

THE CANADIAN CHURCHMAN.

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

NEW SERIES, VOL. I, No. 28.]

TORONTO, CANADA, FEBRUARY 17, 1853.

[OLD SERIES, VOL. XVI]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson.	2d Lesson.
M	Feb. 20.	3 SUN. IN LENT. M. Gen. 27. Luke. 3.	E. " 34. Gal. 3.
M	" 21.	M. Num. 35. Luk. 4.	R. " 36. Gal. 4.
T	" 22.	M. Deut. 1. Luke 5.	E. " 2. Gal. 5.
W	" 23.	M. " 3. Luke 6.	E. " 4. Gal. 6.
T	" 24.	St. MATTHEW. A&M. M. Wisd. 19. Luke 7.	R. Eccl. 1. Ephes 1.
F	" 25.	M. Deut. 5. Luke 8.	E. " 6. Eph. 2.
S	" 26.	M. " 7. Luke 9.	E. " 8. Eph. 3.
M	" 27.	3 SUN. IN LENT. M. Gen. 39. Luke 10.	E. " 42. Eph. 4.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. LAWRENCE BUILDINGS.
Regular practice every Wednesday, at Eight P.M.—
Terms of admission, Performing Members 20s. per annum;
Nonperforming 25s.

MR. FAIGR, Conductor.
G. B. WYLLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

SOBERITY IN PRAYER.

Our words however and entreatings, when we pray, must be under rule. They must have quietness and modesty in them. We must consider that we stand in God's presence. The carriage of body and the measure of voice, must find acceptance with the eye divine.—*St. Cyprian Treat. 7. P. 178.*

THE LORD'S PRAYER.

More spiritual what prayer can be, than that which was given us by Christ, by whom also the Holy Spirit was sent to us? or what prayer more true in the presence of the Father than that which the Son, who is Truth, delivered from his own mouth?—*St. Cyprian Treat 7. P. 178.*

THE LORD'S PRAYER IN THE LITURGY.

The Lord's Prayer, like a bright jewel in the centre of a circle of pearls, now gathers up our petitions in one knot, as it were, and fastens them as with "a nail in a sure place." This perfect form of prayer is ever new, sweet, and refreshing to the simple enlightened, and unprejudiced Christian. It presents the believer with a warrant for his faith, when he knows that he "asks according to His will," who both taught us to pray, and presents our prayers with acceptance to the Father. It collects our desires in their proper order, and with redoubled force; as the scattered rays of the sun are collected in the focus of a burning glass. We feel that we have God on our side, who helpeth our infirmities and who pleads in our behalf; and can say with his Holy Apostle Paul, "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things?"—*Rev. R. J. Whytehead.*

OUR FATHER.

What indulgence is it of the Lord, what exuberance of condescension and goodness towards us, to permit us when praying in God's presence to address ourselves to God as a Father, and name ourselves sons of God, a name, which none of us in prayer would have dared to reach unto, had not He Himself allowed us thus to pray.—*St. Cyprian. P. 182.*

HALLOWED BE THY NAME.

Not as wishing for God to be made holy by our prayers, but asking of him for his name to be kept holy by us. By whom indeed could God be sanctified who himself sanctifies? But seeing He has Himself said "be ye holy for I also am holy," it is this that we ask and request, that we who have been sanctified in Baptism may persevere such as we have begun. For this we daily make petition:

since we need a daily sanctification, in order that we, who sin day by day, may cleanse a fresh our offences by a continual sanctification.—*St. Cyprian. P. 183.*

THY KINGDOM COME.

We pray for the coming kingdom which has been promised to us by God, and was gained by the blood and passion of Christ; that we who have continued His subjects in the life below, may afterwards reign in Christ's Kingdom according to his promise and word: "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*St. Cyprian. P. 183.*

THY WILL BE DONE AS IN HEAVEN SO IN EARTH.

Having a body from the earth, and a spirit from heaven, we are both earth and heaven; in both, that is both in body and spirit we pray that God's will may be done. Flesh and spirit have a strife between them, a daily encounter from their mutual quarrel, so that we cannot do the things that we would, because the spirit seeks things heavenly and divine, the flesh desires things earthly and temporal. Hence it is our earnest prayer, that, by God's help and aid, a peace may be established between these two, that by the doing of God's will, both in the spirit and in the flesh, that soul may be preserved which has been born again through Him.—*St. Cyprian. P. 185.*

GIVE US THIS DAY OUR DAILY BREAD.

This may be understood both in the spiritual and in the simple meaning, seeing that either purport contains a divine aid, for the advancing of our salvation.—*St. Cyprian. P. 187.*

Provincial Parliament.

QUEBEC, February 14, 1853.

The House met to-day, and adjourned, without transacting any business.

Mr. Brown gave notice of an address to His Excellency for a copy of the arrangement entered into by the Directors of the Grand Trunk Railroad and W. Jackson, Esq., for the construction of that railroad; and,

Mr. Robinson, of a question whether anything had been done by Government relative to the Ocean Penny Postage.

The House then adjourned.

Quebec, February 15th.

The bill to facilitate the executive duty of Judges, was read a first time on Monday of Mr. Laurin.

Messrs. Le Blanc Cartier, White, Langton, and Smith, were ordered into custody for non attendance on election committees, and the proceedings against the returning officer of Montmorenci on the complaint of Mr. Cauchon, was postponed for a week.

The representation bill was ordered to be read a first time on 1st March.

Several despatches were sent down by the Governor General, No. 1 announced that the Imperial Government had aided Messrs. Faribault and Wickstead to procure certain books and that it had forwarded copies of certain state papers.

No. 2—Declining to grant medals to militia officers who had served in the war of 1812, and regretting the necessity of adhering to the lines laid down in granting these distinctions.

No. 3—Acknowledging the receipt of the joint address of the two houses on the subject of reciprocity, praying that duties may be levied in England on foreign produce equal to those levied by such countries on the produce of Great Britain or her Colonies. The despatches merely stated that her Majesty had been pleased to receive the address most graciously.

No. 4.

THE CLERGY RESERVES.

Downing-street, 15 Jan. 1853.

MY LORD—I have the honor to acknowledge your despatch of the 22nd Sept. last addressed to my predecessor, and forwarding an address to the Queen from the Commons of Canada in Provincial Parliament assembled on the subject of the Clergy Reserves. This address was laid before Her

Majesty by my predecessor and your Lordship was probably aware from what has recently passed on this subject in the Imperial Parliament that her Majesty's late advisers, had taken the matter contained in it into their consideration, and were preparing to communicate with you, respecting it when the recent change in the administration interfered with their intentions. In consequence of that event, it became my duty to bring the subject under the attention of my colleagues at the earliest opportunity and I have now to inform you that her Majesty's Government have determined on advising her Majesty to accede to the prayer of that address. In arriving at this decision they have felt it their duty to keep out of view the question whether or not any alteration is at present desirable in the mode of appropriation of the fund derived from these Reserves established by the 3, and 4, Vic. c. 78. they do not deny that they share in the regret expressed by Lord Grey in his despatch of Jan. 27th 1851, that any desire should be entertained to disturb a settlement devised with a view to reconcile conflicting interests and feelings which it was hoped might have accomplished that object, but they are fully satisfied that no such sentiments of regret would justify the government or parliament of this country in withholding from the Canadian people through their representatives the right of dealing as they may think proper with matters of strictly domestic interest. That such was to a great extent the view entertained by the British Parliament of this question appears evident from the provisions of the original constitutional act 31. Geo. 3, by which a wise discretion was given to the then Canadian Legislature to alter or repeal its provisions. That liberty it was thought proper in framing the Act of 1840 to withdraw, but in restoring it her Majesty's Government are but reverting to those general principles of policy which were recognized in 1791 in this instance and which had been habitually admitted and adhered to in the Colonies—principles which alone they can conceive that the Government of Canada can or ought to be conducted on, and; by the maintenance of which they believe that those sentiments of Loyalty to the Crown and attachment to the existing connexion with this great empire which now animates the colony can be most effectually confirmed. They will therefore be prepared to follow the course already indicated by Lord Grey in the despatch above referred to, viz: to recommend to Parliament to pass an act, giving to the Provincial Parliament authority to make, subject to the preservation of all existing interests, such alterations as they may think fit in the present arrangements respecting the Clergy Reserves. Her Majesty's Government are induced to make these reservations, solely from those considerations of justice, which they rejoice to find so fully recognized in the addresses, which have been from time to time presented to the Crown. The language of these addresses is such as to give every ground for confidence that the powers thus given to the Provincial Parliament will be exercised with Caution and forbearance towards the feelings and interests of all classes in those two great districts which are now happily united under the single Legislature and Government of Canada; but I must repeat that it is not from a reliance on this confident anticipation how ever strongly that they may entertain it that her Majesty's Government have come to their present decision but because they are satisfied on more general principles that the Parliament of Canada, and not the Parliament of the United Kingdom, is the body to which the functions of legislation on this subject must for the public advantage be submitted. You will take an early opportunity of communicating the contents of this despatch to the Legislature.

I have, &c.

NEWCASTLE.

Mr. Drummond gave notice of the second reading of the Charitable Corporation Bill, for Friday next, and of the Seigniorial Tenure Bill for the 25th. On the latter he stated his willingness to allow council to be heard for the parties interested at the bar. He also stated, that he had the day before received from France a copy of the correspondence between the French Government and the

authorities in the Colony, which entirely settled the question of *rent* which it was intended should be changed, and this in sense for which he had contended.

The Lunatic Asylum Bill was read a second time.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

THEOLOGICAL STUDENTS FUND.

Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in *Canadian Churchman*. Vol. 1, No. 28.....£ 70 11 4

St. Jude's Church, Oakville
—per Churchwardens (omitted 28th ultimo)..... 1 15 0

St. John's Church, Prescott, £4 10 0

St. James's do, Maitland... 16 0

—per J. S. Merwin, Esq.,..... 5 16 0

St. George's Ch. St. Catharines, £6 3 9

Schl-House, Eight Mile Creek, 15 0

—per Rev. A. F. Atkinson... 6 18 9

St. Mark's, Niagara
—per Churchwardens..... 2 13 1

Merrickville, per Rev. E. Morris... 1 1 8

Ancaster,£1 9 0

Dundas, 1 10 0

—per Rev. W. Belt, 2 10 0

Christ's Church, Berwick £1 7 6

St. John's Gore of Toronto 0 11 3

St. Mary's, Tullamore,..... 0 15 10

—per Rev. J. G. Armstrong... 3 7 7

Grimsby, £1 5 8

Beaumontville,..... 0 10 4

—per Rector, £1 16 0

St. John's Ch. Sandwich, £2 0 3

Irish Settlement,..... 0 15 8

Windsor,..... 0 15 4

—per Rev. E. H. Dewar... £2 11 3

St. James' Carlton Place, £0 7 0

St. John's,..... 0 5 0

St. George's Rawsay,..... 0 5 0

—per Rev. A. Pyne... £0 17 0

Woolwich, £0 7 0

Donaldson's School
House Garsrath,..... 0 9 2

—per Rev. F. Tremayne... £0 18 3

St. John's C. Bowmanville £1 10 0

St. Georges Ch. Clarke, .. 0 10 0

—per Rev. A. MacNab, .. £2 0 0

Carrying place Murry,
—per Rev. J. Padfield,..... £1 0 0

70 Collections, amounting to,.....£104 14 0

Additions for Widows and Orphan's Fund, collections appointed for the 16th Sunday after Trinity, June, 1852:.....£288 0 8

Previously announced,£288 0 8

Merrickville, per Rev. E. Morris... 0 16 8

St. James's Church Carleton Place,£0 10 10

St. John's, ... 0 5 0

St. George's Ramsey,.....£0 5 0

—per Rev. A. Pyne... 1 0 10

167 Collections amounting to£296 18 1

Additions for Mission Fund, collections appointed for Trinity Sunday.

Previously announced,.....£192 3 9

Merrickville, per Rev. E. Morris... 0 16 8

131 Collections, amounting to... £193 6 0

GENERAL PURPOSE FUND.

Merrickville, per Rev. E. Morris... £1 2 8

St. James's Carlton Place £0 7 2

St. Georges, Ramsey,..... 0 5 0

—per Rev. A. Pyne,..... £0 18 2

.....£1 8 11

Wednesday the 23rd Feb. being the last Wednesday in the month, there will be a meeting of the standing Committee held at the Society's board room at 3 o'clock P. M. (D. V.)

THOMAS S. KENNEDY,

Sec. C. R. D. T.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the January meeting of the Society for the Promotion of Christian Knowledge, the Bishop of Sydney in the chair, the following members were proposed by the standing committee as the committee of general literature and education for the year ensuing.—The Very Rev. Dr. Chandler, Dean of Chichester; the Ven. J.

Allen, Archdeacon of Salop; the Rev. R. W. Browne, Prebendary of St Paul's and Professor in Kingston College, London; the Rev. F. C. Cook, M.A., one of Her Majesty's Inspectors of Schools; the Rev. G. Curry, preacher at the Charterhouse; the Rev. T. Dale, Canon Residentiary of St. Paul's and Vicar of St. Pancras; the Rev. T. G. Hall, Professor of Mathematics in King's College; the Rev. D. Hessey, Head Master of Merchant Taylor's School; the Rev. W. G. Humphrey, Examining Chaplain to the Bishop of London; the Rev. J. G. Lonsdale, Secretary to the National Society; Mr. J. L. Adolphus, Mr. T. Bell, Mr. J. D. Powles, and Dr. T. Watson. Grants were made in aid of the Society's objects in the diocese of Colombo, Cape Town, Tasmania, Newcastle, Limerick, and Toronto. Legacies and donations to the amount of 790l. were announced, and 30 new members were elected.

THE BAPTISMAL QUESTION.—A candidate for Orders, Mr. Hayward, has been rejected by the Bishop of Ripon, on the ground of unsoundness of views on the Sacrament of Baptism, the Bishop giving the following certificate of the ground of rejection:—

This is to certify that the Rev. George A. Hayward was examined by me as a candidate for Priest's orders; that his examination was in every other respect satisfactory; but that I found myself unable to ordain him, because he persevered in maintaining that the inward and spiritual grace of baptism is "a saving grace," which he explained as meaning "a grace which effectually ensures salvation," so that none but those who are ultimately saved can have received of this grace.

(Signed) C. T. RIFON.
Palace, Ripon, Nov. 29, 1852.

THE "ITALIAN GAWTHORN?"—ABBE DE COL.

Since the days when George Psalmanazar imposed upon half the learned men of London by inventing the alphabet, grammar, language, history, and manners of the people of Formosa, the Abbate Casiano de Col must bear the palm in fraudulent ingenuity. Mr. George Psalmanazar boxed the then Bishop of London and the Secretary of the Royal Society, and Mr. Francis Rees Gawthorn imposed upon an Archbishop of Canterbury whose simplicity of character exceeds his critical acumen; but the great De Col contrived to mystify for a time six London Clergymen, among whom may be found heads as cool and calculating as any of our day. Each of this triad of impostors was a Roman Catholic. Psalmanazar was a pupil of the Jesuits at Rome, and his trade with the English Clergy was that of a distinguished renegade, animated by a pious desire to expose his own Church. Gawthorn was a Romaniist, simulating Protestant zeal in order to betray a weak individual into incautious language, and to lead him to commit, so far as that exalted personage could commit, the English Church. But De Col is the greatest riddle of the three. He is probably a virulent and disguised Jesuit, and an Austrian spy animated by the double purpose of detecting wavering Romanists and of getting up for political objects a case against English Ecclesiastics for interfering in the domestic government of a foreign State. Each of these worthies tried to make capital out of his religious professions. Psalmanazar succeeded though but partially, and lived to confess his imposture—Gawthorn triumphed egregiously, having the easiest materials to hand, and boasts of his shameless trickery—but what the Italian, has made by his fictions is at present unknown.

We conclude that our readers remember the general outlines of the last-mentioned case. It was detailed with great ability and clearness by—*for there is no reason to conceal his name*—the Rev. Richard Burgess, in three communications, addressed to this journal on the 16th, 20th, and 22nd, December respectively. The narrative has all the dramatic interest of a novel, and De Col's character, shrouded as it is in mystery, is a complete study. One of his letters, in which he represents the Reformed Consistory burning with indignation at the first faint suspicions entertained respecting their beloved brother De Col's honesty, is quite a triumph of art. De Col is one whom it requires Fielding to paint. Jonathan Wild was never more indignant in the cause of virtue than De Col, by procuration, is in defence of his own injured innocence.

Early in 1851, several zealous London Clergymen—animated by the expectation of the coming of more foreigners to the Great Exhibition than ever arrived—organised a Committee for mutual intercourse between foreign Pastors and ourselves. Out of this proceeding grew the affair Gawthorn; and it also called De Col into activity. De Col presented himself to the Committee as the representative of a great reforming movement in North Italy. He stated that he and his coadjutors had heard of the English Church; and he probably hinted that he had declined fellowship with Achilli and could not stand Gavazzi. He professed to be dejected by his reforming brethren to make himself acquainted with the Anglican doctrine and polity; and he consequently applied to the Foreign Aid Committee of English Divines and Dignitaries. That body received him with some caution, but with more sympathy. And here we may state distinctly that we honour the Committee for their share in the transaction. We have had serious differences with Mr. Burgess—we have had our say, and that a serious one, on the respective charges of the twin Archdeacons of London—the only time that we ever mentioned Dr. McCaul was in anything but friendly terms—but we repeat that the London Committee, in their intercourse with De Col, have nothing to reproach themselves with. They might have been somewhat hasty in taking up the man at once, but it is easy to say this when the impostor is detected; and an honest effort after Christian union is not to be criticised coldly. Indiscretion

in such a cause is better than indifference. One of the first steps taken by the Committee in London was to address a Latin letter to the Central Committee in Padua. This letter is not exactly all that we would wish, but it is good as far as it goes. It indicates a pious wish for Christian union—it points out the true grounds of union—it appeals to Scripture, as interpreted by Catholic antiquity, as the rule of faith—it recognizes the ancient Liturgies as the Liturgical model—and it speaks of the three orders of the Ministry as essential to the *Ecclesia rite constituta*. And this is a great deal. The Church of England would have no cause to blush, had none of its members, or even its primates, ever given a worse account of her Ecclesiastical principles and faith than did the six Clergymen writing from King's College.

Fortified with this commendatory letter, De Col returns to Italy; and the model Church of England is introduced to a goodly band of sympathisers. The "Telegraphic Academies" of which he had been the representative in this country rapidly multiply into central and affiliated Committees 116 reforming Priests meet in Synod for three days at this *triduum* or *Latrocinium*, shall we call it?—Synodical Acts are passed the overtures and the commendatory epistle of the English Clergymen are canvassed and accepted—a copy of the Synodical Acts of the Lombardo-Venetian Clergy, formally signed, sealed, stamped, and attested, is actually sent to England—and it is announced that 740 Priests in North Italy alone are already incorporated into this reforming Consistory. Yet all this is a pure invention of the ingenious De Col. Mr. Burgess went to Italy purposely to inquire into the matter; and the members of this great Synod resolved themselves, on investigation, either into persons who never had any existence except in De Col's brain, or into persons who though actual entities never heard of the Synod.

Whether De Col alone invented this wonderful and wicked tissue of lies remains doubtful. Like the question about Homer and the Rhodostids, it proves a cruz to the learned. We incline, with Mr. Burgess, to the belief that he had confederates, but inferior one,—the whole plot is uniform, and betrays fiction. The acts of this famous Synod are in existence, and Mr. Burgess speaks of them as a "literary curiosity." They are this, and more; and we should be glad if Mr. Burgess would give the whole of the documents to the public.

The Synodical letter opened the eyes of the six Clergymen. The fact is De Col shewed his hand too soon. President and Chapter Clerks, in their address to their "most beloved brethren in London," are truly thankful for Anglican sympathies—they set a high value on the prayers of their dear brethren—they ask for Jewel's Apology, and as many copies as can be spared of the "Lucilla," whatever that may be—they request a grant of Bibles and Prayer Books—and they promise a reformed Italian Prayer Book on the Anglican model, and a translation of Jewel, both to be executed by De Col. But above all, they sedulously recommend the employment of the Abbate De Col "in the new Church about to be established by your charity in London;" and they ask for the prayers of their friends, and a grant of money! "Please to send the books and the money to the British Consul." "First of all, please to assist us with money." The London Committee took the hint; and one of them delicately hinted to his good brother, the pious Abbate, the suspicion that he was a swindler.

The Piedmontese Association blaze out with a superb indignation at this scandalous imputation. The Piedmontese honour is insulted. Anglican prayers are all very well—Anglican sympathies truly edifying—and Anglican Bibles—and so is Jewel's Apology; but as no Anglican gold is forthcoming, "Barbieri, President," and "Barozzi Secretary," beg to have nothing more to say to their beloved Anglican brethren. It was in vain that De Col—sweet soul, and peace-loving Abbate;—protested against this resolution of the and earnestly pleaded for a calmer determination. The Synod Consistory, and Reformed Association having melted into thin air from which De Col's ingeniously complicated imposture had evoked them, two facts only remain. De Col is seized, and suffers a short imprisonment; whilst the letter of the six English Clergymen, and the existence of a plot on the part of the Church of England to proselytise among the Italian Clergy, are denounced by the highest authorities of Rome in their organ, the *Civiltà Cattolica*. This article is transferred to the *Univers*, and from that source it found its way into our columns, and was commented upon by our correspondent "D. C. L."

What, then, it may be asked, is our opinion about De Col? It is this—that he had all along two strings to his bow. He was ready enough to become the Pastor of a reformed Italian Church in London, if we had been willing to bribe him for his conversion. It is a fact that there are plenty of dissatisfied Roman Catholic Clergymen in North Italy; and De Col made a shameful use of their names. He made them unconscious parties to his plot, as they have found to their cost; but all along he had but his selfish purposes to serve. He forged their signatures—he invented the Synod—he manufactured the Synodical and commendatory letters; but as soon as his designs on Anglican credulity and Anglican cash had failed he made a bargain with the Austrian and Roman authorities, and denounced the Italian Reformers and the English sympathisers. It is possible that he knew enough of the dissatisfaction existing among his brethren to render his information valuable. At all events, he had no scruple about betraying his friends; for there have been numerous arrests and detentions among the Lombard Clergy. Whether his imprisonment was real or collusive is immaterial. The fact that the letter

of the six Clergymen was first published at Rome is to our mind, decisive. It could only have reached the Roman authorities through De Col; and his reconciliation with the Jesuits could only have been at the price of his perfidy to his Italian friends and his English hosts.

A single reflection in conclusion. Here are two recent cases of Gawthorn and De Col.

They have one common feature—enormous wickedness and falsehood, perpetrated in the name of religion, and for the alleged benefit of the Church; and in each case this is done by Roman Catholics affecting dissatisfaction with the errors of their own communion. We are not desirous to generalise hastily but it is a melancholy fact that cases are constantly occurring in which systematic fraud, perjury, and personation, are resorted to by Romanists, *religionis causa*. Crimes like this of De Col go far to justify the severest imputations against Papal truthfulness. The authorities of Rome must have known that De Col was an impostor of the first magnitude; yet they had no difficulty about availing themselves of information from such a source, gained by the most iniquitous deceit, provided they can make it tell against the English Church. Happily the English Church has nothing throughout the transaction, to be ashamed of; and we only trust that this disgraceful case will not damp the energies of those who are labouring for Catholic union on Catholic principles.—*Chronicle*.

The *Morning Herald* states, that Lord Malmesbury, while Foreign Secretary, effected the following arrangement in reference to the Consular Chaplaincy question, viz., "that the Bishop of London should, with the approval of the Archbishop of Canterbury, grant licences to such Consular Chaplains as required them for their own satisfaction; but that they should be given with the condition, under the Bishop's hand that any such licence was void from the moment the appointment was cancelled by the Crown." This arrangement is evidently defective, but it is certainly better than the open defiance of Episcopal authority which was previously maintained.

The Bishop of Manchester recently held a Confirmation in the Gaol of Preston, administering the rite to twenty-eight of the prisoners, varying in age from fourteen to fifty five. After the service the Bishop delivered an impressive address to the prisoners, touching their present position, and the further responsibility they had taken upon themselves in their acceptance of the rite administered to them.

The Right Rev. Dr. Gobat, Protestant Bishop at Jerusalem, is said to have stated in an address at Malta College, on the 5th of November:—

"That the terms on which the Anglican Bishopric was founded having been submitted to diplomatic consideration between the Courts of England and Prussia, with the full concurrence of the highest Ecclesiastical authorities in England, any seceders from the Communion of the Christians of the East, comprised in the Bishop's Diocese, may now be received into communion with the Church of England in Jerusalem, provided they make a declaration, before the Competent Turkish authority, of their wish to be placed under the British jurisdiction, which secures for the proselytes the protection of England, Prussia, and the Sublime Porte.

The *Guardian* says it is reported that, at Wells, the Rev. Patrick King, a Deacon of the Church of Rome, lately renounced Popery, and was received into the Church of England. The Hon. Miss Stapleton, sister of Lord Beaumont, is also announced as a recent convert to the Church from Rome.

At the last quarterly meeting of the Society for Promoting the Employment of Additional Curates, the grants due at Christmas, £4600, were ordered to be paid. The receipts for the quarter were only £3243, 7s. 3d., so that further inroad was necessarily made into the Society's capital. 127 urgent applications had to pass unheeded.

At the last quarterly meeting of the Society for Providing Additional Pastoral Superintendence and Church Accommodation in the diocese of Llandaff, two grants of £100 each were made to the Churches of St. James's Pontypool, and Pentych, two of £50 to Shire Newton and Canton, and one of £100 towards the purchase of the inappropriate tithes of Llanhilleth. The report says:—

The prospects of the Society are most cheering. It has already made grants for the maintenance of additional curates in fourteen of the most populous and desolate localities of the diocese; while under its auspices ten new churches are already either completed, in building, or immediate prospect of erection; but still fresh and pressing applications are being made for aid, and large and increasing populations are yet to be supplied with the privileges and ordinances of the Church.

THE CONVOCATION OF 1702 AND THE HOUSE OF COMMONS.

Sir,—The discussions that took place in the House of Commons relative to the sitting of Convocation manifested on the behalf of many of the speakers such a wish to crush the liberty of the Church by the force of civil power, that I think it well to direct attention to a certain resolution passed by the Commons of the above date, in order that some honourable gentleman may be reminded that their House of Parliament stands pledged to reject any infringement on the rights of the Convocation.

In November, 1702, during the reign of Anne, Sir John Pakington complained to the house of Commons of the great influence which Dr. Lyod the Bishop of Worcester had exercised to prevent his being elected a member for the County of Worcester; and which influence he had exercised on behalf of his son to secure his return

to Parliament. On this complaint being made, the House passed a resolution declaring that the proceedings of the Bishop, his son, and his agents in order to hinder the election of Sir John, had been malicious, arbitrary, and arbitrary, and a high violation of the privileges of the Commons; and addressed the Queen to remove the Bishop from being Almoner, with which request she complied, although the House of Lords presented her with a counter address.

The Convocation was sitting at this time, and the Lower House returned thanks to the Commons for the regard they had to their privileges in the case of the Bishop of Worcester and his son,—when the Commons immediately passed a resolution "that they would upon all occasions, assert the just rights and privileges of the Lower House of Convocation."

As this resolution has never been recinded, it would be as well if some friends of the Church in our present House of Commons, would, when the liberties of the Convocation are attacked, rise and remind the House that it stands pledged to support the privileges of the Convocation, and that no proposition can be entertained to suppress those privileges in the face of a resolution that binds the house to uphold them.

The House of commons has always been proverbially tenacious of its privileges. At the commencement of every Session, the following resolutions are passed:—

"It is a high infringement of the liberties and privileges of the Commons for any Lord of Parliament, or any Lord-Lieutenant of any County, to concern themselves in the election of members of Parliament."

By another resolution the House declares that: "It is highly criminal in any Minister, or servant under the Crown, directly or indirectly, to use the powers of office in the election of representatives to serve in Parliament."

When an assembly is so sensitive of its rights as to make a declaration of them when no encroachment is made on those rights, it should be the last one to impeach the privileges of the convocation. By the constitution of the country the Convocation has as much an inherent right to assemble at the House of Commons, and any effort and any effort made by that House to throw an impediment to its meeting, is as high an infringement of the liberty and privileges of the Church, as it is "a high infringement of the liberty and privileges of the Commons for any Lord of Parliament, or Lord-Lieutenant of any County to concern themselves in the election of members of Parliament."

The resolution passed by the Commons in 1702 is binding on the present House until they as formally recind it, as it was unanimously passed by their predecessors; and I cannot but again express a hope that some friend of the Church will direct attention to that resolution whenever any member of the existing House shall so far forget it as to make an attack upon the right and privilege of the Convocation to assemble for business.

I am, Sir, your faithful servant,
Christmas, 1852. H. G.
—*English Churchman*.

CATHEDRAL AT VICTORIA, CHINA.—On Sunday, September the 19th, St. John's cathedral was consecrated by the bishop of Victoria. The church was opened for divine service more than three years ago, by license from the Bishop of London but owing to technical delays, it could not, until now, be formally consecrated.

CONFIRMATION AT FROME SELWOOD.—A special confirmation recently held here, by the right reverend G. T. Spencer, D.D., late Bishop of Madras, acting for the lord bishop of Bath and Wells, when upwards of 100 persons, from the ages of 14 to 80, received the holy rite. This confirmation was held by his lordship in compliance with the request of the Rev. W. J. E. Bennett, vicar, who, in his anxiety for the spiritual welfare of his flock, had represented to his diocesan the fact that a large number of his parishioners many far advanced in life, had never received the holy rite of confirmation, a most impressive address was delivered to the candidates by the bishop, on the value and importance of the rite, and solemn the promises and vows they had in their own persons ratified, and the blessing resulting from the participation in the ordinance. We are however, obliged to mention an unpleasant circumstance which we could heartily have wished had never happened. As soon as Mr. Bennett received notice of the day appointed by the bishop he communicated with the incumbents of the two district churches, informing them of the arrangements made, and expressing his readiness to present to the bishop any candidates they might have under their charge ready for confirmation. This arrangement, however did not seem to meet the wishes of these ministers of peace; and a communication was made by one of them to the bishop, and great exertions used to induce him to forego his intention of holding the confirmation, added to which attempts were made in several instances to persuade the candidates from presenting themselves. However the forgiving spirit of the vicar again showed itself in an invitation to them to meet several of the neighbouring clergy at the church on the Thursday in Ember week, to partake of the holy communion. To this most Christian invitation, one of them returned a curt refusal; the other in that peculiar style for which he is so very remarkable, entered into an egotistical dissertation respecting doctrines and practices, which, after floundering through several pages, ended by refusing to attend. In spite, however, of the bitter opposition continued most unrelentingly by the protesting clique and coercing itself by the most exaggerated and falacious statement, fabricated when an end is to be gained, a steady and permanent improvement in the parish, so long neglected is clearly visible.—*Bristol Journal*.

have laid down in my pamphlet. This position I have supported by an examination such objections as had come within the compass of my own knowledge, and a comparison of them with extracts from the writings of Wesley *stale quotations* as you are pleased to call them, but stale or fresh, draw from the fountain head of the standard edition of his works. Although in passing I cannot perceive the force of your objection, to state quotations, as, if they had any authority when first extracted frequency of quotation would not take away this authority, this I repeat is my position, and is the principal object I had in view in addressing those calling themselves Wesleyans. I defy you Sir to controvert that position, or to prove that I have garbled the extracts I have taken from the works of your founder or misrepresented his sentiments. Until you have done this, I shall still consider that Modern Methodism is not Wesleyan Methodism, and therefore that you have no claim to the name of Wesleyan.

2. "The Church persecuted and mobbed Mr. Wesley." This assertion I think would be best met by its contrary, "The Church did not persecute nor mob Mr. Wesley." Let these assertions be weighed by direct reference to Mr. Wesley's own testimony, and I have no doubt that it will be allowed by an impartial judge that your's is untenable. I have shown in page 39 of my letter that during 51 years the number of refusals to permit him to preach in Churches were 35, of which only 21 were by clergymen, while during the same period he preached in 512 churches. Does this look like persecution, especially when we remember that he acknowledged that he had more invitations to preach in churches that he could possibly accept of? But you may say he was mobbed. I do not deny it, but I say that it was not by the Church. He was mobbed, I believe at Walsall, but is a Walsall mob the Church? What principles of special pleading will show that a very insignificant part is the whole. Allow me to put your assertions before your readers in a syllogistic form.

Mr. Wesley was mobbed at Walsall and other places.

Some of these mobs may have consisted of persons belonging to the Church, therefore: The Church mobbed Mr. Wesley!!! Would not the most inexperienced logician perceive the inadequacy of your proof and consider it invalid. I now put to you Sir, this question, I ask on this subject in my letter "Can you Mr. Editor, or any other individual, shew that Mr. Wesley was legally shut out of the Church by excommunication or deposition, or that he was prevented from preaching in any of the churches of England by episcopal inhibition." Until you have proved that he was talk no more of persecution.

3. "The Church disowned those of its adherents who had been saved from their sins through his instrumentality." To this assertion I give the most complete contradiction; bring forward if you can, a single proof in support of your assertion. This Sir, you cannot do. You may try to prove it by stating that some ministers opposed Methodism and Methodists, but some ministers are not the Church, and opposing Methodists is not disowning the adherents of the Church. You are well aware that the cutting off members from the Church, can only be effected by judicial proceedings, and also that such proceedings have never been taken against any individual because of his connection with Methodism, I cannot avoid considering such an assertion as a gross and palpable untruth, and unworthy the pen of any individual pretending to the unequivocal tokens of the Divine favour, to which you refer.

4. "That the writer of that pamphlet is a Romanizing teacher &c." It is always the part of an unskillful arguer to make up in abuse what he is deficient in reasoning, and this Sir you have endeavoured to do as fully as you can. You are pleased to heap upon that unfortunate individual, epithets more suitable for a contentious workling than a spiritually minded Methodist preacher, e. g. self constituted teacher, Romanizing teacher, unfair representor of Wesley's sentiments, false representor of the same, a propounder of the dogma of a Puseyite creed, a supporter of old views, fables, &c., a purblind advocate of a visionary scheme of sacramental salvation, a most wilful and stupid perverter of Wesley's sentiments, one ignorant of the principles of true religion &c. &c. But would it not have been far more becoming to deal less in invective and more in reasoning. Passing by my being a self constituted teacher which you know is not the case, let me ask in what respect am I a Romanizer &c., and is it for quoting Wesley's views, or certain parts on which you differ from him, and I only agree with him. If so your righteous indignation should have been expended on John Wesley, not on John Fletcher. Bring forward one and I shall at once acknowledge that I am wrong in doing so.

5. "Mr. Wesley was not a supporter of baptismal regeneration." Why Sir, I cannot repress my astonishment at your boldness in making such an assertion in the face of the proofs which I have brought forward to the contrary. What does he mean in your 476, 477, and 740 Hymns by rising and washing away sins in baptism, by being plunged by it into a second birth, by God's annexing in it the Spirit's Seal? What does he mean when he says that the outward sign duly received is always accompanied with the inward grace? What does he mean when he says by baptism we who were by nature the Children of wrath are made the Children of God, and that by this re-

generation we are made the Children of God by adoption, not grace? What does he mean when he says, who denies that you were then made Children of God and heirs of heaven? There can be no meaning in words if these do not plainly and distinctly shew that he supported this doctrine.

6. "The Church forced Mr. Wesley to take the position that Methodism now occupies, and to provide an ecclesiastical arrangement for his Society." The position Methodism now occupies was not taken until after the death of Mr. Wesley, and consequently not by himself. Up to that time it was in a position of friendship towards the Church, and afterwards of enmity; so that the final part of this statement is false, and the second is equally so, for the ecclesiastical organization (as I have shewn on Methodist testimony) arose from the pressure from without in 1792 and 1816, and therefore was not provided by him.

7. "The Church is a fallen Church." I am afraid your sub-editor is not kept under proper check or else that your memory must be exceedingly defective since in a recent number of your paper a letter appeared that was copied into other papers which shewed that the Church so far from being fallen is manifesting signs of a vitality far exceeding that of any other denomination of professing Christians, so that your assertions in one issue is contradicted by an opposite assertion in another.

There are other misstatements in your article that would require some remarks upon them, but I think that I have said enough to show that you have either willfully, or I hope, ignorantly perverted the truth, and shall, therefore, pass them by unnoticed, merely recommending you in conclusion, not to arrogate to yourself and your Society the influences of the Spirit: nor to imagine that you alone are the people of the Lord, for such assumptions are too frequently the strongest evidences that those who make them have not the Spirit of Christ.

I am Sir, your's respectfully,
JOHN FLETCHER.

(To the Editor of the Canadian Churchman.)

REV. AND DEAR SIR—As the motion of the Hon. Geo. Boulton, and the amendment moved by the Hon. P. B. DeBlaquier, at the last monthly meeting of the Church Society together with the names of those who voted for and against those motions will appear in the columns of your journal. I feel myself constrained to adopt the same medium in order to say that upon the occasion in question, I for one voted under a misapprehension.

The information called for, by the motion and the amendment in question, if embodied in a written document and placed among the records of the Society for the use of members thereof, is, I conceive most desirable.

The original motion, with the amendment proposed appeared to me to present two modes in which this necessary information might be obtained, and owing to ignorance of the exact mode of proceeding in the case of a division, I was under the impression that our votes were simply determining not whether the information desired was or was not to be obtained, for that desire seemed with only two or three exceptions to be unanimous, but which of the two methods proposed for procuring it should be adopted.

It is not easy to express the annoyance experienced on finding that, in common with some others, I had, owing to this misconception assisted in "shelving" the whole matter.

Though strongly averse to taking so public a mode of making this statement, I prefer to do so rather than be supposed capable of aiding to "stifle" information which whether it be necessary or not is unquestionably desired by a large number of the members of the Society.

No trace of any wish to withhold the information in question appeared to me to actuate any member of the board on Wednesday last—all were perfectly willing that the information moved should be, obtained though one or two gentlemen considered it unnecessary—There cannot be a question that but for the misapprehension alluded to, if one method of obtaining it had failed the other would have been carried.

I remain
faithfully yours,
W. STEWART DAYLING.

Scarborn,
Feb. 5, 1853.

Canadian Churchman.

THURSDAY, FEBRUARY 17, 1853.

THE REPORT OF THE BISHOP OF TORONTO, TO THE MOST HON'BLE THE DUKE OF NEWCASTLE, HER MAJESTY'S SECRETARY OF STATE FOR THE COLONIES, ON THE SUBJECT OF THE COLONIAL CHURCH.

Toronto, Upper Canada, Feb. 4th, 1853

MY LORD DUKE,—On my return from a confirmation of several months to this place, in September last, I found the following circular letter which had arrived during my absence, from the Right Honorable Sir John Packington, Bart., then Secretary of State for the Colonies:—

Downing Street, 30th July, 1852.

MY LORD,—As your Lordship must naturally feel much interested in the debates of last Session in the House of Commons, upon

the Bill brought in by Mr. Gladstone, for regulating the Church of England in the Colonies, I forward to your Lordship some copies of the Speech in which I stated my objections to Mr. Gladstone's measure.

I also send your Lordship copies of the Bill, which Mr. Gladstone subsequently introduced—but which was not discussed in the House.

The subject will be renewed in the next Session of Parliament, and in the event of Legislation upon it by her Majesty's Government, it will afford me much assistance if your Lordship will favour me with your opinion upon the present state of the Church in your Diocese, and what Legislative changes you would suggest in order to place the Church in your Diocese in a more efficient and satisfactory position.

I have the honor to be,
My Lord,
Your Lordship's
Most ob't Servant,
(Signed,) JOHN S. PACKINGTON.

The Lord Bishop
of Toronto.

Not supposing that the measure would be taken up in the early Session of November, I addressed a circular letter to my Rural Deans with copies of Mr. Gladstone's Bill, and of Sir John Packington's speech, desiring them to consult the Clergy and others of their respective Deaneries, and report to me, at their early convenience.

On receiving their reports I consulted with some able friends, and more particularly with the Chief Justice of the Colony—and have now the honor to enclose for the information of your Grace the result of our combined deliberations.

I have the honor to be,
My Lord Duke,
Your Grace's
Most ob't Servant,
JOHN TORONTO.

His Grace, the Duke of Newcastle,
Her Majesty's Secretary of State
for the Colonies.
Downing Street, London.

CONVOCATION.

It is now generally admitted that the rapid growth of the United Church of England and Ireland in the Colonies, and the great increase of the Clergy present new and urgent arguments for some ruling power to enforce stricter discipline and greater efficiency and uniformity of action than she has yet enjoyed.

When the lay members of the Church in the various dependencies of the British Empire are believed to exceed one million, and one diocese (Upper Canada) approaches one fourth of that number, with several hundred clergymen scattered over vast regions and thus far separated one from another, it must needs be that grave difficulties and offences will arise, and how are they to be dealt with.

The Bishops are in most cases powerless, having indeed jurisdiction by their Royal appointment and Divine Commission, but no tribunals to try cases, and to acquit or punish as the case may require.

Hence they feel themselves frequently weak and unable to correct reckless insubordination, sullen contumacy and even immoral conduct. At one time they are accused of feebleness and irresolution—at another, when acting with some rigour, they are denounced as tyrannical and despotic.

On all such occasions they are without support or the refreshing counsel of their Brethren—nor have they any Constitutional way open to them by which they can devise and mature such measures as may be found necessary for the welfare and extension of the Church.

The growing evil and inconvenience of this state of things has at length forced itself upon the notice of the Imperial Government, and a Bill has been introduced into Parliament by the Right Honorable William Gladstone, which seeks to place Church affairs in the Colonies under the government of an uniform and well defined system. And, although the Secretary of State, Sir John Packington, offered some well founded objections to the proposed Bill, he frankly admitted that the Church in the Colonies laboured under great disadvantages, and that it stood in need of legislative assistance, in order to enable it to make such regulations as are essential to its proper functions. Both Statesmen consider legislation necessary, although they differ in the details; and both appear desirous to avail themselves of the advice and assistance of the Colonial Bishops and their Clergy, in dealing with this question, which is certainly not a light one.

The Bill as amended, has not only been sent out to the different Colonies to be submitted to the judgment of the Bishops, Clergy and Laity, but one Bishop at least from the different groups of Colonial Dioceses has been invited to England to assist

in its modification so that it may meet the purpose for which it is intended,—or rather, to assist in framing a Constitution for the Colonial Church, which would ensure uniformity in all essentials to her efficiency within the Colony and at the same time preserve harmony with the Mother Church.

And surely the little delay required in pursuing this course need not be grudged after allowing 200 years and more to pass, without doing anything, when the result may be the digesting and maturing a respectable safe and rational scheme which would give full efficiency to the United Church of England and Ireland, and insure through all future time among her numerous branches, perfect unity in all parts of the world.

Besides the Bishops and such of their clergy as visit England on this important object, those who remain in their Dioceses are expected to give their own views, and in as far as may be those of their Clergy and Laity, so that the result may be justly considered the voice of the Colonial Church at large.

Now, although we may not reckon very much upon the positive benefit to be derived from the multitude of suggestions which will be brought forward, yet there would be the advantage of considering beforehand, whatever would be likely to be urged in the Colonies for or against the act before it had passed. Besides the moral effect would be of great value by showing the members of the Church in the Colonies, that a measure so important had not been agreed upon without due reference to their wishes and sentiments,—and in the next place it would be much more easy to support the system afterwards against any attempts to unsettle it as being a system established on mature consideration and with a desire to meet the views and opinions of the various Colonies.

Even after all this previous care and deliberation, it might be wise to limit the continuance of the measure on its first enactment to four or five years and in the meantime to invite an expression of opinion from the different Colonies as to the working of its various provisions so that it may be made as perfect as possible, before it becomes a permanent law.

The system by which the Episcopal Church in the United States of America is governed, and that in Scotland, would naturally be considered in framing the Constitution of the Colonial Church and some hints might possibly be derived even from the footing on which the Protestant Church has been placed by the late acts of the Government in France.

The members of the Episcopal Church of the United States were unavoidably influenced in laying the foundation of their system by considerations which do not apply in our case. They would not submit to a controlling power in a foreign country, for that would have placed their Church in a disadvantageous light before the public.

With us there need not be, and is not in fact any jealousy of the kind, on the contrary I believe the general feeling of the Laity as well as the Clergy at present would be found to be in favour of seeking security against error and against rash changes by having all material points subject to the control of the Mother Church, and not left to be debated or resolved upon by Colonial Conventions or convocations.

Let us suppose then a Constitution framed in England under the best advice and upon mature consideration, the most desirable course would, I think, be to give that Church Constitution to the Colonies by an Imperial Statute.

But, where we apprehend a difficulty will present itself if the Bill should go into such details in regard to Church government and discipline as it ought to do. Would the House of Commons entertain it? and would the Government ask them to do so with the hope of a satisfactory result? I hope they could; but I fear they could not.

If the Government could and would proceed in that manner, and if a Statute could be passed, approved of by the heads of the Church and placing the Church of England in the Colonies on firmer ground as to doctrine and discipline, a very great object would be gained because then the Convocation or whatever it might be called, within each Diocese, not having these matters within their reach (and I think they ought not) would be occupied only in such things as would not disturb the unity of the Church, that is, in enforcing the power given by the Constitution in regard to discipline and in regulating and advancing her temporal interests.

This great advantage would follow from leaving our System of Church Government resting on such a foundation, as could not be readily disturbed; for it would not be easy to procure any alteration of what had been so carefully considered. And we might hope that the Constitution would be found to be sustained by the general voice of the Colonies, although there might be an unfortunate spirit

prevailing at times in one or two of them that would unsettle any sound System, if it could have its way.

If it should be found that the Government would decline attempting to procure from Parliament a measure which should go sufficiently into details, the next best thing would seem to be to proceed at any rate as has been suggested in devising a Constitution by consultation among Colonial Bishops, and with the Government and Spiritual Heads of the Church of England, and then providing for a convention of the members of the Church of England, Lay and Clerical, in due form in each Colony, and submitting the Constitution to their adoption. The great object would be to gain the assent of the Colonial Church to a Constitution settling all cardinal points and placing them beyond the influence of disturbing forces within the separate Dioceses, which might destroy the unity of the Church and impair its resemblance to the Church of England in England.

We must all agree with Sir John Pakington in objecting to the plan of settling each Diocese separately to work to lay down a system for managing their Ecclesiastical affairs. Some points of vital importance to the Church might, I fear, be placed either at once or in time, under the influence of various causes, on so inconsistent a footing in the different Dioceses that the Church of England would no longer seem to be one Church in the Colonies, and we should have some Crotchet established under peculiar circumstances in one Diocese which would tend to unsettle the Church in other quarters, when, without such example the proposition would have received no encouragement. Moreover, the preponderating element in the population of a particular Colony—the tone of public feeling on various questions—the accidental circumstance of the Personal Character of the Bishop who would first have to set the machinery in motion—his discretion, his firmness, and ability to resist pressure and various other circumstances, would be almost certain to bring about different results—and possibly, in some Colonies, results that would be much regretted, and ought to be deprecated in all.

And besides, there may be differences in the present actual condition of the several Colonial Dioceses which could hardly fail to occasion a far greater diversity than ought to prevail in one Church in regard to matters of common interest.

CONSTITUTION.

The Members of the Church of England in the Colonies, desire in the first place, that the Constitution, or Act for the better government of the Church in the Colonies, should acknowledge the Supremacy of Her Majesty over all persons in all causes Ecclesiastical as well as Civil, within her dominions. We are deeply sensible of the necessity of preserving that Supremacy unimpaired, and are determined, in so far as in us lies, to maintain and defend it.

We desire, in the second place, that provision be made that the Church shall continue, as we have ever been, an Integral portion of the United Church of England and Ireland—enjoying the true Canon of Holy Scripture as our Rule of Faith—acknowledging the three Orders as an authentic interpretation of Holy Scripture as they are embodied in the Liturgy, maintaining the Apostolic Form of Church Government by Bishops, Priests and Deacons—and we declare our firm and unanimous resolution in dependence on the Divine aid, to maintain those benefits, and transmit them unimpaired to posterity.

Hence we deprecate all attempts to tamper with the Doctrine of the Church, or any of her formularies. We deprecate any tendency to add to or diminish the deposit of Faith committed to the United Church of England and Ireland as a Branch of the Church Catholic—or to narrow her terms of communion as laid down in her Book of Common Prayer and Articles, for the preservation of which, we desire to express our deep thankfulness, and it is our earnest wish that Provincial and Diocesan Conventions in the Colonies, may be restrained from meddling with, much less from altering such high and weighty matters, and that they be confined to discipline and the temporalities of the Church, and such regulations of order and arrangement as may tend to her efficiency and extension.

The Constitution having secured the acknowledgment of the Royal Supremacy—the Unity and sound teaching of the Colonial Church in all things essential, and her identity as an integral part of the Church of England might proceed.

1st. To restrict the Provincial or Diocesan Conventions of the Colonial Church from entertaining any proposition for any change of the articles, Doctrines, Liturgy or offices in the United Church of England and Ireland.

2nd. To provide for the enforcing of proper discipline—the method of proceeding upon complaint against any clergyman,—for immoral conduct,—insubordination,—

habits and pursuits inconsistent with their sacred calling, neglect of duty, unsound doctrine, breaches of orders &c. &c. The sentence that may be imposed and in certain cases the right of appeal.

3d. To provide for the appointment and removal by due authority, and after proper proceedings, of Bishops, Presbyters, and Deacons.

4th. To provide for dividing the Dioceses into Parishes with proper regulations in case of future subdivision, with a view to Church purposes only.

5th. To provide for the extension and temporal interests of the Church,—by the members assessing themselves to raise Funds for building, repairing Churches, Parsonages, School Houses, for the support of the Clergy and School Masters, and the maintenance of Public Worship.

6th. To provide for the regulation of fees for marriages, baptisms and burials.

These and various other matters affecting the welfare of the Church would require to be taken upon by one and provided for—the design being to have certain things fixed by superior authority so as to be subject to no change by any legislation within the diocese.

I would more briefly recapitulate what appears to me desirable.

1st. That one Constitution be framed for the government of the Church in all the Colonies.

2nd. That the Constitution should provide 1. For the establishment in each Colonial Diocese, of an Assembly for managing so far as may be committed to it, the affairs of the Church.

2. For giving such assembly the most appropriate name.

3. For establishing how it shall be composed, as to the proportion of Clergy and Laity—what shall form a quorum—how questions are to be decided—what regulations as to times of session,—prorogation—adjournment &c.

4. Who shall preside—if the Bishop, shall he possess an absolute veto, or, one modified, or merely the casting vote.

5. Shall there be a power in the Archbishop of Canterbury, or the Crown, to disallow, within a limited period, any law or regulation of the Convocation.

From a review of these principles and details, two or three good men could, I think, in a single week, suggest a system for them all—not such as would satisfy and please every one, because that is not to be hoped for, but such as persons of good judgment and good intentions and with some knowledge of Colonial feelings and prepossessions, would think reasonable and practicable.

In regard to Sir John Pakington's well grounded fear of diversity of regulations in different Colonies it must be carefully provided against, since that would evidently be the effect of leaving a wide scope to Colonial Conventions or Synods, and I should much rather prefer that an Imperial Statute should lay down the system as regarded cardinal points, leaving minor points to be the subject of regulation within the Colony respecting which some diversity of system would not signify.

The great use and importance of the governing body would rather consist in their being called on to execute the powers delegated to them by the Statute. I mean in their application of them to individual cases, as they arise and which it would be their part to dispose of, not according to any system of action devised by themselves, but in the manner prescribed by the Imperial Statute.

THE RIGHT HON. W. GLADSTONE'S BILLS.

The Bill as at first framed, appears open to several of the objections urged against it, and such require to be removed or satisfactorily modified.

This has in some measure been done in the amended Bill, but further alterations and amendments may with propriety be suggested.

Whether by the law as it now stands, the Bishop with the Clergy and Laity of his Diocese in a British Colony can legally assemble of their own accord and make regulations for the management of their internal ecclesiastical affairs to the extent contemplated in the amended Bill is a point which ought not to be treated as doubtful, unless it really be so.

Surely the status of the Church of England throughout the Colonial possessions of the Empire is a matter about which we can hardly suppose that there had been no opinion or intention in all times past on the part of the Parliament and Government of England.

Would it not therefore be safe to assume that the Bishop Clergy and Laity had not authority of themselves to lay down a system of self-government without the sanction of Parliament, or of the Crown—and if this be so, it can hardly be right and certainly not politic to recite that it was doubtful,

whether they could or could not do so; because it might be that Parliament would not pass this proposed Bill, or concur in any act upon the subject, and then the admission that it was doubtful whether the power does not already exist might afford a strong argument in the Colonies for assuming an authority that might not be very discreetly exercised.

It would have been better in my humble opinion to have commenced by reciting, "That it was expedient to enable &c."—saying nothing about doubts.

I venture to remark that the introduction of such a Bill should be preceded by some preliminary notice either on the part of the Government or of the proper Ecclesiastical authority in England,—it being desirable that Church affairs in the Colonies should be governed according to some uniform and well defined system prevailing throughout.

THE AMENDED BILL.

(TITLE.)

It should not be entitled an act to explain and amend the Laws relating to the Church in the Colonies,—but "an act for the better Government of the Church in the Colonies."

PREAMBLE

Neither the Title nor preamble explain anything—the latter expresses doubts, and then proceeds not to explain them but to make positive provisions or Enactments. It does not propose to amend any particular Laws, but introduces for the first time a system for regulating certain matters which before had not been subjected to any regulation. How much better to commence by reciting "That it was expedient to enable the Bishop of any Diocese in the Colonies with his Clergy and Laity to meet together from time to time in Synods or Convocations &c."

Should not the words "Ecclesiastical affairs" be defined—what is understood by Ecclesiastical affairs—has the expression a reference to doctrine, or the form of prayer—or the ceremonial of public worship—all these are Ecclesiastical affairs. It is not easy to foresee to what subjects and objects such Synods or convocations might not attempt to apply themselves as coming within the construction of the words Ecclesiastical affairs. Some Convocations might understand that there are limits to their power of regulation and management, which limits other Convocations might not acknowledge.

FIRST CLAUSE.

1st Clause instead of being a mere negative provision that no Laws shall be construed to prevent and should, I think, in a natural and plain manner authorize that to be done which it is intended should be done.

"Being declared bonafide Members of the Church" seems not an accurate form of expression—for being disjunctive either of the requisites must be taken to be sufficient. What is a declared member of the Church? Must anyone be received as a Member of the Church who declares himself to be such—though he may never have attended one of her places of worship or joined in her service up to the moment that he declares himself a Member, and claims upon that declaration to have a vote in her Convocation. "Being regular communicants" better, that is, according to the 21 Canon, every person Communicating thrice a year a Canonical Test not unreasonable for those admitted to legislate for the Church.

A bonafide Member of the Church is not so definite as it appears to be—who is to pronounce upon two bonafides? And what shall be the criterion? Moreover this first clause makes no provision for calling the first meeting. When and how—or by whom, nor by any means clearly who are to meet or who is to preside.

What does "by common consent" mean? If there is no dissentient voice, there would be common consent—but if all the Clergy vote one way or a majority of them, and all the Laity or a majority of them the other way, which opinion shall prevail for the better conduct of their Ecclesiastical affairs. The union of Dioceses should only be permitted under a Metropolitan, and include all under his jurisdiction.

The last three lines of the first clause, "subject always as at this time in common with all other Religious Communions, to the authority of the Local Legislatures respectively, and to such Provisions as they may think proper to enact" are intended perhaps to meet Sir John Pakington's objections as tending to make the Church dominant to a greater degree than it has been hitherto—by giving to the regulations of the Colonial Synods an authority supported by Parliament and so beyond the control of Colonial Legislation. Now, instead of these three lines it would be wiser, I think, to guard against any supposition that such dominancy was intended, by inserting in the middle of the clause some such words as these:—Not repugnant to any Law passed or to be passed by the Parliament of the United

Kingdom, or by the Legislature of the Colony within which such Dioceses are respectively situated.

2ND CLAUSE.

2nd Clause. As it is here assumed that regulations will be made for the trial of offending Clerks,—it appears desirable that the Bill should contain a definitive provision for the erection of a Court for the purpose of giving authority to the Bishops for suspension or deprivation of office on conviction of the offender.

3RD CLAUSE.

3rd Clause. This Clause could be better framed I think, by providing that no regulation so to be made should have power to affect any person not being a Member of the Church of England.

4TH CLAUSE.

4th Clause. I would certainly leave Bishops, as now, to be appointed by the Crown, or if any voice or control were intended to be given to any authority within the Colony, I would provide for it in the act. I mean as to the point of voting, by whom to be exercised, and how, and not leave it to be the subject of a regulation by a Colonial Convocation—and for obvious reasons. Some concession may be made to the Colonies which provide for the becoming support of their own Bishops.

5TH CLAUSE.

5th Clause. I would make the sanction of the Queen, through her Principal Secretary of State for the Colonies, or of the Archbishop of Canterbury, necessary to all regulations not clearly within the powers given by the Constitution—such sanction to be given or withheld within twelve months,—and this if it were only to preserve a wholesome link of unity and subordination, which Churchmen generally are not indisposed to entertain and because of its tendency to produce uniformity.

6TH CLAUSE.

6th Clause. I would provide that nothing should be dispensed with which in England is indispensable for obtaining Ordination, unless it be something which is inapplicable to the case of Colonies.

Toronto, Canada, }
4th Feb. 1853. }

J. T.

(CIRCULARS.)

Toronto, 20th October 1852.

REV. AND DEAR SIR.—The Secretary of State, Sir John Pakington, has requested my views on the Hon. Mr. Gladstone's measure respecting the Colonial Church.—It is contained in the two bills which I enclose, or rather in the amended one of the 25th of June last.

The subject being of vast importance, I am anxious to avail myself of the assistance of my Brethren in making up my report, but as it is rather a private than a public communication, I confine myself chiefly to my Rural Deans, with the desire that they consult most of the Clergy of their respective Deaneries, and others as they may think fit.

The Secretary of State while admitting that the present position of the Colonial Church is in many respects unsatisfactory, and requires greater powers for regulating its own affairs, and maintaining its own discipline, yet considers Mr. Gladstone's measure open to serious objections, as appears from his speech enclosed. But being desirous of remedying the evil, he wishes to procure the opinions of the Colonial Bishops and others, on a matter of so great consequence, to enable him to frame an effective, and safe measure, either by further amending that of Mr. Gladstone's, or introducing a new one, framed on his own views and such information as he may obtain from the Colonies and other sources.

I should like to forward my Report early next month, and therefore request your reply at your earliest convenience.

Allow me further to suggest, that as I want my communication to the Secretary of State to be as brief as possible, your reply would suit me better in the shape of concise remarks on the different clauses, keeping rather to principles than entering into details, in some such way as in the form annexed.

I must not conceal from you, that I consider Mr. Gladstone's Bill, defective as a remedy. I think it not only in some degree open to Sir John Pakington's objections, but even its Title is unfortunate. It affects to explain and amend the law, and instead of doing so it states doubts, explains nothing, and refers to no law. Indeed, the preamble, as well as every clause, seem capable of improvement, and some matters are omitted which ought to be provided for.

I remain, Rev. and Dear Sir,
Yours truly,

JOHN TORONTO.

PROVINCIAL PARLIAMENT.

The Provincial Parliament re-assembled on Monday. For report of proceedings, see First Page.

MR. SHELTON'S RECTOR OF ST. BARDOLPH'S.

St. Bardolph's is an ancient country church, in pleasant Westchester county, and its rector is a worthy clergyman who begins and ends his career therein. The time of the narrative is conveniently set back some sixty years to avoid charges of personality and partisanship, but it is still applicable to and evidently based on the parochial practices of the present day. Though its hero is a parson, the story is not what is technically called "a religious novel." It is far, however, from being an irreligious one. Mr. Shelton while giving his satire full play with the oddities of human nature, the humors of the choir, the scandal of the tea-tables, the eccentricities of parsons the petty annoyances to which the rector is subjected from carping parishioners, the potency of crack sermons, knows how to treat sacred things with becoming respect. He does not drink healths out of the church chalice.

The work is, as we have said, simply the career of a country clergyman—making no pretensions to an elaborate plot or the dignity of a didactic work—but it is not on this account to be neglected by the reader for amusement, who will find an ample supply of that desirable commodity in Mr. Shelton's humorous incidents and dry mode of narrating them and get some good lessons, in church matters in the bargain, while on the other hand the young divinity student will gain some hints not to be despised for the practical guidance of his future career from its pleasant pages.

The following sketch will convey a good idea of the agreeable style of the volume:

"The old sexton as he arranged his surplice, shook his head, and remarked with sorrow his sunken cheeks and hacking cough. He would say, with the hand upon the knob, as he reluctantly opened the vestry door, 'your Reverence is too ill to preach to-day'—and as he glided in like a ghost, he said to himself, he will not long be here. He is going the way of all living: The poor will miss him sadly when he is gone.' And he would go up, sit upon his chair by the bell rope, and sigh. The sexton was distinguished by a precise and formal attention to the duties of his place, which he had held for forty years. How gingerly would he glide through the aisle in softest slippers! how delicately would he creep up on tip-toe and whisper a message in the rector's ear! With what official importance would he call the physician from his pew when there was urgent need! With what sacred tutelage would he bear the basket which contained the communion service on his arm, and as he put it down, first peep reverently under the snow white napkin, then lift it slowly from the polished cup and paten! With what a succession of politest bows would he guide the stranger to a pew! How kindly would he up and remonstrate with the woman with the crying child, and if it kept on talking aloud take it from her arms as it struggled violently and kicked his stomach crying all the while, 'I'll be good, I'll be good!' How carefully was his eye fixed upon the crazy vagabond who would sometimes stray in! How would he sit in the belfry with his corpulent silver watch in his palm, until the minute hand reached the half hour dot, and then he would seize the rope coiled at his feet, and placing his foot thereon caused the bell to send forth the requisite number of vibrations of the air! How solemnly did he make it toll! When service was over, how scrupulously would he collect the contributions from the plate, place the books aright, close the pew-doors, lock and double-lock the church as he went out, the gate, turn round to take a look to see that the steeple was firm! While he held office, the the seats were well-dusted, the tables free from cobwebs, and the mats which lay in the portico well beaten out. When at the funeral he three times severally sprinkled the earth upon the coffin, to the touching words, 'Earth to earth, ashes to ashes, dust to dust,' he shook his solemn head and was a standing essay on mortality. There was great weight in his words to the offending urchin who too thoughtlessly sported around graves, 'Young man! remember that you must at some day come to this!' Oh! how many and how many did he commit most decently to the dust before he was gathered to the narrow house appointed for all living. If any man

had earned for himself a respectful burial, a long train of mourners, a not too hasty committal and putting away from human sight, he was the man. But he was not so well buried at last as he buried others. The duty was committed to a raw hand, who rudely raked the earth upon his grave, and few attended his burial, and no stone marks the spot where he lies. The sexton was one of these very few who are found just in sufficient numbers to fulfill the wants of every community, and to him could be entrusted with all confidence the sacred necessary office of laying out the dead. For he would dispose their limbs as gently and as tenderly as those of a sleeping child, and draw upon them the funeral ceremonies like the curtains of a couch, and when the task was done, he would stoop low, and gazing silently for a moment on the rigid features of some well-known face, go his way in lowly sorrow, and with a sigh. Oh, good Mr. Fennell! the sexton has degenerated sadly of late, because it is to be feared that reverence is on the wane. It is an old-school virtue, an obsolete quality, put aside by the rushing hurry of the age. The course of life is so precipitated that there is no time for the slow and somewhat elaborate formality which decency requires. Let the dead bury their dead!

"I know not why I have made so little mention of the sexton until now, unless it naturally occurs that I have reached a period in the narrative suggesting that his services might be required. He was one of the best friends whom the Rector had, and there was an unmistakable sincerity and sorrow in his look when he said, 'Your Reverence is too ill to preach to-day.' He said 'Your Reverence,' because he was from the old country and did not belong to the race of sextons who impudently remark to the rectors that they are hired by the vestry, and who go about their business as a servant would brush out a parlor, or an hostler a stable."—*Literary World.*

Advertisements.

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, May 7, 1851. 41-11y

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 14th, 1851 6-4f

CARD.

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

T. BILTON,
ROBANT TAILOR,
No. 2, Wellington Buildings,
King street Toronto.
Toronto, February, 1852. 27-4f

HERBERT MORTIMER
BROKER,
House, Land and General Agent,
No. 80, KING STREET EAST, TORONTO.
(Opposite St. James's Church.)
References kindly permitted to J. Cameron, Esq., T. G.
Ridout, Esq., Jas. Browne, Esq., W. McMaster, Esq., F.
Paterson, Esq., Messrs. J. C. Beckett & Co., Bowes & Hall,
Crawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell
& Co.
Twenty years' Debentures constantly on Sale, at a liberal
discount.
Toronto, October 1st, 1852. 5-1f

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

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

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

M. ANDERSON,
PORTRAIT PAINTER.
IN his tour of the British Provinces, has visited
Toronto for a short time, and is prepared to
receive Sittings at his Rooms, 108, Yonge Street.
Toronto, Dec. 10th, 1852. 25-1f

MR. WILLIAM HAY,
Architect, Civil Engineer, and Surveyor.
No. 18, King Street, Toronto.

REFERENCES permitted to the Hon. and
Right Reverend the Lord Bishop of Toron-
to, the Rev. John McCaul, LL. D., President of
the University of Toronto—the Rev. H. J. Grasett,
M. A., Rector of Toronto—the Rev. T. S. Ken-
nedy, Secretary to the Church Society, Toronto,
and the Rev. R. J. MacGeorge, of Streetsville.
Toronto, Oct. 14th, 1852. 11-2m

ANGELL & Co.'s
PULVERIZED CORN STARCH.
For Culinary Purposes.
IS now an absolute necessary to all House-
keepers, Cooks, and Pastry-cooks. For
Infants Food, Diet for Invalids, Cakes, Puddings,
Soups, Gravies, Blanc Mange, &c., it is indispen-
sible.
Price, 7½d. for the lb packets, with full In-
structions. If your Grocer does not keep it,
apply to
JOHN A. CULL,
Starch Manufacturer, Front St. Toronto.

BURGESS & LEISHMAN,
Corner of King & Church Streets, joining the Court House, Toronto.
HAVE ON HAND
THE LARGEST, THE CHEAPEST, AND THE BEST
ASSORTMENT OF
READY-MADE CLOTHING AND DRY GOODS
IN CANADA WEST,
WHOLESALE AND RETAIL.

WE have received our complete assortment of NEW Spring and Summer Goods, which upon
inspection, our Customers will find to be composed of the newest and most fashionable
materials, in great variety. Having been selected with great care, and imported direct from the best
British, French, and American Markets, by ourselves, we can confidently submit them to the inspection
of our Customers and the Public, as being the most fashionable, Durable, Serviceable, and Cheap assort-
ment of Ready-Made Clothing and Dry Goods, in Canada West.

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.
MOURNINGS FURNISHED ON THE SHORTEST NOTICE.
PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

S. D.	S. D.	S. D.
Men's Br. Holland Coats, from 4 4½	Men's Black Cloth Vests from 7 6	Men's Molekin Trowsers, 6 7
Do. Check'd do. " 5 0	Do. Black Satin do. " 8 9	Do. Linen Drill do. " 5 0
Do. Black Alapaca do. " 10 0	Do. Fancy Satin do. " 8 9	Do. Check'd do. do. " 5 0
Do. Russell Cord do. " 12 6	Do. Holland do. " 3 4	Do. Courderoy do. " 7 6
Do. Princess do. do. " 12 6	Do. Fancy do. " 4 4½	Do. Satinett do. " 11 3
Do. Canada Tweed do. " 17 6	Do. Velvet do. do.	Do. Cassimere do. " 13 9
Do. Broad Cloth do. " 30 0	Do. Marselles do. do.	Do. Buckskin do. do.
Do. Cassimere do. " 25 0	Do. Baratheo do. do.	Do. Doeskin do. do.
Boy's Br. Holland do. " 4 4½	Boy's Fancy do. " 3 9	Boy's Drill do. " 4 4½
Do. Check'd do. do. " 5 0	Do. Silk do. " 5 0	Do. Check'd do. do. " 4 0
Do. Molekin do. do. " 6 3	Do. Satin do. " 5 0	Do. Molekin do. do. " 5 0
Do. Tweede do. do. " 10 0	Do. Cloth do. " 5 0	Do. Canada Tweede do. do. " 4 4½
Do. Broad Cloth do. " 17 6	Do. Tweede do. " 4 0	Do. Cassimere do. do. " 4 4
Do. Russell Cord do. " 8 9	Do. Cassimere do. " 5 0	Do. Tweede do. do. " 4 4
White Shirts, Linen fronts 4 4½	Men's Cloth Caps " 2 6	Red Flannel Shirts " 4 4
Striped " " 2 6	Boy's do. " 1 10½	Under Shirts and Drawers.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.
New Style Business Coats, in all Materials.

DRY GOODS:

S. D.	S. D.	S. D.
Muslin Delaines, y wide, from 10½	Table Linens, Quilts, Counterpanes,	Factory Cotton, from 2½
Prints, Fast Colours do. " 0 7½	Bed Tick, and Towels,	White do. " 3½
Heavy Gingham do. " 0 7½	Capes, and Materials for Mourning,	Striped Shirting, " 4 4
Splendid Bonnet Ribbons " 0 7½	Infants' Robes, Caps, & Frock-Bodies,	Cotton Warp, " 4 4
Straw Bonnets, " 1 3	Shawls, Handkerchiefs, and Neck-ties,	Ladies' Stays, " 2 6
Gloves, Hosiery, Ribbons, Laces,	Cap Fronts, Muslin, Netts,	Fringes, Gimps, Trimmings,
Edgings, Artificial Flowers,	Collars, Silks, Satins, &c.	Barge Dresses,
Shot, Check'd, & Plain Alapacas.	Orleans, Cobourgs, DeLaines.	Silk Warp Alpacas.

No Second Price
BURGESS & LEISHMAN,
Corner of King and Church Streets, Adjoining the Court House.
Toronto, April 21, 1852. 381-4y

WANTED.
SITUATIONS as daily or resident Govern-
esses, two Young Ladies, competent to
teach the usual branches of English, with the
rudiments of Music, Drawing and Painting, with
all kinds of Fancy work.
References kindly permitted to be made to the
Rev. T. S. Kennedy, Secretary to Church Society,
or Rev. J. G. D. McKenzie.

A LADY is anxious to meet with an engagement as
GOVERNESS. Apply by Letter, post-paid, ad-
dressed box 183, Post Office Toronto.
For info, Nov. 30th, 1852.

A LADY requiring a Governess is desirous
of obtaining one accustomed to Tuition,
including a good knowledge of Music and
French.
Apply B. C., office of Canadian Churchman,
post paid.
Toronto, 13th October, 1852.

A LADY is desirous of engaging a govern-
ess, who is thoroughly competent to teach
French and Music, with the usual branches of
English education.
Address G.D. Dannville post office, County of
Haldimand.

FRENCH AND ENGLISH
Establishment for Young Ladies,
CONDUCTED BY
MONSIEUR AND MADAME DESLANDES,
PINEHURST, TORONTO.

THIS Establishment is composed of, be-
sides the Principals, two highly educated assistant
English Governesses, and one French
Professors
Of Singing..... Mr. Humphreys.
Of Music..... Mr. Ambrose and Mr. Strathy.
Of English..... Mr. Bleakley A.B. T. Cook. Do.
Of Writing..... Mr. Ebbles.
Of Drawing..... Mr. Hoopner Myer.
Of Callisthenics..... Mr. Goodneir.
Terms per quarter, for boarders including all the
various branches in French, English, with Music, Drawing
and Needlework.
£18 0 0
Day Pupils 6 0 0
Including Music by the Master 7 0 0
Singing..... 5 0 0
Italian 2 0 0
German..... 3 0 0
Dancing for the Season 3 0 0
Callisthenics 0 18 0
Quarterly Payments required.
Toronto, August 21st, 1852. 2-1f

