







## WEEKLY CALENDAR.

Date.	1st Lesson.	2d Lesson.
Oct. 24, 20 S. APT. TRIN.	Joel 2, Micah 6.	Luke 10, Eph. 4.
" 25	M. Eclius 4, E. " 5.	Luke 11, Eph. 5.
" 26	M. " 6, E. " 7.	Luke 12, Eph. 6.
" 27	M. " 8, E. " 9.	Luke 13, Phil. 1.
" 28	M. Job 24 25, E. Job 24.	Luke 14, Phil. 2.
" 29	M. Eclius 10, E. " 11.	Luke 15, Phil. 2.
" 30	M. " 12, E. " 13.	Luke 16, Phil. 2.
" 31, 21 S. APT. TRIN.	M. Hab. 2, E. Prov. 1.	Luke 16, Coll. 1.

## TORONTO VOCAL MUSIC SOCIETY.

Rooms—ST. LAWRENCE BUILDINGS.

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

J. P. CLARKE, Mus. Bac. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

## TO CORRESPONDENTS.

Edib having failed to favour us with his name and address, we cannot insert his communication.

## Canadian Churchman.

THURSDAY, OCTOBER 21, 1852.

## SEPARATE SCHOOLS,

DEMANDED BY POLITICAL CONSISTENCY AND DEMOCRATIC RIGHTS.

In bringing before our readers the momentous subject of the Christian Education of the masses in this Province, and especially of the youth of our Church as it is affected by our Common School law, we have hitherto argued the question on what are, perhaps, the only proper grounds—those of moral necessity, and sound Christian principle. To-day, however, we purpose to prove our right to separate schools on the score of political consistency, and democratic rights—pleas which, we regret to think, may be more powerful with some of our rulers than those higher and holier principles which we have before adduced.

No ministry will acknowledge that they are actuated by merely selfish motives, or by the caprice of tyranny. All profess to be governed in their public conduct by certain political principles, and that consequently they are bound in honour rather to resign their office than to sanction any enactment which is opposed to their principles. Hence courtesy to our present rulers requires us to suppose that in granting separate schools to the Roman Catholics they have in no way violated their political consistency. But if so, on what principle do they refuse them to the Church of England, or to any other denominations requiring them?

Gentlemen of the Canadian Ministry!—that we believe your political principles to be wrong in toto, we make no secret in declaring; but we would yet vain hope, for the sake of yourselves and your friends, that they will be held by men of honour and integrity. We ask you, then, as gentlemen and honourable politicians, how, after having conceded the principle of separate schools to the Roman Catholics, you can withhold them from the Church of England? Are we less loyal than they? Have we fewer claims on Britain than they? Are our consciences less tender than theirs? Or is the British Government—of which we deem that you still esteem yourselves a part—pledged to be more careful of the religious rights and privileges of Romanists than of those of Churchmen and Protestants? Sirs, we would not forget the respect due to those in authority; but we feel aggrieved and indignant that—as a portion of the Church of that Empire which enjoys a world-wide fame for its Catholic truth and Protestant purity—our holy rights should be trampled upon, and our consciences, so far as you can do it, violated, while those of the schismatic adherents of the great corruptor of our Faith are carefully protected. Think not, however, that we would deprive our Romish brethren of one iota of their just claims. Far from it. But we cannot, and will not, consent that they shall be protected to the exclusion of the Primitive Catholicity and British Protestantism of our Colony.

If, therefore, you as Her Majesty's advisers in this Province, continue to resist our righteous claims, we can henceforth only attribute your doing so to one of three causes:—either that you have violated your consciences for the sake of retaining the emoluments of office, in granting separate schools to the Roman Catholics; or, that you are now withholding from us what you must in consistency consent to be our just rights, still from a grovelling desire to keep in office, in the hope of thereby securing the votes of the ultra-radical mob in this Province; or, that

you have such a personal dislike to what is holy, and to the Church of England in particular,—that in the arrogance of official tyranny, you are resolved to make no concessions to religion, but those which are absolutely forced from you. We repeat, with all respect, to your offices, we do not see, if you still resist our righteous demands, how you are to clear yourselves as individuals from one or other of these charges of unprincipled selfishness and tyranny.

To return, however, to the general question. We further claim separate schools, as being under existing circumstances, our democratic right. Self-government is the acknowledged idol of the self-styled "liberal," or more properly, the "democratic," party at present governing this Province. This self-government implies, we suppose, that there will be as little interference as possible with each individual's rights or wishes, and that the rights of one class of the community shall in no case be sacrificed to the wishes, or for the advantage, real or supposed, of any other class or section of the commonwealth. Thus should the Lower Canadians, for instance, being the large majority, desire to force all the inhabitants of that Province to attend Mass, under the impression that it would tend to the well-being and cordial peace of the entire community to compel them to worship the one way—the theory of democracy, not now to speak of higher principles, would at once denounce any such attempt as being a most unwarrantable interference with that liberty of conscience which is the undoubted right of the minority equally with the majority. Or, should they attempt to pass a law compelling all Lower Canadian children, British and Protestant as well as French, to attend schools superintended by the Romish Priesthood, on the same ground, that the harmony of the whole population would be thereby increased, how indignant would be the opposition of all the sincere democrats in the House! In fact, if democracy be not altogether a *selfish, hypocritical sham!* its principle is, that it abhors *class legislation*, or the oppression, either in their conscience or their estate, of any portion of the citizens, at the pleasure, or for the benefit of their oppressors.

Upon the principles of democracy, then, we take our stand, and demand SEPARATE SCHOOLS for the members of the Church of England. The democrat and the infidel have demanded schools, from the routine instruction of which religion shall be excluded; with this demand the Government have cheerfully complied. Nor, considering them as democrats, who govern, not as the servants of the only wise God for his people's good—but as the slaves of the people, receiving their thousands simply to carry out the people's will,—we say, considered as democratic rulers, we blame them not—they could do no other; their only law is, and must be, the will of the people. But then, let their obedience be even-handed! We, the Church of England, as a portion of the people, and neither a small nor an influential portion, also demand our separate schools. No matter whether our request be wise or unwise—whether the education we wish to give be the most degrading superstition or the purest wisdom. With this, we contend on their own principles, our rulers have nothing to do! Democracy asks not, what is wise? but, what is the will of the people?—All that the present Government have a right to ask, if they have any political consistency whatever, is, "Does the Church of England, in their present request, seek to interfere with the rights and privileges of any other portion of the community?"

To this we fearlessly answer—No; and challenge successful contradiction. We leave to the infidel—his godless school—we say, give the Romanist, the Presbyterian, the Methodist, the Baptist, &c., give all who desire it, and can raise the requisite number of children, separate schools; only do not, with a tyranny worse than that of the Sultan, compel us to support, and therefore, if poor, to send our children to schools that in our deepest souls, as men answerable to a holy God, we thoroughly condemn, and at the thoughts of the effects of which upon the present and eternal interests of our children we sincerely tremble! We repeat, you may esteem us weak and foolish, but we call upon you—the Ministry of this Province—since we may evoke no holier motive, by the sincerity of your principles as a Liberal or Democratic Government, to give us these separate schools to which, as a portion of the Canadian community, we have an undoubted right, and which, upon our honour as gentlemen and our faith as Christians, we positively declare our consciences require!

## BAZAAR.

A Bazaar will be held in the Town Hall of St. Catharines, on Wednesday and Thursday next, in aid of the fund for the erection of a

Parsonage House, in connection with St. George's Church of that town. We learn that strenuous exertions have been made to render the display more than usually attractive, and that a great variety of articles, useful as well as ornamental, will be exhibited for sale. Should the present delightful weather continue, our Toronto friends could not do better than pay a visit to St. Catharines on the above occasion. Independently of the Bazaar, the scenery of that quarter of the Province will well repay the small amount of time and expense required for the trip. Sincerely do we trust that the proceeds of the sale will prove sufficient for accomplishing the important and praise-worthy object to which they are to be devoted.

## ECCLESIASTICAL ARCHITECTURE.

We beg to direct the attention of our readers to the advertisement of Mr. Hay, which appears in another column. From personal knowledge, we can speak in the most unqualified terms of his professional skill and attainments. The testimonials which he brings with him to Canada are of the very highest order, and the works which he has executed emphatically speak for themselves. We may refer to the Church of the Holy Trinity, Bermuda, building from the plans of Mr. Hay, and to the Cathedral of Newfoundland, the erection of which he personally superintended.

In connection with this subject, we subjoin the following correspondence:

To the Editor of the Canadian Churchman.

DEAR SIR,—By giving insertion in the next Churchman to the enclosed note from Mr. Hay, I consider you will confer an obligation on the country Clergy generally, as well as on

Yours, very truly,

THOMAS S. KENNEDY.

Toronto, 13th October, 1852.

18, King Street, Toronto,  
12th Oct., 1852.

REVEREND SIR,—From the conversation I had with you lately on the subject of Ecclesiastical Architecture for this Province, I understand that you have occasionally some difficulty in meeting the several applications you, as Secretary for the Church Society, receive from some of the Clergy of the Diocese for plans of rural churches and in supplying information required on many points connected with the building of a church.

As this is a subject I have some experience of, and in which I take the greatest interest, I shall be happy at all times to afford you every facility for meeting those wants by supplying any information, sketches or plans, if required, that might tend to the improvement of rural church architecture in the Province.

I have the honor to be, Rev. Sir,  
Faithfully yours,

WILLIAM HAY.

The Rev. T. S. Kennedy, Sec.  
to the Church Society.

## THE UNIVERSITY BILL.

This Bill has at last been printed, and we are indebted to our contemporary the *British Canadian*, who appears to have obtained an early copy, for the following abstract of the leading enactments. It will be seen therefrom that the wrongs which will be ruthlessly perpetrated on individuals are great, and however much we may condemn the principle on which the College has been based, we can not derive any gratification from the sufferings of antagonists. It is unnecessary for us to add the university in its new shape will be as godless as ever, but with less learning within its walls.

"The preamble states that certain Acts, thereby repealed, had failed to effect the end proposed by the Legislature in passing them, inasmuch as no College or Educational Institution had under them become affiliated to the University to which they relate, and many parents and others are deterred, by the expense and other causes, from sending the youth under their charge to be educated in a large city, distant in many cases from their homes, and from these and other causes many do and will prosecute and complete their studies in other institutions." "That the principles embodied in Her Majesty's Royal Charter to the University of London is well adapted for the attainment of the objects aforesaid; and therefore the Acts 12 Vic. C. 82, and 13 & 14 Vic. C. 49 be repealed, as also so much of the Charter granted by King George IV. as may be inconsistent with this Act."

The future substitute is to be called the "University of Toronto;" and there shall be no Professorship or other Teachership therein, but its functions shall be limited to the examining of candidates for degrees in the several Faculties, or for certificates of proficiency in other branches of knowledge, and the granting of such degrees and certificates after examination—the corporation to consist of a Chancellor, Vice-Chancellor, and Senate, the former to be appointed in the

Vice-Chancellor to be hereafter elected by the Senate from that body; the Chancellor to be always nominated by the Crown; the Governor General to be visitor, with powers of delegation; the Senate to manage the business of the University, with power to make statutes, and in addition to the power of conferring degrees in Arts and Faculties, a further power is given of granting certificates of proficiency in such branches of knowledge as they shall from time to time, by future statutes determine.

The Act further provides, that all persons shall be admitted as candidates for degrees on proof of having completed a certain course of instructions "in any of the Colleges in Upper or Lower Canada Incorporated by Royal Charter, or by act of the Parliament of this Province, or of either of the late Provinces of Upper or Lower Canada, and also such other institutions corporate or unincorporated as now are or shall hereafter be established for the purposes of education within this Province, which the Governor of this Province shall from time to time prescribe to the said Chancellor, Vice-Chancellor and members of the Senate." "And for the improvement of Medical education and legal education, the Senate shall from time to time report to the Governor of this Province what appear to them to be the Medical Schools, (Dr. Rolph's for instance) and institutions, or the law schools and institutions whether corporate or unincorporated in this Province, it may be fit and expedient to admit candidates for degrees in medicine or law, and on approval shall admit them for such purpose, and be authorised to confer such degrees, declaring in certain cases relative to proficiency and classification, and giving certificates accordingly, special regulations if necessary to be made in respect of Students in the University before the passing of this act."

There are several clauses as to the foundation of Scholarships and other incidental matters, and the bill then goes on to constitute a University College in the City of Toronto, under the management and administration of a body corporate, to be called the Council of University College, to consist of a President, Vice-President, and ten members to be appointed by the Governor for a term of two years, one half going out annually; and in such University College there shall be such professors, lecturers, and teachers as the Council shall determine, but there shall be no professor or teacher of divinity in the said College, and after a day to be named there shall be no Professorship or Teachership of Law or of Medicine, Anatomy, or subjects immediately connected with the study and practice of medicine or surgery. The professors, lecturers, teachers, officers and servants, to be appointed by the Governor, and hold office during his pleasure. Existing professors to continue unless otherwise directed, except those who may be professors or teachers of those subjects which are not under this act, to be taught in the said College.

It is further declared that no religious test or profession of faith shall be required of either officers, servants or students, but the Council may regulate as they please as to their moral conduct and attendance on public worship, and then it proceeds to dissolve the Corporation of Upper Canada College and Grammar School and to place it under the control of the University of Toronto, the Governor to appoint the Masters, &c., during his pleasure, the present Masters, &c., to remain in office, unless otherwise ordered, at the present salaries and emoluments. No religious test to be required.

The endowment and property of every description belonging to the University of Toronto is to vest in the Crown to be hereafter managed by a Bursar appointed by Commission under the Great Seal, who shall hold office during pleasure, his salary to be fixed by the Governor in Council and who shall account for the College Revenues as therein mentioned, such Revenues after paying the charges of management to be appropriated to pay the current expenses of the University and University College, and in aid of affiliating colleges not exercising the power of granting degrees except in divinity and affiliated to the said University, and receiving pecuniary aid from the Legislature for the same year, the sum awarded to each such college being in proportion to the amount of such aid received by it. Provided that the receipt of any portion of such sum by any college shall be held to imply an abandonment by such college of any clause in its charter providing for or authorizing any religious test or profession of faith on the part of any student in such college, or any professor or teacher therein except the professor of divinity, and to be a declaration by such college that no such religious test or profession of faith shall be required of any professor, teacher or student except as aforesaid.

These are the principal features of this mysteriously concocted measure. It sweeps



## HE LATE REV. F. S. MINES.

It was recently our painful duty to record the demise of this devout and zealous servant of the Lord at San Francisco, California, on the 5th of August a writer in the *Churchman*, (we presume the excellent Rev. Dr. Berrian,) gives some interesting particulars in relation to his life; from which we learn that Mr. Mines was born in Virginia, and was the son of a Presbyterian clergyman. He received his academical education at Princeton College and entered the Theological Seminary at that place, in order to prepare himself for the Presbyterian ministry, in which he soon attained a high position and influence. He very early gave indication of doubts and struggles in his mind, which continued for years to harass and disquiet him, before he settled down in thorough conviction, and found peace in the bosom of the Church. The motive by which he was led to change his ecclesiastical opinions and views are forcibly set forth in a series of essays which originally appeared in the columns of the *Churchman*, and have since been published in a volume, entitled, "A Presbyterian Clergyman looking for the Church." Immediately after his admission to our ministry, he was engaged as assistant to the late venerable Dr. Milnor, Rector of St. George's church, New York but soon accepted an invitation to a parish in St. Croix, W. I., where he remained for several years, and had the happiness of seeing his labours crowned with most abundant success. But his health suffering from the effects of that warm and debilitating climate he returned to the United States; and remained in the vicinity of New York, until the discovery of the golden region in California exciting such a vast tide of emigration thither his ardent spirit was inspired with the desire to "preach among them the unsearchable riches of Christ." He departed to that distant scene of his short remaining labours, and had just succeeded in gathering a large and devotedly attached congregation, and in erecting a suitable temple to his Master's honour, when his frail body gave way and his spirit entered into rest.

For the following account of his last hours we are indebted to a correspondent of the *Calendar*, in a letter from San Francisco, dated August 11.

Our Rev. and beloved Brother, FLAVEL S. MINES, departed this life on Thursday evening the 5th at a little past 9 o'clock. His last sickness was protracted more than eight months, although from first to last without local pain. The consumption of his lungs was gradually and finally entire. A distressing cough and increasingly difficult breathing with large expectoration, were the prominent features of his illness; but both cough and expectoration diminished gradually as his end drew near, until shortness of breathing, daily and at length hourly admonished us of the final scene. He died without a struggle, or even a motion of the limbs. His breathing ceased and he was gone. But when a brother dies we always feel disposed to know how he died. Did he realize the consolations of faith?—In this it is my rare privilege to assure you having enjoyed from first the unrestricted intimacy of that sacred chamber of death, and an unreserved communication of his holiest and heartfelt emotions, until having knelt alone with him and his consort by his bedside in the use of the "Prayer commendatory for a sick person at the point of departure," he died as I uttered the words "presented pure and without spot before thee." You well know his clear preception of things, his calm demeanor under all circumstances, and his warm but ever chastened exhibition of mind and heart—so characterized were all his spiritual expressions. He fully exemplified upon his death bed all he had inculcated of the consolations of faith from the pulpit, and taught us there how a Christian, and a minister of Christ should die. During many weeks he received the Holy Eucharist at my hands every Thursday morning and those communion seasons, I am free to say were the holiest and most precious I have ever witnessed or enjoyed—at every successive occasion, his aspiration rose higher, and appeared more holy, until it became manifest, that he had quite overcome the world and vanquished the king of terrors. On the day of his decease as I entered in the morning for my usual Thursday's office he took me warmly by the

hand, and with a smile which I can never forget drew me down to him (for he could speak only in a whisper) and said, "brother, it is the last time." The solemn service over he beckoned his little boy to him, and laid his hand upon his head, and prayed with and for him. It was indeed the blessing of a dying father.—But I am entering perhaps too minutely into a detail of the scenes of that sacred retreat, the holy chamber whence the good man's soul took his flight from earth. My mind reverts to that chamber by day and by night, and never, to my latest breath, can I forget those scenes; I love to dwell on them. They form an era in my life, a privilege rare beyond description. His mind was never more sound healthy and clear than during all his last sickness: and without any ecstasies, calm, placid and serene, he stepped without one fear or misgiving, from time into eternity, from earth to heaven. So let me die.

Of his labors, privations, and success in San Francisco, you will learn in detail hereafter. Suffice it to say, he shrank from no toil or privation in his Master's cause, evening, morning, and at noon day, until he had gathered around him a large congregation, not inferior in intelligence to any one I have ever seen; and had erected a fine large Church edifice, filled to overflowing, and entirely free from debt—in which he was allowed to preach but once before being prostrated on his bed of death. He died universally beloved and respected, and of course lamented. His funeral, which took place on Sunday last, was attended by an immense congregation of hearty mourners, and we laid him down under the chancel of his Church, to rest till the great resurrection in the last day.

## THE FORCE OF TRUTH.

## UNITARIAN TESTIMONY TO THE EFFICACY OF THE CHURCH SERVICE.

The editor of the "Christian Inquirer" (Unitarian) thus speaks of the effects of the service of the Church:

"Another Sabbath morning we determined to carry into effect a purpose, long cherished, of going some miles into the country to hear an Episcopal brother, whom we had known intimately twenty years ago, before either had entered the ministry, and not since seen. At the proper hour, we were duly seated among other worshippers in the beautiful village church where the friend of our boyhood ministered. It was a stone edifice, seated low, like Humility itself, upon the ground, embowered in noble trees, as though Nature had adopted the modest and venerable temple for her own. A calmer, lovelier morning never broke. We watched the chancel door with lively interest, to catch the first look of our old companion, anxious to read the changes in our own face by those we might behold in him; more anxious still to revive the sweet memories of youth, and the faith of friendship, by what should remain unchanged. Presently the white-robed priest lighted the gloomy chancel with his appearing; but no gleam of recognition lighted our heart. Either we had forgotten our friend, or this was not he. The service with formal precision through the sacred familiarities of the Liturgy. A strange trembling in the voices of the choir an unusual sensibility in the women of the congregation, began to give peculiar significance to the unvarying service of the prayer-book. Some marked persons in the church were perhaps sick—or dead! At length the text gave token of a funeral sermon, and not till the middle of the discourse did it appear that the rector of the parish himself our friend, had that very morning passed away, and lay dead in the neighbouring parsonage.

"The profound impressiveness of a service which owes all its novelty to changes not in itself but in human life, bringing now this and now that portion into vivid light, never struck us more. We could not but admire the wisdom which seeking neither newness nor variety, aimed by solemn repetition of the few grand truths of the Gospel, to engrave them deep upon the hearts of the people. Nor can we after patient reflection, doubt that both the great length and the great monotony of the Episcopal service have some tendency like gravity itself contending with other forces, slowly to overcome the opposition of the mind to religious truth, and to lodge the important principles and facts of Christianity in the heart of those that fall under its sway

not with equal effect in cases, but benignantly everywhere. There is too, in the impersonal form the invariableness, and the accustomedness of the service, a certain dignity, authority and restraint on self-assertion and self-indulgence, which are highly favourable to a true estimate of the Divine Being and to the purposes of worship. The evils of the system we are all familiar with. The inflexibility which concealed from us so long on the present occasion the cause of the unusual emotion in the congregation was, we must confess, painful, and almost inhuman; but perhaps, it has its good side."

## THE LITURGY.

I have characterised the Liturgy as Scriptural, spiritual, practical; let me ask, finally, is it not comprehensive? What part of the counsel of God, as revealed for the salvation of man, is not there to be found? Confession, prayer, intercession, thanksgiving, praise, the profitable word of Scripture, the divinely instituted sacraments of baptism and eucharistic communion—all that the most pious and best informed character can look for, whether in his daily or occasional devotions, will be found in that treasure of religious services, the common Prayer Book, arranged in the most beautiful order of succession, and expressed in such a solemn, devotional, lucid, and harmonious style of composition, as can hardly be paralleled in any other writing not immediately divine. The causes of this excellence it would neither be unprofitable to trace nor difficult to discover. They lie, indeed, above the range of those influences to which the merit of a merely human production is imputable however holy its design or admirable its execution. Neither the learning, the piety, nor the judgment of a Ridley or a Cranmer, or any other individual of that illustrious band, nor all of them in council, could alone have sufficed to make the English Liturgy such as it is, and such as we have received it from their hands. We are indebted to these great and holy men for a judicious selection, for careful adaptation, for many admirable additions, conceived in so Catholic a spirit as to render them undistinguishable from the elder portions of the work. Our obligations to the compilers of our Liturgy are, indeed, equally great, whether we take into consideration what they rejected, or what they retained; their wisdom and their moral courage being equally evident in their casting aside so much of the old material, and in their not casting aside more. To this praise they are entitled in their character of reformers; nay, it may be conceded to them that they have left the impress of their mind on the whole collection, no less in that which they appropriated, than in that which they themselves produced: that they were not a whit behind the most eminent saints that had gone before them in the spirit of prayer, to which these compositions owe their peculiar excellence; and, in the highest sense in which the words can be employed, they touched nothing which they did not adorn. Still, a its essential part, the English Ritual claims in different and an elder origin: several portions, and these the most solemn and important, date from the Apostolic age; many more to that which immediately followed it, or, at all events, to a period long anterior to the errors of the papacy. A large proportion had been in use in the church for many hundreds of years antecedently to the usurpations of the Roman see; and for the rest, the traditions of other Apostolic Churches furnished, at least, a precedent and an authority.

On the whole, our Liturgy is not to be regarded as the work of any single man, or set of men, either in their individual or collective capacities. It is the gift and contribution of the universal church, and has become to us an accumulated patrimony, carefully husbanded and handed down from age to age. Scriptural in doctrine, spiritual in sentiment, practical in its tendency, comprehensive in form: in all these respects, in form, in spirit, in operation, and in doctrine, essentially Catholic; and, therefore, without the least mixture of fanaticism.

Such is the form of sound words which the English Christian may hear in the divine service of his church. Nor may I omit to add what is, perhaps, not the least praise to which it is entitled—it is fixed and uniform: secured against the endless change of unsettled creeds, the captious objections of contending parties,

the impatience and the fastidiousness of unsanctified and undevotional feelings.—*Cole-ridge.*

## CURIOUS LEGEND.

The *Church of England Magazine* of this month has a very interesting notice of Swaffham Church, Norfolk. In describing the north aisle and tower, built by John Chapman, a wealthy parishioner, who was churchwarden in 1462' the following curious tradition is related:—"The said John Chapman was a tinker, who came by his money in the following manner. He dreamed that if he went to London-bridge he would hear news greatly to his advantage. Having gone thither, he was, after walking about for two hours, accosted by a man, who asked him what he wanted, to which he replied that he came there on the vain errand of a dream. The man thereupon rejoined, 'Alas! good friend, if I had heeded dreams, I might have proved as very a fool as thou hast, for 'tis no' long since I dreamed that, at a place called Swaffham, in Norfolk, dwells John Chapman, a pedlar, who hath a tree at the back of his house, under which is buried a pot of money!' On hearing this, John Chapman hastened home, and digging under the tree, found two large pots of money!"

## Advertisements.

## DR. BOVELL,

John Street, near St. George's Church, TORONTO.

Toronto, January 7th 1852.

23-1f

MR. S. J. STRATFORD,  
SURGEON AND OCULIST,

Church Street, above Queen Street, Toronto. The Toronto Dispensary, for Diseases of the EYE, in rear of the same.

Toronto, January 13th, 1837.

5-1f

J. P. CLARKE, Mus. Bac. K. C.  
PROFESSOR OF THE PIANO-FORTE,  
SINGING AND GUITAR,

Residence, Shuter Street. Toronto, May 7, 1851.

41-1ly

T. BILTON,  
MERCHANT TAILOR,  
No. 2, Wellington Buildings,  
King street Toronto.

Toronto, February, 1852.

27-1f

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

6-1f

WILLIAM HODGINS,  
ARCHITECT and CIVIL ENGINEER,  
LONDON, CANADA WEST.

February, 1852.

28-1f

MR. CHARLES MAGRATH,  
Barrister, Attorney, &c. &c.

OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.

Toronto, September 17, 1852.

1-1f

## W. MORRISON.

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

61

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

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

32-1f



