,—now to us a cause of sorrow, will be to them a source of continued gladness and joyous reflection.

We sincerely commend you to the congregation among whom you are about to labour, and trust that, under the Supreme guidance of an Omnipotent God, the exchange may be productive of the happiest consequences both to yourself and family.

As a memorial of the feelings we cannot adequately express, we beg your acceptance of the accompanying token of respect—the offering of those who will steadfastly pray that God, of his bountiful mercy, will safely protect and lead you through the mission to which it has pleased him to call you; and that, when earthly labours are finished, you may be exalted above the troublesome waves of this life to the realms of glory and bliss, there to live for ever,

[REPLY.]

To H. A. Joseph, R. Gilmor, T. G. Ridout, W. H. Coxwell, C. Union, Esqrs., and 150 others.

GENTLEMEN,—Your kind and affectionate address touches me with feelings of deep emotion, and affords me heartfelt solace in the pain and regret I experience in leaving a congregation among whom it was my happiness to possess so many attached and valued friends.

While it pleased God that I should discharge the duties of my sacred office among you, my fervent prayer and most ardent desire was—that, under the Divine blessing, I might, "in simplicity and Godly sincerity," lead you to him who is "the way, the truth, and the life." And it gives me consolatory pleasure to find that your love for the Master has been shown to the servant in that Christian charity which has caused you to overlook his many shortcomings and imperfections.

For the terms of your address, and for the two valuable and elegant silver salvers now presented to me, be pleased to accept my most grateful thanks. They will ever be dear to me for your sakes, and be justly prized and preserved by myself and family with humble pride and satisfaction. How much I am affected and gratified by all your liberality, kindness, and good wishes for the future happiness of myself and family, I cannot sufficiently express; and, though separated from you as your Pastor, I can never be absent from you in spirit, or cease to pray for your welfare—temporal and eternal.

I have also gratefully to thank you for your inspiring allusion and commendation to my present congregation; and heartily add my anxious prayers that I may, "through Christ which strengtheneth me," be enabled to fulfil effectually the sacred mission to which, under Providence, I have been called.

Imploring "the peace of God, the love of Christ, and the fellowship of the Holy Ghost," upon yourselves and families,

I have the honour, to be, Gentlemen,
Your much obliged, faithful and
Affectionate friend in Christ,

RICHARD MITCHELE.

Rectory, York Mills, Sept. 20th, 1852.
The plate bore the following inscription:
"Presented to the Reverend Richard Mitchele, M.A., from members of Trinity Church, King Street, Toronto, upon the occasion of his leaving that Church for St. John's, York Mills."

ENGLAND.

DOMESTIC.

PRACTICAL LEGISLATION.—Probably there never was a year in the memory of man in which there was less political excitement, and a greater stillness and stagnation as to politics in general, than this same year of our Lord, 1852. There are no public or county meetings, no factious field-days as of yore, between contending and rival parties, no criminations and recriminations as in 1830 1832, and 1835.

Instead of thinking of the merits and demerits of rival parties, as in former times the minds of the best men are now bent on moral and material improvements. In this field there are triumphs to be gained far more solid and lasting than any that are to be acquired in the domain of faction. The Ministry now in office appears to be fully conscious of this truth. Each one in his special sphere has inaugurated some practical improvement—has introduced some amendment, which, without being either specious or showy, has had the higher merits of being both useful and opportune. We ourselves believe that the ending of 1852 and the beginning of 1853 will be an era of great practical reform; and in nothing more will this be evident than in the movements introduced into our system of law and equity. Almost all men of superior minds regard these questions now as entirely independent and irrespective of part, and no one in a higher degree is penetrated with these notions than the very eminent and able men who preside in the High Court of Chancery. From some of the provisions of the 15th and 16th Victoria, c. 80, 6, Lord St. Leonards was well known as a private individual to dissent; yet no sooner did that Bill become law, than the noble and learned lord applied all his faculties to carry the Act into execution, and to render its enactments most salutary to the suitor, and most beneficial to the public at large. Any one who will take the trouble of looking at our journal of Thursday, and of perusing the New Orders in Chancery, will see that Lord St. Leonards has applied himself to carry out the provisions of this Act heartily, honestly and most effectively.—*Herald.*

SINGULAR DISCOVERY OF A SNAKE IN THE CITY.—On Saturday, while some workmen were employed in removing a quantity of ashes, in Queen Street, a snake was discovered underneath one of them. It is a beautiful specimen of the order ophidia, being in length about four feet

and at least three inches in circumference in the thickest part of the body. From the fangs it possesses it is thought to be a venomous kind. It is preserved for the present in a living state by Mr. Curling.

THE POISON OF THE TOAD.—Popular tradition has from time immemorial attached a poisonous influence to the toad. All doubts, however, as to the nature of the contents of the skin pustules of the toad and salamander lizard are set at rest by the experiments of two French philosophers M. M. Gratiolet and S. Cloez, who by inoculating various animals with the cutaneous poison of toads and salamanders, have demonstrated that the substances in question are endowed with well marked and exceedingly dangerous qualities.—*Spectator*.

ENORMOUS BEQUEST TO HER MAJESTY.—A gentleman of the name of Neale, who had been living for many years in the vicinity of Ashford in Kent died one day last week at the advanced age of upwards of 70, and was buried on Wednesday in the parish church. He was possessed of an immense fortune, which has been calculated at £300,000. He was of very eccentric habits, and upon the perusal of his will it appeared to the great dismay and disappointment of many persons present that he had only given two legacies of £100 each to two gentlemen whom he had appointed executors, to see the due performance of his funeral rites and left the whole of the remainder of his property to the Queen.

EMIGRATION FROM LIVERPOOL.—By the Government emigration returns it appears that 61 ships having on board 21,906 emigrants, bound for America and Australia sailed from this port during the month of August. The number sent out in the previous month was 21,365, so that in the last month there has been an increase of 522 emigrants. The number in the corresponding month of last year was 16,714 and of the year previously (1850) 14,296. Those destined for America were chiefly Irish and Germans, the former preponderating; while Scotch formed the majority of persons making their way to the Australian sheep pastures or gold diggings, to whichever pursuit their inclinations may lead them when they land upon terra firma. These numbers have no reference to the vessels which are being continually despatched by independent firms in Liverpool.

VISIT OF ORANGEMEN TO THE ISLE OF MAN.—On Saturday, the members of several lodges of Orangemen, of Liverpool, visited their brethren in the Isle of Man, on the occasion of opening a new Lodge at Douglas.

FRANKEDOM OF ELECTION.—The *Carlisle Sentinel* states that the parish priest of Clonagal has directed his parishioners not to permit the constabulary to occupy their usual seats in the Chapel of that village. The offence of these men is their having, according to their orders giving protection to the voters for the Conservative candidates at the last Carlisle election against the Priest-led mobs of that country.

FIRE ON BOARD THE CANADA STEAMER.—On the last outward voyage of the *Canada* between Liverpool and New York, the vessel narrowly escaped destruction by fire. After leaving Liverpool it was found that one of the passengers was insane, and had to be put under restraint. The person appointed to watch him having left the cabin of the madman for a short time, it was immediately discovered to be in flames, and it was only by means of the most strenuous exertions that the fire was extinguished. The intelligence was brought in a letter sent home by the last American mail steamer, which passed the *Canada* before she arrived at Halifax. This accounts for the news not having reached England through the American papers.

The new orders in Chancery respecting the future practice of the Court, as regulated by the act which passed last session, have been published. The orders are to take effect from the 28th of October next. They are signed by the Lord Chancellor, the Master of the Rolls, the Lords-Justices, and the Vice-Chancellors.

Colonial.

DESTRUCTIVE FIRE IN PUSLINCH.

—The saw mill and premises of Mr. A. Gibson, in Puslinch, were yesterday utterly destroyed by fire, together with upwards of twelve hundred dollars worth of lumber. The mill has been for some time working night and day, but yesterday being appointed a "Fast Day" in Puslinch, Mr. Gibson put a stop to his work at midnight on Wednesday, intending not to recommence it till after the same hour next night. They then left, and at four o'clock the whole premises were in flames, and utterly consumed in an incredible short period, together with the immense supply of lumber gathered around the building. We deeply regret to state that there is no insurance either on the mill or lumber, and Mr. Gibson, after a number of years of energetic labour, is deprived of his all.—*Galt Reporter*.

A petition has been presented from the Municipal Council of the Town of Brantford, of the county of Brant and of other places, praying for a special Act of Incorporation to authorise the Brantford and Buffalo joint stock Company to extend the said line of Railroad from Port Erie to the town of Gadenburg. A Bill for the above purpose has been read a first time in the House of Assembly.

The inhabitants of Guelph have held a meeting to remonstrate with the Government, and to petition the Queen, through Guelph and the County of York's Members of the House of Commons, and to remonstrate with the Government, and to petition the Queen, through Guelph and the County of York's Members of the House of Commons, and to remonstrate with the Government, and to petition the Queen, through Guelph and the County of York's Members of the House of Commons.

and Goderich Road at Stratford. It seems that the road to Elora to Saugeen was staked out three years ago, and on the faith of its being completed a new gravelled road was made by a joint stock company from Guelph to Elora, and now when that is completed, Mr. Cameron has entirely altered the route, and caused a road to be surveyed and staked out from Stratford to the Sound. The inhabitants of Guelph have deputed Dr. Clark to proceed to Quebec, to remonstrate against this arrangement.—*Galt Reporter*.

MR. HINCKS AND HIS RESOLUTIONS.—WHAT ARE THEY WORTH?

Well—the Hon. Francis Hincks and his resolutions of defiance to England have occupied the House for several nights, and have been carried by a vote of 51 to 22, the Upper Canadian majority being against the Ministry upon the principle involved. But the resolutions have been carried, and now comes the question, are the "pharisaical brawlers?" one whit nearer the secularization of the Reserves thereby?

The question which Mr. Hincks's resolutions answered was not—shall the Reserves be or be not secularized; but, ought or ought not the Canadian Parliament have the power of legislating on a subject of a purely local nature.

That there is a large majority in the House and in the country, including, we might almost say, the whole Conservative body, who will affirm the principle, that Canada is perfectly able, and ought to legislate upon all local matters is an unquestionable fact, and a principle for which we shall ever contend; but when Canada found that her own legislatures—may, even her own House of Assembly—could not agree upon a settlement of the question likely to be satisfactory or final, she invited the English Parliament to legislate upon the subject. In furtherance of this desire, in the Session of 1837-8, a Bill was introduced to re-invest the lands in the Crown for denominational purposes, which was read a second time, passed thro' Committee, and the report received by a majority of 29 to 12; but that the country might fully understand what it was about, it was not carried further that Session. In the ensuing one the question was again introduced, and a Bill passed both Houses of the Upper Canadian Parliament, appropriating the Reserves to religious purposes, and transferring their appropriation from the Canadian to the Imperial Parliament. This Bill did not meet the wishes of the Home Government, and in the despatch of Lord J. Russell, dated September 7th, 1849, thereon, he says, "I cannot admit that there exists in this country greater facilities than in Upper Canada for the adjustment of this controversy; on the contrary, the Provincial Legislature will bring to the decision of it an extent of accurate information as to the wants and general opinions of society in that country, in which Parliament is unavoidably deficient." Subsequently, however, and contemporaneously with the Act of Union, and as a step to the final settlement of the question, a similar Act was again passed, and England ultimately became the arbitrator between the conflicting parties in Canada. Her award was the Act of 1840, which was intended to be a final settlement of the question.

The Canadian Parliament having thus voluntarily transferred to the Imperial Parliament the power to legislate upon the question, and the Imperial Parliament having legislated upon it as requested, and in a manner acceptable to the majority of the people of Canada, it needs the brazen effrontery of Mr. Hincks for any member of the Canadian Parliament to assert, as he does, that the Imperial Parliament "not only wish to take from the people of Canada the right of settling this great question, which is peculiarly Canadian in its character, but they wish to take out of the hands of the people of this Province the right to say in what mode that legislation shall be carried out;" and that such being the case, "as a matter of conscience, he would be bound to resist the details of the measure, and as he had strong feelings with regard to the rights of the Colonies to legislate for themselves on local questions, he would go most cordially with the majority of the House on the question of right to deal with the question, without any reference as to the particular manner in which they would deal with it. The first question is a great constitutional one—the other a mere matter of secondary importance."

It will thus be seen that instead of the Imperial Parliament having sought, or even desired to deprive us of the right to legislate upon local matters, it sent those local matters back to us to treat in our own way; but, having at our repeated request legislated for us, they desire to sustain that legislation and make it satisfactory. What then is there to justify, or even excuse, Mr. Hincks's indignant and traitorous defiance, his threat of collision with England? Nothing whatever. It originates solely in the anti-British feeling which has long rankled

in his heart—that panting for Annexation which he will never see; but which, if he did, would be the extinguisher placed upon his own political existence. His whole career of bravado; his insolent letters to Mr. Trevelyn on the Currency Bill of last year; his more insolent letter to Sir John Pakington in the month of May last, and his rebellious resolutions of the present day, are all intended to pander to the worst feelings of the lowest democrats, and prop up by their aid his own declining political power. A collision with England! with Francis Hincks, John Rolph, and Lyon Mackenzie as the leaders of the men in Buckram who would follow! Why, it is the "Bull and the Frog"—they measure their strength with England! Why the very look of a British Canadian heart would make them run in 1852 just as they did in 1837.

If they really wish a trial of their strength they need not defy distant England; they may come nearer their match at home. Let them but raise the standard of revolt, and proclaim Annexation as the impress on their banner, and they will find loyal hearts and true more than sufficient to crush them, even if they received ten times more support from the people of Canada than they do.

As to the effect of the resolutions otherwise, they leave the Reserves question just where they found it; but the debate has done one good—that it gave to the Conservative members an opportunity to wring from the Government a declaration of how they would legislate upon the Reserves if they had the power. This they, and particularly Mr. Morin, had previously evaded; but now we know that the Clear Grits of Upper Canada, aided by Mr. Morin, Mr. Papineau, and a few more French Canadian members, would rob the people of Upper Canada of the State aid for religious instruction now available to all denominations, and bring back the fast vanishing spiritual darkness which so long prevailed. But this shall not be. Mr. Hincks says that if the Canadian Parliament had the power of legislation upon the subject, he had no fear as to the result; neither have we, and with a majority, though small at present, of Upper Canada members for their maintenance to religious uses, we have no doubt that among the representatives of the Lower Province, a majority will also be found to sustain a good principle, to condemn a bad one, and also to maintain the principle of that settlement of 1840, which England made at our own request.—*British Canadian*.

POPERY.

THAT some grave error has been committed by this country in its mode of dealing with the Papacy, its emissaries and votaries, is pretty clear by this time. And no less clear is it that if we mean to preserve our national independence our civil freedom, the reign of law and order, and the light of truth in our land, measures and that measures of a stringent character, must be taken to put a stop to the lawless aggression of Popish priestcraft upon our whole system. The great question is, where our error lies, and what, consequently those measures should be. In considering that question, we must take care not to suffer ourselves to be carried away by that vague and erroneous notion of toleration to which the Liberalism of the day has given currency and by the cry of persecution which the Papists are raising with a violence increasing in exact proportion to the extravagant nature of their pretensions. As regards this cry, it will suffice to point out that in the language of the Papacy every attempt of a superior power to check its insatiable lust of dominion, and to defeat its insidious machinations however legitimate that power, however just that attempt may be termed "persecution." If a Popish Cardinal is not permitted to defy the Queen's supremacy, to set at nought the enactments of the Legislature, to insult the national Church, and to establish the Pope's jurisdiction within these realms, he is a "cruelly persecuted" man. If a Papist mob is not permitted, at the bidding of the Priests to destroy the freedom of election, to coerce and maltreat the voters who refuse to yield blind obedience to the behests of the Papacy to resist the civil power, to disarm and murder the Queen's troops, and to establish the reign of brutal fanaticism, the people are the victims of a "tyrannical persecution." Such are the conceptions which Papists have of the almighty license of the Papacy, that the bare existence of a law setting bounds to its proceedings is felt and denounced as "persecution." If we are to give heed to this cry of "persecution," if we are determined to do nothing which may bring upon us the odious

name of "persecutors," our only alternative is to surrender at once all that we prize as a nation, and to bend our necks in silent submission under the Papal yoke.

If we are not prepared to do this, we must not only disregard the Popish howl of "persecution," but we must revise our exaggerated notions of toleration. The true notion of toleration we take to be this, that no violence is to be done to any man's conscience in the matter of religion; that he is not only not to be coerced to profess any particular creed, or to conform to any particular mode of worship, but that he is to be left free to believe and to worship as he thinks best; and, further, that he is not to be deprived of any advantage, any right or privilege belonging to him as a citizen, on account of his religion. This is toleration to the fullest extent, such toleration as we trust will always, and under all circumstances, be upheld in this country, both because it is in itself just, and because we believe it is to be most conducive to the advancement of religious truth, whose conflict with error is most successful when carried on without the aid of carnal weapons. But it is an indispensable condition of the maintenance of this true toleration, that the authority of the law, giving equal protection to the rights of all and preserving inviolate the general rules of social order and public morality, should be permitted to violate the law, to encroach upon the rights of others, to disturb the public peace, or to outrage public morality, on the plea that his religion constrains him to do so. The moment religious liberty is thus turned into a cloak of maliciousness, and faith into faction, the interests of true toleration require that the offenders should be repressed with a strong hand. Unless this is done, liberty will become a mere name, and the most odious tyranny will establish itself on the ruins of public freedom.

How to avoid this consummation, which the Papacy is at this time labouring with all her might to bring about in our free country, without violating the sacred principle of toleration, is the great problem for our statesmen to solve. In order to solve it, they must advance with firm, yet not with hasty steps. They will do wisely in refusing to adopt at once every conclusion which the present attitude of the Papacy might justify. Let them proceed by degrees. Above all let them strike at the root of the evil, instead of exhausting themselves, as the Legislature has hitherto done in vain efforts check the growth of its fruits. The time may possibly come when Popery will convince us that no man professing the Romish creed can safely be admitted into the Legislature, or trusted with the elective franchise. But let us not be in a hurry to learn that lesson. Before we interfere with the civil and political rights of any of our fellow-citizens, let us first try what may be done by putting the strong curb of the law upon the crew of aliens who are using our misguided fellow-citizens as tools for the accomplishment of their treasonable purposes. Before we touch the Popish laity let us deal, according to their deserts with the Popish hierarchy and priesthood. They are at the bottom of every mischief and every danger to which we are at present exposed. Until they are taught obedience to the law, and loyalty to the Sovereign of this country all attempts to keep the Popish laity within the bounds of law and order will prove abortive. The laity will be peaceable enough if only the baneful influence of their Ecclesiastics can be restrained.

This may be done without any violation of the strictest rules of toleration. All we have to do is, to consider Popish Ecclesiastics in their true character, and to place them in that character under the operation of the law. The radical mistake which we have committed, is that we have treated Popish Ecclesiastics as our fellow-citizens. In reality they are not so. They may be by birth subjects of Her MAJESTY, and as no British subject can renounce his allegiance, the Queen's sovereign jurisdiction over them continues unimpaired. But they are no longer entitled to exercise the rights and privileges of British citizens. By taking an oath of allegiance to a foreign Potentate a British subject forfeits those rights and privileges. He is, in fact, guilty of an act of treason: for as allegiance to two Sovereigns is, in the nature of things, impossible, the taking of an oath of allegiance to

another Sovereign is a virtual repudiation of the allegiance which he owes already. This is still more apparent, if the Sovereign to whom a British subject swears allegiance should happen to be at war with this country. In that case the oath of allegiance taken to a public enemy would render the party taking it most justly amenable to all the penalties of treason.

Now that the Pope is the enemy of our Queen, of her throne and kingdom, no man in his senses can doubt. The Papists themselves loudly proclaim it. The fact that the Pope carries on his warfare not by equipping fleets and armies against QUEEN VICTORIA, but by fanaticizing her own subjects, and alienating them from their allegiance, makes him an enemy not less, but more dangerous. Nor is his hostility the less to be guarded against because it arises not from any temporary quarrel, which may be terminated by mutual concession, but from the irreconcilable antagonism of the principle on which the power of the Queen on the one hand, and that of the Pope on the other hand, is based. The Queen cannot be reconciled to the Pope without forfeiting her title to the throne; the Pope cannot be reconciled to the Queen, without denying the very foundation on which his usurped authority rests. The Pope, therefore, must be, and as a matter of history and of fact, is, the Queen's implacable enemy. The object which the Papacy has, and, in the nature of things, must have, most at heart, is to subvert a throne founded on the recognition of the only Church in Christendom which, with her sisters and daughters, opposes to the Antichristian power of the Papacy the testimony of primitive Christian truth and order.

If, then, which cannot be denied, the Pope is the Queen's implacable enemy, it follows that the Pope's sworn lieges and vassals must be the Queen's sworn enemies likewise. But all the Popish Bishops are *formally* and *directly*, and all the Popish Priests *virtually* and *indirectly*, the sworn lieges and vassals of the Pope. At their consecration all Popish Bishops take a most stringent oath of allegiance to the Pope which leaves no room for any other allegiance whatsoever. In the case of Papal Legates and Cardinals, the exclusive devotion of those high officers of the Papal hierarchy to the interests of the Papacy is still more conspicuous. All Popish Priests, moreover, are sworn to absolute obedience to their Bishops. The Popish Priests and Bishops are therefore, in fact, nothing else but an organized force of the most formidable character, which the Pope, the Queen's implacable enemy, maintains within her dominions, and recruits from among her own subjects. Why, then, should we hesitate to deal with these men as with alien enemies? They are such, let them be dealt with as such. Even in doing this, let us exercise all possible moderation. If any Popish Priest, or even Bishop, will confine himself to the exercise of his spiritual functions as a minister of religion by all means let the Popish sectarians within these realms have the benefit of his ministrations, until they can be brought to a better mind. But let the condition which invariably attaches to the permission granted to an alien to sojourn in this country, be rigidly enforced. If any alien were to take upon himself to intermeddle in the affairs of this country, he would not long be suffered to remain. If he were to do so with the avowed object of subverting the Constitution of this country, and bringing the realm into subjection to a foreign Potentate, he would have reason to congratulate himself if he escaped with the penalty of simple expulsion. Let this rule, then, be applied to the ecclesiastical alien of the Papal obedience. Whilst he is permitted to sojourn here without molestation, so long as he is content with the practice of his superstition, let him clearly understand that the instant he presumes to interfere in the affairs of this country, or does, or attempts to do, any act having a tendency to establish the Pope's jurisdiction within the Queen's dominions, he will—as the mildest punishment for such an offence—be expelled from the country. Let Parliament give to the Executive the same power over Popish Bishops and Priests which it has never hesitated to give over other suspicious and dangerous aliens, and to make a beginning, and by way of shewing that we are in earnest, let Cardinal WISEMAN and Legate CULLEN, whose very position in the Popish hierarchy marks the aggressive char-

acter of their mission, be sent about their business at once without further ado. Let this be done, and we will answer for it that the peace of the kingdom will not much longer be disturbed by the lawless insolence of Papal aggression.—John Bull.

POPULAR BAPTIST ARGUMENTS REVIEWED.

Continued from last week.

But, say they, there are still stronger evidences against infant baptism—"the Scriptures contain presumptive evidence against it." 1. The Evangelists three times record the fact that infants were brought to Christ. Had Christ baptized infants, we may suppose they would have been brought to him for baptism; but they were not brought for baptism, but that he might "touch them," (Luke 18, 15) and "put his hands on them and pray."—Mat. 19, 13. Jesus did not baptize these infants; but "took them up in his arms, put his hands upon them, and prayed."—Mark 10, 16. In not one of these three accounts is there the slightest allusion to infant baptism. Let the reader judge whether, if it had been the will of Christ that infants should be baptized, he would not have given some intimation of it on this favourable occasion? Is not the absence of any reference to baptism on such an occasion a presumptive evidence that it is not the will of Christ that infants should be baptized?

This objection affords an excellent instance of the way in which Scripture may be tortured to prove anything. It says, "had Christ baptized infants, we may suppose that these infants would have been brought to him for baptism." Granted. But we know that Christ baptized neither infants nor adults; (John 4, 2) and this is a most satisfactory reason why they were not brought for baptism. The objection is merely a piece of sophistry. Why should we suppose that these infants should have been brought for baptism, when we know that Christ never baptized any one? Do people generally make requests which they have no reason or encouragement for making, and which they have reason to know will be refused? That they were not brought for baptism, therefore, proves nothing; nor, indeed, could it, unless we knew from Scripture that Christ was in the habit of baptizing. Then, perhaps, his omitting to allude to infant baptism might afford a presumption against it. We never read of adults being brought to Christ for baptism, (though they were brought for many other purposes.) Are we, then, to conclude that he disapproved of adult baptism? There is, then, no point whatever in the objection so pompously urged, "Jesus did not baptize these infants." Let us remember, too, that at this time Christian baptism was unknown. The baptism in the name of the Trinity was not yet authorized; not until after Christ's resurrection. Is there, then, anything extraordinary or significant in the fact that these Jews did not bring their children to partake of an ordinance which they knew nothing about? Moreover, there is not the slightest ground for supposing that these infants had not been before baptized by St. John, as we have already shown that there is nothing in Scripture to make us believe that St. John Baptist confined his baptism to adults; but rather the contrary. Jesus, then, did not baptize these infants; but not for the reasons the Baptists give, viz.: to show his disapprobation of the practice, but for the reasons assigned above. Again, so far from this being a favourable occasion for our Lord's making any allusion to baptism, there does not seem to have been any room whatever for referring to it; the probability being, that some persons who had witnessed the wonderful results which followed the imposition of the Saviour's hands, or even touching the hem of his garment, brought their children in the superstitious hope that the touch of our Lord's hands would impart to them some supernatural graces.—Our Saviour accordingly improved the opportunity, not indeed "to put his hands upon them and pray," as the Baptists misquote the passage, but "to put his hands upon them, and bless them."—Mark 10, 16. This misquotation may seem but a trifling inaccuracy; but it is unfair, because we make no doubt, that they would much prefer to read *prayed* instead of *blessed*. The infants must have received some benefit from

Christ's blessing; the Baptists (though asking "what profit can baptism be to an unconscious infant,") admitting "that God institutes no useless ceremonies."

Let the reader then judge whether in this objection there be any presumption against infant baptism? Nay; it seems to us that we find in it a clear presumption in favour of infant baptism. The Baptists do not tell us what Christ said on this occasion—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Now, whatsoever these words mean, this, at least, may be gathered from them—that infants are capable of becoming members of the kingdom of God (the visible Church); and if so, they may be baptized. The passage plainly intimates, first, that infants may be partakers of grace, for Christ's blessing and imposition of hands must have been effectual; and, secondly, that infants, being capable of enrollment in Christ's visible church, may be formally admitted thereto by baptism.

2. "Baptism is that of which infants are incapable—for instance, "baptism is the fulfilling of righteousness."—Mat. 3, 13. But infants can neither commit sin nor fulfil righteousness."

Baptism is "the answer of a good conscience toward God."—1 Peter 3, 21. But infants can neither have a good nor a bad conscience.

Baptism implies, and is a sign of, dying unto sin and living unto God.—Rom. 6, 3. But infants can neither die unto sin, nor live unto God.

Baptism is a burial with Christ, and a rising with him through faith.—Col. 2, 12. But infants can neither be buried with Christ, nor rise again with him through faith. If this be a correct view of Christian baptism, there is a manifest impropriety in applying it to infants, for they can neither be what it implies, nor do what it requires.

In all these texts, the sacred writers are describing the effects of baptism on adults, or rather how it ought to affect adults; but they do not imply anything about its applicability to infants. The Apostles were naturally more solicitous about adults: the progress of Christianity depended altogether upon the conversion of adults. There is, therefore, nothing significant in these passages being more applicable to adult baptism. Indeed, by this mode of arguing, we might prove that infants cannot be saved, because salvation is "the end of faith."—1 Peter 1, 9. But infants cannot possess faith. Salvation is the result of hope: "we are saved by hope."—Rom. 8, 20. But infants cannot hope. Salvation is a work: "work out your salvation." But infants cannot do this.

Salvation comes of reading the Scripture: "Holy Scriptures, which are able to make thee wise unto salvation."—2 Tim. 3, 15. But infants cannot read them.

This kind of reasoning might be carried on indefinitely, and we might sum up, as the Baptists do, "If this be a correct view of Christian salvation, there is a manifest impropriety in applying it to infants, for they can neither be what it implies, nor do what it requires." Now, Baptists rightly think that such reasoning does not prove that infants can not be saved; and, we think, that similar reasoning does not prove that they should not be baptized. The absurdity of such argument is so transparent, that we need not dwell upon it; we will only add, that it overthrows circumcision, as well as infant baptism. Circumcision, as well as baptism, was "a fulfilling of righteousness," that is, the doing of a duty; but, for all that, infants were circumcised. What would be thought of the following argument to prove circumcision inapplicable to infants?—"Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. 2, 29. Now, infants hearts cannot be circumcised, neither can they praise God; therefore, they ought not to be circumcised. Any one can see the absurdity of this reasoning.

3. "God institutes no useless ceremonies; but it cannot be proved that infant baptism answers any valuable purpose. Can baptism be profitable to an unconscious infant? Observation sufficiently proves that those baptized in infancy manifest the same depravity a

nature as those who are not baptized: they develop no moral qualities by which they can be distinguished from others. Baptism effects no change in the character of the infant; and, therefore, cannot effect any change in its spiritual condition. Infant baptism is a useless and, therefore, unreasonable ceremony. Can such a ceremony be part of that religion, the whole of which is designed for our profit?"

This argument, if good for anything, makes equally against circumcision; therefore, it is invalid; and the invalidity lies in not considering that we are not judges of what is useful or useless in religious ordinances. Infant baptism derives all its utility from God's appointment; therefore, to say it is useless, is tantamount to saying that God has not appointed it; and that is the question at issue. Infant circumcision answered no valuable purpose, that we can see, except as a sign of a covenant, and a test of obedience; and these purposes may be answered by infant baptism. Surely, "if observation proves that those baptized in infancy manifest the same depravity as those not baptized," observation will prove the same regarding adults, unless Baptists convince us that adults when baptized never fall away from grace. Indeed, the non-development of moral qualities in infants is an odd argument against infant baptism, because adults sometimes never develop any, nor is it always to be expected; because before baptism they are supposed to have had repentance, faith, and grace. Is adult baptism, then, useless? No; because it is commanded, and is a significant rite. This question, however, of utility or non-utility is quite irrelevant, and is most unaccountably adduced by the Baptists as a presumptive evidence "from Scripture" against infant baptism; whereas it is, in reality, derived from their own preconceived notions of the utility of ordinances. In short, we have no right to define the utility of a sacrament. We may safely affirm that certain blessings flow from it; but either to lay down definitely the whole utility of Christ's ordinance, or to contend that it is, in certain cases, inapplicable, because we see no aptitude in it, is highly presumptuous. To affirm, because we see a suitability in the baptism of adults and none in that of infants, that, therefore, baptism should not be applied to the latter, is absurd. The fact being, that we can of ourselves discern no utility in either case, except so far as results are concerned, and we greatly question whether those results testify altogether in favour of adults. This presuming to define the recipients of baptism from its supposed applicability, probably arises from the erroneous idea that baptism is applied merely in a utilitarian sense, that is, with a view to obtain certain benefits. Now, though we do hold that some blessing invariably attends baptism when duly administered, yet we certainly should err in administering it with that intent; nor, indeed, can we doubt that blessing would, in the case of adults, be withheld were the ordinance thus selfishly employed in total forgetfulness of obedience. The effusion of the Holy Ghost attended baptism by the Apostles; but yet it was not used merely for that end: this is evident from that remark of St. Peter, (Acts 10, 47.) "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?" one of the ends for which the rite was given, here was already obtained; but then there were others; one, perhaps, being to test obedience. Let it be, moreover, observed that from these words of St. Peter we can deduce a fair argument in favour of infant baptism. Here we find baptism administered to the Gentile convert, not in order to obtain spiritual blessings, but in order to their admission into Christ's Church, in order to their enrollment under his banner; and St. Peter declares that the gift of the Holy Ghost was a decisive reason why they should be baptized; if so, there could be no reason assigned why St. John the Baptist (had he been born after Christ's commission to his Apostles) should not have been baptized, as he was filled with the Holy Ghost even from his mother's womb; and if he were eligible, why not other infants? "he that is least in the Kingdom of Heaven, is greater than he." Where, then, is the significance in the question, "Can baptism be profitable to an unconscious infant?"

(To be continued.)

WEEKLY CALENDAR.

Table with columns for Day, Date, and Lesson. It lists the weekly calendar for the week of Sept. 3-9, 1852, including the 17th and 18th of the 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 7s. J. P. CLARKE, Mus. Bice. Conductor. G. B. WYLLIE, Secretary & Treasurer.

Canadian Churchman.

THURSDAY, SEPTEMBER 30, 1852.

The Lord Bishop of Toronto will, with the Divine permission, hold his next GENERAL ORDINATION at Toronto, on Sunday the 10th October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasett, M.A., Examining Chaplain, their intention to offer themselves; and to be present for examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at Nine o'clock, A.M. They are required to be furnished with the usual testimonials and the Si Quis attested in the ordinary manner.

THE DUKE OF WELLINGTON.

By the last mail, the sad tidings have been received that the "hero of a hundred fights" has at length been stricken down by the King of Terrors.

The Duke of Wellington is dead. In the natural course of things, this might be expected, for he had long past the three score and ten years of man's allotted portion; but now that the stroke has fallen, it seems as if we could not realize it to ourselves;—as if it were impossible that he who had met death in so many ghastly forms, and escaped unscathed, should now himself be numbered among the fallen. It would be impossible for us to dilate on the character of this illustrious individual, either as a statesman or a warrior, for the most succinct account of his life, in both capacities, would be a recapitulation of the history of Europe for the last half century. But we cannot close this necessarily brief and hurried notice without calling attention to the inner life of this great man. Along with being a noble soldier, and a profound statesman, he was also a good Christian. A devoted son of the Anglican Church, he was most fervently attached to her services, and ever zealous in promoting her honour. Whenever opportunity permitted, he attended her daily services,—services in which he took great delight, as he often declared. It was a beautiful sight to see this venerable hero, whose name is associated with the most stirring scenes the world ever witnessed, kneeling before the throne of grace, and fervently responding to the prayers in his beloved liturgy.

In him, truly, the State has lost its most distinguished Counsellor, the army its wisest and ablest General, and the Church one of her truest friends.

SEPARATE CHURCH SCHOOLS.

The following document requires no preface. As the energetic and dignified protest of a Christian Prelate against one of the most soul-destroying iniquities of the day, it is certain to command the attention of all who hold that Christianity and secular education ought never to be divorced:

To the Honourable the Legislative Assembly of the Province of Canada:

The Memorial of John, by Divine permission, Bishop of Toronto, in behalf of himself and people.

RESPECTFULLY SHEWETH:—

That, on the first and second of May, 1851, the Clergy of the United Church of England and Ireland of the Diocese of Toronto and Delegates of the Laity within the same being assembled in Conference in the City of Toronto, to take into consideration the state of their ecclesiastical affairs, and express their opinions thereon, among other things, resolved—

"That this meeting desires to express its sense of the paramount duty of connecting religion with secular education, and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools, and that the assessments paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connexion with the Church, whenever such appropriation is practical and desired."

That this resolution was passed unanimously; upwards of one hundred and twenty Clergymen, and a like number of the most respectable Lay Delegates, being present, and representing, as it appears from the last census, a population of two hundred and twenty-three thousand nine hundred and twenty-eight (223,928).

That, in consequence of this resolution, a petition was presented to your Honourable House (a copy of which is herewith annexed) during your last Session, but without any favourable result, although a concession was made in favour of our fellow-subjects, the Roman Catholics—with whom we have surely an equal right—and which, there is reason to believe, will be rendered more complete during the present Session.

That the members of the United Church of England and Ireland are as anxious to have separate schools for the education of their children as their brethren, the Roman Catholics, because they cannot recognize any system for such a purpose which does not make Christianity the basis, and in which careful moral and religious training does not form the most prominent, as it is the most essential, portion.

That, with those who separate religion from education, we have no common ground of controversy: it is light against darkness; nor can we have any sympathy with those who speak in their profound ignorance of the non-essentials of religion, because there is nothing unessential either in the doctrines or precepts of the Gospel, nor ought any of them to be kept back in the instruction of our children.

That the School Act virtually excludes religious instruction from the Common Schools, and affords no opportunity to the parents of our Communion to bring up their children in the doctrines and duties of their faith.

That in the system which it establishes there is no direct reference to man as an immortal, accountable, guilty, and redeemed being; but all is secular, and noxious, because un-sanctified; hence it is silently, but effectually, undermining every sacred and moral principle; and while thus promoting infidelity and socialism through the Province, it is sending forth thousands every year into the ocean of life with no compass to guide and direct them: it is a scheme in which the Bible is disregarded, and the chief purpose of God, the salvation of mankind, is altogether ignored.

That even the regulation of the Council of Public Instruction, which the friends of the School Act pretend to be so admirably calculated to satisfy the conscientious scruples of the religious, is a miserable snare and mockery. It ordains—"that the public religious exercises of each School shall be a matter of mutual voluntary arrangement between the Trustees and Teachers; and it shall be a matter of mutual voluntary arrangement between the Teacher and the Parent, or Guardian, of the pupil, as to whether he shall hear such pupil recite from the Scripture, or Catechism, or other summary of religious doctrine and duty, of the persuasion of such Parent or Guardian: such recitations, however, are not to interfere with the regular exercises of the School." Now, this seeming approach to religious instruction is most offensive and derisive. It appears to be drawn up by persons who are ashamed of religion. First, the Trustee and School-Master must agree; then the Parents and Teacher must arrange—and at the option of the Trustee or Teacher—if so inclined, a verse of Scripture, or question of a Catechism, may be asked, provided, nevertheless, the business of the School does not interfere.

Under the mockery of such a regulation, there is no guarantee that so much as the Lord's Prayer is ever heard in any one School, or the Holy Bible ever reverently introduced, or the children taught not to take God's holy name in vain; nor have we any assurance that either Trustees or Teachers are God-fearing men, or have any regard for holy things. Hence, whatever may be asserted by the promoters of the School system, it is evident that it contains no available provision for religious instruction; nor can it be effectually introduced without separate schools, as in England.

To prove the great injustice of the Common School system, your Memorialists need only represent to your Honourable House one simple fact, which is—that, although the members of the United Church of England and Ireland in Toronto are upwards of eleven

thousand out of thirty thousand, the whole population of the city, and pay more than one-third of the educational rates, perhaps one-half, consisting, I believe, of some thousand pounds annually, they have not the power of establishing, out of all they pay, one single School. Hence, they are being compelled to establish Parochial Schools for each of their congregations, by private contribution, to protect their children from the growing evils of the present irreligious plan of education, in which nothing is attempted to be taught but worldly knowledge; while that knowledge to which all others should be subservient, is entirely neglected.

In conclusion, your Memorialist would most respectfully represent, for himself and his people, that they feel the established system of education oppressive; and that in operation it is enchainning the mind, and outraging the conscience; and ought no longer to be tolerated in a Colony of British subjects; that they have an undoubted right to be placed on an equal footing with their Roman Catholic brethren, by such a modification of the existing School Law as shall enable them to have separate Schools, and the control of the education of the children that God has given them—a control which is recognized even in the most despotic Governments—and which their brethren enjoy, to the utmost extent, in their fatherland. In the hope that so reasonable a boon will be granted, Your Petitioner, as in duty bound, will ever pray.

JOHN TORONTO.

BAZAAR IN AID OF THE LIQUIDATION OF THE DEBT OF ST. GEORGE'S CHURCH.

The Bazaar closed on Friday evening, after having been open three days. We are happy to have it in our power to state that the results have far exceeded the most sanguine expectations, and that St. George's Church, relieved from an incubus which has long pressed heavily on the congregation, will, in all probability, be consecrated before Christmas. We cannot refrain from adding a word in praise of the conduct of Mr. and Miss Paige, and Mr. Strathely, who, in the kindest manner, volunteered their valuable assistance in aid of the Promenade Concerts, and who delighted a large audience each evening with such music as is not often heard at assemblies of this nature.

TRINITY COLLEGE.

Dr. Deansley, a Medallist of the Richmond Hospital (Dublin) School of Medicine, M.R.C.S., was on Monday evening last elected to the Chair of Surgery in this University.

THE PROVINCIAL EXHIBITION.

The great industrial festival of last week, is almost universally conceded to be the most important exposition of the agricultural and mechanical resources of Upper Canada, which has yet taken place. It afforded abundant demonstration that the skill and enterprise of our Colonists may compare favourably with those of any other community, and gave assurance that, unless its destinies be blighted by trial-government, a glorious future is in store for this fine Province.

Our limits prevent us from entering into full details of the exhibition, and we must content ourselves with extracting the following comprehensive notice of its more prominent features from our contemporary the British Canadian:—

"The first place in our notice is of course due to stranger exhibitors. Our American neighbours have contributed many agricultural implements of which they may be justly proud. The straw-cutters of Messrs. Taylor and Thomas of New York are well worthy of commendation. Hussey and Co. of Albany have got a threshing machine, and Messrs. Rapelle of Rochester have largely contributed in specimens of agricultural machinery and implements, which fully sustain their well-known character.

From articles exhibited by foreigners we may now turn to the productions of Canada, and, without any exaggeration, we may truly say that she has nothing to fear in the contest with other lands. Young as she is she has proved her ability to take her place with the older countries. As we viewed the splendid threshing machine of Mr. F. H. Medcalf of this city, we were not surprised to see such crowds attracted round it. His character for the manufacture of these machines is well established.

Saunderson of West Flamboro has another fine specimen of his making, whilst Haggart Brothers of Brampton occupy the centre of the area with one of their best specimens. There are Canadian ploughs without number of every shape and sort, but among so many competitors in this branch we must leave it to the duly appointed

judges to decide to whom the palm is due. Among the fanning mills that of Messrs. Houck of Markham stands deservedly conspicuous.

The exhibition of fruit and flowers next demands our notice. The latter have not received that attention in our young country which in time they will no doubt command; but as the pressure of essential labour is reduced, the non-essential but ornamental will come in for a share of attention. In this our friends from the other side of the line certainly take the palm from us; but when we turn to useful produce, to the yield of the fruit and the vegetable garden, here again Canada resumes her first position; and whether we look to her fruit or her vegetable, in both she stands pre-eminent.

Among articles of manufacture, we must give a first notice to the furniture specimens of Messrs. Jacques and Hay, which are well calculated to raise still higher the high character which their establishment bears for articles of superior workmanship. In a tent which they have erected for the purpose we viewed a bedstead of black walnut, richly ornamented, which is the finest specimen of cabinet-work which we have yet seen from their establishment—whether we look at the beauty of the timber, the richness of the carving, or the high finish of the work. There are some minor articles of furniture also exhibited by them, but the crowded state of the building in which they were rendered our inspection of them a matter of difficulty.

The Fire Engine of Messrs. Perry, which took the prize at the World's Fair, is also on the ground, and is a beautiful specimen of mechanical skill and workmanship.

In the miscellaneous department might be found a large collection of ladies' work, some specimens as deserving of praise as others are of condemnation. These are interspersed with a few paintings and drawings, among which we noticed some of those representations of Indian life by Paul Kane, for which he has obtained a deserved notoriety. We regretted very much to see Mr. Kane's productions entombed in this building. There was neither light nor space to view them or any other work of art, and whilst we are glad to see our Agricultural Society turn their attention to the fine arts, we trust that at the next Exhibition better provision may be made for their display and better encouragement and inducement for competition; a fat pig which may be fed up in a few weeks by an ignorant ploughboy being at present ranked with the best production of an artist, which may require the labour of years, but for competition here must be produced within the twelve months preceding. These are things things that should be remedied in the next Exhibition, but to do so, the zealous and intelligent Committee should have some discretionary prizes at their disposal, and of a higher amount, for the time being.

We had almost forgotten to notice the noble display of horses which presented itself to our notice. There could not have been less than 70 stallions, as fine animals, with few exceptions, as we have ever seen; and as they moved in procession from the Jail Green to the Exhibition grounds, they were the admiration of every one.

The specimens of Harness were good, but not equal to what have been exhibited on former occasions, whilst the mechanical department is rich with specimens of home and foreign manufacture, the Stoves of Messrs. Cheney and Armstrong, as usual, standing conspicuous. Our Canadian seedsmen had their high credit well sustained by Messrs. Leslie & Fleming. Of the numbers who visited the grounds it would be difficult to speak with any certainty, but we believe that during Thursday there could not have been less than thirty thousand persons at one time in the enclosed space, the appearance of the busy throng of that mighty Babel, London. Yet, with this vast assemblage, whether congregated on the Exhibition grounds, or scattered through our streets all was order and regularity, and save with the exception of one son of Bacchus making efforts to sing out "Britons never, never will be slaves," we saw not the least indication of intemperance."

Deeply do we regret that we cannot afford space for the admirable closing address of Thomas C. Street, Esq., the President of the Society. It embraced everything which should be contained in such a document, and displayed no small degree of literary ability. Contracted as our limits are, we must present our readers with the following extract, conveying as it does an animated sketch of the present condition of our Province:

"Our lot has been cast in a land inferior to none, in all natural advantages—its soil is fertile—its waters are abundant and pure—its climate is favourable to the health of man—to the sustenance of all the lesser animals—and to the growth and ripening of all the various vegetable produc-

tions, which the necessities of man and beast demand. It has been frequently remarked, and I believe it is now freely admitted, by those best qualified to judge, that the splendid country which lies between Lakes Huron, Erie, and Ontario—as regards its forests—soil—climate and water—is not surpassed on the Continent of America—and rests chiefly with ourselves, by a unity of purpose and action—by well timed efforts and proper exertions, rightly directed, to place it in a situation to rank as one of the finest agricultural portions of the world.

The land in which it is our good fortune to live, abounds in the richest mines of iron, copper, and lead, and although we have not, to any extent as yet discovered the gold of California and Australia, or the silver of Mexico and Peru—deeply imbedded in the bowels of the earth—it ought to be a source of the highest congratulation, that many of our industrious farmers have found abundance of these precious metals, in the laudable and profitable pursuit of stirring the fruitful soil of their own farms.

We have an inexhaustible supply of lime and sand stone—of free stone and granite—of gypsum and water lime or hydraulic cement—we have pot and marl in various parts of the province, and even lithographic stone, a very rare production, is to be found of fine quality, in some of the Counties.

We have a climate and soil which will grow oats and peas, Indian corn, turnips, carrots, flax, and hemp, as well as they are produced any where else.—and as respects wheat, the great staple of the country, it was with true Canadian pride, that I lately noticed in an article taken from the "American Miller,"—a standard authority, that the wheat raised in Upper Canada makes better flour than any wheat the American union produces—not even excepting the wheat grown in the far-famed and justly celebrated "Genesee Valley." We have running along the whole front of our country, the noble River St. Lawrence, which furnishes us as a highway to the Ocean. We can boast of a chain of water communication through that River, our Lakes and our Canals, the like of which is nowhere to be seen. Macadamized, gravelled, and plank roads, are being rapidly made in all the older parts of the country—may, even in some but recently settled—Railroads—the sure indication of increasing prosperity—are either in the course of construction, or are seriously contemplated, in all eligible directions. Improvements are to be seen on all sides. The people are industrious, prudent and moral, and are daily becoming more intelligent and enterprising.

Agricultural Societies have introduced and encouraged the best breeds of horses, cattle, sheep, and swine—the best kinds of wheat and other grains, as well as improved agricultural implements, of various forms and descriptions. Through their exertions, and the introduction of ploughing matches, and other useful incentives to rivalry, a valuable change has been effected in the art of husbandry; straight furrows clean fields, and a judicious rotation of crops, have been obtained. These improvements, aided by a praiseworthy competition amongst the farmers themselves, have secured such returns for their labours, that despite the low price of wheat hitherto, the agriculturists are, as a class—I may venture to say, in a prosperous condition, if we may judge from the flourishing appearance of their farms, from their handsome and well-built dwelling houses, their large and commodious out-houses and barns, and the highly improved character of their stock. These things added to the creditable show which they make, on suitable occasions, with their excellent carriages and horses, and the comfortable and independent manner in which they live, betoken an advanced state of improvement amongst us, that cannot fail to bring with it a large share of happiness and contentment.

In our villages, towns and cities, the same progress is visible. The wilderness has become the thriving village—the lately insignificant village has become the busy and populous town—and the town of a few years existence has grown into a city, whose broad and well made streets are lighted with gas, filled with throngs of busy people, and lined with shops, which, whether we look at their magnificent plate glass windows, massive doors, or well filled shelves, would not disgrace Regent street or Oxford street, London. Correct styles of Architecture have of late years been introduced, and generally adopted, not alone in the chaste designs of our many public buildings, but by our enterprising citizens, in the erection of their splendid private dwellings. And landscape gardeners find ample employment, in beautifying the grounds, and improving the outskirts of our large towns and cities.

Our Lakes, Rivers, and Canals, are transmitted every year, an increasing amount of the surplus productions of our Farms to other markets, and manufactured goods are brought back in their stead. These same Rivers and Lakes are now navigated by fleets of noble steamers, which for safety, speed, convenience and elegance, can scarcely be equalled—and our sailing craft, occasionally take in their loading on the shores of Lake Huron, and unship in the spacious harbour of Halifax.

Ecclesiastical Intelligence.

THE IRISH CHURCH.

ORDINATION.—An ordination was held in the Cathedral Church of St. Mary's, Tuam, on Sunday last, the 22nd ultimo, by the Lord Bishop of Tuam, at which the following gentlemen were ordained:—

Priests.—For the diocese of Tuam and Killala—Rev. Thomas Preston Ball, A.B.; Rev. Robt. Mollan, A.B.; Rev. James Walker, A.B.; Rev.

Andrew Taite, Rev. Wm. Kennedy, T.C.D.; Rev. Robert D. Allan, A.B., on letters dimissory, Killmore.

Deacons.—For the diocese of Tuam,—Isaac Brock Oxford, A.B.; Henry W. Crofton, A.B.; Wm. R. Mangan, A.B., on letters dimissory from Killmore. Thomas Gloster, A.B.; Geo. Gloster, A.B.; John Allman Bourke, A.B.; Dennis John Francis Knox, A.B.; Samuel Johnson, A.B.; Joseph Clarke, A.B., on letters dimissory from Killala.

The Lord Bishop was assisted by the Archdeacon of Killala, and the sermon was preached by the Rev. Alexander R. Dallas, from 2 Cor. v. 20.

The Lord Bishop of Cashel held his annual visitation of the diocese of Lismore on Friday, in the beautiful Cathedral of Lismore. Morning prayers having been read, a short and impressive sermon was preached by the precentor, the Rev. Arthur Wynne, reminding the assembled clergy of the dignity of the office they had the honour to fill—of their responsibility and duties. The Registrar then in due form summoned the Dean and Chapter, with the Parochial Clergy, to attend to his Lordship's charge, which was full of affectionate exhortation to diligence and zeal in advancing the cause of the Lord. His Lordship dwelt for a long time in recommending a careful attention to the recent Act of Parliament, (Mr. Napier's) in reference to glebe houses, &c. The attendance was good.

THE BISHOP OF LONDON'S IRISH TOUR.—Dr. Blomfield, who had been for some time on a visit to the Irish Lord Primate, was, previously to his departure for Dublin, presented with an address from the Dean and Chapter of Armagh Cathedral, a copy of which, together with his Lordship's answer, is annexed:—

"TO THE LORD BISHOP OF LONDON.

"We, the Dean and Chapter of the Cathedral of Armagh, beg permission, on the occasion of this your Lordship's first visit to Ireland, to testify our respect for your character as a distinguished Prelate of the English branch of the United Church and cordially to bid you welcome on your arrival in Armagh.

"While highly appreciating your eminent ability and your varied learning, we estimate still more highly those untiring efforts for the advancement of religion in the great Diocese over which you preside, whereby you have accomplished the erection and part endowment of more than sixty new Churches. We cannot but also call to mind, and with feelings of the deepest gratitude, the kind sympathy and zeal with which you exerted yourself some years ago to raise funds for the relief of the distressed Irish Clergy, when they were enduring severe privations by reason of the withholding of their incomes. Your warm advocacy of their cause contributed in no small degree to stimulate the liberality of others and to give an impulse to the benevolent movement in England, which resulted in a subscription of nearly £200,000, to supply the pressing necessities of those of our brethren in the Ministry who were in danger of perishing from want.

"We had your having taken part in the services of the Cathedral of this Diocese—the primal See of Ireland—as a manifestation of the union which subsists between the two portions of the Established Church of the empire—a union which is not merely legislative, nor of modern date, but is spiritual and of long standing, cemented by the use of the same forms of worship and the same standards of doctrine, and also by the interchange of Ministers officiating in the Churches of the one country and of the other.

"It is our earnest prayer that the Divine guidance may be vouchsafed to you in the oversight of the vast metropolis committed to your care, and that the blessing of the Almighty may so rest upon your labours that the Church extension, which in such a remarkable degree has been effected under your auspices, may produce an abundant increase of all the fruits of righteousness, which are, by Jesus Christ, to the glory and praise of God.

"Armagh, Aug. 23."

"LETTER OF THE BISHOP OF LONDON TO THE LORD PRIMATE.

"My dear Lord Primate,—I have to request that your Grace will be so good as to transmit to the Dean and Chapter of Armagh the accompanying answer to the very kind and flattering address which they have been so good as to send me; which, gratifying as it is on all accounts, is peculiarly so as having been delivered to me by your Grace, and sanctioned by your approval.

"I shall ever retain a lively recollection of the pleasure which I have enjoyed, together with Mrs. Blomfield and our children, in our visit to Armagh, one principal ingredient of which has been the opportunity it has given me of witnessing the monuments of your Grace's pious and charitable munificence, and the affectionate respect in which you are deservedly held.

"With many thanks for the great kindness which has been shown to me and mine during a most interesting and agreeable visit, I remain, my dear Lord Primate, with the deepest respect and the truest regard, your Grace's most obliged and faithful,

"C. J. LONDON.

"His Grace the Archbishop of Armagh."

"ANSWER OF THE LORD BISHOP OF LONDON.

"To the Very Rev. the Dean and the Rev. the Chapter of Armagh.

"Reverend Brethren,—I have received with lively emotions of gratitude the kind address with which you have been pleased to welcome me upon my first visit to your ancient metropolitan city—an event which has been to me one of no ordinary interest.

"The hospitality of your venerated Primate has afforded me an opportunity, which I have gladly embraced, not only of manifesting my af-

fectionate reverence for one who has long presided over the Irish branch of our United Church, with so happy a combination of firmness, gentleness, and wisdom, but also of expressing, through him, my heartfelt sympathy with the Clergy of that Church, and my deep respect for a body of men whose many and grievous trials, endured with exemplary patience, have only served to animate their zeal and increase their activity, in labouring for the cause of truth and charity, and for the best interests of their country. In saying this, I am persuaded that I speak the sentiments of the English clergy in general.

"I esteem it an honourable privilege to have taken part, by your kind permission, in the service of your Cathedral, now restored by the munificence of its Archbishop to more than its ancient beauty—a service which, in respect of accuracy and devotional solemnity, may well be spoken of as a model of choral worship.

"Be pleased to accept my sincere thanks for the kind assurance of your prayers. I highly value them, as I greatly need them. Mine will not cease to be offered to our divine Master, that His blessing may rest upon your labours in His cause, upon your Rev. Primate, and upon that branch of our reformed Church to which, under God, I firmly believe that Ireland must look for her real strength and security.—I remain, Rev. brethren, your obliged and faithful friend and servant in Christ.

"C. J. LONDON.

"Palace, Armagh, August 27."

SCOTTISH CHURCH INTELLIGENCE.

THE LAY ELEMENT IN SYNOD.—The question mooted by the Episcopal Synod, respecting the admission of the laity, was discussed at the Diocesan Synod of Brechin, when the following resolutions were adopted:—

"That the Synod desires to acknowledge, with all becoming respect and deference, the resolution of the Episcopal Synod forwarded to the Clergy by the Right Reverend Clerk of the Synod, to the following effect:—'That the admission of the laity into Ecclesiastical Synods, under certain conditions, and to speak and vote therein, on a large class of Ecclesiastical questions, is not inconsistent with the Word of God, and is not contrary to that pure constitution of the Church to which it has been the privilege of the Church in Scotland to bear testimony.—'

But that this Synod, while recognizing the importance of the co-operation of the laity, is, nevertheless, of opinion, that the present constitution and power of the several Synods of the Church of Scotland should remain unaltered.

COLONIAL CHURCH INTELLIGENCE.

THE DISPUTE IN THE DIOCESE OF COLOMBO.—A correspondent of the Guardian gives the following account of the difference between the Bishop of Colombo and his Clergy, on the connexion between the government of Ceylon and the Buddhist worship:—

There are in the diocese of Colombo 32 Clergymen; of these 22 signed an address to the Bishop requesting him to head a petition to the local Government, or Crown, praying for an absolute severance of the Government and idolatry, on these grounds, among others, that "the return to a system deliberately abandoned as wrong . . . exhibits a dereliction of principle which must involve the British nation in a fearful responsibility before Him who has placed the inhabitants of this colony under his Christian rule."

This request the Bishop refused to prefer, replying that "the act of Government complained of is a simple act of justice to helpless claimants of a different creed." Whereupon the Clergy proceeded, without the Bishop, to prepare a memorial it was signed by eighteen, and would have been signed by others had not the Governor promised to do what he could to obviate the necessity of a memorial on the subject.

TASMANIA—SYNODAL ACTION.—A meeting of the Clergy of the Diocese of Tasmania has been held, under the presidency of the Bishop, at which 35 of the Clergy were present, when a series of resolutions in favour of the organization of Synodal action for the government of the Colonial Churches were carried *non con.* The question of the co-operation of the laity was also discussed, the Bishop giving it as his opinion that the Clergy were bound to show to the communicants of the Church that they considered them as pre-eminently the laity. Eventually the following resolution was adopted:—

That a Committee, consisting of the Ven the Archdeacon of Hobart Town, with the Clergy resident within the district of Hobart, be appointed for the purpose of considering by what plan the opinions of the lay communicants of the Church may be best obtained upon the matters brought before the Clergy to-day; the said committee to invite suggestions upon the subject, and to report to the Bishop.

DIOCESE OF ADELAIDE.—Bishop Short's Easter Address.—The following Address from Bishop Short was read to the various congregations of the Episcopal body in Adelaide, and in other parts of the province, we presume, on Sunday last:—

"Dear Brethren,—The Apostle Paul, writing to the Corinthian Church, says, 'Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies a d God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort others wherewith we ourselves are comforted of God.' The like reason have we so to bless God, even as the Apostle: for if our trials have abounded, so also have we been comforted of God under them, by several circumstances of encouragement, as well as by experience of the faith in his promises and providence, which faileth not. When, for example, it seemed good to the Powers that be, that all assistance from the State to the preaching of the Gospel should cease; and we were exhorted to trust in the Divine institution of the Church for the

maintenance of its own Ministry, the ready zeal with which you responded to the call inspired a confident hope that in nothing we should come behind those who, for conscience sake, had trusted for their support to the liberality of their followers. We were further comforted by the assembling of the Church, for taking counsel together, after the primitive example. You conferred with your Bishop and Clergy upon the measures best calculated to promote fellowship among its numerous but dispersed members; and gathering means for the extension and support of its Ministry. Looking back upon those meetings, I cannot but take comfort in the wise, sober, and godly feeling which appeared to prevail in them, as well as in the earnest desire to work effectually for the maintenance of Divine Worship, in all such places as the Services of our Church might require.

"In the midst, however, of our consultations, it pleased God to try our faith and patience very severely, by the sudden removal of a large portion of our population. If we had trusted in the arm of flesh, we should have been not only cast down, but in despair. Our God, however, is still a God of comfort in all our tribulation. He has bidden us cast all our care upon him, for He hath said, 'I will never leave thee nor forsake thee.' We trust, therefore, in the living God. Already the cloud which hung over our temporal prospects has begun to break. Numerous are the instances in which they whom God has prospered in digging gold out of the earth have been forward to obey the Apostle's precept, 'owe no man anything,' and 'render unto all their dues.' And this assures us that if we faithfully sow unto God's people spiritual things, we shall in due time reap of their carnal things. The ordinance of the Lord cannot fail. 'They who preach the Gospel shall live of the Gospel.' But trust in God's providence must not supersede our use of means. It depends, therefore, upon you, brethren, to confirm this our assured reliance upon the Word and will of God.

"After due and solemn consideration your representatives, in conference assembled, have proposed the establishment of a General Pastoral Aid Fund, by the payment of one shilling each calendar month by all the members of our Church. From this general fund the thinly-peopled and poorer districts are to receive aid in their endeavour to support their own Clergyman, instead of each congregation limiting its sympathies and affections to itself, who should then feel (as it is our bounden duty) members one of another in the body of Christ. The strong and wealthy would bear the infirmities of the weak and needy. Christian charity, 'the very bond of peace and all virtues,' would flourish amongst us; and the Churches being at peace within themselves and with each other, and walking in the fear of the Lord, would be multiplied. Shall these hopes, beloved brethren, be disappointed? Shall our love grow cold because many have departed for a season from amongst us? Shall the fruit of all our anxious deliberations and our prayers be frustrated and, after we have willed, when the time to do has arrived shall we be weighed in the balances and found wanting? Better would it have been for us never to have devised liberal things, never to have purposed 'to honour God with the first fruits of our increase,' than after having been thus minded, to use lightness. Better far not to vow, than 'having vowed not to pay.' If there be in you, then, as I believe there is, 'any comfort of love, any bowels and mercies,' fulfil, I beseech you, that which your representatives have proposed; and set on foot a collection for 'the Elders and Deacons that are among you.' Let them that serve well and labour in the Word and Ministry, be counted worthy of double honour? What man is there among you in this favoured land that cannot contribute one shilling each month to the general support of the Ministers of religion? It is not the tenth, but scarcely an eightieth part of a labouring man's ordinary earnings. Let that collection be begun zealously 'as unto God and not unto man.' Let not covetousness prove the curse of our Church, nor our riches be cankered by the idolatry of wealth! Be not ye partakers with other men's sins. As in the Church of Corinth, why not lay up in store for charitable uses on the first day of the week, 'the Lord's Day,' according 'as God has prospered every man.' This is the primitive Christian way. It would be an offering to God, not a gathering by man; and thus every man, who loved the Lord would be diligent gladly to give of the little which he possessed. No man, no congregation of men, can really be Christ's in which the love of God is not shed abroad in the heart; and he who loves Him that begat, will love also them that are begotten of Him.

Brethren, let me have this comfort of you; that as to will was present with you, so now to do may, through God's grace, be present also. I beseech you to know them that are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. Let your care of them flourish again, and while they watch for your souls as they that must give account, and give themselves wholly to these things, do you provide for their temporal wants that they may labour much in the Lord, and not be drawn aside by cares or anxieties to worldly business. 'Who feedeth the flock and eateth not of the milk of the flock,' even so the Christian Pastor is to be sustained by the free offering of the Lord's people, even as the Lord Jesus Christ Himself, and His Apostles, were ministered unto of the substance of them who believed on Him unto eternal life. Them that thus honour God, He will honour, and look whatsoever they do it shall prosper.

"Brethren, if ye know these things, happy are ye if ye do them; for Godliness hath the promise of the life that now is, as well as of that which is to come. Fare ye well in the Lord.

"From your faithful friend and Chief Pastor,
"AUGUSTUS ADELAIDE."

NEW REFORMATION IN IRELAND.

(Continued from last week.)

Mr. M'Cartney, in 'The Experiment of Three Hundred Years,' pursues the stream of time from the Reformation downwards, and maintains with great ability his leading theses: viz. that the Established Church in Ireland has never had the opportunity to develop its power for spiritual good; that the efforts of its clergy were not only not seconded but discountenanced and frustrated by the State; that what England wished the Irish Church to effect was the subjugation of Ireland, not her conversion; and that, accordingly we never supplied her with the agencies through which, humanly speaking, conversions are to be effected. We commend this work to our readers, and willingly spare ourselves the pain of reciting what can be found there compendiously and, as we believe, accurately stated. But there is one point on which we must dwell for a moment. The lesson of the day of Pentecost, even although recommended by the genius of Spencer and the wisdom of Bacon, may be almost said to have been lost upon England. From time to time, it is true, individual bishops and clergymen applied that great lesson, and could appeal to the beneficial consequences. Such men translated both Testaments and the Book of Common Prayer into the Irish tongue; they abundantly showed how practicable it would be to train up ministers competently instructed in the use of that necessary idiom;—but all this was disregarded by the State—and Rome was suffered to retain her own, 'without co-rival,' the incalculable advantage of a gift by which she could turn to her sole benefit the feelings and prejudices of an ignorant people—whom it was but too easy to keep in ignorance.

The Church of Rome has as its allies in Ireland two principles, which in other parts of the world have often been found in antagonism. Elsewhere if the Papacy trench too close on the privileges of the nation, Fatherland asserts its power, and the Vatican learns caution. In Ireland the national and the papal are interfused. The religion of Rome is not a religion of love; its abhorrence of heresy is a far more powerful principle of action than its value for souls; and in Ireland it discerns, in the same individual, an object at once for doctrinal rancour and national vindictiveness. The heretic and the invader are the same. Many a difficulty arising out of the history of Irish Romanism will find its solution in this one characteristic.

The agencies which have produced and cultivated this state of feeling are described in some of our former volumes;—we refer especially to No. cxxiv., March, 1841. That their effects were not undesigned, we learn from a witness who cannot be accused of a bias unfavourable to Rome—M. de Montalembert:— 'The Priest knew,' he says, 'that to preserve the faith it should be made the life and only resource of a conquered and oppressed people, and that, to make it take root in their hearts, it should be joined with a fervent love of liberty and country. Always free and always poor, they preserve themselves from all contact with the English Civilization which was the offspring of the Catholic religion but revolted against its parent.'

Such, we are to understand, were the Priests in the days of penal laws and civil disabilities. They were ministers of a religion which, they knew, could not live on its own strength. To preserve it, Civilization must be withstood, and something which M. de Montalembert calls Love of liberty and country must be cultivated in combination with religion. To the Priests, therefore, according to this most accomplished ultramontane authority, are to be ascribed the impediments to the progress of Civilization, and the ascendancy of affections or passions which, with whatever epithets the Count adorns them, have achieved for themselves a signal reputation in the Newgate Calendar of Ireland.

'Let us now,' proceeds M. de Montalembert, 'consider the Irish Priest of these days, and when nothing remains to be overcome but poverty and the stupid opposition of power. He is the Depository of the Laws of the Community—and knows where they must bear the yoke, and where they may shake it off.' In

many cases he decides their legal differences, and no one dares to violate his decision. And, finally, it is he who conducts the poor freeholder to the hustings to vote for a friend to the country or to the ancient religion.'

According to this pregnant testimony, the Irish Romanists are kept apart, as a Community, having *Laws* of which the Priest is the Depository. As yet the State does not recognize and enforce these laws, but Romanism takes care that they shall be obligatory on conscience, and that opinion shall give them a sanction. Now what is the appalling phenomenon of Irish disorder? It is not the amount of crime. It is the *seared conscience and the vitiated public opinion*. The murderer will go through forms of prayer with a tranquil heart before the body of his victim is cold; and the renown of his worst atrocities will be an *eseme* to every heart and home of his 'Community.' And the elegant Frenchman proclaims that this fearful demoralization is essential to the maintenance of the true Religion of Ireland, and blazons and boasts that it is solely the achievement of her Priests.

Besides the laws of 'the Community' there are other laws—those of the State;—and these, we apprehend, constitute the *yoke* which must sometimes be endured, may sometimes be shaken off. The Priest 'knows the true moment when.' How does he acquire this knowledge? Does his acquisition of it account for that remarkable allocation of the Romish Episcopate which assigns their appropriate spheres to men of apparently opposite temperaments, and thus keeps up a good understanding both with the Government and with 'the Masses'? In one department is placed the *Impiger, iracundus, inexorabilis, acer*—in another something which is regarded as the *'Mitis sapientia Læli'*. And in all cases the disposition is wisely made—for 'Jacob's voice suits well with Esau's hands'—when the one whispers smooth things in Dublin Castle, while the rest are scattering firebrands through the provinces. (To be continued.)

Advertisements.

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

MR. S. J. STRATFORD, SURGEON AND OCUKIST, Church Street, above Queen Street, Toronto. The Toronto Dispensary, for Diseases of the EYE, in rear of the same. Toronto, January 13th, 1837. 5-1f

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

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

WILLIAM HODGINS, ARCHITECT and CIVIL ENGINEER, LONDON, CANADA WEST. February, 1852. 28-1f

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

DYEING AND SCOURIN. 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. McMurrich, and Walter Macfarlane, Esquires. Toronto, March 9th, 1852. 32-1f

CARD.

MR. R. G. PAIGE, TEACHER of Italian and English Singing, Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education. Residence, No. 62, Church Street. Toronto, 28th July, 1852.

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King street Toronto. Toronto, February, 1852. 27-1f

HERBERT MORTIMER BROKER, House, Land and General Agent, No. 80, KING STREET EAST, TORONTO, (Opposite St. James's Church.) REFERENCES kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., James Browne, Wm. McMaster Esq., P. Paterson, Esq., Messrs. J. C. Beckett & Co., Bowes & Hall, Crawford & Hagarly, Ridout Brothers & Co., Ross, Mitchell & Co. Twenty years' Debentures constantly on Sale, at a liberal discount Toronto, February 26, 1852. 30-1y

JUST PUBLISHED.

A SERMON Preached in the Chapel of Trinity College, Toronto, on Sunday, June 27, 1852, by

GEORGE WHITAKER, M. A. Provost of Trinity College.

Published at the request of the Students. PRICE 1s. 3d.

Any profits arising from the sale of this Sermon will be given to a fund for the erection of a College Chapel. HENRY ROWSELL, Publisher, King Street. Toronto, Sept. 17th, 1851. 1-1f

NOW PUBLISHED,

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

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

Such Subscribers as wish the work bound in any particular style, are requested to inform Mr. ROWSELL, the Publisher, before the 11th of September next, for after that date it will be sent to all Subscribers bound in boards. Price in boards, £2 10s. Toronto, September 1st, 1852. 3-1f

ST. JAMES' SCHOOL,

THREE RIVERS, C. E.

Course of Studies for the Evening Half Year, ending on December 23rd.

FIRST CLASS.—GREEK.—'The Seven Chiefs against Thebes,' of Æschylus, succeeded by Books XXIII of Homer's Iliad and Odyssey; and on intermediate days the conclusion of the Oration of Æschines against Ctesiphon, followed by that of Demosthenes concerning the Crown.

LATIN.—Virgil's Georgics, Book IV, Æneid, Book XI do.; the Agricola of Tacitus.

SECOND CLASS.—GREEK.—The Medea of Euripides; The Idylls of Theocritus; Homer's Iliad, Book IX; The Olynthiacs of Demosthenes; and Xenophon's Recollections of Socrates.

LATIN.—Horace's Epodes; Do. Odes, Books I and II.

THIRD AND FOURTH CLASSES.—The usual introductory Classical Books.

Of the following STUDIES, some are pursued in combined Classes, others by individual Teaching.

The Holy Scriptures; the Greek Testament; English Grammar and Composition; History and Geography, Ancient and Modern; Arithmetic, Algebra, Euclid's Elements, &c., &c.

TUITION, BOARD, &c., &c., for BOYS above 12 years of age, £40 per annum, payable Quarterly, in advance. No Extra Standing Charges.

B. S. WOOD, A.M., Corp. Coll. Cam. Rector. Three Rivers. August, 2nd, 1852. 6-4in

MR. SALTER'S PORTRAIT

OF THE

LORD BISHOP OF TORONTO.

THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWD. TAYLOR DARTMELL, Esq., Secretary to the Church Union, 113, King Street East, in order that the necessary measures may at once be taken to get out the Portrait and place it in the Hall of Trinity College. By order of the Committee. S. LEFF, L.L.D., Hon. Sec. Toronto, September 17th, 1852. 1-1f

NOTICE.

THE DEPOSITORY

OF

THE CHURCH SOCIETY

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

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's June 5, 1872.

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 Clouds 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 sixpence or so; And Ribbons to trim them at eighteen a yard.—The terms are certainly not very hard.

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

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

There are many things more, which one might suppose, They are mentioned below in 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's street, one door from Richmond-street corner While the front of his house, hereafter, shall be Better seen by the figures One Hundred and Three!

THANKFUL FOR PAST FAVOURS,

JOHN McDONALD

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

1000 STRAW BONNETS!!!

which he offers from 7 1/2d. upwards. A superior stock of yard-wide PRINTED MUSLINS, fast colours, from 7 1/2d. per yard. A beautiful assortment of FRENCH KID GLOVES, commencing at 2s. Sewn Muslin Sleeves, Caps, Chimazettes, &c. Widows' Caps, commencing at 13s. 9d. per doz., Chinese and Pink Office Tapes. Between

5000 and 6000 Yards

of Plain, Printed, and Fancy DELAINES; Alpachas and Lustras for sale, from 10d. per yard. A few MILLINERS' DOLLS on hand. A beautiful assortment of British and American PARASOLS.

SILKS, SATINS, AND BARAGES.

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

MOURNINGS.

to any extent, furnished at the shortest notice, and at moderate prices. In the

GENTLEMEN'S DEPARTMENT,

Cambric and Silk Handkerchiefs, Collars, Braces, Shirts, Thread and Kid Gloves, Broad Cloths, Doeskins, Cassimeres, Tweeds.

The attention of the Trade is called to the large Stock of Bonnets, Prints, and Stuffs; DeLaines, Muslins, &c., which, with sundry other Goods, he will endeavour to offer as cheap, and on terms as favourable, as any house in the Trade. In addition to the above, there can also be seen about

100 Patterns Room Paper,

Embracing about 2500 Rolls. The designs are very beautiful and the Papers good.

* Remember the LARGE 103, Yonge Street.

MR. JULES HECHT,

(Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankfurt 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 14th, 1851. 6-1f

FOR SALE.

THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, ESQUIRE:

COUNTY OF YORK.
CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers.
(The above to be sold in Lots to suit purchasers.)
City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.
Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres.
Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres.
Township of Whitchurch—Part of Lot 17, in 4th concession, 80 Acres.
Township of North Guilford—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres.
Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.
COUNTY OF NORFOLK.
Township of Woodhouse—Lot 12, in 5th concession, 200 Acres.
COUNTY OF WENTWORTH.
Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres.
COUNTY OF SIMCOE.
Township of Innisfil—North half 13, in 10th concession 100 Acres.
COUNTY OF NORTHUMBERLAND.
Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres.
Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A, 600 Acres.
COUNTY OF HASTINGS.
Township of Thurlow—Lot 25, in 3rd concession, 200 Acres.
COUNTY OF LANARK.
Township of Montague—Lot 20, in 7th concession, 200 Acres.
For particulars, &c., apply to
GEORGE CROOKSHANK,
Front-Street, Toronto.
November 19, 1850. 15-1f



CANADA WESTERN ASSURANCE COMPANY.
Chartered by Act of Parliament.
CAPITAL—£100,000, in Shares of £10.
HOME OFFICE—TORONTO.
President Isaac C. Gilmor, Esquire.
Vice-President Thomas Haworth, Esq.
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George Michie, M. P. Hayes,
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And John Howcutt, Esquire
Secretary and Treasurer, Robert Stanton, Esq.
Solicitor, Angus Morrison, Esq.
Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank.
Office Hours—10 A.M., to 3 P.M.
ISAAC C. GILMOR, President.
ROBT. STANTON, Secretary & Treasurer.
Agents:
In addition to those previously notified, the following are appointed:
Oshawa, Pines, Markill, Dundas, T. Robertson; Guelph, T. S. Jones; West Flamborough, Wm. Colclough; Fort Erie, James Stanton; Galt, Peter Cook; New Aberdeen, Geo. Patterson; Newcastle, T. Parsons; Markham, A. B. Hart; Aurora, J. S. Young; Presburg, L. W. D. C. Young; Port Hope, S. McKinnon; Fenwick, P. For Mc...
D. McKinnon; East Scum, W. B. ...
The establishment of Fire Insurance will be daily ...
Toronto, April 21, 1851.

1852. FALL IMPORTATIONS ARRIVING AT THE TORONTO HOUSE, No. 60, King Street East, 6 doors West of Church Street, Toronto.

J. CHARLESWORTH
WOULD respectfully intimate to the citizens of Toronto, and Western Canada generally, that he is receiving by the various arrivals from the FRENCH, BRITISH, AND AMERICAN MARKETS, HIS FALL STOCK OF DRY GOODS AND MILLINERY FASHIONS.

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

Millinery Department
Will be furnished with a great variety of Satin, Silk, and Velvet Bonnets, Dress Caps, Head Dresses, Capes, Mantillas, Cloaks, Children's Plush Hats, Dresses, and other articles suitable for the season, all made in the latest styles, and of the most fashionable materials.
J. C.'s Stock this Fall will be much larger, and consequently better assorted than heretofore. Having given up a branch Store in the Town of Woodstock, C. W., will be enabled to attend more to the increased demands of his business in the city, he therefore pledges himself that nothing shall be wanting on his part to keep his stock well assorted, and the prices low to meet the approbation of his daily increasing customers.

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

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

WHOLESALE and RETAIL. **NO SECOND PRICE.**
MILLINERY ROOMS UP STAIRS.
J. CHARLESWORTH.

MILLINERS WANTED.
6 GOOD MILLINERS, to whom constant work would be given.
Toronto, September 28th, 1852. 9-1f

BURGESS & LEISHMAN,
Corner of King & 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:

Men's Br. Holland Coats, from 4 1/2	Men's Black Cloth Vests from 7 6	Men's Moleskin Trousers, 6 7
Do. Check'd do. " 5 0	Do. Black Satin do. " 8 9	Do. Linen Drill do. " 5 0
Do. Black Alpaca do. " 10 0	Do. Fancy Satin do. " 8 9	Do. Check'd do. do. " 5 0
Do. Russell Cord do. " 12 6	Do. Holland do. " 3 4	Do. Courderoy do. " 7 6
Do. Princess do. do. " 12 6	Do. Fancy do. " 4 4 1/2	Do. Satinett do. " 11 3
Do. Canada Tweed do. " 17 6	Do. Velvet do. do.	Do. Cassimere do. " 13 9
Do. Broad Cloth do. " 30 0	Do. Marseilles do. do.	Do. Buckskin do. do.
Do. Cassimere do. " 25 0	Do. Baratheas do. do.	Do. Doeskin do. do.
Boy's Br. Holland do. " 4 4 1/2	Boy's Fancy do. " 3 9	Do. Drill do. do. " 4 4 1/2
Do. Check'd do. do. " 5 0	Do. Silk do. " 5 0	Do. Check'd do. do. " 4 0
Do. Moleskin do. do. " 6 3	Do. Satin do. " 5 0	Do. Moleskin do. do. " 5 0
Do. Tweede do. do. " 10 0	Do. Cloth do. do. " 5 0	Do. Canada Tweede do. do. " 4 4 1/2
Do. Broad Cloth do. do. " 17 6	Do. Cloth do. do. " 4 0	Do. Cassimere do. do. "
Do. Russell Cord do. do. " 8 9	Do. Tweede do. do. " 5 0	Do. Tweede do. do. "
White Shirts, Linen fronts 4 1/2	Do. Cassimere do. do. " 2 6	Red Flannel Shirts " 4 4 1/2
Striped " " 2 6	Men's Cloth Caps " 1 1/2	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
Bed Tick, and Towels, " 0 7 1/2
Heavy Gingham do. " 0 7 1/2
Capes, and Materials for Mourning,
Splendid Bonnet Ribbons " 0 7 1/2
Infants' Robes, Caps, & Frock-Bodies,
Straw Bonnets, " 1 3
Shawls, Handkerchiefs, and Neck-ties,
Gloves, Hosiery, Ribbons, Laces,
Edgings, Artificial Flowers,
Shot, Check'd, & Plain Alpacas.
Table Linens, Quilts, Counterpanes,
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, joining the Court House.
Toronto, April 21, 1851. 28-1f

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 | Indigestion |
| Asthma | Inflammation |
| Bilious Complaints | Jaundice |
| Blotches on the Skin | Liver Complaints |
| Bowel Complaints | Lumbago |
| Colic | Piles |
| Constipation of the Bowels | Rheumatism |
| Consumption | Retention of Urine |
| Debility | Scrofula |
| Dropsy | Stone and Gravel |
| Dysentery | Secondary Syphilis |
| Erysipelas | Sore Throat |
| Female Irregularities | Tic-Doloureux |
| Fevers of all kinds. | Ulcers |
| Gout | Venereal Affections |
| Headache | Worms of all kinds |
| | Weakness from whatever cause, &c. &c. |

Sold at the Establishment of Professor Holloway, 274, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10d., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes.

N.B.—Directions for the guidance of Patients in every case are affixed to each Box.
For Sale by S.F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W.
Toronto, Nov., 13, 1851. 15-1f



AYER'S CHERRY PECTORAL.

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

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

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.
From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir: I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends. This I have now done with a high degree of satisfaction, in cases of both adults and children. I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.
PARKER CLEVELAND, M.D.
BRUNSWICK, Me., Feb. 5, 1847.

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

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effects of the medicine was unmistakably distinct:—
UNITED STATES HOTEL, SARATOGA SPRINGS }
July 5, 1849. }
Dr. J. C. Ayer.—Sir: I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your "CHERRY PECTORAL," which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Truman, of Hunter District, who had been suspended from his parochial duties by a severe attack of bronchitis.
I have the pleasure in certifying these facts to you, and am, sir, yours respectfully,
J. F. CALHOUN, of S. Carolina.
CHRYSTER, Pa., Aug. 22, 1846.

J. C. Ayer.—Sir: I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly falling, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine (the Rev. John Leller of the Methodist church) brought me a bottle of your CHERRY PECTORAL, which I tried more to gratify him, than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine.
With the deepest gratitude, yours &c.
JAMES GODFREY.

Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass.
Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneebaw, in Kingston by E. W. Palmer, in Montreal by Lyman & Co., in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States.
Toronto, March 25, 1852.

