The Church.

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Original Poetry.

THE NEW YEAR.

(*For The Church.*)

Spring's verdant beauty, Summer's glow,
Autumn's sere leaf, and Winter's snow,
And lo, the year is fled!
Its changing scenes, its smiles and tears,
Its joyous hopes, its timid fears,
Are numbered with the dead.

Its scenes have been, and now are not;
Its smiles and tears may be forgot,
In time's continued flow:
New hopes may spring, and gaily bloom,
Or fears may quench in deeper gloom
The spirit's brightening glow.

But, ere another dawning year
New scenes, hopes, smiles, or tears brings near,
Pause we and mark the past;
And ask, whilst mercy's pleading prayer
Doth woo stern justice still to spare,
Shall this be like the last?

Shall worldly thoughts and cares alone,
Our views, our aims, our objects own,
Whilst Heaven scarce claims a part;
While linked to earth, and grovelling lie
The hopes, whose goal beyond the sky
Should stimulate each heart?

Or shall our chastened spirits seek
Thro' Him, the gentle and the meek,
Who snatched our souls from death,
The lore, that those alone can save,
Whose hopes are fixed beyond the grave,
And life's fast fleeting breath?

And learn,—as days are passing by
That bring us nearer to the sky,
Or that too certain doom,
When for sweet mercy's aid too late
Despair too plainly marks our fate
In sorrow's endless gloom,—

That each event which marks our course
Knew in its birth a heavenly source,
To teach us Virtue's way,
When pleasures too seductive prove,
And from the paths of truth and love,
Our erring footsteps stray.

Be ours the choice, that when to death,
In peace, we yield frail nature's breath,
And feel faith's holy power,
We then may know the happy thought,
That each succeeding year has brought
Us fitter for that hour.

Toronto, Dec. 31, 1846. C. W. C.

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH.

(*From "Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D.*)

II. CHURCH OF ENGLAND INDEPENDENT OF ROME. PERIOD BEFORE THE ARRIVAL OF ST. AUGUSTINE.

Q. There were, then, Christians and Christian Bishops in Britain from the Apostolic times; but can you show, further, that the British Church did not derive its origin from that of *Rome*, and was not dependent on it?

A. There is no evidence whatever of any such dependence. *No trace whatever* can be found of the Pope of Rome having exercised any ecclesiastical authority in England for the first *six hundred years after Christ*; and it is certain that England did not receive her Christianity at first through Rome.

Q. Give evidence of this non-reception of Christianity, in the first instance, from *Rome*.

A. To omit other proofs, we may appeal to the English word *Church*, which is derived, as has been before said (part i. chap. i.) from the *Greek*, Κυριακὴ, a term which no *Roman* ever applied to the Church (which he called *Ecclesia*, and by no other name): and it is not credible that, *if* the British Church had been derived from *Rome*, it should have been designated by a title alike foreign to Romans and to the Britons themselves.

Q. Yes. The word *Church* is, no doubt, of Greek origin, and is unknown to the *Roman* tongue; is there any other proof that the English Church was derived from some country where the *Greek*, and not *Roman*, language was spoken?

A. Yes. The facts that the British Church followed the Asiatic custom in keeping Easter, and in its manner of administering Baptism—(points in which they *differed* from the *Roman Church*, as St. Augustine himself said in his speech to the British Bishops, adding that, there were also other things "*quæ agitis moribus nostris contraria*,")—seem to show that the British Church was derived, through a Greek or Asiatic channel, from *that* whence the *Roman* itself came, namely, from the *Mother of all Churches*, the Church of *Jerusalem*.

Q. The Church of England then was not planted by Rome: was it in any way dependent on it?

A. As has been before said, for the first six centuries after Christ, no ecclesiastical authority was exercised in Britain by the Bishop of Rome. So true is this, that Gregory himself, about A. D. 590, being told that certain children whom he saw at Rome, were "*de Britanniâ insulâ*," did not even know, but enquired for information, whether *Britain was Pagan or Christian*; and the British Bishops declared to St. Augustine that they were under a Metropolitan of their own, the Bishop of Caerleon, and that they knew nothing of the Bishop of Rome as an ecclesiastical *superior*.

Q. But did not the first General Council, that of Nice in Bithynia (A.D. 325), acknowledge the Bishop of Rome to be Patriarch of the West (Canon 6)?

A. No; the Council of Nice recognized the Bishop of Alexandria as having authority over the Churches of Ægypt, Libya, and Pentapolis, as the Bishops of Rome, Antioch, and other patriarchal Churches, had over their own Ecclesiastical Districts respectively, and *no further*. And the Bishop of Rome's jurisdiction extended only to what were called the *Suburbicariæ Ecclesiæ*, that is, to the Churches of *middle and southern Italy, Sicily, Sardinia, and Corsica*: and even the Bishops of Milan, Ravenna, and Aquileia in Italy, were not ordained by, nor dependent on, the Bishop of Rome, for more than six hundred years after Christ. So far, then, from his being Patriarch of the West, the Bishop of Rome's Patriarchate did not even include all Italy; for the ordination or confirmation of Metropolitans in a Patriarchate is an essential part of patriarchal power.

Q. But did not the Council of Arles in Gaul, A. D. 314, at which three British Bishops were present, in their synodical letter to Pope Sylvester, acknowledge him as holding the *majores Diœceses*?

A. Yes, certainly it did; but it is also certain that it never understood these *majores Diœceses* to extend beyond the *Suburbicarian Churches* above mentioned; and the term *Diocese* did not *then* mean a Patriarchial *Province*, but one of several subdivisions of a Province; and that the Fathers of that Council never conceived the Bishop of Rome, who was not present there, to have any jurisdiction over themselves, is also clear from their enacting Canons without him, and from the following words in the same synodical letter, "*Te pariter nobiscum* judicante, cœtus noster majore lætitiâ exultasset;" and from the appellation "*frater* carissime," by which they address him.

Q. But what do you say to the appellate jurisdiction *given* to the see of Rome by the Council of Sardica in Illyria, A.D. 347, (Canons 3, 4, 7)?

A. If *given* them, we may infer that it was not *possessed before*, and, whatever it may be, it is therefore not only of *human*, but *not* of *primitive* nor very *early* institution. But further, the Council of Sardica, wishing to have means of meeting a *particular* case, that of St. Athanasius, *permits*, but does not *require*, that a reference may be made, not to the Bishop of Rome generally, but personally to Julius, the *then* Bishop of that see, if a Bishop thinks himself aggrieved in a judicial matter; and this reference is to be made by the judges who tried the cause; in which case the Bishop of Rome *may desire* the cause to be reheard by the neighbouring Bishops, *in the country* where it arose, and may *send* assessors to them. So far was the Council of Sardica from giving a right of appeal in the common sense of the term. And further still, it is to be observed, that this Council of Sardica was not a *general* one; and that the whole of this decree was subsequently *reversed* by a general Council, that of Chalcedon (Can. ix. xvii. xxv.); and lastly, we must remember that the Sardican decress were never *received* in this country.

(*To be continued.*)

THE CASTLES OF EUROPE AND ASIA.

(*From the Maple Leaf.*)

"They rise, like two white phantoms out of the sable bosom of the pines and cypresses, as if to scare approach to the two seas. Their towers and turrets hanging over the vessels in full sail—the long wreaths of ivy which droop like the mantles of warriors down their half-ruined walls—the grey rocks which sustain them—their angles jutting out of the forest with which they are enveloped, and the huge shadows which they cast upon the waters, render their site one of the most characteristic points on the Bosphorus."—Lamartine.

The splendid panorama of Constantinople and its noble suburbs, seen from the spacious and beautiful harbour of the Golden Horn, has been pronounced by many superior even to the enchanting landscape of the Bay of Naples. "It is here," says that enthusiastic lover of the beautiful, whose graphic sketch has supplied the prefatory quotation, "that God and man, nature and art, have placed or created in concert the most wonderful view which the human eye can contemplate on earth. I uttered an exclamation of involuntary admiration, and forgot for ever the Gulf of Naples and all its enchantments. To compare any thing to this magnificent and superb prospect, taken as a whole, is to outrage the creation! Built upon seven hills, like Rome which in ancient days it dispossessed of Imperial honours, the city itself is displayed to great advantage by its commanding situation; and the promiscuous assemblage of European and Asiatic pecularities, produced by its different styles of architecture, presents a novel and agreeable sight. For twenty miles above it the winding channel of the Bosphorus passes by a succession of prospects, which evince, at one time all the soft elegance of that sunny clime, and at another, expand into a bold elevation and a rugged grandeur, agreeing well with the not improbable tradition which assigns the origin of the Strait to an earthquake.

The stupendous chasm, thus torn in the solid rock, forms a magnificent vista, terminating in the distance in a dark expanse of glomy water, and the sublimity of the prospect almost justifies the daring image of the novelist—"The view of the Euxine from the heights of Terapia just seen through the end of the Straits, is like gazing through time upon eternity."

But the associations of this delightful region are not always in keeping with its native charms. The hand of man here, as in almost every pleasant retreat, has too often laboured to mar, in place of enhancing, the attractions of the Paradise prepared for him. Here and there he has imprinted the disfiguring stamp of an evil purpose and a cruel heart. The gorgeous mausoleum, the shady cemetery the quiet valley, the fragrant groves, vocal with all sweet and joyous sounds, are not the only features of the landscape. We meet likewise with the fortified castle, converted into a prison, and reminding us of many a secret execution within its walls. To this class of gaol-fortress belong the Roumeli Hissar and the Anadoli Hissar,—the castles of Europe and Asia,—which stand on opposite sides of the Bosphorus, where the channel is less than a mile in width,—a narrow boundary between two quarters of the globe. Unaffected by the changes which have happened to everything else in that part of the earth, the Bosphorus still retains it original appellation, and forms the main link between the present and the past. A steamer, commanded by an English captain, now plies upon the wave which Io crossed; but the almost prophetic words of the Greek Tragedian have been verified:

"Unwearied Time shall mention make
Of Io's hapless fame;
And Bosphorus from thee shall take,
And aye preserve, his name."

The Anadoli Hissar, or Castle of Asia, was used as the prison of the Bostangis, or body-guard of the Sultan; the Roumeli Hissar, on the other side, was appropriated to the confinement of the Janissaries. This latter fortress was fitly called the *Chocsecen*, or "the amputator of heads;" and the five towers of which it is composed were styled "the towers of oblivion," somewhat with the same signification which the Greeks attached to *Lethe*; entrance into those abodes of death being looked upon as final separation from the world.

Mahomet II. found the Castle in ruins, and rebuilt it on a different design. The ground plan, it is said, was so constructed as to trace the characters of the Arabian Prophet's name. The conception, if real, was apposite enough; thus to connect the dungeon and the block with the name of the great impostor, who propagated the superstition of the Koran with the sword.

It was a sad disgrace to Christendom, and a startling chastisement of its spiritual recreancy, when the Mussulman entrenched himself within the time-hallowed city where Theodosius had ruled, and Chrysostom had taught. There seems to have been a sort of judicial infatuation clinging to the unhappy Greeks during the many warning events which preceded their expulsion from their ancient and sacred patrimony. It may be thought, however, that the authoress of the "Beauties of the Bosphorus" has rather magnified their infirmities, when she states that the Greek Emperor very courteously conceded the modest request of the Turkish Chieftain for a *pied-á terre* in his dominions, and, with a full knowledge of that commander's aspiring pretensions, politely suffered him at his particular desire, to occupy a castle, and to gain a secure lodgement, on the European shore of the Bosphorus. The following appears to be a true statement of the case. Mahomet first built the Anadoli Hissar on the Asiatic side, and descrying a fortress on the other bank somewhat dismantled and decaying, it occurred to him that it might be a profitable undertaking to make both sides of the Strait to correspond. Without condescending to crave permission of the proprietor, he applied himself accordingly to raise the Roumeli Hissar from its ruins. The Emperor, naturally enough, expostulated with the Father of the Faithful in regard to so arbitrary a seizure; but with no better success than receiving the somewhat uncivil reply that, "Since the Greeks were not able to protect their own possessions, he would do it for them."

In the Tower of Blood the Agas of the Janissaries were confined. When the unfortunate sufferer was of this high rank and influential station, the body, after execution, was conveyed to the water through a tunnel, which connected the castle with the Bosphorus, and stealthily consigned to the deep. This precaution was observed, in order that no occasion might be afforded for any public expression of sympathy in behalf of the murdered man.

A caique, one of those graceful and picturesque little craft which cover the surface of the Sea of Marmora, was making its way along the shore of the Bosphorus at the close of day. Darkness was coming on, and the hour, after which vessels are not allowed to pass the castle, had expired. The persons in the boat, anxious to arrive at their destination, were creeping along the bank, as close as possible to the land, with the hope of eluding observation. They had not advanced far, however, when their attention was directed to another boat approaching them. Cautiously hiding themselves in the midst of the thick foliage which was growing upon the margin of the water, in a position from which they could see what was going on without being themselves discovered, they watched the movements of the other boat, which was now drawing near to the seaward entrance of the castle. After the boat had touched the shore immediately beneath the castle wall, two men, guarded by others, stepped out upon the land. It was not possible, in the dim twilight, to distinguish their faces; but those in the caique could see enough of their garments to know that they were of high station. One of the two prisoners paused, and turning round, gazed for a short time upon the fair scene before him, which was then gradually fading away beneath the approaching shades of night. After his eyes had been fixed, during a brief and mournful interval, upon the landscape (to the beauties of which they were soon to be closed), he heaved a deep sigh, and turned again reluctantly towards the castle, where death awaited him. What that long-drawn sigh implied the beholders of the distressing spectacle knew full well. It revealed the inward pangs of a man to whom the fair face of nature was a pleasant object, and whose life, spent in affluent ease, had been made up of bright and cheerful and happy hours. The boat which had borne the captives to their prison and their tomb, left soon afterwards, and the caique was enabled to pursue its course unobserved. The next day it was rumoured that two officers of the Odas, who had made themselves obnoxious to the state, had disappeared.

How wide and free and unmolested must have been the scope afforded to the wanton inhumanity of Oriental despotism in the cells of those dark castles; in such mystery and silence was the work of death consummated! The very thought of a state of society, where life is thus placed at the mercy of a tyrant's wayward humours, is sufficient, without the actual experience of such an iron bondage, to give a keener relish to the blessings of freedom, and to enhance the enjoyment of the advantages which we possess, as subjects of a British Sovereign.

THE INCARNATION.

(*From the Church Times.*)

This stupendous mystery—a mystery which upon reflection fills us with painful awe and wonder, is not without its practical bearing. Or rather the most splendid of its intelligible characteristics, is its practical bearing upon the salvation of mankind.

Man once created innocent had fallen. The first Adam corrupted by transgression, became the parent of a race of sinners. He transmitted to his posterity the disease of sin which had infected his own nature, and generation after generation increased and handed down the corruption. The seeds of evil and the guilt of a sinful relation became inherent in mankind. The springing up and growth of evil was watered and nurtured by the devil and his angels. It infected the whole human family, and poisoning the springs of life, made salvation by unaided human efforts hopeless.

A double ruin assailed us, either part of which was enough to cause eternal destruction to our souls and bodies. We were ruined by the relation in which we were born into the world, and committed sin had increased our condemnation. We were unable either to make atonement for past transgressions, or to prevent ourselves from sinning from day to day.

In taking our nature Christ assumed the penalty of our sins, and in his own sacrifice, wrought our redemption. A way of pardon was opened to us. But we needed also a germ of life; something to enter into our whole natures and counteract the growth of the seed of evil already planted there. The mystery of the atonement, is, therefore, accompanied by a co-ordinate mystery, and faith in the Incarnation of the Son of God becomes necessary for the daily spiritual growth of the Christian.

"As in Adam all die, so in Christ shall all be made alive." As from Adam we all inherit original sin, so from Christ we may receive righteousness and true holiness. As by virtue of our relation to the first man, we partake of the stream of corruption which from him as its source, flows through all mankind; so by virtue of a true relation to Christ we partake of the counter current of purity, perfection, and holiness, which from Him as its source, flows through the Church which is His Body and nourishes the spirit and flesh of all the faithful members of that Body.

The practical benefit of a true faith in the Incarnation is daily received, and may be daily recognized.—Only through that Incarnation does grace flow from God to man, God has chosen that through the same nature by which sin made entrance, the conquering power of sin should enter. We do not ask the reason. It is enough that such is His will.

A knowledge of this truth, and a clear apprehension of it, will explain to our minds the words of Scripture. Indeed it is the centre of the whole system of Divine Revelation. About it all types, sacrifices, institutions, prophecies, inspirations and graces, revolve. It is the central doctrine of our faith, the foundation of our whole plan of salvation.

It makes dear to us such passages as "Christ is our life," "I am the way," "Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification and redemption." It is not the doctrine which Christ preached, but it is Himself which is our Life. Not by virtue of sound views and right opinions only are we made "partakers of his holiness," but by being "partakers of the Divine Nature." Our union with Christ is not a union of sentiment and affection only, but it is a union of *spiritual consanguinity*. He entered into our nature and opened the way to receive us into an actual not supposititious relation to Himself. Our union with Him by spiritual relation is higher, but no less true than our union by descent with Adam.

FREQUENT COMMUNION.

(*From a Sermon by the Rev. S. W. Cornish, D. D.*)

Deeply and earnestly is it to be prayed for, that our Church would awake to a knowledge of her strength, throughout the length and breadth of the land, as the Dispenser of these holy mysteries, for the strengthening and refreshing of the souls of her people. Greatly is it to be desired, that the breaking of the bread equally with public prayer, should resume the position it once occupied in the Christian Church,—that, not only within the venerable walls of our cathedrals (where the daily services, like the morning and evening sacrafices in the temple, the weekly communions, the solemn litanies, and alternate chanting, still show what was once the goodly order of God's worship in all the "beauty of holiness" (2 Chronicles xx. 21.); but that also in the simplest House of God in our land, on every Lord's Day, the Blessed Elements should be offered to all desirous of communicating.—We should thus be habituated to regard this holy ordinance, not as a rite to be sparingly approached after a stated process of particular preparation, but as one for which the pious Christian ought ever to be prepared in the daily walk of a holy life; as one, which is a foretaste of the joys of Heaven, as one, without which he has no covenanted hope of admission into the company of "just men made perfect." (Hebrews xii. 23.) Whatever, argues the truly apostolical Bishop Wilson, keeps one from the Lord's Supper in this life, must keep him from the joys of Heaven in another.

Regarding, then, this holy ordinance as the first and most efficacious among the means of Grace, and at the same time taking into account the awful defection from primitive practice in our branch of the Church Catholic collectively as regards its frequent celebration, and the still wider departure in the case of individual Christians, it is a momentous question for our consideration, how far the deadly coldness in spiritual things, the latitudinarian feelings so destructive of Christian unity, the worldly-mindedness of the age in which we live, may not have been nurtured, if not produced, through our neglect of the Christian sacrifice. Has it not, in truth, been the particular failing of the times in which our lot is cast, to trust too much to feelings and experiences, to individual energies, to human eloquence, to extraordinary revivals, to what may almost be called religious agitation, rather than to the quiet workings of sound Church principles, to patient continuance in well-doing, to faithful waiting upon God's good time, to a slow, perhaps, and silent, but sure progress in holiness, under the use of God's appointed means of Grace?

The unsatisfactory state of things at the core, under an apparently prosperous exterior, can scarcely be denied by any who have gone below the surface of society in their inquiries touching practical religion. It is abundantly admitted in a recent work, emanating from a school of theology which lays exclusive claim to the title of Evangelical, that, "taking the case of any twenty parishes, in which during a long series of years there have been faithful servants of Christ ministering among the people, we shall scarcely find one in which any very large proportion of the population appears to be walking in the right way. With day and Sunday schools, with scriptural preaching and pastoral instruction, yet not one in many seems seriously impressed with religion and the concerns of his soul."

This, it must be confessed, is a mournful picture, with no redeeming qualification,—no suggestions of hope or remedy. But persons of a different school, while, to a certain extent they admit its truth, would deny that the case is desperate. They would suggest the inquiry, how far the means alluded to of education, and preaching, and pastoral instruction, however excellent in their way, can be considered in themselves adequate to the end proposed. Nay more, they would inquire whether those very means, through their partial and too exclusive application, have not tended to the depreciation, and neglect of what the Church has ever regarded as the more direct channels of Grace.

How different, for instance, might the case have been, had the Baptismal Covenant at all times been fully unfolded, and the regenerating influence of the Holy Rite faithfully asserted? On the contrary, Christian parents have not been sufficiently instructed in the blessed privileges, to their children, of this "outward and visible sign of an inward and spiritual grace given unto us." They have not been taught to look upon Baptism, as both "a means whereby we receive the same, and a pledge to assure us thereof." And so likewise, from being accustomed to hear the Supper of the Lord spoken of chiefly as a commemorative ordinance, people are led to forget that the Bread which we break, and the Cup of Blessing which we bless, are not merely typical of Christ's Body broken and His Blood poured forth for man, but are moreover, the mystical means of conveying strength and refreshment to the soul, just as the Bread and Wine invigorate and sustain the natural man. They do not therefore feel, that the Bread of Life which came down from Heaven is as necessary to their daily growth in holiness, as the daily bread, which they seek for their earthly need, is to their bodily existence. They have not been brought to perceive that unless they duly receive these Holy Mysteries, as "very members incorporate in the mystical body" of the Son of God, they have no right to esteem themselves heirs, through hope, of His everlasting Kingdom.

What, under God's blessing, might we not humbly anticipate would be the fruits of a recurrence to these truly Scriptural views, and to practice in accordance with them? The privileges of adoption, and the consequent obligation to holiness of life and conversation, would be more deeply felt, as a clearer insight into, and a juster appreciation of, the great initiatory Rite of Christian Baptism prevailed among the people.—They would feel that they were no longer their own, but His who bought them—that their bodies were henceforth the temples of the Holy Ghost—(1 Cor. vi. 19, 20.) and they would couple with this awful truth the no less awful denunciation, "If any man defile the temple of God, him shall God destroy." (1 Cor. iii. 16, 17.)

Again, with the breaking of the Bread once more united with Prayer at every assemblage of Christians on the first day of the week, the Merits of their Crucified Master, His bloody Death, His mediatorial throne, would be ever present to their eyes and hearts: Almsgiving would lend its wing to Prayer: the promised aid of the Spirit duly sought for would, we cannot doubt, be as duly bestowed: self-examination, steadfast resolutions of amendment, "lively faith in God's mercy through Christ, a thankful remembrance of His Death, and charity with all men," would mark the character and conduct of the pious member of Christ's Church. Instead of deferring the act of communion to an old age of indolence and apathy, or to a sick bed of pain and hopelessness, we should diligently seek the supporting influence of God's Grace in early youth and manhood's prime, when temptations are strongest, and human passions more impatient of control. The weekly invitation to the Marriage Supper of the Lamb would induce a constant habit of preparation, far beyond that state of temporary fitness, which the expected recurrence of the Holy Eucharist at long and stated intervals produces. We should thus, moreover, be rendering to the substance that honour which, in the earlier dispensation, the Almighty claimed, under the severest penalties, for the mere shadow of good things to come. And by His blessing on our frequent use of all His appointed means, we might hope to escape that fearful visitation of His wrath, which the negligent and careless Christian has surely no less reason to dread than the Jews of old, if he abuse the privileges of "a better Covenant, established upon better promises." (Heb. viii. 6.)

CIRCUMCISION OF THE HEART.

(*From a Sermon by the Rev. Francis Bragge, B.D.*)

No time like the present for this great work, and the earlier the better, upon all accounts; and when once it is done we shall then bear in our souls the mark of our Lord Jesus, the distinguishing character of his disciples. And at his great appearing to reward every man according to his works, we shall be owned by him as his peculiar people, having the sign of this spiritual circumcision on our hearts; and be from thenceforth admitted to an endless participation of the glories and felicities of the new Jerusalem which is above: where the circumcision of our understandings, or the submission of all our own notions and reasonings to the great truths of revelation, shall be rewarded with our intimate view and knowledge of truth in the original, of him in whom are all the treasures of wisdom and knowledge; in the contemplation of which we shall live for ever, and be continually improving our then infinitely enlarged and gloriously enlightened minds to all eternity.

And the circumcision of our wills, or our entire acquiescence in all the choices and disposals of God's good providence, and cheerful obedience to his holy commands, shall then be crowned with a perfect and eternal fruition of the chief good; which will answer our most enlarged desires, and fill all our capacities of bliss, which yet shall be always enlarging and always filling for ever and ever.

And the circumcision of our passions and affections shall have this for its reward, that we shall be for ever freed from all uneasy and tormenting passions and the most joyous only remain; and be employed upon their proper object, that most perfectly excellent and lovely Being, whose enjoyment is heaven, and who can never be admired and loved enough.

THE CHRISTIAN GENTLEMAN IN SOCIETY.

(*From "The Christian Gentleman's Daily Walk," by Sir Archibald Edmonstone, Bart.*)

"The Christian profession chargeth us to be quiet and orderly in our station; diligent in our callings; veracious in our words; upright in our dealings; observant to our relations; obedient and respectful toward our superiors; meek and gentle to our inferiors; modest and lowly; ingenuous and compliant in our conversation; candid and benign in our censures; innocent and inoffensive, yea, courteous and obliging, in all our behaviour towards all persons."—Barrow.

Though the Christian's chief intimacy is within his own breast; though he hath thoughts and communings, hopes and fears, with which "the stranger intermeddleth not;" (Prov. x. 14.) and though, like a miser, it is in solitude that he rejoices to contemplate the treasured "riches of Christ" (Ephes. iii. 3.) which are in his possession, yet he enters freely into society, and never allows himself the mischievous delusion that his vocation is a barrier to kind and neighbourly intercourse. That he is called upon to take his share in the active concerns of life has already been dwelt upon at large; and assuredly he looks upon religion darkly, when he thinks that it casts a chill upon those social feelings which are implanted within us for the wisest and best of purposes. If, standing apart from the frequented path, he have no smile of recognition, nor word of friendship and sympathy for those who are moving along, he observes not, in this respect, his gracious Master's example, who not only would conduct to the happiness of a future life, but is the softener, the soother, the sweet companion of this. Christianity, we are told, is intended to leaven the whole mass:—human means are to be employed:—but if those who by divine grace are best qualified to assist in the mixing keep aloof from the work, religion must be deprived of its most obvious agency. It is true the Apostle warns that "friendship with the world is enmity towards God." (James iv. 4.) And again: "Come out from among them and be ye separate, and touch not the unclean thing, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. vi. 14.) To avoid contamination is an unquestioned duty, and to conflict with worldly principles, worldly maxims and opinions, is no small part of our daily warfare; but it can scarcely be consistent with that charity that "hopeth all things, and believeth all things," (1 Cor. xiii. 7.) to consider society at large as under a ban, and that a charter of communion must only be granted with a select and privileged few. I say not but what the Christian associates in preference with those whose sentiments accord with his own. It is in a congenial atmosphere that the soul expands, and his chief companionship is sought among those whose eyes are directed to the same object as his own. But it is a narrow exclusiveness, a Pharisaic stiffness of deportment, which seems to say to his neighbour, "I am holier than thou," that he deems unbecoming in the servant of One who was "meek and lowly of heart." (Matt. xi. 29.) He must, indeed, be dead to the world, inasmuch as his chief enjoyments lie not within it; his thoughts are to be mainly fixed on his journey's end;—yet even as a mere sojourner he partakes in the interests of those among whom his lot is cast, and is anxious to contribute as he best can to their welfare and happiness. The busy scenes of life may for the most part but little suit him; and its rivalries and collisions, its turmoils and strife, be altogether repugnant to his tone of mind; yet if in any degree he can allay the heat of contention: can give a higher and better character to the principles of action; if he can reconcile enmities or remove prejudices, he shrinks not from the duty, however irksome and unsatisfactory. A soldier cannot always choose his post: if his orders are distinct he hesitates not to obey them. There is, however, a season to all. It is graceful for one who has borne the heat and burden of the day, when his evening arrives and age advances, to withdraw himself then from the haunts of men, and in the leisure of contemplation to await his summons; but until the weight of years approaches, the conduct of the Christian Gentleman will in general be, neither on the one hand assiduously to court society, nor on the other reservedly to shun it. It is necessary, however, that he use due prudence and circumspection. He pretends not to a rigid severity of judgment; yet too many there are moving in the circle of the world around, who are admitted on terms of ordinary intercourse, but in whose company he would not willingly be found. No wit, nor learning, nor conversational talents, would induce him to countenance any whose walk is at all marked by opprobrium or scandal.—From such he feels himself called upon to separate—communion here would compromise his own character; and should this occur from inadvertence or accident, a respectful but distant civility will show it was not desired.

It has been said that a consistent religious profession is no bar to social intercourse. On the contrary, it acts beneficially, not only as affording healthy recreation, but as tending to correct a crudity of thought, and the viewing of things through a fanciful medium, which abstraction is apt to produce. But care must be taken against running into an opposite extreme.—Not a few there are in the world who frequent its circles apparently from mere vacuity of mind, as if the main object of their life were to escape from themselves. Besides the loss of time thus miserably squandered, a craving is caused by over-excitement, which by constantly seeking further stimulant, eventually leads to a weakening of the powers, and we are sure the Adversary will not fail to profit by the advantage thus afforded him.

It is not, however, merely in avoiding scenes of idle concourse, and dissipation, which of course can be little congenial to his taste, that the Christian's caution is shown,—but in amusements not in themselves unsuitable or hurtful, he will not indulge beyond the strictest bound of moderation. If recreation have any chance of becoming occupation, if it do more than engage a subordinate place, if it have at all a tendency to engross his time or thoughts, and to bear above a very limited part in his expenditure; he will abandon it altogether, sooner than allow the smallest risk to be incurred of an unfaithful stewardship. To lose a portion of his reward for a passing gratification is what he can never consent to; nor will he permit himself to approach the verge of what may be allowable, lest perhaps he hold out a false light, and be the means of leading the careless and unthinking to stray beyond.

While the Christian Gentleman desires as he walks before God, so also to walk before men, he at the same time has recourse to no unnecessary peculiarity, but in mixing with them according to their several positions, follows the customary rules of social life, with the distinction, that whereas others regulate their deportment merely by an external conventional standard, his is founded on the inward dictates of his heart; for his profession makes him essentially courteous, not because it is the general practice, but because he obeys what his principles inspire. Thus he takes pleasure in diffusing a tempered cheerfulness around, and communicating freely from his own store while he equally draws upon that of others, not only does he indulge in an innocent gratification, but moreover promotes kind and friendly feelings. But never does he allow this liberty to run the hazard of abuse;—the least approach towards licence he carefully guards. Any levity of expression, or laxity of sentiment, he immediately discourages by mild but earnest rebuke, if circumstances allow; if not, by a sudden and marked silence, and turning the subject-matter of discourse into another channel. Indeed, he is always desirous that his speech should carry a savour of that sweet and holy source whence a good man's words are drawn; and though he prudently judges of times and seasons, yet since he bears the banner of the Cross, he is at all times ready to stand forth to its honour and defence. In short, he is ever at his Master's work, endeavouring, as far as in him lies, to "adorn the doctrine of God his Saviour in all things;" (Titus ii. 20.) and if the result be that in the eye of some that doctrine appear in a more favourable light; if prejudice be softened, and the partition-wall at all shaken which pride or ignorance had raised; if Providence make him in any degree the instrument of preparing the soil for the reception of the divine seed; surely it will add to his crown of rejoicing in that day when the books shall be opened, should any one who is brought by God's mercy within the fold, be able to refer it to his example, that "he was dead and is alive again, was lost and is found." (Luke xv. 32.)

Ecclesiastical Intelligence.

ENGLAND.

The new Bishop of Sodor and Man, Archdeacon Shirley, was educated at Winchester, and elected from thence to the New College, Oxford, in 1816. He obtained the Chancellor's English Essay "On the Study of Moral Evidence," in 1822, and was recently appointed to preach the Bampton Lectures for 1847, which duty he will, in all probability, perform. It was an error to suppose that Dr. Wilberforce's elevation to the See of Oxford prevented his preaching the lectures, for the appointment took place long before he was promoted to the Bench.—We believe it was in the year 1841, and that a domestic affliction was the occasion of the disappointment experienced by the University at that time.

See of St. Asaph.—Tuesday's *Gazette* contains an order in Council carrying into effect the recommendation of the Ecclesiastical Commissioners, that the Bishop of St. Asaph do pay in to the credit of the Ecclesiastical Commissioners with the Bank of England, the fixed annual sum of 1,800*l.* by half-yearly payments, that being the excess of the income of the see over and above the sum of 4,200*l.*, which the Commissioners believe would be a suitable average income for a Bishop of St. Asaph. The recommendation is made in consequence of the provision for uniting the sees of St. Asaph and Bangor not having yet come into operation; and the appointment to the Bishopric, though made, is not yet completed.

The Colonial Bishoprics.—Her Majesty's intention of subdividing the diocese of Australia into three, by the erection of two new Bishoprics, one at Melbourne for the district of Port Philip, and the other at Morpeth for the northern division of New South Wales, will almost immediately be carried into effect. It is expected that a Bishop will be nominated to the see of Melbourne at an early period, and it is intended to issue a commission to the Bishop of Australia, empowering him, with other Bishops, to proceed to the consecration of the Rev. Robert Allwood, as Bishop of Morpeth. Mr. Allwood went out on the recommendation of the Society in the year 1839, and is at present Rector of St. James's, Sydney.

Her Majesty the Queen Dowager has given a donation of 20*l.*, to the Rev. Sir George L. Glyn, Bart., Vicar, towards re building the ancient parish and Deanery Church of Ewell, Surrey.

East Thorpe Church.—We have much pleasure in stating that the Rev. Mr. Bowles has received from her Majesty the Queen Dowager a donation of 20*l.* towards the alterations and repairs recently made in the above Church.

The Queen Dowager [illegible] as her donation in aid of the fund for the new Church of St Thomas, proposed to be erected at Douglas, Isle of Man, which sacred edifice is to have 1,000 free sittings. The late Bishop of Sodor and Man is a donor of 250*l.*, and we have much pleasure in stating that 2,000*l.* has been already subscribed towards carrying out the laudable object of the promoters. The same illustrious Lady has also contributed the handsome donation of 50*l* to the fund for the erection of school houses, in order to afford means for the education of the children of the poor in the populous town of Birmingham. Lord Calthorpe has given 100*l.*, and the Bishop of Worcester, the Hon. Frederick Gough, the Hon. and Rev. G. M. Yorke, Mr. G. F. Muntz, M.P., &c, have likewise contributed liberal donations.

Mr. Hudson, M.P., as Lord Mayor of York, has proposed a scheme for throwing open more completely the west end of the magnificent Cathedral in that city, to be accomplished by public subscription, and heads the list himself with 500*l.*

The Dean and Chapter of Westminster have granted a piece of land in Little Chapel-street, for the erection of schools in connection with Christ Church, Broadway, of which the Rev. Cyril Wm. Page, M.A., is the Incumbent Minister.

Re-opening of the Parish Church of St. Andrew at Coston.—Coston is a small village, about seven miles from Melton Mowbray, and twelve from Grantham. The parish Church, which is dedicated in memory of St. Andrew, the Apostle, consists of a nave, north and south aisles, and a suitable chancel. The tower, surmounted by a small taper spire, is situated at the west end. The nave and side aisles have been lately repaired, divested of white-wash, and filled with open seats by the parishioners; and the Church, which is in the early decorated style, has been rebuilt. The floor of the chancel is paved with encaustic tiles, as is also the sacrarium, which is elevated above the chancel by three steps. The sedilia accommodate two Clergymen. The stalls and lectern are of oak. Most of the windows of the Church and chancel are filled with flowered quarries, and the upper compartments and the centre light of the eastern window of the chancel with splendid stained glass (executed by Warrington of London), containing a representation of St. Andrew, the patron Saint of the Church, bearing the cross; beneath is a figure with the motto, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." On Wednesday the 11th Nov., the works being complete, the Church was re-opened for Divine service. The expense has been borne chiefly by the Rector, aided by a few friends, and a small rate from the parishioners, besides a grant of 30*l.* from the local Church Building Society. During the services, the Clergy occupied the chancel, and joined in the choral parts of the service. The parishioners male and female were entertained by the Rector on the occasion—the men with beef, plum pudding, and beer, and the women and children with tea. The workmen who had been employed at the works had also supper provided for them at Leicester.—*Nottingham Journal.*

The consecration of the new Church at **Kirklinton** took place on Friday last. The Clergy met at the Rectory, for the purpose of robing, &c., and at eleven o'clock assembled to meet the Bishop at the south entrance of the Church, where his Lordship, attended by the Rev. Dr. Jackson, the Chancellor of the diocese, arrived in due time. The congregation consisted of at least 500 geople amongst whom were Sir James Graham, Bart., and family, of Netherby. It is with sincere satisfaction we annouce that the subscriptions in favour of the erection of the Church have been such, that all the debts, literally contracted, may be paid; but there is yet a great need for raising 100*l.* or 150*l.* more for various purposes which are yet necessary.—*Carlisle Patriot.*

The Church of St. Paul, in the new parish of Denholme Gate, Bradford, was consecrated on Thursday by the Bishop of Ripon. The District of Denholme Gate, lying in a central point between the three important towns of Bradford, Halifax, and Keighley, and at almost equal distances from these towns, comprehends a bleak and elevated country, of considerable extent, having a very large population composed of weavers, combers, delvers, and miners, the proprietors of the soil being nearly all non-resident. The distance which separated the inhabitants from the nearest Church, suggested the desirableness of the erection of one in their own locality; but the limited resources of the place seemed to render it highly improbable that a Church should ever rear its spire in that secluded district. This, however, has at length been accomplished, though not without great sacrifices and extraordinary efforts on the part of the inhabitants.

Church for the Seamen of the Port of London.—In May last the foundation-stone of this Church was laid by his Royal Highness Prince Albert, and we have now the pleasure of stating that the building is nearly completed, and will be ready for consecration early in the ensuing year. It is in the old English style, and reflects the highest credit on the architect, Mr. Roberts. The seats, 800 in number, are all free, and as the Church is within a very short distance of the London and St. Katharine Docks, and in the immediate neighbourhood of the Sailors' Home, and the locality in which a great number of the seamen reside, we trust this effort to provide religious instruction for this valuable class of men, through the medium of an Episcopal Church on shore, will be the means of effecting much good. Our sailors have a claim upon our Christian sympathy that has been too long overlooked. The cost of the Church, the purchase of the site from the Commissioners of the Woods and Forests, with the endowment, and repairing fund will amount to nearly 10,000*l.*; of this sum only about 7,700*l.* have been subscribed. It is an object that has a claim on every city, town, and village in our land, that supplies a single sailor to our mercantile marines.

The parishioners of Waltham Holy Cross have addressed a testimonial to their late Curate, the Rev. J. L. Capper, on his retiring from that charge, accompanied by a purse of 544*l.* The circumstances under which the retirement of the Rev. gentleman took place, after a service of nearly twenty years, were of a melancholy character—the severe affliction of blindness, under which the affectionate tribute of sympathy from his late flock cannot but be a source of consolatory gratification.

The parishioners of Castle Hedingham have presented a beautiful pocket communion service, and a patent lever watch, to the Rev. Christopher Abbot, their late Curate.—*Essex Standard.*

Wales.—In our last, we offered some remarks upon the past and present state of Wales. It is a subject which is forcing itself upon the attention of Government, from its own intrinsic importance; and we beg to direct to the reader's notice a letter which will be found in our subsequent columns, signed "A Cambrian."

It is impossible to contemplate the circumstances he mentions without a feeling of amazement that such a system should have been so long pursued. We make it a formidable weapon of attack on the Church of Rome that it teaches religion in an unknown tongue. What have we been doing in Wales but the same thing by appointing Englishmen, ignorant of the language of the country, to Welsh Bishopricks, and Welsh benefices? And what has been the consequence? The flourishing of dissent in all its forms, and the decay of the Church.

A Commission of Inquiry into the state of education in the Principality has been appointed, in pursuance of an address to the crown, last session, by the House of Commons. The instructions under which this Commission is to act have been published. They are hardly comprehensive enough; but they are a beginning in the right direction which will lead to other measures. An admirable "Appeal" also has been drawn up and extensively circulated, by the Rev. J. Sinclair, Vicar of Kensington, addressed to "the friends of popular education upon Church principles, in behalf of the Principality of Wales and county of Monmouth," which will have the effect, we hope (we are sure it ought to do so), of securing the active co-operation of those to whom it is addressed. But neither the commission nor the appeal attempts to grapple with the great evil, that of giving to the Welsh spiritual instructors who cannot speak the only language in which instruction can reach them. Of the nature of this evil some idea may be formed, analogically, from the following circumstance mentioned by Mr. Sinclair:—"Persons well acquainted with Wales have often stated, that verdicts are sometimes given in Courts of Law, not only contrary to evidence, but even contrary to the intention of the jurors; and that a prisoner has been tried and condemned without understanding a single syllable that passed, until the solemn and severe countenance of the Judge led him to suspect the fatal issue." Will any one say that this is a state of things that should be allowed to continue?—*John Bull.*

THE CHURCH.

TORONTO, FRIDAY, JANUARY 8, 1847.

CONTENTS OF THE OUTSIDE.

We noticed lately in the pages of our excellent contemporary, the *Gospel Messenger*, an extract from a leading Baptist paper in the United States, complaining that those religious excitements called Revivals were not found to answer the end proposed, and that a genuine and healthful spirituality of mind was rather injured than advanced by this modern and novel agency.

We are glad to find that the discovery of the hurtful influence of this species of excitement is beginning to be made by those who have been amongst their warmest supporters; and that persons within the bosoms of communions which owe their continuance, if not their existence, to this kind of periodical frenzy, are honest and bold enough to proclaim the truth in regard to its workings. Frank and fearless dealing in this case will go far towards stripping away the veil which blinds Christian people to the errors of the sect-spirit and the sect-system: remove this delusion, and the hope will be strengthened that the efforts now so earnest and vigorous for the restoration of the unity of the Church will not be wholly lost.

A judicious and impartial observer soon detects the springs of this "revival" system. When a religious denomination or sect have nothing to rest upon as an organized community but a human foundation; when its ministers have not had ordination according to Apostolic rule and Divine appointment; when the attributes and essential structure of a Church are in their case wanting, and the defect is not only recognized and admitted but regarded as a matter of indifference; we cannot wonder that there exists not amongst its members any tie of attachment, which can be weighty or lasting, to the religious organization they have adopted. Passion, prejudice, caprice were the accidents which produced that separation, and gave embodiment to that party; and passion and caprice are just as ready to work for its downfall and its dissolution. In this condition of things,—with no intrinsic powers of coherence or consolidation,—with nothing adventitious to afford support when whim or prejudice may be urging change, it is to be expected that shifts and expedients will be resorted to, for maintaining their ecclesiastical position, for which there is neither authority nor countenance in the word of God, and which are found, from experience and trial, to be prejudicial to the cause of true religion.

The preacher or preachers, with physical powers of declamation at least if there be not much beneath to improve the understanding or rightly to move the heart, get up and carry on the "protracted meeting," as it is called: there are many subordinate agents, male and female, to aid them: every exciting topic is started and dwelt upon, to rouse, inflame, and alarm: there is the loud, declamatory, startling, frenzied appeal: there are the vociferous and mingled and confused cries to the mercy-seat from preachers and hearers: there is, in short, a spiritual intoxication all around; and while reason is overpowered, the decency and order of a pious and reverential deportment is wholly put to flight. Under such an influence, and in such an atmosphere, weak nerves and even strong nerves give way; and they who, as to animal strength and feeling are overcome and prostrate, are proclaimed "converted." As the excitement is contagious, the rapt enthusiasm catching, the revival ends perhaps with an encouraging array of young and even aged converts,—and in their ranks are ostentatiously counted the drunkard, the profligate, the ungodly, the blasphemer!

All this is felt and vaunted as a triumph; but it is a mere worldly triumph after all, and is therefore as evanescent and precarious as all else which worldly feeling and passion engender. Religion, in its genuineness, is too pure and bright a thing to bear affinity to the excitements of the carnal mind, or the feelings of the earth-stained heart. The grace of God has no communion with the dross of the world; and oftentimes the flights of enthusiasm, the excitements of devotion, the burning thoughts and burning words that are mingled up with spiritual exercises, are in their origin and nature carnal, sensual, earthly only. It is the natural man, in many cases, usurping the spiritual one: it is the heat and fire of the human constitution counterfeiting the pure bright light of religious warmth and holiness. The first best test of piety, is humility: meekness and gentleness are the most satisfactory evidences of God's grace holding its legitimate dominion within: a sense of sin, a dread of estrangement from our merciful Creator and Redeemer, make us go softly and penitently: true devotion is quiet and unostentatious: deep feeling is always comparatively still; and noisy and clamorous excitements, attendant upon religious duty, are always suspicious, and evince, in practice, but too surely that they have neither strength nor permanence. A sober, steady prosecution of religious obligation is always the most satisfactory; for intoxications of the spirit and the feelings have, like all others, their reaction. They unhappily soon evaporate; and when that is the case, there is more languor, dulness and deadness than ever.

That this is no random or unsupported conception, experience proves. One by one these converts drop off: like Jonah's gourd, they are the production of a night; and, like that hasty plant, a day will wither them. Place them in contact with the buffettings or temptations of the world, and soon we have it revealed that a worm is busy at the core. There is no foundation, nothing to foster the influence so suddenly begotten; and the superstructure, airy, fragile and unsupported, must, at the first external shock, come to the ground.

From all this, however, let it not be thought that we are averse to means and agencies by which the sinner may be awakened, and the ungodly converted to holiness of life. But we object to the principle and the manner of the "revival" system. We object, and we protest against, the vicious and unscriptural system of regarding the whole Christianized world,—lax and negligent and wicked as the great mass of it may be, —*as in a state of virtual heathenism, as unconnected with the privileges and duties of the Gospel, until they shall have undergone this process of conversion.* We protest against this unscriptural and most evil system of holding none to be Christians in their hopes or their responsibilities, but those who have passed through the ordeal of this sect-device. We protest against it because it is unscriptural in principle, and in practice ruinous to the growth and stability of real religion; because it goes formally to exclude the young from a careful religious tuition, and fosters the impression that it is useless to cultivate piety as an habitual thing,—to persevere in godliness as a duty consistent with and dependent upon the first start and first pledge of the Christian life. We protest against it, because it treats the ordinances of God as things contemptible, and strips especially of all efficacy and all meaning the Baptismal Sacrament. It tells the young, and those of maturer years, that this vow of fealty on their part, and the promise of adoption and grace on God's part, are nothing,—that the Christian life has, in reality, no beginning till the flagging energies of some declining and dissolving sect shall move certain of its interested adherents to provoke the excitement of the "protracted meeting," and in the frenzy and clamour and heat and wildness which rage around them and take away all judgment and discrimination, induce them to proclaim aloud that they are "saved." And more solemnly and earnestly still do we protest against it, because, being unscriptural and a delusion, it wounds and disfigures our genuine Christianity,—hardens the soil in which the plants of the Lord's planting are placed,—engenders tares instead of healthful fruit,—and encourages and introduces the recklessness of infidelity and the effrontery of ungodliness.

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In connection with the subject which has called forth the foregoing remarks, we may make a few brief observations on what the Church, at this season, brings before our view,—the Circumcision of our Lord, and his subsequent presentation in the Temple. The first shewed that he bound himself to an obedience of the Law, so that, in the person and form of man, he might fulfil what man never could accomplish. And thus, by the corresponding Sacrament of Baptism, we are bound to the fulfilment of the rules of the Gospel; nor are we suffered to make that pledge of fidelity without a promise, on the other hand, of grace and strength for our work if we diligently pursue it.

This, more than aught else can, shews that the spiritual life and responsibility begin with this first and early consecration to the Lord,—that the enlistment into his service was then begun,—and that it is treason and rebellion ever to forsake him afterwards.

In regard to the other event in our Lord's history to which we have referred,—his presentation in the Temple,—we shall quote as appropriate and impressive the words of a late writer, the Rev. H. Blunt:—

> "Many are the Christian parents whom I am now addressing: many who delight, far above all other gifts with which the Lord has blessed them, in the thought of those young heirs of immortality who are so especially commended to their regards, and entrusted to their guardianship. May I not then venture to ask all such, Have you imitated the example of this holy pair, by presenting your little ones as a free-will offering to the Lord? How beautiful to the Christian mind is the picture of a mother receiving for the first time her babe into her arms, and raising a silent thanksgiving to him who gave it, freely presenting it to the Lord,—giving it back again to the Author of all her mercies, and declaring from the very ground of her heart, that, as her first and dearest petition, she asks for it neither health, nor fortune, nor power, nor fame, but a portion in the love of God, and a place in his kingdom. I trust there are many among you, brethren, who have realized these Christian feelings, and have already had reason to believe, by the opening indications of Divine grace visible in the first dawnings of your children's minds, that your offering has been accepted. Some of you perhaps there are, who have seen even more than this,—who have lived to see the Lord, to whom you presented your offspring, prepare by the more than ordinary outpourings of His Spirit, their young hearts for the enjoyment of himself, and you have mourned over their early grave, where you should, perhaps, rather have exulted over their early blessedness, and have praised God that some of the best and dearest have been removed from the coming evil, and safely housed before the tempest has set in. And are there not a few who, in all sincerity and devotedness of heart, have presented your children to the Lord, and yet are called to exercise much faith and patience while awaiting his decision, who see no signs of early grace, no evidences that he has condescended to accept your offspring. Christian parents, be of good courage; continue to bear your children upon your heart before the Lord: He will not disdain a mother's offering, He will not despise a mother's prayer. You may never yet have had reason to know that your offering has been accepted; but if you are conscious that it has been sincerely, and faithfully, and heartily made, there is every encouragement which revelation and experience can supply, to lead you to believe that your Father will yet be their Father, and your God their God."

We must be careful that the charge of little faith, that the sin of unbelief do not attach to this enjoined and interesting offering. We must believe that the Lord *has* accepted the little ones consecrated to Him in his own appointed way; and we must act, in every after year,—in all the care and culture we supply, in all the religious instruction we communicate,—as if they were the Lord's indeed, not less by his own adoption and grace than by our free offering. Then having faith at the beginning, we may have trust in after years and hope at the end. The work will be one of confidence and love: there is a promise above, while there is a vow below; and though there be weakness and sin and temptation here, there is strength and sufficiency and willingness to help on the part of Him to whom we have dedicated those our dearest treasures.

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In transferring to our columns last week certain official appointments, we intended expressing our gratification that an old friend and neighbour, and long a contemporary in the vocation of the press, Mr. Chatterton, of Cobourg, has been gazetted to an office of respectability, and we hope of emolument. These our congratulations are due to one who has so long laboured,—with that mighty engine for good or ill, the press,—in the cause of loyalty, order, and the laws; and the more so, as he is a gentleman estimable in every relation of life,—an amiable and exemplary member of society,—and, above all, in hearty and devoted adherence to the Church of his fathers, a zealous and pious Christian.

In saying this, we have said enough to manifest our sense of certain petty attacks which, in reference to a trifling office he had long ago received, have been from time to time made upon him by a city contemporary. The party said to be aggrieved,—the individual alleged to have been deprived of a clerkship or its emoluments, through his instrumentality,—has voluntarily tendered his denial of this, as contrary to fact, and has affirmed that, instead of being oppressed, he had been treated with generosity.

But waiving all this, we rejoice that Mr. Chatterton has been enabled to forsake a sphere of duty to which neither his habits nor his feelings were congenial, and that he has been permitted to adopt a vocation more likely to yield him the quiet and independence for which he has been so long solicitous.

While we pray that he may long be spared to enjoy the comfort of his present position, and that no bitterness nor disappointment may be permitted to mingle with his earthly lot, we have every kind wish for his successor in that sound and constitutional paper, the Cobourg *Star*. There is everything to induce us to look upon the public and private career of that successor with interest and hope; and very sure we are that, in adherence to the cause of monarchy and the laws, the Church and the Queen, he will be all that the good old school of British conservatives could desire or expect.

Communications.

To the Editor of The Church.

Sir,—Having noticed in the *Church* of yesterday an article copied from the *Streetsville Review*, which then, for the first time, came under my observation, I hasten to inform you and the readers of the *Church*, that the statement contained therein is erroneous, and conveys a false impression of what fell from me on that occasion. I do not deny having used the observations imputed to me, but not as connected or consecutive phrases, and that the latter quotation from my speech had any reference to the former I utterly disclaim.

At the Public Dinner referred to, in acknowledging the toast of "The Mayor and Corporation of Toronto," I mentioned the rapid progress of manufactures of every description in the neighbouring country, and the vast benefits arising from it; and in the excitement of the moment I did say "that whoever would introduce and "generally promote manufactures in Canada, would do "more towards advancing the real prosperity of the "Province than all the Lawyers or Clergymen in it," or words to that effect; and subsequently, when regretting that we were obliged to have recourse to the United States for so many things which our own country ought to produce, I so expressed myself that my remark was jocosely received by those present as somewhat applicable to myself, and entering into the jest I added, "Yes, I made the observation in the simplicity of my heart, and I do not regret it"—not referring in the slightest degree to the former expression, nor dreaming that such an interpretation could possibly be put upon it: and since the publication of the *Church*, I have seen many who sat about me when I spoke, and without one exception they entirely concur in what I have written.

No sooner had the word "Clergymen" escaped my lips than I regretted it, but not thinking that any one would place an uncharitable construction upon what had so inadvertently fallen from me, I did not at the time express my regret or apologise for its use, which I am most free to confess I ought to have done; but to shew that the expression was not considered as irreverently or offensively meant, I would state that until I read your paper yesterday I was not in the least aware that it had been noticed, much less censured, by any one of the numerous party surrounding the table.

These, Sir, are the facts upon which you have thought it your duty to hold me up to the world as "an advocate of Infidelity and of the doctrine which embodied the charm that raised from hell the hideous demon of the French Revolution." How far the course pursued by you on this occasion towards a member of your own communion, who was occupying the position of Chief Magistrate of this City, is worthy of the Reverend Editor of a religious paper,—how far it was consistent with justice to transfer to your columns such an article, accompanied by an expression of fear on your part that there was *no ground* for *suspecting* any misunderstanding in the matter,—giving your entire and hearty concurrence to its censure of my irreverence, and apologising for having through inadvertence delayed its publication so long, without in the first instance taking the slightest pains to ascertain its truth or falsehood, though I passed your office daily; and how far this savours of that charity which thinketh no evil but hopeth all things, I leave your own heart to judge.

I am, Sir,
Your obedient Servant,
W. H. Boulton.

Toronto, 1st January, 1847.

Editor's Note.—[The above letter from W. H. Boulton, Esq., is published in compliance with the writer's request.

It appears that the statement made in the *Streetsville Review* is, in the *main*, correct. The "terrible saying," as it was justly termed, was indeed expressed; not with forethought and deliberation, we are glad to hear, but "in the excitement of the moment." The remark, however, was *not* reconsidered and avowed.

It will afford satisfaction to all Christian people that the Mayor of Toronto has made this open profession of his regret that the statement ascribed to him was ever uttered.

The matter in question was clearly within the province of the Press. Our attention was first directed to it by the article in the *Streetsville Review*. Before that article had been republished, we took the trouble to inquire, of those whom we have every reason to believe and who were ear-witnesses on the occasion, whether there was *truth* in the statements therein contained. Having been distinctly assured that the words so properly condemned had actually been used, we were amply justified, we conceive, in candidly expressing our opinion of such unhappy observations.

We have not been tributary, even undesignedly, to the circulation of "falsehood." The connection between the two paragraphs of the speech, was certainly a mistake; but not one which affects the *substantial* truth of the statement. The language imputed to the speaker was employed, but was not repeated.

As to *private* conference or explanation; we thing our readers will agree with us in our persuasion, that when words are proclaimed from the housetop, it can scarcely counteract the evil which is likely to result from them to whisper an apology in the ear. Mr. Boulton himself, if his sorrow be sincere, will be glad that he has had the opportunity of atoning for indiscreet language *publicly* uttered, by a public profession of contrition.]

House of Industry,
January 5th, 1847.

To the Editor of The Church.

Sir,—I beg, through the columns of *The Church*, to acknowledge the receipt of the following Donations for the relief of the poor:—

Christmas Dinner, per His Worship the Mayor.
£10. currency—Canada Company.
20 Cords Wood and 2 bbls. Apples—Hon. G. Crookshank.
One quarter Beef—Mrs. Dr. Baldwin.
Fat Sheep—Alderman Beatty.
One quarter Beef—Hon. C. Small.
" " Wm. Bright, Esq.
" " P. Armstrong, Esq.
" " J. Clark, Esq.
" " P. Hutty, Esq.
Fat Sheep—H. Piper, Esq.
Do. a friend, per J. Wickson, Esq.
Bbl. Flour—Helliwell & Brothers.
Cash, 15s.—Mr. McKay.

The above articles, together with sundry smaller donations, were sent in for the purpose of being distributed among the inmates and out-door poor, of which seventy families, besides the inmates, have partaken.

I am, Sir, your obedient Servant,
Edw. Perry,
Supt. &c. &c.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF QUEBEC.

(From the Montreal Herald.)

The Grammar School, in connexion with Bishop's College, Lennoxville.—The business of the half-year, in this Institution, closed on Thursday the 17th instant, after a general examination or revision, of several days' duration, of the studies which had been prosecuted during the previous six months; and on Friday the 18th, the Principal and Professors of the College, together with the School Committee, and others interested, visited the School, for the purpose of awarding premiums to the successful scholars, as follows:—

Exemplary Good Conduct.—Senior Department—T. S. Whitwell, Philipsburg; Junior do., Edward Towle, Lennoxville.
Approved Diligence and Progress in English.—1, ———; 2, Steven Edgell, Lennoxville; 3, Sydney Spafford, Ascot.
French.—1, ———; 2, H. Warren, Lennoxville.
Latin.—Senior Class, G. W. Lloyd, Montreal; 4th Class, F. Gairdner, Sherbrooke; 3rd Class, G. Robinson, Waterloo; 2nd Class, E. Warren, Lennoxville; 1st Class, R. Gairdner, Lennoxville.
Latin Composition.—1, Th. Osgoode, Sherbrooke; 2, Wm. Spry, Compton.
Greek.—Senior Class, T. S. Whitwell, Philipsburgh; 2nd Class, ———; 1st Class, F. Gairdner, Sherbrooke.
Euclid.—1, John Hollowell, Sherbrooke; 2, T. S. Whitwell, Phillipsburg.
Arithmetic and Algebra.—1, T. S. Whitwell, Philipsburg; 2, S. Smith, Sherbrooke, E. Boxer, Quebec—equal.
Sacred History.—1, T. Osgood, Sherbrook; 2, E. Boxer, Quebec.
General History.—1, T. Osgood, Sherbrooke; 2, L. Robertson, Montreal.
Geography.—1, G. Robinson, Waterloo; 2, S. Edgell, Lennoxville.
Writing.—1, W. Langworthy, Hatley; 2, W. H. Taylor, Montreal; 3, F. Grant, Montreal.

(To the Editor of the Morning Courier.)

Sir,—I perceive in the *Courier* of this morning, that you find fault with the Editor of the *Church* newspaper for having quoted "the very offensive term"—*Ultra Protestant Jesuit*—from a letter of the Rev. Sir G. Robinson, to Mr. Carus Wilson, without comment.

If this be a fault, it is at greatest one of omission, and I doubt whether there is any Editor who holds himself accountable for every expression he quotes in the letters of his own correspondents or the correspondents of any other paper.

Ultra Protestant Jesuit, in my mind is an excellent and descriptive term. First, let us enquire, what is an Ultra Protestant?

I define it to be one who protests against every thing that is retained in the Church now, however ancient, venerable, and scriptural, which has been practised at any time in the Church of Rome.

That you are not of this class is evident from the approbation which you bestow upon the authorities of the Church at Toronto, for having determined to open the Churches in that city for daily service. "This," you say, "is right. We do not see why the Clergy of the Roman Catholic Communion should be the only Christian Ministers who give their flocks the advantages of daily ministrations in the House of God."

Having, on your own evidence, acquitted you of Ultra protestantism, may I not ask, whether there are not, within your own knowledge, many Protestants amongst us who would cry out "Popery" and "Puseyism" if any of the Churches in Montreal were opened for a daily service in conformity with the Prayer Books which they held in their hands, and which contains "The Order for Morning and Evening Prayer *Daily* throughout the year."

If you can find such an one, I pronounce him to be an *Ultra Protestant.*

Now what is a *Jesuit?* I answer briefly—one who either pretends to be what he is not—or pretends not to be what he is.

And if you wish to become acquainted with a living example of this animal, I have only to refer you to the Rev. Carus Wilson. This gentleman, while professing to belong to the Church, reviles her dignitaries falsely—heaps unfounded obloquy upon her best ministers, and villifies her most useful institutions—and when the iniquity and falsehood of his assertions are demonstrated to him, does he relent? does he ask pardon of God, and of his injured brother? does he seek forgiveness from the Church?—No. He sends word by his lacquay that "*there is no answer.*"

Now, Sir, here is a man who professes to be a Minister of the Church, whose Ordinances he has solemnly sworn to obey, whose welfare it is his duty to promote, and who yet does all in his puny power to paralyse her efforts, overturn her institutions in Canada.

Does not this man "profess to be what he is *not*"—a faithful Minister of Christ's Church.

But he also "pretends *not* to be what he is"—an *enemy* of the Church, of which he is a Minister. If he were not so, where shall we seek for the motives of his conduct? certainly not in that page which proclaims "peace on earth, good will towards men."

No, they are to be found in the rancorous spirit of that party in the Church which would level her in the dust, by vilifying the character of her Ministers, reviling her solemn Services, nullifying her grace-conveying Sacraments, and finally, throw her defiled and debased into the arms of dissent.

This is an Ultra Protestant Jesuit.

December 24. Infelix.

Enlightened Churchmanship.—A Provincial contemporary, (in one of the Lower Provinces,) who professes to be an admirable Churchman, and has been reading lectures to his Bishop for some time past, complains of the Prayer-Book, because it contains "what is in direct opposition to the *Westminster Confession of Faith.*"

NOVA SCOTIA.

(From the Halifax Times.)

KING'S COLLEGE AT WINDSOR, IN THE PROVINCE OF NOVA SCOTIA.

At a Meeting of the Governors of King's College, holden at the Government House, on Tuesday the first day of December, 1846, the Visitor read the following paper, which he had prepared by the request of the Governors, at a previous meeting.

Whereupon it was Resolved that the thanks of the Board be given to the Visitor for the satisfactory manner in which he has fulfilled the desire of the Governors; and that his Lordship be requested to sign the Appeal, on behalf of the Governors, and to take measures for its extensive publication.

John C. Halliburton,
Secretary of King's College, at Windsor.

[We give the substance of the Right Rev. Visitor's Appeal in an abridged form.]

At present the Establishment consists of—

	Currency.		
1.—The President, who does the duty of two Professors, at a Salary of............	£385	0	0
2.—A Professor of Mathematics and Natural Philosophy, who also does the duty of Professor of Astronomy, and takes a share in the Classical Lectures	220	0	0
3.—A Lecturer in Modern Languages and History	125	0	0
4.—Four Scholarships open to all Candidates	80	0	0
5.—A Steward	60	0	0
6.—A Secretary and Treasurer............	22	10	0
	£892	10	0
The whole available Funds of the College are............	544	6	8
And consequently the additional sum required annually will be............	£348	3	4

To obtain this annual assistance, and not without earnest hope of procuring a larger amount, the Governors would first appeal to all who have value for the blessing of sound Education.

But a still stronger claim may be urged upon the members and friends of the Established Church. Religious Education, in conformity with the principles and discipline of that Church, has always been afforded within the walls of King's College, where most of the Episcopal Clergy of the Province, and many now labouring in other places, have been faithfully taught.

While the Governors of the College thus cherish the hope of a general and kind response from the community at large, to this appeal,—and while they look for still warmer encouragement from the members of the Established Church, they most earnestly and most confidently anticipate its cordial reception among all who have passed some of the most interesting years of their life within the walls of King's College. The early associations of those years are sure to be entwined around the ingenuous and generous heart.

It is, therefore, only necessary to repeat, that with the present year, now brought nearly to its close, the means for sustaining the Institution, even in its present usefulness, will cease, and that the necessity for immediate action is urgent. It is also most important for the Governors to know, or rather to receive, without delay, the contributions upon which they must depend for the year that is approaching.

An Association of Alumni has been formed in Nova Scotia, and a branch association in New Brunswick. But these Associations embrace only a portion of the Alumni and friends of the College; and as the liberal aid of all is required, it is earnestly requested that all who have not joined these Associations, and contributed through them, will, without further loss of time, forward their kind help to the Visitor, or to the Secretary and Treasurer of the College.

All the larger contributions will be vested in sufficient securities, if this should be desired by the donors, and the yearly interest applied to the support of the Institution; and those, to whom it may be more convenient to contribute smaller sums annually, will find their contributions applied, with all possible economy, to the annual expenses of the College.

John Nova Scotia,
Visitor of King's College.

Halifax, Dec. 1, 1846.

Since the foregoing paper was approved by the Governors of King's College, a very interesting letter has been received from the Rev. Wm. Gray, of King's College, D.D., who has kindly gone to England for the express object of making known the present condition of the Institution, and of obtaining assistance in the Parent Kingdom. Another letter has been received from the Rev. E. Hawkins, B.D., Secretary to the Society for the Propagation of the Gospel. Both these letters state, in the plainest and the strongest manner, that the success of any appeal in England must depend upon the evidence that shall be produced, that the Alumni and friends of King's College, within the Colony, "have done, or are prepared to do all, to the very utmost in their power, for the support of the College; and that after all they can do, the College *cannot be maintained* without some aid from England." It would be difficult to find more powerful and engaging incentives to extraordinary exertions here. A beginning has happily been made, and a hope may be indulged that much more will speedily be accomplished.

ANNUAL SUBSCRIPTIONS.

His Excellency Sir John Harvey............	£20	0	0
Bishop of Nova Scotia	20	0	0
Sir Rupert D. George	10	0	0
Associated Alumni at Halifax............	125	0	0
CONTRIBUTIONS FOR A PERMANENT FUND.			
Hon. Mr. Justice Bliss	£100	0	0

John Nova Scotia.

December 4, 1846.

UNITED STATES.

(From the Banner of the Cross.)

Donations.—The near approach of the season of cold weather and warm feelings, gifts and good wishes, suggests to my mind the expediency of recommending to the attention of the children and friends of the Church an excellent practice, which prevails to a limited extent in our country parishes. I refer to "Donation parties," or visits, as they are commonly styled, to the Pastor's family.

They seem particularly adapted to the country, where primitive manners and customs prevail, and it is for the benefit of country Parsons especially that I am writing.

To the uninitiated, some account of the manner in which they are conducted may be interesting. This I will endeavour to furnish, though it may be that in other parts they have a vastly improved plan of proceedings.

In our parish, however, upon an appointed day, of which due notice is given some time previous, the friends and congregation of the Pastor repair to his house, taking their gifts, or sending them by a messenger, and these vary, according to the mind or means of the donor, from the most trifling article for family use, to a golden eagle —or a load of hay for the Pastor's horse. Nothing that is useful or ornamental is considered amiss—and poor, indeed, or niggardly must he be who can find nothing, or no heart to offer aught to minister to the comfort or the necessities of him whom God hath set to watch for souls as they that must give account!

A committee of gentlemen and ladies is always selected to wait upon the company, and to take charge of the "donations," which are laid away or displayed, according to the wishes of the giver, the former generally.

As the company arrive, which is usually at an early hour in the evening, they disperse through the rooms opened for their reception, where conversation and music make the time fly swiftly, till the signal is given for refreshments; a table having been prepared by the same active committee, which must needs consist of a goodly number of individuals, to be always at hand when required. The table is furnished after the fashion of a Pic-nic, by such of the parishioners as wish to contribute, and with such delicacies as the parish affords. In truth, to feast the multitude who generally assemble on these occasions, would be a most unreasonable tax upon a parson's income—seldom very liberal. The elders of the company generally first, and the young folks afterward, partake of tea and coffee, buttered biscuit, cold ham and tongue, cakes and such other articles as are provided: the committee still officiating as waiters and overseers.

It is customary to conclude the evening with devotional exercises—prayer and thanksgiving. This is well: for how needful for us, whatever be our lot, to remember that ourselves have nothing but that we have received, and thus to recognise and adore the great Giver—aye, and more, that we must give account even though but one talent be committed to our trust! And now the company are dispersing, pleased with themselves, their pastor, and their entertainment. The donation party is over, but methinks it will be a "white day" in the annals of the parish not soon forgotten. The pastor, too, amidst all the discouragements and trials which beset his path, enough oft-times to make even the stout heart fail, can recur to the happy faces and kind words, and many a cordial clasping hand, of that evening, which assured him, not less than the more substantial tokens, that his people love and care for him.

Not quite yet, however, may the committee be dismissed. Not until all things are restored to their usual order, so that very little extra trouble falls upon the household.

It has been urged in disapprobation that these parties only furnish to some opportunities of ostentatious liberality—whilst others, ever disposed to conceal from the left hand the deed of the right, are not thus allowed. But not so; the manner of the gift is perfectly optional with the donor, and it is very frequent that no one knows by whom many articles are presented. They are there, and it is presumed the giver is also, in evidence of kind feeling towards his Pastor. It is supposed that all bring something, but the value of a present is known only to the giver, unless his choice is otherwise.

If this unvarnished account shall have the influence to stir up the hearts of any of the children of our beloved Mother to go and do likewise, the object of the writer will have been accomplished. S. E. M.

Wellsboro', Pa., Dec. 5th, 1846.

From our Files by the Cambria.

Dublin, Nov. 30.—A matter of rather a novel nature has occupied attention in military circles, and has also been brought under the notice of the Lord Chancellor. It appears that two young gentlemen, who are wards of Court, thought fit to enlist in a regiment stationed in this garrison; and the Chancellor being applied to by their friends, made a conditional order for their discharge, a copy of the order to be served on the colonel of the regiment, another on the Commander of the Forces here, and also on the Duke of Wellington. His Grace on being furnished with the order, expressed his doubts as to the authority to discharge the recruits, and at once wrote with his own hand to the Crown solicitor, ordering him to instruct counsel to bring the case before the Chancellor, and urge the inexpediency of carrying the order into execution. This was done, and his lordship caused a search to be made for the precedents both in this country and in England; the result of which was, that some were found here. One was a reference directed by Sir Edward Sugden to the Master, to ascertain if it would be for the benefit of the minor in that particular instance to pay 20*l.* for his discharge from the regiment into which he had enlisted. The master reported that it would be for his advantage to pay 21*l.*, which included the smart money, and the then Chancellor directed that the minor should be discharged, the 21*l.* being paid; but the discharge not to take place for six months, as it would be for the young gentleman's benefit to be kept under military discipline for that period. What the present decision may be is not known.

By one of the articles of the treaty of Vienna the strong fortress of Huninguen, on the eastern frontier of France, was to be destroyed accordingly; but, in consequence of the conduct of the Northern Powers towards Cracow, the French Government have sent some troops and engineers to commence the reconstruction of the fortress. This is one of the first blossoms of the breach in the treaty of Vienna.

In France large quantities of corn have been imported from Italy, Algeria, Turkey, and the Russian ports as far as from the Sea of Azoph. Prices have fallen; but the effects of the scarcity are still felt, and some of the people in the vicinity of Tours had adopted violent measures to prevent the exportation of corn from that district. The rioters had been dispersed by the military, but not till many had been wounded, and a great number made prisoners.

Rugby College.—The number of first-rate University honours and distinctions, gained by the Rugbeians during the pesent year, exceed those ever gained by any public school before, in the same period of time.

THE OVERLAND MAIL.

The intelligence from India, affords another remarkable illustration of those abrupt political transitions so characteristic of Asiatic history, upon which we recently commented. The paroxysm, of which the preceding mail brought tidings so satisfactory to all who were eagerly looking out for new disasters, seems to have subsided as rapidly as it arose; and we are not only informed that there are no longer any grounds for reasonable apprehension of danger, but that the perils which once seemed to threaten were grossly exaggerated. The Cashmerian insurrection, which once assumed so formidable an aspect, has been beaten down with little difficulty, and Goolab Singh is now undisputed master of the new territory, the possession of which has been guaranteed to him by the British Government. The alleged popular movement appears to have been no popular movement at all. The opposition which the new ruler encountered, though every effort was made to strengthen it by an appeal to the religious prejudices and predilections of the people, seems never to have acquired much vigour. Had the people really risen up against Goolab Singh, he would have found it a difficult matter, in that mountainous country, to crush the insurrectionary spirit of those hardy hill tribes. Had it been a struggle for freedom, widely different would have been the result. To elevate the character of the Sheikh Imaum-ood-Deen—to represent him as a patriot of the first water—the idol of Cashmere—the chosen ruler of the people; and to paint Goolab Singh in the darkest, most forbidding colours, as a tyrant, and a usurper—a blood-thirsty, cruel monster of iniquity—a man of a thousand crimes and no virtues,—was, doubtless, a serviceable bit of romance, in the hands of stanch party-writers. It is a pity that these impressions could not be stamped permanently upon the page of history. But the hour of transition arrives; and "Handy-dandy; which is the justice, and which is the thief?" The virtues of the two chieftains are about on a par. Their abilities are widely different. It was not the virtue, but the vigour of Goolab Singh, that rendered him the safest man in the country to whom to intrust the government of Cashmere. That the event will justify the choice we see little reason to question. The only hope of a strong Government in that part of the country is derivable from the personal character of the celebrated Jamoo chief.

Not that we expect very soon to hear that the hill country beyond the Sutlej is "settled," according to our European notions of political repose. We have no such reasonable expectations. Rebellion is natural to those districts. The disorder as Mr. Pecksniff said, when he fell into the fire-place, "is chronic." Insurrections are as necessary to the health of some countries, as attacks of gout are to some constitutions. There must be an escape for the bad humours, which would otherwise fix upon the vitals. That Goolab Singh must be prepared to encounter further opposition is manifest to all who are acquainted with the characters and habits of the hill chiefs; but there is no longer any apprehension of a formidable popular movement—of any organized system of revolt. There may be a little detail work left for him still; a few minor chiefs to be brought under the yoke; and, as time advances, fresh conspiracies may be fomented by ambitious or discontented spirits, and the standard of revolt may be raised again; but these are only the ordinary characteristics of imperfect civilisation—the necessary attendants of such a condition of political existence. There appeared at one time to be an alarming national crisis. It was said that the Cashmerees, as a people, were in open revolt; and that Dewan Mool-raj, of Mooltan, was in league with the chief of the insurgents. But Sheikh Imaum-ood-Deen is now only too glad to make terms; the "Mooltan man" is the most obedient servant of the British Government; and the Cashmerees appear to think that their ruler will suit them as well as the one he has superseded. So little remains for Goolab Singh but to take possession of his new country, and to look out for those occasional paroxysms which his experience must have taught him to be inseparable from the chronic state of disorder in which all such principalities exist.

In the meanwhile Lord Hardinge wisely determines not to act precipitately upon this favourable change in the posture of affairs, but to exercise as much caution as though no such improvement had been discernible. He is in no hurry to withdraw the troops which had been moved forward, or to proclaim the "settlement" of the country. Colonel Lawrance, one of the ablest political officers in India, had proceeded to Cashmere for the purpose of bringing existing differences to a final adjustment; and although we should be sorry to stake our character for sagacity upon any prediction regarding the future out-turn of events, we have no hesitation in declaring our opinion that the present aspect of affairs is as favourable as we could wish it to be, under the influence as we are of a strong desire to see both banks of the Sutlej restored to a state of order and repose. —*St. James's Chronicle.*

ROME.

To improve the administration in every branch is the firm resolve of Pius IX; but the very existence of the government must be first provided for; and, with the yearly deficit, which for the last sixteen years was going on in arithmetical proportion, the days of the sovereignty were numbered. Finding that all reductions in his household and the abolition of sinecures cannot meet the evil, he has boldly broached the project of an *income tax*, which, in the state of landed property throughout his domininions, is nothing short of a financial revolution. The tax on salt, that on corn ground at the mill (*la moltura*)—this latter most oppressive to the peasants, who is not allowed to grind his own corn!—are to be abolished on the expiration of the monopoly, now belonging to the great salt seller Torlonia. A very serious item of expenditure was indulged in by the late Sovereign, no less than the rebuilding of an imperial basilica, the gigantic Church first erected by Theodosius, while master of the Roman world, on the *via ostia*, in honour of St. Paul.—When this splendid edifice was originally planned, the road to Ostia was the highway of nations, and the gorgeous colonnade and cedar roof did not flourish in a positive desert; but the solitude is now unbroken, save by a chance buffalo driver or cockney tourist, for whose edification it is rather too much to spend half a dozen millions of dollars, even if a surplus existed in the papal treasury. King Otho, who repudiates his bondholders, might as well exhaust the small remnant of the Greek budget in an attempt to restore the Parthenon, while roads are wanting and banditti unsuppressed. The present Pope has reduced to one-third the allowance for this item of unnecessary outgoings, and has thus obviated the oppressive effects of its ultimate bearing on the people. The late Gregory never took this view of things, being a simple monk.

Two years ago an old Florentine usurer put up a stone facade to a church in the *via larga*, and about the same time Professor Segato, having succeeded in a process of embalming dead bodies so as to render them solid and imperishable, this squib was read on the pediment:—

Nuovo miracolo
Viva Segato!
Sangue del popolo
Petrificato.

Next to finance the most urgent difficulty of his Holiness is to find men of intellect and integrity, not only willing but capable of carrying out his views; all the old [illegible] are found to be more of an incumbrance than of aid. In the new cabinet, the members of which were named in the public journals, you will find that he has included none of the cardinals. Much will depend on the new creations which he may be enabled to make by the frequent deaths among those respectable octogenarians. One point he has determined upon—viz., not to grant a red "hat" merely because routine of office has accustomed certain functionaries to look up to that dignity as a retiring provision. The Governor of Rome, a sort of police officer, expects it as a matter of course; so does the head of the war-office; but I can safely affirm that neither Marini nor Medici Spada, who hold these respective posts, will be made cardinals in a hurry, even on their removal from office. The late Secretary Lambruschini has no reason to grumble, having got a splendid retiring allowance, 10,000 dollars a-year, as "*secretario dei Brevi.*" I am sorry to report the fading health of Cardinal Acton; and fear much the speedy loss of old Micara, dservedly popular with the Romans.—*Daily News.*

SUMMARY OF ENGLISH NEWS.

Lady Augusta Sophia Cathcart died, at Cathcart House, Renfrewshire, on the 18th ult.—The Paris papers announce the death of the celebrated Historian Michelet.—A memorial was presented to Lord Palmerston, praying him to interfere in the affairs of Tahiti.—The Queen has been paying a visit to Arundel, the seat of the Duke of Norfolk.—A citizen of the United States has been elected Mayor of Nothingham.—The Earl of Fife is about to become the purchaser of that part of the Earl of Seafield's estate situated in the town of Banff.—Her Royal Highness the Princess Royal completed the sixth year of her age last Saturday. The event was celebrated by merry peals on the Church bells of Windsor at intervals during the day, and at noon a royal salute was fired by the "borough bombardier" in the Bachelor's Acre.—A subscription will shortly be set on foot for the purpose of raising a suitable monument in Canada to the memory of the late lamented Lord Metcalfe. —*Fire-arms* are eagerly purchased in Ireland.—Some of the Cadets at Woolwich have been dismissed for misconduct.—Rowland Hill has been installed in a permanent position as Postmaster-General, with a salary of £1,200 a year.—The Hudson Bay Company have fitted out a well equipped expedition, for the purpose of surveying the unexplored portion of the coast on the north east angle of the American continent. —A large failure is understood to have taken place in the iron-market of Glasgow.—The submarine telegraph has been laid across Portsmouth harbour.—A Roman Catholic Bishop has filed a bill for the recovery of a bequest; the respondents being the members of the Board of Charitable Bequests.—The number of students, English as well as Irish, admitted into the Dublin University this year, greatly exceed that of any former year.—Captain B. Osborne, M.P., has bought Indian meal at £16 a ton to retail it to his labourers at 1d. per lb.—Lord Clonbrook has offered his horses for sale, for the benefit of the poor.—We are glad to see that the price of Indian corn has fallen in Ireland from £16 a ton to £11 5s.—Abdel Kader is reported to have entered the province of Oran, at the head of 800 cavalry.—A considerable quantity of potatoes has been imported into London from St. Petersburgh.—Orders have been issued by the French Government to suspend the expedition against Madagascar.—The Rhone has risen so that vessels can now proceed with corn to the interior of that part of France.—It is announced, as if on authority, that the Queen has presented to the Duchess of Inverness a pension on the privy purse; and there thus will be no addition to the pension list, as some of the newspapers had erroneously stated.—Mr. Charles Buller, M.P. and Judge Advocate-General, has been appointed Queen's counsel.—Up to the present time, the Scott monument cost £15,650, and there are fifty-six niches yet to be filled with effigies of the principal characters in Sir Walter Scott's works.—A number of commissioned officers and soldiers of the Ordinance corps, just pensioned off have been appointed overseers and keepers of convicts in Van Diemen's Land.—On Saturday the total amount subscribed in London for the relief of the suffering poor in Ireland and the Highlands of Scotland was £2,700 6s. 10d.—Mr. I. M. Scofield, editor of the *New London Morning Star*, an American paper, has it is said, succeeded to an estate in Scotland worth £180,000.

Colonial.

Christmas Decorations.—Our Churches on Christmas day were decorated in a manner conformable with ancient English usage, and we notice with pleasure the gradual increase among us of those time honoured observances, on the Anniversary of our Christian Festivals, which have become so essentially interwoven as part and parcel of our remembrances of the "Old Country." We are prejudiced enough, 'tis true, to prefer the shining Ivy, and Holly green of "Merrie England" to their representative, the Hemlock, though at the same time we freely admit that this, our Canadian evergreen, with its feathery branches, forms an elegant decoration; and its festoons and tassels give a graceful finish to the interior of a building, or the walls of a room. The neat and tasteful style in which our Churches appeared on Friday was very pleasing, and revived many a warm hearted association of times long gone by. We are of those who think that the more these Anglican usages are identified with our Canadian habits, the more thoroughly British will the Province grow up. It is not that festivity abounds that we rejoice, because festivity belongs not particularly to clime, and is not peculiar to any individual people. For the mere purposes of festivity, the republican demonstrations of the Fourth of July are as earnestly followed up as any English celebration we know of—and the plump turkey, the tender chine, are as prominent in the Puritans' "Thanksgiving Day," as at our own Christmas Tide. But we do rejoice to see springing up among the people of this Province a desire to assimilate themselves, in their usages and their celebrations, as well as in their feelings, as closely as possible to the venerable institutions, in Church and State, of the Fatherland.—*Herald.*

Price of Wood.—Notwithstanding the comparatively high price paid for wood in Toronto this season, our citizens have reason to congratulate themselves that it has not reached the high figure obtaining in other cities in America. The following are the prices at present in Albany, N. Y.:—

Hickory Wood,................	8 00	dolls. per cord.
Hard Maple and Iron wood, ...	7 50	" " "
Beech, ...	6 50	" " "
Oak, ...	6 00	" " "

These enormous rates, it must be remembered, are owing to a combination of causes which do not exist among us, viz:—an old established and thickly populated country, whose demands upon the once impenetrable forest for domestic and manufacturing purposes, have long since produced such a scarcity of fuel wood as to greatly enhance its intrinsic value. It is now only used by the wealthiest classes, as a *luxury*, coal being the staple article used by the citizens generally, which, from the great facilities of transit by water, is supplied at from four to five dollars per ton, ready screened for use. The general use of coal in Albany as an article of fuel commenced about twelve years ago, since then the coal trade has become a business of considerable importance, employing a large amount of capital and labour. The numerous steamboats plying on the Hudson river have, also, for several years past employed coal exclusively, the country not being able to supply the vast demand of these insatiable, ever moving floating furnaces. To enable our readers to form some idea of the quantity of wood consumed by these vessels in former years, we may state that in 1831, the *North America*, then a "crack" boat, burnt from twenty-five to twenty-eight cords each passage from Albany to New York, or an average of fifty cords the twenty-four hours, which cost at that time four dollars per cord. The same causes which produced this great change in the article of fuel in Albany, will soon begin to operate here in like manner. Two or three cargoes of Ohio coal have already been sold this autumn at our wharves; and we have no doubt that a permanent Coal Depot will be established in this city next summer.—*Ibid.*

RAILROAD BILLS—THE ROYAL ASSENT.—We find, by the Official *Gazette*, that the Railway Bills reserved by His Excellency the Governor General for the signification of Her Majesty's pleasure, have received the Royal Assent.

George McDonnell, Esq., is about to offer himself as a candidate for the honours of the Mayoralty, at Cornwall, under the new act of incorporation.

At a meeting held yesterday of the subscribers to the proposed company for connecting Montreal with Toronto, by Electro Magnetic Telegraph, the company was organized under the title of "The Montreal and Toronto Electro-Magnetic Telegraph Company," and a provisional committee was appointed to make all the necessary immediate arrangements.—*Montreal Gazette.*

NELSON SQUARE.—It is gravely proposed by Dr. Beaubien, that the Nelson Square, now occupied by the market shortly to be removed, shall be called Parthenais Square, in honour of some obscure family which formerly held the property on which it is situate. The party in power are the best judges of the merits of this proposition. They cannot dim the renown of Nelson, but there is one thing which they can do—they can disgrace themselves.—*Montreal Gazette.*

SCHOOL ACT.—Perhaps it may be useful to the Public to remind our readers, that the new School Act will come fully into force, on the first day of January next. To prevent inattention to those clauses of the Law, which will require consideration, we will here give a brief synopsis of them.

School Meetings are to be held in each School Section, on the second Tuesday in January, at 12 o'clock noon.

Three Trustees are to be then chosen, by the majority then and there assembled.

One of the Trustees so chosen, is to vacate his office at the end of the first year, another at the end of the second year, and another at the end of the third year—the rotation of parties going out, is to be decided by ballot.

A party chosen as trustee, forfeits the sum of £5, if he shall refuse to serve as such Trustee.

The senior Magistrate present at a School Section Meeting (or in default of any Magistrate being present, such person as shall be chosen by the meeting,) shall preside over the deliberations of such meeting.

No unauthorised Foreign School Books to be used in common Schools.

The present trustees to advertise, (at least six days previous to the day of meeting,) the place at which the meeting is to be held in each school Section; said notice to be published in three public places within the Section.—*The Statesman.*

TOWNSHIP OFFICERS ACT.—There is a curious feature in the Township Officers Act, 1st Victoria, chap. 21—which is important enough to warrant us in directing public attention to it.

By the 17th Section the collector of every township is required to give a bond to the treasurer of the district, conditioned among other things, that he will pay to the said treasurer the amount of his collections, less his per centage, on or before the *third Monday* in December in the year for which he is such collector. And by the 18th clause of the same Act it is provided that every collector shall pay over his collections, and *finally settle* his account with the treasurer on or before the *third Tuesday* in December in each and every year; and further "that no collector who has not so settled his account with the treasurer, shall be eligible to be elected to any Township Office at the next township meeting, and shall also be proceeded against for the recovery of the amount then due for that year."

Parliament seems to have legislated under the impression that the third Tuesday is necessarily the day after the third Monday in each year, but during the current year the third Monday fell on the 21st, while the third Tuesday fell on the 15th December. Each collector, therefore, who paid over his collections on or before the 21st of the present month, performed all that the bond required, and it seems a hard case that if any such are in the predicament of having made their payments after the 15th, they should be excluded for the next year, from being elected to any of the offices in the gift of the people.—*Niagara Chronicle.*

COLONEL PRINCE.—"Render unto all their due, honour to whom honour, tribute to whom tribute," &c. &c.,—is a sacred precept too often neglected by mankind in their estimate of the deserts of individuals who have served them, either in their public or private capacities. It is not our intention to notice any particular instance of the infractions of this divine command, but to point a single individual who has richly merited some sort of "tribute" of reward for his indefatigable and successful exertions in behalf of the sufferers by the late Rebellion and invasions—we allude to Col. Prince. It has been announced that the several claims will be paid in cash in each district, on the second proximo: would it not then be highly appropriate, for the recipients of the large sums of money to be disbursed on that occasion, to subscribe each a sum (to be determined upon by themselves,) for the purpose of procuring a suitable testimonial to be presented to Col. Prince, expressive of the obligation of the donors for his exertions in obtaining for them the long-looked-for indemnification for the losses? We trust they will all answer in the affirmative, and that ere the time of payment arrives, efficient steps will be taken in forwarding so desirable an object, alike creditable to all parties.

We observe with pleasure that some of the claimants in the Niagara District, contemplate manifesting their appreciation of Col. Prince's zealous exertions in their behalf, by the presentation of a piece of plate—an example worthy of general imitation.—*Herald.*

THOMAS MOORE.—It is with deep regret we learn that this distinguished poet is dangerously ill. The *Ballinasloe Star* says: —"The sun of life is fast setting, and it is feared that his dissolution is near at hand." If we lose "Erin's sweetest bard," William Wordsworth will be almost the only remnant of that band of literary giants, which, for the last forty years, held such mighty sway in our Republic of letters. When this last torch is quenched, we fear that Britain is destined to be enveloped for a season in prosaic gloom. The utilitarian clash and clang of railway cars seems to have scared away the gentle muses from the land of Shakspeare and Scott. At the roar of *King Hudson's* iron phalanx,

"The Kelpie must flit from the dark bog pit,
And the Brownie dare not tarry."

Speaking of Wordsworth, we have in our last English papers, a striking illustration of the miserable rate at which literary genius is now estimated. At the recent election of Lord Rector of the Glasgow University, the candidates were the author of "*the Excursion*," and Lord John Russell. The four nations into which the college is separated having voted equally, the Vice-Rector gave his casting suffrage for *wee Johnny!!!* The *wren* preferred to the *eagle!* Russell, the winner in a *literary* contest, *versus* Wordsworth! Oh for a Pope to immortalize the Whig college in a second DUNCIAD! The first never boasted of so fertile a theme. George the Second, who declared:—"I hate poetry and painting, what are they good for?" was born a century too soon. In the annals of his reign, the story should have been recorded,—

"Fit monarch he for this Bœotian age."

—*Streetsville Review.*

RITES OF THE ESTABLISHED CHURCH.—We observe in the present report of the Registrar General a curious illustration of the extent of the influence of the Established Church in England and Wales. By the nearest approximation to accuracy attainable from the returns yet made, it appears that about 70 per cent. of the population is baptised, 90.7 per cent. married, and 85 per cent. buried, according to her rites. These results are modified by various considerations obvious to most persons. The ceremony of baptism is, on the one hand, much deferred and neglected by members of the church; and on the other, many, whose children are baptised by her, are but indifferent attendants upon her services or supporters of her ordinances; and the same may be said in reference to burials; while a large number of persons are married in the established Church who avowedly belong to other religious denominations. These facts are very curious, and go far to demonstrate that the terrible hubbub raised, in order to get places of worship, not belonging to the Established Church, licensed to perform marriages was very unnecessary. The truth is that the lower classes, and the females particularly, in England, have a most invincible repugnance to be married anywhere but in "Church." True, many never go to it on Sunday; bring not their children to be christened in it, nor are they committed to the earth in its burial ground—but be they ever such bitter dissenters from her doctrines and discipline, they, nevertheless, resort to her ministry for a blessing on the holy rite of matrimony. The fact is, and we know it from experience, having heard it from the lips of many persons repeatedly, that they do not care to be married but in the "Old Parish Church;" there is yet a love of the "good old ways" about the peasantry of England, and an inherent attachment to the "Old Church" of their fathers, which leads them to its altars for the performance of the most important ceremony in the life of man. True, that the attachment is fickle and uncertain, but the fact that ninety and upwards out of every hundred marriages that are celebrated, take place in the venerable old Parish Churches, is a strong proof that the "people," at heart, love it better than they do "Registrars' Offices," and the flaring, upstart "Ebenezers," that are scattered about the country.—*Montreal Courier.*

SALES OF PROPERTY IN MONTREAL.—On the 10th inst., Messrs. Cuvillier & Sons disposed of the following properties:

A two-story brick house and premises, at present occupied by Peter Dunn, fronting on Notre Dame and St. Peter streets —£1,815—purchased by H. Derragh.

A house and lot in St. Joseph Suburbs, 41 feet front by 86 feet in depth—£315—purchased by James Walsh.

A two-story stone house and other buildings, having a front of 80 feet on Viger Square, by 80 feet in depth on St. Denis street—£1065—purchased by Donegani.

A lot of ground, with a house thereon, having a front of 18 feet on Viger Square, by 110 feet in depth—£460—purchased by John Donegani.

On the same day, Mr. John Leeming put up and disposed of by public auction as follows:—

Beaver Hall—114 feet in front by 115 feet in depth—adjudged to E. Thompson, £1,400.

Two villa lots on Mountain-street, and two villa lots on Dummond-street, each lot measuring 72½ feet front by 139 feet in depth—adjuged to Wm. Carter, for £500.

We are informed that the last two properties—that is Beaver Hall and the lots on Mountain and Drummond-streets—were bought in by the owners.—*Montreal Herald.*

ACCIDENT NEAR L'ORIGNAL.—Intelligence reached this city, on Saturday morning, of a most melancholy occurrence near L'Orignal, on the Ottawa, on the night of Thursday, the 24th inst. The Mail Stage, from Montreal to Bytown, when crossing the ice near L'Orignal, was driven into a deep hole in the river, owing to the driver having mistaken the track, and the passengers, two in number, were drowned, being unable to extricate themselves from the stage, and carried under the ice. The following extract from a letter, dated L'Orignal, for which we are indebted to the Register of the Exchange News Room, furnishes the details of this melancholy catastrophe:—

L'Orignal, 25th Nov.

"Last evening, about twelve o'clock, as the Mail Stage was passing from Grenville to Bytown, and in attempting to cross the Ottawa, nearly opposite Mr. Hartwick's wharf, in Longueuil, the driver missed his way, and drove into a hole, and, shocking to relate, the passengers, two in number, were drowned. The driver managed to keep himself above the water until some persons came from L'Orignal, a distance of about a mile and a half, who reached the spot in time to save him. The Stage, together with the Mail and one trunk and several parcels, were this morning taken out of the water. The bodies of the two passengers were sought for in vain, having floated off with the current, the water being about sixty feet deep. The way-bill was discovered under the ice; the names of the two passengers were Mr. Cowan and Mr. R. Cumming, both from Montreal to Bytown."

Mr. Cumming, we believe, was a near relative of Mr. Aumond, of Bytown. The other sufferer, Mr. James Cowan, was a young man, from Carlisle in England, by trade a Compositor. He left his home this autumn, arriving in Canada by way of New York, and had just obtained an engagement in the Office of the *Gazette*, in Bytown, which he was on his way to fulfil His untimely end will be a source of deep regret to his relations, who are highly respectable. He was about 37 years of age, a widower, and leaves one child to lament his loss.—*Gazette.*

ACCIDENT.—We have to add another to the long list of melancholy incidents by which this season seems to be distinguished, in both sections of the Province, beyond any other of recent date. On Christmas day last, the wife of a respectable *habitant* of St. Michel, named Roy, came to visit the Parish Church, and with her son of about ten years of age. By some misfortune, he strayed from his mother's side, and was missed by her between five and six o'clock in the evening. Instant search was made, which continued over Saturday and Sunday without intermission—the police of the city rendering all the aid in their power. On Monday evening, the dead body was found in the bush near St. Leonard's. There was no living testimony of the precise nature of his fate, but from the appearance and position of the corpse, it was pretty evident that he had laid down overwhelmed with cold and fatigue, had taken off his coat to cover his head and form a pillow, and had died in the act of rubbing his fingers with snow, probably to prevent frost-bites. It is presumed that the poor little fellow on missing his parent, had directed his steps to the Quebec Suburbs, and not taking the turn to the left at the proper place, had wandered along the Long Point road until exhausted. It is only wonderful that along a district so thickly peopled with families of his own origin, he did not seek shelter in a house.—But we can speak from our own experience, and that of others, that if past the usual hour of retiring to rest which is early, it requires much more courage and physical strength than a child of that age could be expected to possess, to call at a Canadian house, for the inhabitants, one and all, have an abominable custom of turning out their curs to range at night, and they fly at every one who presents himself. It is strange that a race so remarkable for hospitality and good feeling, should continue a custom very necessary to their ancestors when they were nightly liable to be scalped by the Iroquois, but quite unnecessary now, and an unredeemed nuisance.—*Montreal Gazette.*

The flour mills of T. Fortier, Esq., township of Tring, county of Megantic, were destroyed by fire on the night of the 5th inst. The loss is estimated at £400.—*Montreal Courier.*

STATISTICAL ACCOUNT OF STREETSVILLE.—The town of Streetsville is named after Mr. Street, one of the earliest settlers, and is pleasantly situated, for the most part, on the west bank of the river Credit. Its water privileges are extensive, and when these are made available to the full extent, will insure the rapid increase and permanent importance of the place. If one or two manufacturers of capital were to establish factories in Streetsville, it would become, in a few years, second to few towns in the western portion of our Province. Eight miles from Port Credit, and twenty-three from the city of Toronto, a more desirable locality for business could not well be found.

The precise boundaries of Streetsville have never been accurately defined, but within its commonly admitted limits the following statistical details will be found correct:—

There are two churches, viz., Protestant Episcopal and Presbyterian. The former is an elegant edifice, built of brick, of the Grecian order of architecture, but is still incomplete, so far as the spire is concerned. When this is added, Trinity Church will be one of the most elegant structures west of Toronto.—The Presbyterian Church is also a neat building of frame-work. The minister and congregation have adhered to the Free Church party. There is also a small Methodist meeting-house, belonging, we believe, to the Primitive body.

Within the town are two Common Schools, both of which are respectably conducted. It is much to be desired that these could be united, so as to form one respectable academy. Such a plan has been often mooted, but hitherto without success, owing to the prevalence of those miserable local jealousies, which too often prove such drag-chains upon the progress of our Provincial villages. Streetsville is also privileged in possessing a ladies' seminary, conducted by two ladies eminently qualified for the undertaking. We can confidently affirm that the standard of education to be procured here, is at least equal to that which can be obtained in Toronto. Boarders are accommodated in the establishment at a very reasonable rate.—References can be made to the Rev. R. J. Macgeorge, of Trinity Church, and the Rev. W. Rintoul, of the Presbyterian Church.

The Township Hall, a neat building, was erected by the inhabitants. Here the township and other public meetings are held; it likewise serves for the sittings of the Division Court.

There are three Grist Mills, six Saw Mills, and two Cloth Factories and Carding Machines. At all of these a considerable amount of business is done.

The following we believe to be a correct statement of the trades, &c., carried on in Streetsville. One Saddle and Harness Maker; two Cabinet Makers; two Carriage and three Wagon Makers; one Watchmaker and Gunsmith; one Baker; four Shoemakers; four Tailors; five Blacksmiths; one Shoeing-Smith and Veterinary Surgeon; six Carpenters and Joiners; four Brick and Stone Masons; one Chair Maker; three Coopers; one Painter and Glazier; one Tinsmith; one Earthenware Manufacturer; two Butchers; one Brickmaker; one Stone-cutter, three Milliners; one Land Surveyor; two Queen's Bench Commissioners; one General Agent; Town Clerk; the Clerk of the second Division Court; one Magistrate; one Constable; one Notary Public; one Issuer of Marriage Licenses; one Printing Office; two Physicians and Surgeons.

There is a Post Office in Streetsville. Mails are received from, and dispatched to Toronto, every Monday, Wednesday, Thursday and Saturday. Two stages run into Toronto on the morning of every lawful day, and return in the evening. These are generally crowded with passengers, sometimes to an inconvenient extent. Extra conveyances have not unfrequently to be had recourse to.

Of shops (absurdly called stores) there are seven; and, owing to the existence of so many competitors, the price of goods is, generally speaking, moderate; much more so, indeed, than in many country shops.

As to taverns, their number is greater than Father Mathew would approve of. There are, at present three in operation, and a fourth (a substantial brick tenement) is nearly completed. They are all conducted in an orderly manner, and pilgrims may rely on comfortable entertainment under their roofs.

We must not forget to state that Streetsville contains a Printing Office, where every description of work is executed in a style worthy of *Fowlis* and *Whittingham*; and from which is issued that luminary of the hitherto benighted backwoods, the "*Weekly Review.*"

The value of land in the immediate vicinity of the town, may be quoted at from £10 to £15 currency per acre. Village lots, according to size and situation, bring from £30 to £100.

In conclusion, we may add that Streetsville has always been considered a very healthy locality (as our knights of the lancet can feelingly testify); and on the whole we think that settlers of capital on the look-out for a location, may go further and fare worse.—*Streetsville Review.*

NEW BRUNSWICK.

We learn that an active canvass is now going on among the Members of the Assembly, in favour of the Hon. L. A. Wilmot's claims to the Speaker's Chair. We have not heard whether Mr. Wilmot intends to rest his claims merely upon his own merits, or whether it is intended as a measure to test the strength of the respective parties. If the former, we think the "United Wisdom" had better be content with Mr. Weldon—they certainly cannot get a more efficient Speaker. If the latter, all good Conservatives may laugh at their puny efforts. —*Loyalist.*

Jeremiah M. Connell, Esq., late Member of the House of Assembly for Carleton County, and Justice of the Court of Common Pleas, expired at his residence in Woodstock on the 20th ult., in the 47th year of his age. As a Legislator Mr. Connell's talents were not brilliant; but he was respected for his sincerity, and watched the interests of his own County faithfully. He belonged to what is termed the "Liberal" school of Politics. We knew Mr. Connell personally for several years, and can testify that in private life he was much respected.—*Loyalist.*

UNITED STATES.—LOSS OF THE PACKET SHIP THOMAS P. COPE.—The Packet ship *Thomas P. Cope*, of Philadelphia owned by Messrs. H. & A. Cope, of that city, was destroyed by fire, at sea, on the 5th of December, having been struck by lightning on the 29th of November.

SOUTHERN AND NORTHERN STATES.—The South is trying to preponderate in the National Councils, but if she cannot do that, she hopes to be strong enough to cast aloof from the North and set up independent for herself. Mr. Calhoun is the master-spirit of all this branch of policy, and the annexation of Texas and the Mexican War, are more his work than that of any other individual man. He did not want North Oregon; that if kept in the Union, might become a Territory with interests opposed to the Cottonocracy: but he wants California, and indeed all other portions of the Continent, that can be made to raise Cotton, and tropical products in general. These latter he deems to be the most certain source of wealth, and his fidelity to his own interests and those of South Carolina and the South generally, urges him to pursue the policy of extension in that quarter. After California and a *quantum suff.* of Mexico proper are obtained, next will come Cuba This is certain. The foolish people of the North think all these are national gains, while the facts is they are intended only to "inure" to the interests, power and greatness of the South, and to have the power of belittling the North to the position of Subordinates.

We hear that Vera Cruz is to be certainly invested and captured—that Tampico is to share the same fate; in fact that Mexico is to be rendered supple and obsequious, so as to cede away as much of her territory, as may comport with Mr. Polk' ideas of moderation and propriety.—*Correspondent of the Herald.*

MEXICO.

Correspondence of the N. Y. Commercial Advertiser.

Washington. Dec. 18.

The administration have determined to call out more troops. Ten regiments will be immediately called for, to be enlisted as volunteers for the whole of the war. Fifty thousand men, engaged for the war, as volunteers, will soon be in the field, under the act of last May. This force will be in addition to the increase of the army, also authorised by an act of the last session.

The Government, though holding out a sort of flag of truce, does not intend to make peace. The idea is to take possession of all Mexico, or as much of it as possible. The next step is to propose the creation of the office of Lieutenant General of the army, superseding thus Scott and Taylor in military command.

Who do you suppose the redoubtable Lieutenant General is to be? Thomas Hart Benton, and nobody else. That thing is fixed by the acquiescence of Mr. Benton in the measures of the administration, and his promise to support it. Colonel—that is to say—Lieut. General Benton is to be the candidate for the successorship of the Presidency, but giving Mr. Polk four years more.

That is the other portion of the bargain, and to Mr. Polk the most unfortunate one. "Oh," said a Southern Democratic member to me to-day, "Oh, that the office of General Washington should ever be held by Tom Benton."

When this thing shall indeed come about we shall hear of an opposition, such in strength and vehemence, and "moral treason," and devotion to the best interests of the country, as Mr. Polk has not yet dreamed of. Mr. Polk is already struck with surprise at finding that his denunciation of all his opponents in his message has served to unite them as one man.

The rumours as to Santa Anna's movements and his correspondence with Taylor do not impress the Government with the belief that Mexico will make peace. On the contrary, I heard to day, that the President and the Secretary of War believe that Santa Anna is preparing for our forces a snare.

(*From the New Orleans Delta.*)

THE RECOGNITION, OR THE REGENADE LIEUTENANT.

A TALE OF MONTEREY.—A few years ago, when there was a considerable military force stationed at Fort Leavenworth, a young officer, whose talents and integrity had secured the unbounded confidence of the Government and his superior officers, so as to obtain for him the office of commissary and paymaster at that station, appeared before the commander of the garrison with the complaint that he had been robbed. He declared that his pocket book had been taken and chest had been broken open, and a large amount of his own and of the Government funds taken therefrom. When asked whom he suspected, he said that his 1st sergeant had disappeared, and as he had placed great confidence in him, and allowed him free access to his room, he strongly suspected that he was the thief.

The colonel immediately ordered that several officers and men to take different routes and pursue and arrest the fugitive sergeant. They were soon on his track, though from the start the deserter had of them, there was but little hope of his arrest. The Lieutenant who had been robbed also volunteered to pursue the thief, and mounting his horse, took a different route from the other pursuers. After a long and severe ride, the sergeant was at last overtaken, in the road, on foot, his horse having foundered. He was immediately arrested and searched, and on his person was found the sum of two hundred dollars, which fact gave strong if not conclusive proof of his guilt.—When he was taken back to the fort, a private was sent to inform Lieutenant T. of the capture. The private met the lieutenant returning, a few miles from the fort, when he informed him that the thief had been arrested.

The lieutenant exhibited some little confusion at the announcement, but expressed his gratification at the arrest. As he felt greatly relieved by the information communicated, he remarked to the private that he would take a bye-path and ride over to a grocery in the neighbourhood to buy some presents for the men. In the meantime he ordered the soldier to return immediately to the fort. Accordingly they parted, taking opposite courses. Lieut. T. never returned to the fort, nor was he ever afterwards seen in the United States. His relatives and friends all believed him to have been killed, either by his own hand or by that of some of the desperate characters who hang upon our frontier.

The sergeant was brought up for examination. The proofs were exhibited to him, the money, his flight, &c.; his only reply was, "Where is my accuser? Bring him before me and you shall see which is the thief." But lieutenant T. could not be found. The sergeant then confessed that he had been bribed by lieutenant T. to desert and take upon himself the infamy which justly belonged to the lieutenant himself, who was a defaulter to the Government, and wished to cover his crime by the alleged robbery of the sergeant. That he had given him two hundred dollars and a horse to fly from the fort, which, after a severe conflict with conscience, he at last consented to do, but that before he had gone many miles his horse broke down and he was thus overtaken and arrested.

There were few persons who would believe this ingenious story of the sergeant, and the fact that he had committed a serious crime, though perhaps not the one he was charged with, prevented the few who believed his story from interfering in his behalf. He was accordingly delivered over to the officers of justice, and after a fair trial was found guilty and sent to the penitentiary for seven years, where he now is.

On the first of October last, as the first division of the Mexican army was marching out of the city, the force of General Worth was drawn up in a line to salute them. One of the officers of the —— infantry, who was standing in front of his company, observed, as he thought, a familiar face in the Mexican ranks—it was that of a colonel of one of their regiments. As the Mexican force halted for the rear to come up, the American officer left his post, and having looked up an old brother officer, both approached the Mexican officer and closely observed him.

As soon as the Mexican's eye fell upon the faces of the two Americans, he was observed to grow deadly pale, and to pull his cap over his eyes and turn away. But the Americans had seen enough to satisfy them that the Mexican colonel was no other than the regenade lieutenant T. for whose crime a poor man now suffers the infamy of imprisonment in the penitentiary of Missouri. An inspection of the Mexican military roll, and inquiry among the Mexican officers, confirmed the truth of the personal observation of our officers.

We understand that this evidence will be laid before the Executive for the purpose of obtaining a commutation of the punishment of the unfortunate sergeant, the victim of the infamous treachery and villany of this base officer, who, to the crime of having disgraced his country's uniform and betrayed its confidence, adds the eternal infamy of the parricide and the traitor.

Commercial.

(COMPILED EXPRESSLY FOR THIS PAPER.)

MARKETS.

	Toronto, January 7. s. d. s. d.	Kingston, December 31. s. d. s. d.	Hamilton, December 23. s. d. s. d.
Wheat, ℔ 60lbs. prime ..	4 0 a 4 4	3 9 a 4 0	3 9 a 4 0
" " second	3 0 a 3 9	.. ..	.. ..
Oats, ℔ 34lbs.	1 2 a 1 4	1 9	1 3 a 1 8
Barley, ℔ 48lbs.	2 6	2 9	2 6
Flour, Superfine, ℔ bbl..	25 0	23 9 a 25 0	23 9
" Fine "	17 6 a 20 0	.. ..	.. ..
Beef, ℔ lb	0 2½ a 0 3¾	.. ..	.. ..
" " 100lbs.	12 6 a 18 9	15 0	12 6 17 6
Pork, ℔ lb	0 3 a 0 3½	.. ..	.. ..
" " 100 lbs.	15 0 a 20 0	20 0 a 22 3	15 0 20 0
Potatoes, ℔ bushel......	2 6 a 3 0	2 0 a 2 6	3 9 a 4 0
Butter, Fresh. ℔ lb	0 8 a 0 10	0 9 a 1 0	0 7½ a 0 9
" Salt, "	0 5½ a 0 6½	0 7½ a 0 9	0 7
Cheese, "	0 5 a 0 6	.. ..	.. ..
Lard, "	0 5½ a 0 6	.. ..	.. ..
Eggs, ℔ doz.	0 8 a 1 0	1 0	.. ..
Geese, each	1 3 a 1 6	1 3 a 1 9	1 3 a 1 9
Turkeys, each	2 6 a 3 9	2 6 a 3 6	1 10 a 3 9
Fowls, ℔ pair	1 3 a 1 5	.. ..	1 0 a 1 3
Apples, ℔ bbl...........	7 6 a 10 0	.. ..	.. ..
Straw ℔ ton............	25 0 a 27 6	.. ..	.. ..
Hay " "	35 0 a 42 6	30 0 a 35 0	35 0 a 40 0
Fire-wood ℔ cord	12 6 a 15 0	.. ..	.. ..
Bread. ℔ 4lb loaf	0 5 a 0 6	.. ..	.. ..

CHURCH SOCIETY.

THE NIAGARA DISTRICT BRANCH OF THE DIOCESAN CHURCH SOCIETY.

The Members of this District Branch are hereby notified, that the next Annual Meeting thereof will be held (D. V.) in St. Mark's Church, Niagara, on Wednesday, the 3rd day of February next, at Six o'clock, P.M. The Managing Committee are requested to meet at One o'clock, P.M.; and the Secretary would feel obliged by an early transmission to him of the various Reports of the several Parochial Associations.

T. B. FULLER, *Secretary.*

Thorold, Dec. 29, 1846.

GORE AND WELLINGTON DISTRICT BRANCH.

The Parochial Annual Meetings of the Gore and Wellington District Branch of the Church Society, will be held in the respective Parishes as follows:—

Guelph, ...	Monday,......	January 25th,	at 7 P. M.
Galt	Tuesday......	" 26th,	" 11 A. M.
Paris................	"	" "	" 7 P. M.
Brantford................	Wednesday...	" 27th,	" 11 A. M.
Dundas................	"	" "	" 7 P. M.
Ancaster	Thursday ...	" 28th,	" 11 A. M.
Stoney Creek	"	" "	" 7 P. M.
Wellington Square ...	Friday	" 29th,	" 11 A. M.
Oakville	"	" "	" 7 P. M.

The District Annual Meeting will be held at Hamilton, on Tuesday the 9th February, at 7 P. M. Divine Service at 6, in Christ's Church.

A full attendance of the Clergy and Laity at the above Meetings is earnestly requested.

J. GAMBLE GEDDES, Secretary.

N. B.—The Clergy are requested to appear at the District Annual Meeting in their robes.

NEWCASTLE AND COLBORNE DISTRICTS.

The following appointments for Parochial Meetings in the above Districts have been made, to which the attention of the Clergy and Laity generally is particularly requested:

Peterboro',	Monday,	January 18, 1847,	...	7 P. M.
Emily,	Tuesday,	" 19 "	...	11 A. M.
Cavan, (St. John's)	Tuesday,	" 19 "	...	3 P. M.
do (St. Paul's)	Wednesday	" 20 "	...	10 A. M.
Perrytown,	Wednesday	" 20 "	...	3 P. M.
Grafton,	Thursday	" 21 "	...	11 A. M.
Cobourg,	Thursday	" 21 "	...	7 P. M.
Darlington,	Friday	" 22 "	...	7 P. M.

☞ The Annual Meeting will be held in St. John's Church, Port Hope, on Thursday, January 28, at 7 P. M.

J. SHORTT, *Secretary.*

Port Hope, Dec. 8, 1846.

EASTERN BRANCH.

The Annual Meeting of this Branch will be held at Cornwall, on Thursday, 11th February, 1847, immediately after Divine Service. It is necessary that the Reports of the Parochial Societies be sent to the undersigned as soon as possible.

EDWARD J. BOSWELL, *Secretary.*

Home District Clerical Association.

The next Meeting of this Association will be held, D. V., at St. Peter's on the Credit, in the charge of the Rev. James Magrath, M. A., Rector of Toronto Township, on Wednesday and Thursday, the 13th and 14th January, 1847.

ALEX'R. SANSON, *Secretary.*

Rectory, York Mills,
17th December, 1846.

To the Members of the Eastern Clerical Association.

Reverend Brethren,—You are hereby respectfully informed that the next Meeting of the Association will, D. V., be held at the Parsonage, Cornwall, on Wednesday and Thursday, February 10th and 11th, 1847. Divine Service each day in Trinity Church, at half-past 10 A. M.

H. PATTON, *Secretary.*

RESOLUTION adopted by the Mayor and Aldermen of the City of Toronto, in General Adjourned Session assembled, for the purpose of Granting and Renewing Tavern Licences.

December 31, 1846.

RESOLVED—That no Licence to Sell Spirituous Liquors by Retail, for the coming year, be granted to any house in this City, unless the Inspector of Licenses shall have certified officially that such house is possessed of at least FIVE BED-ROOMS and SIX SPARE BEDS, for the accommodation of Travellers, beyond those required for the use of the family of the occupant of said house, and unless there shall be Stabling, belonging to the said house, for the accommodation of at least SIX HORSES.

Published by Order.
CHARLES DALY, *C. C. C.*

Clerk's Office,
Toronto, December 31, 1846. 494-2

☞ All the papers in the city to give two insertions.

DIOCESAN PRESS.

THE Subscribers to this Association are requested to pay into the hands of the undersigned, or to Mr. CHAMPION, at the Office of *The Church*, No. 5, King Street West, Toronto, an Instalment of FIVE PER CENT. (being the Sixteenth Instalment) upon the amount of their respective Shares, on or before the 9th of January next.

HENRY SCADDING, CL'K.,
Secretary and Treasurer to the Diocesan Press.

Toronto, Dec. 26, 1846. 493

CROWN LAND DEPARTMENT,
Montreal, 10th March, 1846.

NOTICE is hereby given, by order of his Excellency the Administrator of the Government in Council, to all persons who have received Locations of Land in Western Canada, since the 1st January, 1832; and also to parties located previous to that date, whose locations are not included in the list of unpatented lands, liable to forfeiture, published 4th of April, 1839, that, unless the claimants or their legal representatives establish their claims and take out their Patents within *two years* from this date, the land will be resumed by the Government to be disposed of by sale.

Wanted,

FOR the BATH GRAMMAR SCHOOL, a well qualified CLASSICAL TEACHER, to whom a liberal salary will be paid. Apply to PETER DAVY, Esq., or DR. STEWART Bath.

Bath, 7th Nov., 1846. 486-tf

MEDICAL STUDENT.

A RESPECTABLE YOUTH will be received as an Articled Pupil, with every advantage for studying the Profession; and to be treated as one of the Family.—A Premium required.

Apply to C. JONES, L.M.P., Surgeon, &c., at the late residence of Dr. Clarke, Market Square, Guelph.

Guelph, Nov. 26, 1846. 489-3

MARRIED.

At Rose Hill, Port Hope, on the 1st inst. by the Rev. Jonathan Shortt, Ely W. Ward, second son of Thos. Ward, Esq., to Jane S., eldest daughter of Assistant Commissary General M. Bailey.

LETTER received to Thursday, January 7:

Rev. H. Patton, rem.

TO CORRESPONDENTS.—A.C. in our next: we are sorry that it has been impossible to publish it this week.

The advertisement of X.Y.Z.—owing to certain peculiarities in its phraseology—is declined.

Poetry.

THOU SHALT NOT CALL HIM BLEST.

(*From "Christian Songs.*")

BY THE REV. JAMES GILBORNE LYONS, LL. D.

Thou shalt not call him blest,
  Though born to high command,
Who sees among his slaves
  The nobles of his land,
Though banners bear his name
  On many a shining fold;
Though sparkling gems are his,
  And ruddy piles of gold.

Thou shalt not call him blest
  In lofty wisdom sage,
Whose searching eye has read
  Creation's boundless page;—
Who gathers round his hearth
  The wise of ancient days;
Whose words the learn'd and great
  Of other times shall praise.

But thou shalt call him blest,
  Though all unknown to fame,
Whose righteous works adorn
  The Christian's sacred name;
Who loves the toilsome path,
  That high apostles trod;
Who keeps with humble faith
  The just decrees of God.

MR. ROBBINS' CONSCIENCE;

OR,

AN EASY WAY OF GETTING RID OF A DUTY.

(*From the Evergreen.*)

In one of my rambling excursions, some time ago, I came to the village of C———. Remembering that I had an old acquaintance there, I determined to remain in the village a day or two and visit my friend. Years had passed since I had seen him, and, as far as worldly matters were concerned, these passing years had brought prosperity to him, and he was now one of the wealthiest men in the neighbourhood, as well as one of the most influential men in the village. I found him, in most respects, the same man as I had known him years before, except, perhaps, he felt somewhat more his own importance, as a man of wealth and influence. I had been with him but a few minutes, when a gentleman (who, as I afterwards learned, resided in a town in the same county) entered, and soon made his errand known to my friend Mr. Robbins.

"I have called, Mr. Robbins," said he, "to get you to aid us a little in building the church in our town. We are few in numbers, as you are aware, and need assistance. So knowing you to be a good Churchman and acquainted with the state of our little society, I have made free to call upon you for aid."

"Always glad to help the Church along, Mr. Saunders," said Mr. Robins, rather pompously; "yes, always glad indeed to help the Church along, when I am fully assured in my mind that I am helping nothing but the Church. But a man has need to be pretty particular now-a-days, you know," added he, turning to me and winking very knowingly.

"What do you mean, Mr. Robins?" inquired Mr. Saunders. "You are well acquainted with me, and with the state of affairs in our little parish, and therefore cannot suppose that there is any danger in your being imposed upon."

"Oh, no, Mr. Saunders, not at all: no one can impose upon *me* very easily, I assure you. I keep my eyes too widely open for that. And from this very fact, I seldom contribute towards building new churches of late years. There's no knowing what the money's used for.

"Why, Mr. Robbins, you cannot certainly allude to our parish in L———, when you thus speak. You cannot for a moment suppose that I am here trying to raise the money under false pretences."

"Oh, no; by no means would I hint such a thing. I know you to be an honest man, Mr. Saunders; and to speak the truth, I am afraid you are indeed too honest, and may, therefore, from the very excess of this virtue, have suffered yourself to be deceived by others."

Mr. Saunders stared at his friend in astonishment, but made no reply.

"It is from no lack of a benevolent spirit, Mr. Saunders," continued Mr. Robbins, "that I refuse to give my money, when such applications as yours are made for it; it is solely from my desire to do good, or rather to prevent evil, that I feel myself obliged to take this course. I should always be heartily glad to contribute my share towards building up churches, if I could divest myself of all fears of more evil than good being done by it."

"Fears of more evil than good being done by it!" said Mr. Saunders. "Please explain yourself, will you, Mr. Robbins?"

"Certainly, sir, if you desire it. Well, then, what I mean by my fears of more evil than good being done, is, that I am afraid of doing more for Puseyism than for the Church; and this my conscience would not allow me to do. To be plain with you, Mr. Saunders, I have heard that your rector and vestry are all Puseyites. Perhaps you may deny it, Mr. Saunders; and in case you do, I shall say that you are deceived, and do not know what Puseyism is."

"I do not deny it at all," answered Mr. Saunders; "nor do I, on the other hand, admit that it is true.—No, Mr. Robbins, I can neither deny nor admit the truth of this accusation; for, to be plain with you, I do not know what *you* imagine a Puseyite to be."

"That's generally the way with Puseyites," replied Mr. Robbins; "they try hard to escape from the charge, by saying they don't know what Puseyism is; and many of them even pretend to believe that no such thing as Puseyism really exists."

"I myself set up no such pretence as that," said Mr. Saunders, "for I most fully believe that there are those in the Church who are favourably inclined to what may be termed *Puseyism;* though, for myself, I do not like the name, nor think it appropriate."

"I am very glad to hear you admit so much, Mr. Saunders; but I do not see any good reason why you should object to the *name* of Puseyism."

"I make exceptions to it, because it is made to mean nothing or every thing, just as the person employing it may choose to fancy. For instance, I might think Dr. ——— a Puseyite, while I am earnestly opposed to what I consider Puseyism: you, at the same time, might class not only those of Dr. ———'s way of thinking, but also such Churchmen as myself, among Puseyites: and then, again, there are many, among the various sects in this neighbourhood, who doubtless would designate you as a Puseyite—yes, even *you.* Mr. Robbins, free as you suppose yourself from all causes of such suspicion. You perhaps remember what your hired man, Wilson, the Methodist, said of you—that 'Mr. Robbins is certainly a Puseyite, for he reads his prayers from a book in time of family worship.'"

"Yes, I remember that speech of Wilson's," replied Mr. Robbins, smiling, unavoidably, at the mention of the thing; "but you know Wilson is an ignorant man, and it is not to be much wondered at, that he holds such opinions."

"I confess," said Mr. Saunders, "that 'such opinions' seem less out of place in the mind of an unlearned man like Mr. Wilson; but I am disposed to believe that just about nine-tenths of the charges of Puseyism arise from sheer ignorance or prejudice, even though such charges may come from the lips of men eminently learned in other matters. I am extremely sorry that it is so, since, if Churchmen would take the pains to inform themselves on the subject, they might agree better what Puseyism is, and use means for banishing it from the Church. But I did not call on you, Mr. Robbins, for the purpose of holding a discussion on this matter; so I will return to the object of my visit. Do you not think you could render us a little assistance towards erecting a plain and small church in our village?"

"Really, Mr. Saunders, I cannot *conscientiously* assist you. As I said before, I desire to see the Church prosper, but I cannot support Puseyism. You are an old friend of mine, and you must know I would oblige you if I could; but you certainly would not advise me, on account of our long-standing friendship, to act directly contrary to the dictates of my *conscience*, would you? Answer me that, if you please, Mr. Saunders."

"To be sure, I would advise any man to act contrary to the dictates of his conscience, or rather to alter the dictates of his conscience, if his conscience is wrong. If I should see a man who had wilfully shut his eyes, or one actually blind, running towards a precipice, stoutly contending that there was no precipice, and that he was right and I wrong, I should certainly feel myself bound to endeavour to change his course, notwithstanding he should assert his honest belief that he was going right."

"A different case, Mr. Saunders; quite a different case, sir. I do not profess to shut my eyes wilfully, nor to be actually blind to the truth. But I *have* a conscience, Mr. Saunders; and many are the things I would be glad to do, if this same conscience of mine did not, like a firm monitor, check me. But I do not wish you to think hard of me, my friend, because I can not conscientiously assist you, for yours is by no means the first application, of the same kind, that I have refused, and refused all, too, for the same reasons. Why, Mr. Saunders, to let you know that you are not alone in this matter, I will just inform you that I have not, for the last five years, contributed one dollar towards assisting any parish except my own, lest I should be, knowingly or unknowingly, lending my support to Puseyism. You see it is all refused from conscience, for I tell you again that I should be glad to help to build up the *pure* Church."

"Well, then, Mr. Robbins, I suppose it would be presumption in me so expect to succeed better than those who have come to you on a similar errand. And yet I cannot leave you this morning, without attempting to disabuse your mind of the opinion that the rector and vestry of our parish are Puseyites."

"Why, you said, a few moments ago only," interrupted Mr. Robbins, "that you could not deny it; didn't you, Mr. Saunders?"

"What I then meant was, that I should not say whether we were Puseyites or not in your sense of the word, because I did not know what you meant by the term. If you mean by it the same as I do, I can assure you that there are no persons in the diocese more opposed to Puseyism than the rector and vestry of our parish. But if you place under the category of Puseyistic tendencies, many established Church principles and practices, as some ill-informed Churchmen have done, then we shall undoubtedly plead guilty of your sort of Puseyism. I should be gratified, however, to learn from you, what it is that our rector has done to bring upon his head the charge of Puseyism."

"Why, Mr. Saunders, I might mention several things that he has done; but it would be useless, for you would approve of his course, and call such things a part of good Churchmanship, I suppose."

"Well, but mention one thing, at least, Mr. Robbins, so that I may judge what constitutes Puseyism, in your view of the matter."

"Why, I have heard that in his other parish, where he officiates one half of the time, he had some alterations made about the communion-table, and this is, I think, in the present day, a pretty good evidence, if not of real Puseyism, yet, at least, of a hankering after it."

"Did you learn anything about the nature of these '*alterations*,' as you call them, Mr. Robbins?"

"I heard something about it; I was told that he regarded the altar as a very holy place—too holy, in fact, to be looked upon often with mortal eyes; so he proposed to have it covered and screened from sight.—Was not this a true report, Mr. Saunders?"

"You have got the facts somewhat inverted, Mr. Robbins. Mr. Taylor, when he took charge of that parish, found the altar already pretty much 'screened from mortal eyes,' on account of the quantities of Church papers, tracts, Sunday-school books, and so forth, which were laid upon it every Sunday for distribution among the members of the congregation. Now instead of wishing to have the altar covered, as you have stated, he actually had it *uncovered*, by removing the papers, books, and pamphlets, to a book-case in the vestibule. He does undoubtedly regard the altar as a holy place; but he has never expressed such a wish as you have mentioned—to have it kept out of sight—otherwise he might have allowed the papers and tracts to remain there."

"I heard also," said Mr. Robbins, without expressing any gratification at this explanation of Mr. Saunders, "that Mr. Taylor cast a number of books out of the Sunday-school library because they were not sufficiently Puseyistic for him. What have you to say to that, Mr. Saunders?"

"Only this, Mr. Robbins; that Mr. Taylor found in the Sunday-school library a number of books published some by the American and others by the Massachusetts Sunday-school Union, and many of which books were devoted to teaching how unscriptural many Church doctrines and practices are. One little book, I remember, was designed to show the wickedness of keeping Christmas? Were such books fit for a Church Sunday-school library? And was it such a wicked act in Mr. Taylor to remove them?"

"Well, Mr. Saunders, I see we shall not agree: you have heard the stories in one way, I have heard them in another; so there's no knowing which of us is exactly right. But I have a mortal dread of Puseyism; and so long as there is an iota of doubt about it, my conscience will not allow me to give you a cent towards erecting a church in your parish."

Mr. Robbins now turned to me and asked, "What do *you* think of Puseyism, Mr. ———?"

I had become so heartily disgusted with the miserable evasions and affected conscientiousness of the man, that, without taking a moment's time for reflection, I said, "I think, Mr. Robbins, that it often affords a very good subterfuge for a man to resort to when he is unwilling to loosen his purse-strings for objects of benificence. Very convenient at such times to get off from a positive duty by the aid of an anti-Puseyite conscience!"

I said all this with a smile; and yet I was sorry the moment it was spoken, for I saw it was too severe—not untrue, but too severe on account of its truthfulness. Mr. Saunders glanced at me and expressed as much by his looks as to say, "thank you, sir; you've hit the mark." Mr. Robbins, however, made no reply, and I took occasion to add a few remarks to what I had already said.

"To be plain with you, Mr. Robbins," I said, "I do not like all this hue and cry about Puseyism. I am from the bottom of my heart opposed to such opinions as are to be found in 'Tract No. 90,' the only one of all the Oxford Tracts which I have ever read. I abominate any such Jesuitical practice as holding the articles and offices of the Church in a non-natural sense, whether on the part of real Puseyites or extreme Low-Churchmen. But when the maintaining of the doctrines of the Divine Institution of the Episcopacy, the Apostolical Succession, the Unity of the Church, as well as a proper reverence for Christ's ministers and sacred things, and so forth, come to be regarded as a part and parcel of Puseyistic developments, I am obliged to say, that such Puseyism is as old as Christianity itself. I will go hand in hand with you in opposing real genuine Puseyism;* but it must be genuine—none of your spurious sort."

I now changed the subject of conversation; but since that time I have found many men whose consciences, like Mr. Robbins', were peculiarly tender on the subject of Puseyism, when a demand of filthy lucre, for a similar benevolent purpose, was made.

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* By which is meant the definition of the Bishop of Vermont, viz: "adherence to 'Tract No. 90,' and subscribing the articles in a non-natural sense."

EPIDEMICS AND THE SANATORY STATE OF TOWNS.

(*From the Montreal Courier.*)

In a recent English paper we find some very curious particulars given relative to Epidemic diseases and the influence exercised on the health of the community by the general inattention of the governing powers to the legal enforcement of cleanliness.—We prefer to lay the facts thus stated before our readers in an editorial article, as calculated to attract their attention more than by merely inserting the extract.

It is some satisfaction to see the efforts made in these days to improve the sanatory condition of the people, and it is a mistake to imagine that they are the lower class only who suffer from its neglect. True that it is most probably in the narrow lanes, filthy alleys, and filthier houses of the neglected sons of toil that epidemic diseases are in the first place generated, but it is vain to imagine that malignant fevers, when once fairly developed will pass by the houses of the rich. In a new country, where towns are in process of formation, where land is cheap, and there can be no occasion or pretext for crowded and narrow streets, there can be no excuse for neglect, and we are sorry to say that these most important points are by no means attended to as they ought to be in this city. The attention of the Corporation has been called upon often enough, and ourselves and our contemporaries have continually pointed out places where masses of filth have been permitted to accumulate enough to poison the atmosphere of the whole city. Neither is sufficient attention paid to the enforcement of cleanliness in private yards, stables, &c. Any one who is in the habit of walking much about town cannot but have been struck with this fact; people do not always keep their gates shut and the eyes as well as the noses of the passers-by are frequently treated to the sight of heaps of filth and a complication of disgusting odours. The great fault of the city council is, that they are continually passing acts which, after they are passed, no one hears of more, for they are never enforced. We have often alluded to the imperative necessity of providing a more abundant supply of water for the poor, the erection of baths and wash-houses, and the provision of more efficient and extensive sewerage than we at present possess—these things are now exciting great attention in England, and there is hardly a town in which measures are not being taken to attain the desired end; besides this, there is no doubt that the Government will introduce some general measure in the next session of the Imperial Parliament for establishing sanatory regulations in every part of the Kingdom.

There is every reason to believe that all great epidemics originate in aerial causes and that they are spread by predisposing adjuncts. The writer of the article from whchi we extract these particulars refers us to the works of Hecker, a German physician—particularly his history of the "Black Death," or the great plague in the 13th and 14th conturies; the dancing mania, or the St. Vitus's or St. John the Baptist's dance; and to his highly philosophical history of the sweating sickness in England in the reigns of Henry the 7th and 8th. Hecker states that just before the great plague, mountains had sunk in China, and chasms were formed that swallowed up numerous cities and towns, together with hundreds of thousands of human beings: earthquakes shook almost every part of the world: immense swarms of locusts destroyed every living plant, and dying in myriads filled the air with pestilential vapours, which in Europe was so destructive to organized life, that it was estimated that twenty-five millions of people, to say nothing of cattle, perished in a very few years in Europe alone. In England not *one* man in *ten* survived; in Norway not one in three; in Asia, whole nations were swept away: in a therapeutic view, the history of the whole world at that time was one dreadful calamity.

Galen was then the text book of physicians, and as they could find nothing in him, that referred to this new disease, they were silent, lost in wonder, dread, and apprehension.

The people, believing that the disease originated in the water being poisoned by the Jews, destroyed them by thousands. In Strasburg 2,000 were massacred at one time; a great number were shut up in a wooden house at Basle, in Switzerland, and were miserably burned to death. What is stranger, the unhappy Jews, under the most horrid tortures, confessed a lie, and swore on the law of Moses that they had poisoned the water.—The more superstitious attributed the dreadful epidemic to the influence of the stars; the religious to the anger of the Deity. It was at this period that the sect of Flagellants arose, who went about Europe scourging themselves to avert the anger of an offended Deity.

That there may be a predisposing cause in the atmosphere to disease, at some seasons, is highly probable; but when we consider the crowded state of cities in the middle ages; the total want of ventilation in the houses; the narrowness of the streets and the absence of sewers: the whole of the towns surrounded by moats, filled with filthy and stagnant water; the bad and ill-dressed food of the people; their disposition to intemperance; their scanty and insufficient dress; their dirty habits; and the low state of physical science; it becomes obvious that disease in such a state of society would spread rapidly, and its malignity increase as it extended, for there are general laws for disease as for every thing else.

The plagues enumerated by Hecker were always most malignant in summer or early in the autumn; they generally raged most in August and September, but principally commenced in April and May. Though nothing nearly so dreadful has occurred for a century or so, as the plagues of the 13th, 14th, and 15th centuries, a period may again come when the atmosphere may be charged with the elements of disease, which may break out again, as the Cholera Morbus has done, among the inhabitants of the earth. In that case it is sure to be most malignant in close, unhealthy, humid, ill ventilated disctricts, from whence it is borne—sometimes by the air, sometimes by individuals—to the habitation of even the most exalted in station.

Of late years, much attention has been paid to the improvement and sewerage of English cities, but it is confined too much to the most frequented public places—the leading streets, squares, and promenades: whilst the pavements, kennels, sewers, houses, back yards narrow streets, passages, and courts of the poor, where disease always lurks ready to be wafted into the elegant squares and mansions of the rich, are neglected.

It is to the poor localities that the attention of the government and the local authorities ought to be directed. The rich, or those in moderate circumstances will not dwell in bad houses; they will not suffer themselves to be surrounded by filth, stench, and impurities; but the poor groaning under the stern law of imperious necessity, must live and house as they can, and are far more intent upon obtaining a supply of daily food than upon warding off disease.

If, as Lord Ebrington stated, in his lecture to the labouring classes in the North, disease may be engendered by merely sleeping with the head under the bed clothes, with what rapidity may it not be engendered by bad food; by a damp, warm, putrid atmosphere; by dirty personal and domestic habits, by intemperance, absence of sewerage, and by houses that stink with filth, and walls, as may often be seen, stained with putrid exhalations. How, under such circumstances, are typhus and putrid fevers, and the long catalogue of diseases to be avoided?

When the dwellings of the poor are in this state, and there are tens of thousands of such in all large cities, it only wants what the Germans call the *ansteckkungen* (or setting on fire) to produce the most terrible ravages, in which both rich and poor are alike swept away.

Advertisements.

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Six lines and under, 2s. 6d. first insertion, and 7½d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time.

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WITH AND WITHOUT BAR OF DOWER,
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MR. P. MARCH

RESPECTFULLY announces that he has entered into arrangements for publishing immediately

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REV. DR. M'CAUL,
Vice President of King's College, Toronto,

From the Painting executed for the Principal and Masters of Upper Canada College, (to whom the Engraving is, by permission, respectfully dedicated,) and which has been pronounced by competent judges to be an excellent likeness of the Reverend and Learned Gentleman.

The Portrait was taken about two years ago; and previous to its being placed in the hands of the engraver, some material improvements were made.

The price will be 20s. for Proofs, and 12s. 6d. for Prints; and great care will be taken to secure perfect copies to subscribers.

The Portrait will be of the same size and style as that of the Governor General recently engraved; and by the same Engraver, Mr. Warner, and published by

H. & W. ROWSELL,
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☞ Subscribers' names received at MR. C. MARCH'S, *King Street*, and also at the Publishers'. 479

BANK STOCK
BOUGHT AND SOLD BY
A. B. TOWNLEY,
Land and House Agent, &c.
130, KING STREET, TORONTO. 423-tf

Engraved District Maps.

TO be Published, a complete ATLAS OF CANADA WEST, in Districts, shewing every Lot, Farm, River, Creek, Port, Town, Village, Post Office, Church, &c., in each Township; exhibiting a Bird's-eye view of all Travelled Roads, distinguishing the Concession Lines and bearings, Plank, Rail and Mail Routes, beautifully Engraved upon Copper Plates, (about 2 by 3 feet), forming a Register of all Improvements in the Country, upon a scale of 2½ miles to one inch—considerably larger than Bouchette's, and embracing more information than contained in any other Map—and drawn by eminent Surveyors.

Plate 1—The Western District, with Chart.
Plate 2—London, Talbot, and Brock Districts.
Plate 3—The Huron Tract.

The Home, Simcoe, Niagara, Midland, Newcastle, and other Districts, will follow in succession, one every two months.—Price to Subscribers, 10s. each plate, who will receive Proof impressions. Subscribers' names will be received by the Engravers, J. ELLIS & Co., 8, King Street, Toronto, (from 15, Broad Street, Bank of England, London), and at the Office of this Paper.

Toronto, Oct. 1, 1846. 480-tf

JUST PUBLISHED,
(*Illustrated with numerous Wood Engravings,*)
RECREATIONS OF A LONG VACATION:
OR
A VISIT TO INDIAN MISSIONS IN UPPER CANADA.
BY JAMES BEAVEN, D.D.
Professor of Divinity in the University of King's College, Toronto.
Price, 5s.—Bound in Cloth.

For Sale by Ramsay, Armour & Co., Kingston; Ramsay & McKendrick, Hamilton; Goodeve & Corrigal, Cobourg; at the Depository of The Church Society, Toronto; and by the Publishers,

H. & W. ROWSELL,
King Street, Toronto.
Sept. 24, 1846. 479-3m

IMPORTATION OF
Rich Fall and Winter Goods.
THOMAS BILTON,
MERCHANT TAILOR,
No. 2, WELLINGTON BUILDINGS.

THE Subscriber begs to inform the Gentry of Canada West, that his importation of FALL & WINTER GOODS have come to hand, comprising the best possible assortment both in Style and Quality, of Beaver Cloths, Plain and Fancy Trowserings, Rich Plushes, &c. &c. In fact his present Stock embraces that select class of Goods which are only to be met with in a first-rate Establishment.

The Tailoring Department

will continue to be conducted on those principles calculated to ensure a continuance of the distinguished patronage already received.

N. B.—University Work in its different orders, also Judges', Queen's Counsel, and Barrister's Robes, in the most approved style.

Toronto, October 10, 1846 483-13

FASHIONABLE TAILORING ESTABLISHMENT,
No 6, Waterloo Buildings,
NEXT DOOR TO MACDONALD'S HOTEL,
TORONTO.

ROBERT HAWKE, in tendering his sincere thanks to his Friends particularly and the Public generally, begs leave to inform them, that he keeps constantly on hand a well-selected stock of

West of England Broad Cloths, Cassimeres, Doeskins,
Beaver and Pilot Cloths, &c. &c.
WITH
VESTINGS IN GREAT VARIETY,

Which he is prepared to put up to order in the most fashionable manner, and on moderate terms.

N.B.—Cassocks, Clergymen and Queen's Counsel's Gowns, Barristers' Robes, University work, &c., made on the shortest notice in superior style; also, Fine Linen Surplices.

Toronto, Nov. 12, 1846. 486-tf

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MERCHANT TAILOR,
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BEGS respectfully to acquaint the Gentry of Canada West, and Public generally, that he has now received his Stock of

FALL AND WINTER GOODS,

Consisting of best WEST OF ENGLAND CLOTHS, CASSIMERES, DOESKINS, and a variety of VESTINGS, all of which he is prepared to make up in the best style, and on terms that cannot fail to give satisfaction.

N.B.—UNIVERSITY WORK done in all the different orders; also, *Judges, Queen's Counsel*, and *Barristers' Robes*, in the most correct style, and on moderate terms.

Toronto, Oct. 16, 1846. 484-tf

W. MORRISON,
WATCH MAKER AND MANUFACTURING JEWELLER,
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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, July 15, 1846. 469-tf

OILS.
BARNARD, CURTISS & Co.
110, Front Street, New York,

HAVE constantly on hand, from their HUDSON OIL WORKS, Bleached and Unbleached WINTER AND FALL OILS, of all kinds; such as *Sperm, Elephant, Whale*, and *Lard Oils*, and *Sperm Candles*, which they offer on favourable terms.

New York, Sept. 1, 1846. 477-52

JOHN C. BETTRIDGE,
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HAS just received from the English, French, and American Markets, an extensive Stock of

GENUINE, PATENT AND OTHER MEDICINES;
Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes;
GROCERIES, WINES AND LIQUORS;
AND EVERY OTHER ARTICLE USUALLY KEPT BY
CHEMISTS, DRUGGISTS, AND GROCERS.
All of which he is prepared to sell,
WHOLESALE AND RETAIL,
On as Liberal Terms as can be obtained in Canada West.

☞ An able ASSISTANT has been engaged to superintend the Drug Department.

PHYSICIANS' PRESCRIPTIONS CAREFULLY PREPARED

Toronto, July, 1845. 416-tf

RIDOUT BROTHERS & Co.

BEG to announce to their Friends and the Public generally, that their STOCK has, by RECENT IMPORTATIONS, been considerably augmented; and that, in addition to a

WELL-SELECTED ASSORTMENT OF
SHELF HARDWARE,

they hold on hand, English, Swedes, and Banks's Iron; Sanderson's Steel; Cut and Wrought Nails; Shot; Sheet Lead; Lead Pipe; Spades; Shovels; Frying Pans, and Irons; Fenders; Fire Grates; Fire Irons; Files; Saws; Edge Tools, and

CUTLERY.
LIKEWISE:

Parlour and Cooking Stoves; Camp Ovens; Bellied Pots; Pot Ash Coolers, and other Hollow Ware.

WHICH, WITH
100 boxes Felling Axes,
500 boxes Glass, 7 × 9 and 12 × 18,
100 bundles Wire;
AND
300 boxes Canada Plates,
They offer for Sale on advantageous conditions.

Birmingham, Sheffield and Wolverhampton Warehouse, Toronto, Oct. 1, 1846. 481-13

Leaded Windows, Garden Glasses, &c.

THE Subscriber is prepared to furnish LEADED LIGHTS for Church and Cottage Windows, and HAND-GLASSES for Gardens, of any shape or pattern, at the lowest possible rate.

WM. GRIEVE.

Cobourg, June 16, 1846. 466-tf.

WOOL.

THE highest market price will be paid in Cash for WOOL, at the Ontario Mills Woollen Factory, Cobourg, by the Subscriber.

S. E. MACKECHNIE.

Cobourg, June 12, 1845.

N. B.—Growers of Wool who may prefer it, will have an opportunity of exchanging any portion of their Wool for Cloth. 413-tf

Farm for Sale.

FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of the Township of Hamilton; 40 Acres of which are cleared. The Land is well watered, and in a high state of cultivation.

For terms of payment, &c. enquire of the Subscriber on the premises.

THOMAS CROSSAN.

Hamilton, 12th June, 1845. 414-tf

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LIFE ASSURANCE SOCIETY,
26, CORNHILL, LONDON.

CAPITAL, £500,000, STERLING.

Incorporated by Special Act of Parliament.

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} *For the United States and British North American Colonies.*

October 5, 1846. 490

Lands for Sale, in Upper Canada.

THE FOLLOWING LANDS are offered for sale by the Executors of the late JOHN S. CARTWRIGHT, Esq., viz.:

District.	Township.	Lot.	Con.	Acres.
Wellington	Amaranth	15	6	200
Johnstown	Bastard	8	5	200
Western	Brooke	Broken lot 27, and E. part of broken lot 26	6	200
Do.	do.	E. half 11	10	100
Do.	do.	19	11	200
Do.	do.	W. ½ 17, W. ½ 27	12	200
Do.	do.	19	13	200
Midland	Camden East	Broken lots 39 & 40	6	200
Niagara	Cayuga	5 and 6, North side Talbot Road, South	..	400
Simcoe	Collingwood	25	5	200
Do.	do.	8	10	200
Eastern	Cornwall	34	9	183
Newcastle	Cramahe	7	6	200
Western	Dawn	E. half 14	7	100
Simcoe	Essa	28	2	200
Midland	Fredericksburgh	Part N. half 20	6	50
Home	Georgina	13	3	200
Gore	Hamilton, (Town of)	5, 6, 7 & 12, Block No. 2		
Do.	do.	14 & 15, " " 16		
Do.	do.	11, " " 17		
Do.	do.	3 & 4, " " 35		
Newcastle	Haldimand	19	7	200
Victoria	Hungerford	18, 22, 24 & 34	1	800
Do.	do.	23 28 front ½ 33	2	500
Do.	do.	12, 17, 18 & 34	3	800
Do.	do.	W. ½ 19	4	100
Do.	do.	15, & E. ½ 25	5	100
Do.	do.	N. half 30	7	100
Do.	do.	S. half 28	8	100
Do.	do.	27	9	200
Do.	Huntingdon	W. half 19	4	100
Do.	do.	10	5	200
Do.	do.	8	6	200
Do.	do.	9	8	200
Do.	do.	13, W. half 14	9	300
Do.	do.	7	10	200
Do.	do.	12	13	200
Midland	Kingston	Part 24, (in lots)	1	16
Do.	do.	Part 15	3	16
Do.	do.	1	6	200
Do.	do.	11	7, W.A.	119
Johnstown	Leeds	E. half 9	5	100
Midland	Loughborough	13	3	200
Western	Moore	E. half 17	12	100
Newcastle	Murray	W. half 12, 16	3	300
Do,	do.	2	4	200
Johnstown	North Crosby	13	6	200
Gore	Nassagaweya	E. half 8	3	100
Simcoe	Notawassaga	8	7	200
Do.	Orillia South	N. half 7	2	100
Prince Edward	Picton [Town]	6, on Portland St.		
Midland	Pittsburgh	23	10	200
Do.	Portland	South half 14	3	100
Western	Plympton	22	3	200
Do.	do.	13	4	200
Do.	do.	23	8	200
Do.	do.	23	13	200
Victoria	Rawdon	W. half 14	5	100
Do.	do.	6 & 20	11	400
Do.	do.	9, 11, 12, 13 & 14	12	1000
Do.	do.	19	13	200
Do.	do.	11, 18 & 19	14	600
Midland	Richmond	Part 4	10	48
Do.	do.	" 1	11	152
Victoria	Sidney	½ 10, 12	8	300
Prince Edward	Sophiasburgh	Part 62	1	141
Western	Sombra	21	7	200
Niagara	Stamford, *City of the Falls*	5 on Clifton Street	..	4½
		2 & 5, N. E. side St. Mary Street	..	1¼
Do.	do.	Lot bounded by Division & St. Mary Streets,	..	7½
Simcoe	Tay	7	7	200
Victoria	Thurlow	N. half 19	5	100
Simcoe	Tiny	17	11	200
Do.	do.	S. half 13	16	100
Do.	do.	11, S. ½ 13, S. ½ 17	18	400
Home	Uxbridge	17	6	200
Western	Warwick	4	5	200
Johnstown	Wolford	6	6	200

For Terms of sale and other particulars, apply,—*if by letter, free of postage*, to

FRANCIS M. HILL.

Kingston, 1st December, 1845. 439-tf

LAND SCRIP
FOR SALE BY
A. B. TOWNLEY,
Land and House Agent,
130, KING STREET, TORONTO. 423t

LANDS FOR SALE.

THE FOLLOWING LANDS, the property of several Gentlemen in England and Canada, are offered for sale by the undersigned.

District.	Township.	Lot.	Con.	Acres.
Bathurst	Bathurst	7	11 & 12	365
Home	Brock	21	6	200
Western	Brooke	16	1	200
Do.	Chatham	10	14	200
Do.	Collingwood	22	5	1000
Brock	Dereham	22, 24, 25, 26, 28	4	600
Do.	do.	20, 21, 22	5	88
Home	East Gwillimbury	Part 25	8	200
Western	Enniskillen	29	[illegible]	200
Colborne	Fenelon	9	1	600
Do.	do.	14, 17, 22	6	400
Do.	do.	14, 16	7	190
Do.	do.	22	8	400
Do.	do.	18, 20	9	180
Do.	do.	[illegible]	10	200
Newcastle	Manvers	7	8	200
Western	Moore	11	3	400
Do.	do.	[illegible] 11	5	100
Do.	do.	W. half 11	7	200
Do.	do.	9	8	200
Do.	do.	11	9	100
Do.	do.	W. half 9	11	200
Gore	Nassagaweya	26	6	200
Simcoe	Oro	19	7	100
Newcastle	Percy	W. half 23	12	200
Western	Plympton	23	1	150
Midland	Portland	18	12	200
Home	Scott	27	3	
Colborne	Smith	11, W. side of Com'r. Road.	—	200
Western	Sombra	N. half 10	6	100
Do.	do.	N. half 7	13	100
Bathurst	South Sherbrooke	Part 21	2	76
Wellington	Woolwich	Block No. 3, on the Grand River, containing 300 acres, now being laid out in 200 acre lots.		

For terms of sale and other particulars, apply,—*if by letter free of postage*,—to

FRANCIS M. HILL.

Kingston, 1st December, 1845. 439-tf

LANDS FOR SALE,
ON REASONABLE TERMS.

District of Simcoe.

Lot 4, 1st Con. East of Hurontario Street, Mulmur, 200 acres.
" 15, 7th " " " " 200 "
W. half 10, 4th " " Mono, 100 "
W. half 7, 3rd Con. Southern division, Orillia, 100 "
W. half 7, 3rd " Tosorontio, 100 "
E. half 14, W. half 22, 5th Con. do. 200 "
W. half 13 and 14, 7th Con. do. 200 "
W. half 7, 6th Con., E. half 7, 7th Con. Vespra, 200 "

Western District.

E. half 7, 7th Con. N. of Egremont Road, Warwick, 100 "
25, 8th Con. Dawn, 200

Victoria District.

W. parts 18 and 19, 11th Con. Madoc, 200

Midland District.

S. half 7, and N. half 11, 10th Con Richmond 200 "
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New York, February 14, 1845. 398-tf

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AND
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[LATE T. J. PRESTON.] 397

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