

# The Church.

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

VOLUME XV., No. 48.]

TORONTO, CANADA, JULY 8, 1852.

[Whole No., DCCLXIV.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	July 11.	SUNDAY APT. TRIN. { M. 1 Sam 15. Luke 23. E. 17. 1 Thes. 3.	
M	" 12.	{ M. Eccles. 3. Luke 24. E. " 4. 1 Thes. 4.	
T	" 13.	{ M. " 5. John 1. E. " 6. 1 Thes. 5.	
W	" 14.	{ M. " 7. John 2. E. " 8. 2 Thes. 1.	
T	" 15.	{ M. " 9. John 3. E. " 10. 2 Thes. 2.	
F	" 16.	{ M. " 11. John 4. E. " 12. 2 Thes. 3.	
S	" 17.	{ M. Jer. 1. John 5. E. " 2. 1 Tim. 1.	
C	" 18.	G SUNDAY APT. TRIN. { M. 2 Sam. 12. John 5. 6. E. " 19. 1 Tim. 2, 3.	

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's	Rev. H. J. Grasett, M.A. Rector, Rev. E. Baldwin, M.A. Assiat.	11 o'clock	3 1/2 o'clock
St. Paul's	Rev. J. G. D. McKenzie, B.A. Incum.	11 " "	" "
Trinity	Rev. R. Mitchele, M.A. Incumbent.	11 " "	" "
St. George's	Rev. Stephen Lett, LL.D., Incumb.	11 " "	" "
Holy Trinity	Rev. H. Scadding, M.A., Incum. Rev. W. Stennett, M.A., Assiat.	11 " "	" "

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

In this Church the seats are all free and unappropriated.

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

### TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.

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

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

## THE COMMON-PLACE BOOK.

### THE INCARNATION.

"When the ancient philosophers contemplated this material firmament, its matchless beauty, its unvarying laws, its incalculable extent, they felt unable to subordinate things so majestic to the impotence of mankind. And their feeling certainly was not unnatural, for 'one in a certain place, testified, saying, What is Man, that Thou visitest him?' (Hebrews ii. 6.) Hence does Aristotle rate that knowledge which concerns the external world, 'caliquè vias ac sidera monstrat,' more highly than what relates to man, because the subject of this last is so inferior. This is in reality much the same feeling which has rolled back upon us in modern days, through the practical Heathenism of civilized life. And its only antidote is that which once dashed to pieces the Dagon of ancient Idolatry, when it was enshrined in all the glory of earthly pomp in the great temple of the Roman Empire. For that which shows the real dignity of man's nature, and corrects those opinions of his insignificance which unaided reason not unftly suggests, is the Incarnation of Christ. And thus does it prepare us for that truth of Our Lord's Intercession, which otherwise our imagination could hardly accept. For thus is heaven and earth set before us as one mighty temple, wherein the Son of Man is discharging His work of Advocacy for our race. And low as men may be fallen through sin, yet since the Son of God did not disdain to take our nature, there is no other thing which we may not believe that He will effect for our sakes. Thus is Christ's work of Mediation grounded upon that self-originating nature of the Ever-Blessed Godhead, which verily is the basis of all existence. For this world, with its diversified contrivances and never ending activity, is but the shadow and reflection of that Divine Being by whose will it exists. And in the blessed Godhead is there truly that diversity of Persons, on which the functions of Mediation and Intercession depend. And for their exercise was the world created. For 'the Lord hath made all things for Himself.' And especially was this the object of man's being, 'forasmuch as he is the image and glory of God.'—(1 Corinthians xi. 7.) For 'this people have I formed for Myself—they shall show forth My praise.' That He might exercise, then, this His sacred office, did the Son take our nature. And therefore, that the universe should be built upon this principle—that the Eternal Son should be for ever discharging this work—that man should be thought worthy of so much consideration—that the Second Person in the Ever-Blessed Trinity should first sacrifice Himself for our sakes, and then for ever act the part of our Intercessor—all this is to be attributed

not to man's deserts, but to 'the depth of the riches of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out!'—Romans xi. 33.

### THE WAYS OF GOD AND MAMMON.

A certain man impressed his sons with the belief that there was a large treasure hid in his farm, which, if they dug for they would discover in time. Accordingly so soon as they came into the inheritance, they set to work and spared neither time nor money in uprooting weeds and stubble, and they busily tilled the soil. At length finding the only result of their toil to be plentiful crops, one more shrewd than the other said, "I have discovered the hidden treasure that my father buried, it was Industry and Frugality."

Another had sons for whom he had done everything, but being just, he plainly told his children what he required of them in return for his goodness viz:—to dig and till the ground, to fence it in and keep the wild weeds destroyed, and to labour diligently, and that he would give them his blessing in return. What is the result? we hear him saying "The harvest truly is plentiful, but the laborers are few." There is much to be done, but where are the workers.—Lett.

### THE ADORNMENT OF THE HEART.

Ceilings embellished with gold, mansions encrusted with slabs of precious marble, will seem poor, when you feel, that it is yourself that is rather to be waited on, yourself to be garnished, and that is your better house wherein the Lord sits as in a temple, and where the Holy Spirit has begun to dwell. Let us array that house with the colours of innocency, and illuminate it with the light of righteousness; age will not cause it to decay, the colours on its walls will not change their lustre, nor its gold lose its brightness. All tinelled things are transitory; those inspire the possessor with no sure confidence which are not possessed in substance. But this remains in a dress ever fresh, in honour un tarnished, in brilliancy perpetual.—St. Cyprian.

### RELIGIOUS FEASTING.

And since this is the quiet of the holidays, and a season of leisure, what remains of the day, now that the sun is descending towards evening, let us enjoy it, not even the time of our repast being unprivileged with heavenly grace. Let pastimes keep measure in our temperate feasting, and as you have a ready memory and a melodious voice, take on you that task, as you are wont. Best entertainment will your dear friends have, if we have something spiritual to hear, and our ears be soothed with sweet religious music.—Ib.

MEDITATION ON THE WORD OF GOD—"By continual meditation on the sacred writings, a man as naturally improves and advances in holiness as a tree thrives and flourishes in a kindly and well-watered soil. All the fruits of righteousness show themselves at the proper season, as opportunity calls for them; and his words, which are to his actions what the leaves are to the fruit, fall not to the ground, but are profitable as well as ornamental. Everything in him and about him serves the purpose for which it was intended. His brethren are benefited by him, and his Maker glorified."—Bishop Horne.

He that eyes a Providence shall always have a Providence to eye.

### Communication.

To the Editor of the Church.

REV. SIR,—It was with infinite satisfaction I read in the *Colonist* of Tuesday a letter under the signature "H." on the subject of the proposed re-erection of Brock's Monument at Queenston. I am sure every subscriber to the funds for this purpose will agree with "H." that it would be foolish in the last degree to squander the large sum now available, £5,000, in a useless mass of stone and mortar. In some of our cities at home this might be tolerated, though even there feeling is growing quite hostile to it; but in Canada, where money is so scarce and valuable—where there is, not to say ample room, but strong necessity, for so many valuable institutions—especially where religious instruction is scant and so required—it would amount almost to wickedness to invest in a work utterly useless that which might be applied in a way (as suggested by "H.") which would not only be a memorial of Brock, but would hand down his memory to remotest generations, coupled with the pleasing and continually recurring recollection that he who, when alive, was a faithful soldier of his earthly Monarch and a benefactor to his country, now, though long since gone to his reward, as a faithful servant of his Heavenly Monarch, provides for his kind that which is far better even than the victory achieved on Queenston heights.

In selecting the particular purpose to which this money shall be applied, does it not suggest itself to all that the noblest purpose should be adopted, and that the more sublime the purpose, the higher and more graceful the compliment to the memory of that great and good man.

And what so noble and sublime as the erection of a

temple to be for ever set apart for holy uses by consecration to the service of Almighty God, and thus providing for the hero that of which he is now deprived, but which the humblest and poorest may obtain—namely, repose for his ashes in holy ground.

### Requiescat in pace.

### ENGLAND.

All good churchmen must rejoice at the intimation given by the Chancellor of the Exchequer, and the Home Secretary, of the intention of government to take into their consideration the best way of remedying the various abuses by which our ecclesiastical system is overlaid. The language held by Mr. Walpole, in reference to the Marquess of Blandford's scheme of church reform, since abandoned, was eminently loyal to the church, and calculated to confirm that confidence which is already felt towards the present ministry. There appears to be a signal concurrence of circumstances, pressing upon the attention of the legislature and the public at a moment when we have a government friendly to the church, the necessity of revising certain portions of her system. Nor can there be much doubt as to the conclusions at which her Majesty's ministers will arrive when they once begin to look fairly into the nature of the work which is before them. We are much mistaken if they will not find it the easiest and the safest, as well as the most constitutional, mode of dealing with the many delicate questions involved in the general question of church reform, to call to their aid the counsel of the church herself in convocation.

### THE TWO PROCLAMATIONS.

London, Wednesday, June 16.

At a Privy Council, held yesterday, the following proclamation was determined upon and published in last night's *Gazette*:—

### "VICTORIA R.

"Whereas by the Act of Parliament, passed in the 10th year of the reign of his late Majesty King George IV., for the relief of His Majesty's Roman Catholic subjects, it is enacted that no Roman Catholic ecclesiastic, nor any member of any of the religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, should exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses; and whereas it has been represented to us that Roman Catholic ecclesiastics, wearing the habits of their orders, have exercised the rites and ceremonies of the Roman Catholic religion in highways and places of public resort, with many persons in ceremonial dresses, bearing banners and objects, or symbols of their worship, in procession, to the great scandal and annoyance of large numbers of our people, and to the manifest danger of the public peace; and whereas it has been represented to us that such violation of the law has been committed near places of public worship during the time of Divine service, and in such a manner as to disturb the congregations assembled therein, we have, therefore, thought it our bounden duty, by and with the advice of our Privy Council, to issue this our Royal Proclamation, solemnly warning all those whom it may concern, that, whilst we are resolved to protect our Roman Catholic subjects in the undisturbed enjoyment of their legal rights and religious freedom, we are determined to prevent and repress the commission of all such offences as aforesaid, whereby the offenders may draw upon themselves the punishments attending the violation of the laws, and the peace and security of our dominions may be endangered.

"Given at our Court at Buckingham Palace this 15th day of June, in the year of our Lord 1852, and in the 15th year of our reign.

### "GOD save the QUEEN."

[The above is a copy of a Royal Proclamation issued on the 16th June, forbidding Roman Catholic Ecclesiastics to appear in the habits of their order, "to exercise the rites and ceremonies of the Roman Catholic Church in highways and places of public resort," and especially during the celebration of divine worship in the Anglican Church. Our erring brethren of Canada are irate at this step and have not clearly stated the aim and objects of the Proclamation, but we are not surprised at their conduct as on their theory the Queen of England, and any member of the Church of England are heretics, and as according also to their theory, the Realm of England is given to Spain, no Romanist can be, or is bound to obey the Sovereign of Britain. British subjects are to be hunted out of the city of Rome to worship in an upper room. Their dead wives and mothers, sisters, brothers and friends are denied decent sepulchres; but the Monarch of England must grant free license forsooth, to these very persons to annoy Anglo-Catholics in their worship, and unblushingly to pervert the minds of the people. It is now time to interfere, when, in spite of the law, we find such loud defiance hurled in its face; first we have the English Episcopate set at naught, now we find the Presbytery also put aside.—Ed. Cu.]

### POPERY AT HOME.

FURTHER PAPAL INVASIONS.—A Papal Bull or rescript has been received in Manchester, investing the new Masshouse of St. John, Salford, with the dignity of a Cathedral. At a synodal meeting of the Popish "Diocese" of Hexham, the clergy have returned the following answer to one of the questions proposed to them by the Bishop:—"It seems to us that no sufficient argument can be drawn from the practice of the modern Church, or from authentic decisions, or from the opinion of theologians, for the regulation of a new

and extraordinary form of the hierarchy. But, as regards the congregations committed to us, we think that this is most convenient, and especially to be desired, that is to say, that the ancient spiritual law of the kingdom shall be entirely restored, together with the canonical form of government, by which in every Church a Minister shall be established, with the name and dignity of *parochus*, and the enjoyment of all legitimate rights and privileges."

PREVENSION AND MARIOLATRY.—The *Tablet* reports several recent conversions; among the names are the Hon. Mrs. Law, wife of the Hon. and late Rev. W. T. Law, who, with nine children, had previously apostatized, and the Rev. H. G. Brasnell, formerly Curate of the Rev. Dr. Mill, at Brasted. The *Tablet* adds:—"The former of these conversions is due in a remarkable manner to the intercession of our Blessed Lady. A Novena had terminated she too was granted to the prayers of the Faithful. Truly Our Lady has done great things for us in this her own month."

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

MISSION FUND.	
Previously announced in No. 47.....	£43 9 0
Bytown, per Rev. S. S. Strong.....	2 0 0
Brock, per Rev. R. Garrett.....	0 7 6
Amherstburgh, per Rev. F. Mack.....	0 15 11
Woodhouse, Binbrook.....	10 6 10
Stony Creek.....	0 5 2
—per Rev. J. L. Alexander.....	0 12 0
Dundas.....	2 5 0
Aucaster.....	1 5 0
—per Rev. W. Belt.....	3 10 0
St. Peter's Church, Tyrone, 1 1 3	
Trinity Church, Howard.....	0 13 5
—per Rev. Henry Holland.....	1 14 8
Cavan, per Rev. S. Armour.....	2 5 0
St. Mark's, Niagara, per Churchwarden.....	2 18 1
St. James's Congregation, Toronto.....	18 16 3
Dunville.....	1 3 3
Port Maitland.....	0 16 9
—per Rev. A. Townley.....	2 2 0
Wellington Square, per Rev. T. Greene.....	1 5 0
34 Collections, amounting to.....	79 15 5 1/2

#### GENERAL PURPOSE FUND.

Huronario Church, per Rev. J. R. MacGeorge.....	0 11 9 1/2
Markham.....	0 6 3
Grace Church, do.....	0 3 9
—per Rev. G. S. J. Hill.....	0 10 0
Dunville.....	0 12 6
Port Maitland.....	1 7 6
—per Rev. A. Townley.....	2 0 0
	3 1 9 1/2

THOMAS SMITH KENNEDY, Secretary.

### NOTICE.

All communications for the Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, should be addressed to their Secretary, Rev. Thomas S. Kennedy, at the office of the Church Society.

### IMPORTANT TO THE COLONIAL CHURCH.

The *Tasmania Church Chronicle*, a new monthly organ of the Colonial Church, whose establishment we are pleased to notice, reports a large and important meeting of the clergy of the diocese, held on the 28th of January, at the Hutchins School, Hobart Town:—"The meeting had been summoned by the following circular from the Bishop:—

"Bishop-town January 15, 1852.

"Reverend Brother—The long-looked-for reply to the 'Minutes of the Conference of Australasian Bishops,' which were transmitted to the Archbishops and Bishops of the United Kingdom of England and Ireland, has, at length, arrived; and I am glad to communicate to you the entire extract, as I have received it, from the Archbishop of Canterbury's letter to the Bishop of Sydney on the subject.

"The Metropolitan has, in consequence, 'come to the determination to call together his clergy for the purpose of consultation, and to make provision for following that measure by a convention of laymen, to unite with the clergy (as proposed in our minutes) in consulting for the public good of the Church."

"On the evening of the 27th inst. I propose, God willing, to hold a public meeting at the Mechanics' Institute, in Hobart Town, in order to establish a Diocesan Board of Missions, in connection with the general Australasian board. Whilst earnestly entreating your attendance, if possible, on that occasion, I feel myself now justified in further requesting you to meet me, on the following day, at 2 P.M., at the Hutchins School—first, to consider how far you are prepared to adopt the general principle set forth in Minute III of the Conference at Sydney, that 'future Synods and Conventions,' 'duly constituted,' may be the means of settling 'many questions of great importance to the well-being of the Church;' and, secondly, to adopt measures for obtaining, by representation, the opinions of the laity upon the same point.

"It must needs be the earnest prayer, as well as the anxious study of us all, that our deliberations may be conducted in such a spirit of christian concord, that the very God of peace may sanctify us wholly, and that our 'whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.' I remain, reverend brother, your affectionate and faithful friend,

"F. R. TASMANIA."

[EXTRACT.]

Lambeth, July 4, 1852.

"With respect to the matter of greater doubt and difficulty, the inconvenience is apparent of the uncertain jurisdiction of the bishops, and the consequent imperfection of discipline in your remote provinces. For the present, the Queen's supremacy must be assumed as unquestionable; and no doubt it prevents the issuing of any synodical mandate, or even the assembling of any Synod which should claim authority.

"Whenever the subject of ecclesiastical jurisdiction in the colonies has been mooted here, the absence of any specific scheme or proposal on the part of the colonial bishops, has been urged as a reason for postponing the consideration; and it certainly would not be competent for the authorities here to propose such enactments as might remedy the evils under which you labour, without a suggestion from you of the means of their removal. It appears to me that such a scheme as might be drawn up on the spot with especial view to the inconveniences which you experience in the practical enforcement of discipline should be prepared and sent to this country.

"The subject would then be considered by the Colonial Secretary and the ecclesiastical officers of the Crown; and such legislation might follow as would place you in a better condition for the right administration of church discipline. I remain, &c.

(Signed) J. B. CAUSTAR.

"The meeting was attended by thirty-five clergymen, assembled from all parts of the island, some having travelled a hundred and fifty miles to be present. The Bishop, having opened the meeting with prayer, addressed the clergy, thanking them for their ready attendance in answer to his request, while he acknowledged the intentions of several who would have been present to-day had not duty prevented them; noticing the reasons that had hitherto prevented his calling the clergy together—that the principal reason was now removed by the receipt of the Primate's reply to the communication of the Australasian Bishops, so long waited for—that the clergy were now met to consider that reply, and to act upon it; but still, not synodically. Whatever might be said as to the legality of Diocesan Synods (and upon this point high authorities in ecclesiastical law widely differed,) it was safer for the clergy here not to assume this legality in their own case, but simply to act as a meeting of clergymen summoned to consult with one another and with their Bishop. His lordship, after an interesting sketch of the history of Diocesan Synods, and the fact of the recent Synod of Exeter—calling especial notice to the gravity and unanimity of its proceedings—passed to the more particular subject of the day's meeting. The clergy were assembled to consider two things—first, the anomalous position of the Church here; and, secondly, the remedy for it. The anomaly was this: that our Church in Tasmania had been declared by high legal authorities to be not established in the sense in which the Church in England was established, and yet that it had not the power possessed by other non-established bodies, of assembling for the management of its own affairs; in other words, that the Sovereign had parted with portion of her prerogative which gave us protection, while that portion which placed upon us restrictions were still retained. It would be for the clergy to consider whether they desired this anomaly to be removed. If so, the only remedy appeared to be, to petition the Sovereign. There might be delay in this course, but slow steps were generally sure ones. His lordship further stated his opinion, that whatever was done, should be done not with a view to this diocese only, but to the province of Australasia. It was not improbable that the meetings, which it might be presumed would now be called in each diocese, after the example set by the Metropolitan, would be followed by a general meeting at Sydney, in order to give a combined force to the representations that might go forth from the several dioceses. But, whether this were so or not, the clergy of each diocese should remember that they had brethren around them whose cause was their own. The Bishop concluded his remarks, which were listened to throughout with the greatest attention and interest, by the expression of his earnest hope that the clergy present would speak their minds freely and fully, in a spirit of mutual confidence and brotherly love, on an occasion to which they might hereafter look back as the beginning of great things for the Church.

The following resolutions were agreed to by the unanimous voice of the assembly:—

"That it is the opinion of the bishop and clergy of the diocese of Tasmania that a constitution, so framed as adequately to represent both the clergy and laity of the church, and giving them power to assemble for the administration of its affairs, is calculated to promote the church's well-being, and that its establishment in the several Australasian dioceses, upon a system of general uniformity, is therefore highly to be desired.

"That accordingly a petition be presented to her Majesty the Queen, praying that she will be pleased to sanction such imperial legislation as may be necessary to remove any restriction that may at present hinder the establishment of such a constitution in the Australian dioceses."

THE MAURITIUS AND ITS GOVERNMENT UNDER PROTESTANT ENGLAND.

Mauritius has been a British possession since 1810. By the census of 1st August, 1846, the population was reckoned at 161,930 souls:—

General population.....	52,844
Ex-appeantees* and families.....	9,411
Indians.....	56,035
Crews of vessels.....	2,637
Total.....	161,920

The island does not belong to any diocese under the British Crown.

No English bishop ever visited Mauritius until 1852 June, 1850, when the Bishop of Colombo came here by permission from the Secretary to the Colonies. Consequently, not one of the Protestant churches had up to that year been consecrated, nor had a confirmation even taken place on the island.

Setting aside the natives of India, the majority of the inhabitants are Roman Catholics. The majority, to the number of 1,100 to 2,000 at least, are members of the Churches of England or Scotland, and Dissenters, Independents, and Wesleyans, with a few Huguenots.

The Roman Catholic clergy claim all the population (not being Protestants or Indians) as belonging to their Church, and have succeeded in gaining over, as far as external forms are concerned, large portions of the labouring classes. In addition to a bishop, there is a considerable body of Roman Catholic clergy. Of these, five are (or were lately) in Port Louis, the capital; and the others distributed over the island. Until 1848, the Roman Catholic bishop was one of those termed "bishops in partibus," taking their titles from some insignificant foreign town\* under the Pope's dominion. But in the year just mentioned, the Secretary to the Colonies (Earl Grey) sent out an order to the Governor of Mauritius, that the Roman Catholic bishop was in future to be designated as the "Right Reverend Bishop Collier" and to be addressed "My Lord," and "Your Lordship," as our bishops are. By the Pope, Dr. Collier has been styled "Bishop of Mauritius," and so (or of Port Louis) he now designates himself. In the parochial church, or cathedral at Port Louis, nearly 2,000 baptisms are said to take place annually, and 3,000 persons are put down as members of the Church in that district alone; but dependence must not be put on this number, as so large a proportion of them attend no church at all. Moreover, it is well known, that at the time of their emancipation, and even up to a later period, the mass of the ex-appeantees were of no church, and had no religion among them. Besides the parochial church at Port Louis, there are similar parish churches, of equally old standing, in the districts of Pamplémousses, Flacq, and Moka; and in 1849 two other handsome churches, capable of containing from 350 to 500 persons, were consecrated in the districts of Rivière du Rempart and Grand Port; in that of Plains Wilhems one is now being built; and Bishop Collier is making great exertions to have one erected in each of the other districts of Savanne and Black River. In addition to all these, there is a considerable number of chapels, chiefly erected by contributions from the ex-appeantees, and persons of that class.

While the Roman Catholics thus flourish, if we turn to the Protestants, we shall find that they are quite thrown into the shade. The episcopal churches on the island are but three; viz. one at Port Louis;—it is properly a Government church, (it was originally a powder magazine,) opened in 1815, all the expenses connected with it being paid out of the Colonial Treasury, except in those changes when the congregation volunteer improvements at their own cost, but even then the Governor's permission is required before they can be undertaken;—one at Plains Wilhems, opened in 1847; one at Moka, opened in 1848.

The Episcopal clergymen are five in number, viz.:—

- The Rev. Alexander Denny, Senior Civil Chaplain,
- Laugrishe Banks, Second ditto.
- J. S. Perling, Chaplain to the Forces.
- J. Mark De Joux, Superintendent of Government Schools.
- Gideon De Joux, Professor of Mathematics in the Royal College.

In 1849 and 1850, Mr. Gideon De Joux performed divine service in French every Sunday afternoon in the church at Port Louis, for the benefit of such Protestant French and Creole families as were not sufficiently conversant with the English language. For this duty he receives £50 per annum, raised by subscription among the English congregation; but this service, like so many arrangements, was in its turn given up, as the reverend gentlemen was required for duty elsewhere.

The Chaplain to the Forces preaches to the troops at Port Louis on the first three Sundays of each month, on the fourth Sunday at Mahébourg (Grand Port district), and on the fifth Sunday (or four times a year) at Flacq.

At the first station he officiates early in the morning, in the Government church, and in the two last in a barrack-room. Here it is worthy of remark, that while the Roman Catholics possess a handsome new church at Mahébourg, there is none for Protestants, though of 300 to 350 soldiers, besides their wives and families, and those of regimental and stationary officers there, two-thirds may be (and have been) Protestants! Mr. Perling's other duties are, to visit the garrison prisons and military hospitals every Sunday (or when further required), and to minister to the inmates of each.

Before proceeding further, it may be as well to state what were the minor changes from the above, resulting from the Bishop of Colombo's visit. They are:—

1st.—The Reverend the Chaplain to the Forces performs divine service on each Sunday, at the residence of the Director of the Botanical Gardens, to the Protestants of Pamplémousses and Rivière du Rempart districts.

2dly.—The Rev. Gideon De Joux officiates in a temporary chapel at Belle Ile, in the Black River district, to a congregation composed chiefly of ex-appeantees and other labourers.

In addition to three Episcopalian churches, there are four Dissenting chapels in Mauritius, viz.:—One at Port Louis (well attended), the Rev. Jean Le Brun officiating minister. One at the Salines, where a Swiss missionary, the Rev. Mons. Favey, officiates. The Rev. Jean Le Brun, junr., has a considerable congregation, chiefly of Madagascar people, at Elizabeth chapel, in Moka district. Besides these, in Plains Wilhems, Mr. Cheron has divine service every Sunday, in a building erected by him, which serves as chapel and school-room.

Strange to say, considering the number and respectability of the Scotch merchants, there is as yet no Presbyterian church in Mauritius. It is, however, necessary to state, that not only has a minister of that persuasion lately been sent out, but that a site for a church has been chosen in Port Louis. Meanwhile, the service is performed in the Court-house, and by the exertions of one or two active well-wishers, the sum of £400 has been collected towards the expenses of building the church.

The last point which remains to be noticed, is the amount of the incomes of the clergy of the English church, and of Presbyterian and Roman Catholic denominations.

The salary of the senior Civil Chaplain is £600 per annum; that of the second Civil Chaplain £400 per annum, with £50 additional for keeping a horse.

The Chaplain to the Forces receives government pay as such, besides colonial allowances for the relative rank of Major, or £10 per annum.

\* Thus they were Dr. Slater, P. P. Collier, Dr. J. M. G. Phipson, Dr. Grey, and Dr. Collier.

The Messrs. De Joux receive incomes in their respective situations as holding government appointments, but as they cannot be required to officiate as clergymen, they are entitled to remuneration as such whenever they do clerical duty; but the senior of the two reverend gentlemen has been always very liberal in that respect.

A sum of £250 per annum has for some time been provided by government for a clergyman of the Presbyterian persuasion, but, for the reason already given, it has only been so employed very lately, and a considerable addition to his income would be required in an island so expensive as Mauritius. Accordingly, we believe that the government allowance has been increased, on condition that the congregation contributes a certain further sum, so as to ensure to the minister £400 a-year.

The original salary of the Roman Catholic bishops in Mauritius was £1,000 per annum; but on the departure of the first holder, this sum was reduced to £720, the difference being paid to Dr. Slater as a pension. We have reason, however, to believe, that within the last few months the bishop's income has been raised to the higher rate, under the plea of "travelling expenses." He has also a free house\* and a large allowance from the parish of Port Louis for his table expenses. In fact, it is exceedingly doubtful whether any one but the bishop himself is aware of the real emoluments he possesses.

It is impossible to forget the enthusiasm and delight with which the arrival of a Protestant bishop on the island was welcomed among us, or the gratifying appearance which the church in Port Louis presented when filled by a larger congregation than has ever been seen before or since within its walls. But a short and casual visit like that of the bishop of Colombo, is not one likely to be followed by durable benefits. A resident chief is required, able, zealous, and well informed. He must be tolerant, and, above all, overflowing with christian charity, for he will find much to try him, many prejudices to contend against, and ignorance to combat. He must be prepared to find a steady and energetic opponent in the Roman Catholic bishop. Dr. Collier is most zealous for the advancement of his church. To his zeal in its cause he owes his present elevation. He is an Englishman, and was educated at Douay. He is now, and for a long time has been, most anxious to establish a Roman Catholic College at Port Louis, to be entirely under his own control, and in opposition to "The Royal College," which is liberally supported by government, and open to the young of all persuasions. He came home with the writer a short time ago, with this object in view, and in the hope that he might be supported by Earl Grey in this arrangement. He has again returned to Mauritius, taking with him one of the late *perverts* from the English church, whom he intends to place at the head of the new seminary which he is about to establish. In this we cannot help thinking that he has well felt the pulse of the Roman Catholics in Mauritius, and that it will prove a good stroke of policy, while he thus gets over the difficulty of introducing another foreign priest,—a measure opposed by the government of the island. The bishop, and several clergymen whom he took out with him, landed in Port Louis with no little pomp and state on the 6th January last.

\* 6, Carlton-gardens, June 11, 1852.

"My dear Mr. Greswell,—I am obliged to you for having drawn my attention to two statements which have been recently put into circulation on the authority of a highly-respectable baronet—statements which, had they been left to depend on their intrinsic credibility alone, would have gained but little notice.

"The first of these statements is this:—  
"That Mr. Gladstone's views on the relations of the Church to the State have, since 1847, undergone a change little anticipated by his then supporters, many of his best friends regretfully admit."

"The second is:—  
"That the abandonment of the Church's connexion with the State is necessarily involved in the legitimate development of the principles he now advocates."

"I likewise thank you for not having called upon me to notice one or more unworthy insinuations current on the same authority, and contained in a document of a somewhat later date.

"With regard to the two propositions above cited, and to your questions upon them, I have to observe:—

"That no attempt is made to sustain them by any reference to what I have spoken, written or done;

"That not one of these "best friends" is known to me, or to any friend whom I have been able to consult;

"That the principles of which I am now the advocate are the very same that I avowed, and for the avowal of which I was not sparingly assailed, in 1847;

"That I am aware of no incompatibility between the principles of full religious freedom and the maintenance of the National Church in connexion with the State, to both of which I am now, as ever, cordially attached;

"That in regard to the latter of these objects, if the change in my convictions which is imputed to me had occurred, I should not have left it to the author of this circular to announce it to the world; and

"That whether the question be or be not an open one for others, it can, in my judgment, be no open question for one who aspires to the representation of the University of Oxford.

"In short, I disown and repudiate both these allegations emphatically, and in all their parts.

"I remain, my dear Mr. Greswell, most sincerely yours.

W. E. GLADSTONE.

Rev. R. Greswell."

Imperial Parliament.

HOUSE OF LORDS.

THURSDAY, June 10.

THE SLAVE TRADE.

The business of the evening was confined to a debate arising out of the presentation of petitions from the West Indian planters by Lord Brougham, the Bishop of Oxford, the Lord of Harrowby, and the Lord of Portman, who, as he had received a memorial signed by the Bishop of Jamaica and several clergymen, had originally dissenting opinions on the subject, but, desisting, he desired the discussion to be confined to the legislation of 1846.

Earl GREY started up, and combated these assertions, which he must deny whenever they should be made; the distress existed before the legislation of 1846, which latter had also mitigated the slave trade:—

"There was this striking fact in the papers on their lordships' table, that taking the five years before the admission of foreign sugar into the markets of this country, and taking the five years since, there was a marked diminution in the amount of the slave trade; and there was still this more remarkable fact, that at this moment the planters of Cuba were so satisfied by what they saw going on that free labour was cheaper than slave labour, that they were taking measures to introduce no fewer than 80,000 industrious Chinese free labourers."

The Bishop of Oxford had supported the legislation of 1846, so long as he looked upon the question from a politic economical view; but seeing no reason to doubt that its effect had been to give a great stimulus to the Brazilian slave trade, he felt it his duty to raise it out of the mere science of economists into a far higher atmosphere—the atmosphere of the highest national and moral considerations; and to show that however right it might have been on economic principles to introduce slave-grown sugar into this country, upon moral principles it was wrong:—

"The noble earl had endeavoured to draw from certain returns the inference that the effect of the act of 1846 had not been to increase the slave trade; but he (the Bishop of Oxford) begged their lordships to consider these facts, first, that it must have had the effect, and had been known to have had the effect of promoting the production of sugar in the Brazils; next, that every hog-head of sugar so produced must have been produced by slave labour; third, that the slaves who had furnished that labour must have been slaves not bred in the country, but imported from Africa; for, whatever conclusions might be drawn by ingenious deductions from returns, a man must be able to show, either that the sugar was produced without hands, or that the hands that produced it were free, or that they had been bred in Brazil, before any ingenious deductions could ever tend to support the conclusions of the noble earl. The noble earl had referred to the present desire of the Cuban planters for free labour, and had attributed it strangely enough to the act of 1846; when the plain and palpable reason, which could be seen by every eye as distinctly as the sun at noonday, was, that it was because of the unexampled success which had attended the brave and unwearied exertions of our cruisers on the coast of Africa, which had made it so difficult and expensive to import slaves; and because an apprehension was growing up that when this country took a great cause like that in hand it was impossible to frustrate our efforts; it was for these reasons, and these reasons alone, that the planters had found that their labour must be supplied otherwise than it had hitherto been."

Lord HARROWBY hoped Government would be able to discover some means of mitigating the distress, and

Lord DERBY reassured that the legislation of 1846, and observed that everybody else thought so but Lord Grey:—

"He still believed that the only effectual remedy would be that of stopping the progress of the reduction of differential duties now going on. But at the same time he confessed he entertained great doubt whether the public mind of the country was prepared to sacrifice the economic interests involved in that proposition."

The Earl of HARROWBY expressed his doubts whether public opinion would allow the exclusion of all foreign produce, such a total exclusion being a sufficient remedy, as he thought.

Earl GREY said that the views he had expressed were not his alone. Lord Derby well knew that they were those of the ablest officers under the Crown in the West Indies.

The Duke of NORTHUMBERLAND corrected the noble earl at least in one particular—he had just received despatches from the Commander-in-Chief on the station, reporting the ruined condition of the Islands as having been occasioned by the legislation of 1846.

The Bishop of OXFORD reminded the house that the general impression which prevailed among capitalists was, that it was impossible for free labour to compete with slave labour, had, moreover, led to large investments of money in Cuba and Brazil, so that every possible improvement in the machinery and manufacture was there introduced, while in our colonies they were utterly unable to obtain capital for a similar purpose. The consequence was, a greatly increased production by slaves in Cuba and Brazil.

Lord STANLEY of Alderley said that the increased production of beet-root sugar ought to be taken into account. The conversation then dropped.

HOUSE OF COMMONS.

THURSDAY, June 10.

Mr. KEOGH complained of the conduct of the Government in issuing a proclamation against the habits of Roman Catholic Ecclesiastics. He wished to know whether the proclamation was to be published in the *Dublin Gazette?* and whether the Irish Attorney-General was to prosecute Roman Catholic ecclesiastics who wore the robes of their order, and which they had done without dispute since 1829.

Mr. Secretary WALTON said it was not at present their intention to publish the proclamation in the *Dublin Gazette*, but a private intimation had been given to the Roman Catholics in Ireland on the subject. Recently a procession had taken place in honour of the Virgin Mary, in which priests appeared in their sacerdotal robes, much to



ENGLAND.

DOMESTIC.

The following tribute to the memory of the late Hon. John Talbot, whose decease we recently announced...

Your notice of the lamented death of Mr. John Talbot in your last paper, left the impression (to my mind at least) that he was nothing more than a man of rank and a clever and successful lawyer...

DECEASE.—PROFESSOR VINCE.—Travelling in a stage-coach, the Professor got into an argument with a fellow-traveller about duelling, the necessity of which the Professor strenuously denied...

IRELAND.

DOMESTIC.

The Shannon, at Killaloe, exhibited a phenomenon within a day or two recently, which no living inhabitant had ever seen before.

Spirit of the Press.

RESULTS OF EXCESSIVE MENTAL LABOUR AND ANXIETY.

The work of the Metropolitan Commission of Sewers devolved mainly upon three gentlemen—Mr. Edward Lawes, the chairman; Mr. Allason, the architect; and Mr. Frank Forster, the engineer.

entlemen who had had experience in the Commission (and had himself withdrawn from it), heard of the proceeding of Mr. Lawes, he confidently predicted that he would not be able to stand it...

To night Mr. Horsman proposes once more to inflict upon the House of Commons the story of Mr. Bennett's appointment to the Vicarage of Frome.

Perhaps no other assembly in the world than the House of Commons would tolerate the kind of public character which Mr. Horsman exhibits.

The Minister promised to inquire of the law officers of the Crown whether, in their opinion, the law had been complied with in Mr. Bennett's institution.

just as well as we do, that, so far as the law goes, Mr. Bennett is unassailable.

What remains? Does the member for Cokerborough think that he will, on this 8th June, get the House of Commons to extemporize a law for burning Mr. Bennett, imprisoning the Bishop of Bath and Wells, and fining or pillorying the patroness of Frome?

NEWSPAPER READERS.—Mr. A. believes he shall discontinue his paper because it contains no political news; while B. is decidedly of opinion that the same paper dabbles too freely in the political movements of the day.

United States.

(From the Tablet's "American Correspondent.")

IRISH ROMANISTS IN AMERICA, SKETCHED BY A ROMANIST.

[A sample of what follows from leaving Religion to Voluntaryism.—Ed. CH.]

In Georgia there are thousands working on the lines, and about Augusta, Savannah, and Macon. No person could imagine the unfortunate condition of these men unless he had actually witnessed their sad state.

Colonial.

The St. Paul's Revue of the 26th ult. contained the following interesting account of the case of a young girl, who evinced a great deal of morbid curiosity in this city and neighbourhood:

CASE OF ALLEGED ASPHYXIA.

Much excitement has prevailed for some time and still prevails in this quarter of the Province, occasioned by a report that a young girl residing on Lot No. 2, 3rd Concession, East, has for seventeen weeks been living in a trance without food.

Desirous to learn how matters really stood, we this week despatched a Commissioner to the spot, from whom we have derived the subjoined particulars:

The girl in question, who is named Annabella Hannah, is the daughter of poor parents, and is about ten or eleven years of age.

On entering the shanty where Annabella lay, our informant found that her respiration was regular and full, as much so indeed as that of a person in ordinary health.

Her ailment commenced in November last, when she lost the use of her legs, her whole body having gradually become paralyzed, in which condition it remains.

There can be little or no doubt that the phenomena which have created so much excitement were caused by some obscure disease of the spine.

The most outrageously ridiculous rumors have been circulated touching this case. Among other things it



was confidently affirmed that the patient neither eat nor drank, nor performed the usual functions of nature either evaculatory or respiratory.

In point of fact, however, the girl has been regularly receiving nourishment in the shape of milk, taking a cup of the same three times a day, and discharging the same *prima via*.

In an age when the Rochester knockings and such like absurdities find troops of willing believers, it is not to be wondered at that by the long-earred million poor Annabella Hannah has been invested with supernatural qualities. The most idiotically romantic legends are current touching the revelations which she has made about heaven and hell and other mysteries, which we need hardly say are without the slightest foundation. The poor girl, doubtless, gives utterance occasionally to apparently mystic and prophetic sentences, but these are precisely a kin to the ravings which are common in Lunatic Asylums.

Many thousands have visited the poor girl this week, a few of whom unquestionably came for the legitimate purpose of scientific investigation, but the vast majority it is to be feared merely to gratify a morbid love of the marvellous. It is a pity that the hapless child should be thus exposed like a wild beast to the gloating curiosity of the ignorant and superstitious!

### THE CHURCH.

TORONTO, THURSDAY, JULY 8, 1852.

Toronto, June 28th, 1852.

MY DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

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

I remain, &c.

JOHN TORONTO.

July, 1852.		
Tuesday,	13th ..	Christ Ch. Scarborough. 11 A.M. Duffin's Creek..... 3 P.M.
Wednesday,	14th ..	Norwood, Pickering... 11 A.M.
Thursday,	15th ..	Uxbridge Mills..... 11 A.M. Mr. Faira..... 3 P.M.
Friday,	16th ..	Brock, West Church... 11 A.M. " East Church.... 3 P.M.
Saturday,	17th ..	Beavertown..... 11 A.M.
Sunday,	18th ..	St. Paul's Whitby..... 10 A.M. St. John's Windsor.... 2 P.M. St. George's Oshawa... 5 P.M.
Monday,	19th ..	St. John's Bowmanville. 10 A.M. Clarke..... 2 P.M.
Tuesday,	20th ..	Cartwright..... 11 A.M. Preston, Manvera..... 4 P.M.
Wednesday,	21st ..	Cavan North Church... 11 A.M. Cavan South Church... 3 P.M.
Thursday,	22nd ..	Emily..... 10 A.M. Lindsay..... 3 P.M.
Friday,	23rd ..	Peterborough..... 11 A.M. Gore's Landing..... 5 P.M.
Saturday,	24th ..	Port Hope..... 11 A.M. Perrytown..... 3 P.M.
Sunday,	25th ..	Cobourg..... 11 A.M.
Monday,	26th ..	Grafton..... 11 A.M. Colborne..... 3 P.M.
Tuesday,	27th ..	Carrying Place..... 11 A.M. Hillier..... 3 P.M.
Wednesday,	28th ..	Pictou..... 11 A.M. Marysburgh..... 3 P.M.
Thursday,	29th ..	Milford..... 10 A.M.
Friday,	30th ..	Amwood, Trent..... 11 A.M. Frankford..... 3 P.M.
Saturday,	31st ..	
August 1852.		
Sunday,	1st ..	Belleville..... 11 A.M. Huntingford..... 3 P.M.
Monday,	2nd ..	Tyendenaga..... 11 A.M. Mohawk..... 3 P.M.
Tuesday,	3rd ..	Napanee..... 11 A.M. Clarke's Mills..... 3 P.M.
Wednesday,	4th ..	Bath..... 11 A.M. Amherst Island..... 3 P.M.
Thursday,	5th ..	Adolphustown..... 11 A.M. Fredericksburg..... 3 P.M.

NOTE.—Should there be any error or omission in this list, the Bishop requires the Clergyman interested, to notify him of the same in time to be corrected.

#### THE BENEFITS OF ORGANIZATION.

Having in our last article endeavoured briefly to point out a few of the evils which have resulted from want of organization and consequent inaction in the Church; we shall as briefly attempt to illustrate a few of the blessings which must inevitably follow a restoration of the Church's powers. The unsettled state of the law with reference to the Colonial Sees and the positive want of certain well defined enactments for both their temporal and spiritual government,—once the Church in a most unfortunate position, and throws a fearful responsibility on every class of members, from the highest to the humblest. Fettered by a sworn obedience to the Archbishop of Canterbury, the Colonial Suffragan Bishop finds himself governed and controlled by a code of canons and laws admirably adapted to old and well established countries, but totally inapplicable to new and unsettled districts. Alive to the difficulties of his position, the Bishop is, in many instances, utterly unable to exercise any wholesome control over his Diocese, and is forced either to act the part of an absolute dictator, or to permit irregularities of a more or less grave nature to pass *sub silentio*. Nor are the Presbyters in a more favourable position. Placed in districts of large extent, shut out from frequent inter-communication with each other a variety of evils arise from their mere iso-

lation which exert injurious influences on the Church as a whole. Unaccustomed to meet together for deliberation and counsel, perhaps hearing little each of other except by vague rumour or thro' the columns of a newspaper, where some disputed point or a question raised brings, as it were, the type of parties into prominent and but too often undesirable view, they learn to look with personal suspicion on each other, and feelings of estrangement arise between those who in an hours social intercourse would be the best friends. Again keenly alive to the lawless position of the Church, a constant dread pervades the mind that Episcopal supervision may pass its bounds and become the one-man tyranny of the Pope. An indiscretion, or it may be a serious fault, rebuked by a Bishop instantly lays him open, in this age more especially, to the charge of high-handed despotism; and but too often this cry is raised by those characters, who, if the Church did exercise its legitimate control, would be gravely censured or suspended. Nor are the laity freed from their share of the evils. Bound as they are equally with Bishops and Presbyters to submit themselves to their Holy Church, to their spiritual Teachers, Pastors, and Masters, to honour and obey the Queen, and all that are put in authority under her—it but too often happens that they find themselves placed in the fearful position of choosing whether they will follow God, or his chief servant in the realm, who bids them do that which is contrary to the laws of the Church. Bound up and identified as our holy religion was with the old code of the Empire, (ere innovations began) in both practice and theory, the Church generally judged—as she even yet forced to do—of the fitness or unfitness of her children by the position which they occupy with reference to the Civil Courts; and should these Courts pronounce nought against them she presumes that they are correct in their life. The relative position of Church and State has, however, been very seriously changed, insomuch that they cannot be considered to be co-workers together.

Let us take a case in point. We often find a pious and sincere Christian, one who has undertaken the fearful responsibility of the Priestly office with a full sense of its nature and of the reality of the obligations which it imposes—placed in an unfavourable position by being called on to give Christian burial to a miserable creature who has fallen by his own hand, and whose previous unchristian and unholy life may have led to the sad catastrophe. At this time no discrimination is used by juries who are not necessarily Churchmen in weighing the true merits of each case, but a general opinion prevails that at the time of the commission of the foul deed the deceased was lunatic—thus limiting the cause of his fall to moral or physical disturbance commencing a brief period before death. How can a Priest pronounce "that there are well grounded hopes of a resurrection to eternal life" for such an one, and not be guilty of hypocrisy. On the other hand, it is on the old theory argued that the Church is freed from blame, inasmuch as she pronounces that hope under the authority of a verdict delivered by a competent legal court.

We do not presume to pass an opinion now as to which party may be right; we use the case to shew that the Church as a whole should express an opinion on the matter and remove doubts from the minds of her children—for here we have a circumstance bringing into collision all the orders of the Church, Bishop, Priest and people—since the private feelings of friends and relatives may render them incapable of judging impartially, or the conscientious but it may be erroneous scruples of the Priest may equally place him in a wrong position. This very question gave rise to difficulty in the Church of France and was summarily settled under the authority of Napoleon. If there was some clear and definite line of conduct laid down by the Church, there would be no difficulty; but so long as the matter is left open, we must look for difficulties to arise. And as questions of this kind exert an influence for good or evil on the living and not the dead, we may hope that some benefit would result from its settlement.

There are, however, other questions more immediately connected with the temporal affairs of the Church which hinder her usefulness and materially cramp her energies, and which cannot much longer remain as they are. That great abuses have crept into the management of the Church's affairs cannot be denied; to redress them is the object of those who are awake to her high and holy duties; but we must protest against any unjust interference on the part of the State. Much of the corruption has been fostered by it, and but too often the highest offices in the Church have been unblushingly bestowed on men whose only qualifications have been an amount of cleverness for pamphleteering productions in defence of some Government scheme. Thus completely in the power of the State, we have seen a Prime Minister daring to abolish Bishoprics in the Irish Church as if for the sole purpose of encouraging the audacity of her enemies, and establishing a system of education in England as infamous as could well be devised. The Church meanwhile has been silenced; her Synodal action has been entirely suppressed. The Archdeacon of Bristol, in his late charge has made the following remarks much to the point:—

"He explained the grounds of objection to Lord Blandford's bill, in the spirit, and many of the objects, of which, as they well knew, he fully sympathized, but which involved too weighty interests to be disposed of without first consulting the church itself. There would have been no ground for such sweeping changes, threatening the existence of the church as a national establishment, but for the long-continued abuse of public patronage, and the abeyance of the church's self-regulating and self-reforming action. These were no party views. They were the views of such a party (and he was not ashamed to belong to it) as the late Premier had recommended to his approval, a party which should consist of persons strongly attached to

the political constitution of this country, strongly attached to the established church, holding opinions revered and hallowed by antiquity; who might, if they thought fit, combine and form a party, which, if inconvenient to the government, would, he (Lord John Russell) was convinced, be useful to the house and the country." To unite with such a party he invited them now, if they did not, as it might be hoped, already all belong to it.—[The archdeacon is further reported to have stated, in conversation to some of the clergy, who met him at dinner after the visitation, that, as far as he could understand the ecclesiastical commissioners, no archdeaconry would ever be endowed with a canonry, except upon the application of the dean and chapter of the cathedral, or, where the canonries were in royal patronage, on the nomination, or with the consent, of the crown.]"

The New York Churchman, in commenting on the advantages likely to follow from the mission of the American Bishops, has made the following valuable remarks, to which we heartily respond:

"The new families are now powerfully reacting on the mother church. The peculiarity of their position in new countries, and in circumstances radically different from those at home, has compelled them to exercise, directly or indirectly, the synodical functions which are inherent in the church, and which no tyranny, neglect, or abeyance, can ever supersede or destroy. These voices go home to England—not without an echo there. Most of all has the church of America been teaching a lesson, the deep meaning of which the church of England is just beginning to find out. The anomalous position which England has maintained towards the American church, English churchmen have learned to be ashamed of. A thorough union is what all grades of churchmen on both sides of the water are heartily longing for, and will labour for until they bring it about. The result of this feeling is of course perceptible informally, long before it can see its highest and most solemn embodiment, as of old, in joint synodal action. Social and professional intercourse, interchange of hospitality and kind deeds—the great preponderance of which stands to the credit of the mother church; these have paved the way for the future increase of unity in joint action."

In England and Ireland the property of the Church, which through a long series of years had been bequeathed to her from various sources and for various religious purposes, in the large majority of cases, has so far increased in value (notwithstanding the confiscations which have at various times taken place) as to enable the Bishops to retain their temporal status amongst the nobles of the land; and as in an age now happily passing away large revenues were considered absolutely requisite for the support of their social rank, it was deemed advisable to have few Bishops and rich Sees. This influence was at work when the West India Diocese was first constituted, and where Bishop Coleridge had such an amount of work thrown upon him as in a great measure tended to shorten his days—for no doubt that which distressed him most was "the care of all the churches." Now three Bishops hold his Diocese subdivided at diminished incomes. As a necessary consequence much more has been done, and an efficient and active body of clergy are daily planting the Gospel truth firmly in the hearts of the people. This is a rare instance, and one applied only to a colony.

Is the Church to be visited then with censure for this state of things? has she been permitted to re-adjust her affairs? as the population of England increased, as the forms of civil government have been, as it is said, reformed, has the Church been summoned to Convocation to settle herself to a new state of things? On the contrary has she not been tortured with cruelty ten times more oppressive and severe than the Inquisitors' thumb-screws. When error and division threatened and threaten to scatter the fold, is she allowed to meet in consultation to remedy and stay the danger? When neglect has driven sheep into the wilderness, is she permitted to devise means for bringing them back again? So far is this from being the case that year after year an almost blasphemous mock ceremony is performed called the proroguing of Convocation a *pro forma* opening of the Church's highest court, in which she is not allowed to hold sittings, and which necessarily exposes her to the contempt of a heartless and unreasoning world. When therefore we hear censure thrown upon the Church for the incongruous position into which she is driven, let it be remembered that the civil arm has held her in thralldom and has deprived her of the means of action. It suited well Henry VIII. to summon a National Convocation. Perchance reason and an awakening to a sense of danger, may ere long induce our own gracious Queen to think more deeply of the high and holy duties which she is naturally called on to discharge. She inherits a title by which she is doubly endeared to Britain, she is the Defender of the Faith; let her cling more lovingly and confidently to that Rock on which alone the Throne is built, on that ground and pillar of Truth "The Church of the Living God." Let the government aid in the restoration of the Church's power, let them concede to the Church her just rights which have been concisely and clearly asked for again and again, but never more simply nor intelligibly than in the petition from the Yorkshire Church Union.

Your petitioners would remind your Honorable House that Convocation, though suspended in its active operation, is a constitutional body—a body to which your Honorable House, of its own will, in the reign of Wm. III., referred the decision of matters ecclesiastical. That your petitioners therefore pray that no further proceedings may be taken in your Honourable House in regard to the Bill aforesaid until the changes therein contemplated may be considered and sanctioned by the authorized Synod of the Church. And your petitioners will ever pray." &c.

As the Rev. author on Church Colonization remarks, civil self-government being granted to the Colonies, ecclesiastical self-government must follow as a necessary corollary, and rightly. The laws suitable for an ancient church in an old country will hardly agree with the wants and circumstances of an infant church. The church pos-

esses, and should be allowed to exercise, a power to expand and conform itself to various exigencies, as its own position varies and expands. It should elect its own bishops; draw up its own canons of practice and discipline; in a word, regulate its own internal economy in the Colonies, where its work is to be carried on and perfected; otherwise it cannot colonize itself. If it is to be the agent of true colonization—if it is to reproduce not itself alone, but the Christianity of which it is the channel or conduit, in the Southern hemisphere—it must obviously possess the power of drawing up rules for its own self-conduct. Nor is there anything novel in this claim for the Colonial Church.

The independence of particular churches is a sort of postulate among ecclesiastical writers. "Pars tenetur in solidum." is Cyprian's formula. Neither does it clash against the oneness of Christ's body, and the unity of the faith: on the contrary, the oneness of the body is illustrated and proved by the consentaneous agreement of separate members, each with its several use and function, in one common universal faith and origin. "Episcopatus unus est, cujus a singulis in solidum pars tenetur. Ecclesia una est, quæ in multitudinem latius incremento læcunditatis extenditur; quomodo solis multi radii, sed lumen unum; et rami arboris multi, sed robur unum tenaci radice fundatum; et cum de fonte uno rivi plurimi defluunt, numerositas licet diffusa videatur exundantis copæ largitate, unitas tamen servator in origine," &c. (Cyprian, *De Unitate Ecclesie*, iv.) But further quotations on this head are out of place here, and I will only add that it seems hardly right that Lambeth should be the regulator and arbiter of the Church in Australia and New Zealand." Cordially agreeing in these opinions, we also desire, if possible, to retain our right of union with the Church Assembly at home, this being effected, then we would hail Mr. Gladstone's Bill as a great boon.

That the interests of the National Church require that she should enjoy freedom of action equal to that of the two branches of legislature cannot, we presume, be denied, that she ought to have liberty to retrieve her errors and neglects, we also presume, will be conceded. Why then should she sit down like a widow in tears, when as a spouse she has many household duties to discharge? No, she dare not uncomplainingly give up her freedom for the delusive, although it may be golden, slavery which is forced upon her. Temporal affairs have caused her to be torn and lacerated, let her have the just privilege of setting them in order, and many who are now as sheep going astray will return to the fold and add to the Church such as should be saved.

Desirous above measure to walk in Christian union with the State, she controuls her action by the Word of God, for as she knows that perfect love casteth out fear, so does she easily see that the very existence of fear is antagonistic of love—finding then that confidence is withdrawn, that a worse than Egyptian bondage is enforced, to satisfy the cravings of hostile foes, efforts must be made to preserve her own purity and save the State from destruction. The Church can exist without the State, but no State can endure long without the Church! Deprive the Crown of defined religion and render it utterly dependent on popular opinion for the maintenance of the Faith and the boasted Protestant ascendancy of England dies, and the nation may write itself Ichabod! for the Glory of the Lord will have departed from it. Fewer branches of the Church have been more sorely tried than that which has been planted in Canada and none has more cruelly the yoke of oppression. She has indeed been "sore let and hindered in running the race that is set before her," and while her enemies have had complete and wild freedom, she has been chained by obsolete laws to the State, a mark for the arrows of her foes. With free scope for the exercise of her mission, the Church in Canada would not have encountered such deadly hostility, inasmuch as she would have more truly nursed and fed the scattered sheep, and not have left them a prey to wolves. Much as we owe to the pious energy of Churchmen in Canada, we must not shut our eyes to the monster evils which surround us, and must resolutely set ourselves to retrieve the position which we have lost. At this late hour much good may be effected, many errors repaired; but the work can only be duly accomplished by organization. Thanks be to the Father and Giver of all good, there is a spirit of Christian zeal abroad, provoking men to good works, springing from full faith in Him who is faithful, and who will lead his Church aright. May this faith in our Lord and Saviour teach us to be like-minded and loving one to another, remembering that as Christians we are of Christ, bought with a price; all adoring and loving the self-same Jesus. While therefore the infirmities of the flesh may incline us to cry "I am of Paul; or, I am of Apollus"—let us pray the Holy Spirit, whose blessed office it is to guide us, that He will teach us the truth, the way, and the life.

Among the many benefits which must accrue to the Church in Canada from restored Synodal action, we cannot esteem that the least important which would give to her the liberty of readily providing for her wants. Acquainted as her children are with local peculiarities, they surely are better able to judge of those wants, and must also be better enabled to suggest the necessary remedies. Has increase of population rendered the Diocese too bulky and unmanageable?—who so fit to recognize the fact as the Presbyters and Bishops? Are the duties of our unwieldy missions so arduous and distressing that Priest after Priest breaks down and distressing that Priest after Priest breaks down in body, worn out with labour?—who are so fit and qualified to raise the question of the value of a permanent and local Diaconate as those who are acquainted with the immediate resources of the Missions and understand their peculiar requirements? or who so well authorized to sanction a resort again to the rubrical division of the services of the Church—a circumstance which would of itself relieve many a brother from exhaustion and



trigue consequent on the saying, as is now the custom, of two services blended in one, and the performance of them thrice a-day? And last, but not least, she would then be in a position to grapple fairly with the question of education, and to take the management of her affairs into her own hands.

With her legitimate powers thus restored, standing before the world as a visible and veritable Branch of the Church of Christ striking her roots deeper and deeper in the virgin soil of Truth—exhaustless yet ever new—cleaving to the law and to the testimony, as the rule of her life, will silence her own and her opponents doubts, by a fearless appeal to the Holy Word and the consent of Primitive and earliest antiquity.

History has proved the danger of permitting development of new and unknown dogmas in religion, and the self same History teaches us how truly the Anglican Church holds fast to the Faith once for all delivered to the Saints. Let recent events teach us to watch the education of our people, and induce them to study history closely. And in proportion as our erring brethren seal the pages of the past from their sight, and as blindly follow the ignis fatuus of a developing future, let us perseveringly follow after them proclaiming, "Christ, the end of all things to them that believe"—the author and finisher of our Faith.—To protect that Faith is our first duty, and to be protectors we must enjoy a reasonable liberty. As we now stand the Anglican Church has not been allowed to defend her faith even by simple protest; for while the Civil Tribunals have protested against the insult offered to them by the intrusion of a foreign Power, the Church of the nation, most deeply interested in the question, has been compelled to an unwilling silence.

GENERAL BROCK'S MONUMENT.

After twelve years of delay, caused by the insufficiency of the funds at their disposal, and the depreciation of Upper Canada Bank stock, in which they were invested, the committee for the re-erection of General Brock's Monument, have announced their intention of proceeding with the work, and are about to expend £5,800 upon another pile of masonry, differing chiefly from the last in being absolutely useless, save for the single purpose of commemorating a heroism which has already a monument in every British heart, and perpetuating a name which is already imperishable. The original monument had the advantage of subserving the pleasure of every visitor, by giving access to the most magnificent point of view in a scene which is almost without a rival, for the expanse of river, lake and forest, of fruitful fields and peaceful dwellings, which stretches out at the foot of the spectator from Queenston heights.

"The mountains look on Marathon and Marathon looks o'er the sea," and even so, amidst the noblest of nature's works, before beauties which awaken every pure, every adoring thought, rest the ashes of our hero, and consecrate the spot to the memory of patriotism and valour. Who can estimate the additional permanence given to their lessons by this association, and who would exchange this ministry of silent yet eloquent instruction, for a lifeless pile, forbidding by its solid density the ascent of the pilgrim who would fain scale to its topmost height and pour forth his soul in worship? In the name of taste, in the name of common sense we protest against limiting this privilege to the birds of the air, against any resumption of the idea adopted in 1843 of making security against future mutilation the predominant object in the new design. Let us hope for the sake of humanity, that villainy base enough to wreak vengeance against the living upon the monuments of the dead, will not again be found upon American soil, and console ourselves with the assurance that should such an atrocity be repeated, our neighbours themselves, as we verily believe, would rather re-erect the monument, than bear the reproach of shielding the wretch who could commit it.

But we have observed with no common degree of pleasure, that the public feeling is beginning to question whether in the erection of such a monument as is proposed we are best commemorating the valour to which we owe the blessings of nearly forty years of peace, and best conforming to the probable sentiment of the good and gallant soldier whose memory and example we desire to hand down to posterity. In an admirable letter, which we transfer to our columns from those of the Colonist, the writer suggests that instead of applying £5,800 to the erection of a mere monument, the substantial part of the structure to be erected should take the form of a Church, of that communion to which the gallant Brock belonged; and that a portion of the ample funds should be applied to its endowment. It would ill become us not to take this proposal all the aid of our advocacy. A small church of exquisite taste, massive enough to endure for ages, with one of those touching tombs, on which the effigies of warriors of old are so often beheld in our cathedrals, their bodies asped in the attitude of perpetual supplication, their members in eternal repose, might be erected at a cost of less than £3000 upon the very spot where the soul of the gallant Brock passed into its rest, and with the remainder of the sum to be applied in support for a minister of his own denomination might easily be secured. Well was it said by Mr. Chief Justice Macauley at the

meeting on Queenston heights in 1840, that it was the mind "intuitively to conceive, and the soul promptly to dare, incredible things to feeble hearts, and with a skill and bearing which infused this chivalrous and enterprising spirit into all his followers," which carried him through his almost desperate struggle.

Let a portion of that feeling animate the hundreds of his admirers, to whose better natures we know well that this proposal will appeal with all the force of reason and preference; and perhaps the feeble difficulties and formal objections that we are well aware will be marshalled against it, will no more hold out against their assault, than the walls of Detroit did against his.

We subjoin the communication to the Colonist above referred to:

TORONTO, 2nd July, 1852.

SIR,—Tenders will be received until the 2nd August, for re-building the Brock Monument, on the Queenston Heights, and that the designs may be costly and enduring, the committee announce their fund to amount to nearly £5,800.

Through the medium of your paper, I venture to tender a plan for a monument, which, if approved (as God grant it may), will, in my opinion, be the most noble they could raise. Sir, I learned with surprise, some weeks since, at Niagara, that Queenston, the first British village laid out, I believe, in Western Canada, is, and ever has been, without its parish church—its parochial minister. Hence may we not trace its miserable and dilapidated aspect.

£5,800, I have already stated, is the published fund now in the hands of the committee. Half this sum would erect a church—the remainder would endow it; and, Sir, point out to me a fairer monument to be erected, on that unrivalled site, than a spire,

"To point to heaven and lead the way,"

a temple dedicated to the glory of the Creator rather than the creature, and within the consecrated walls of which—"in holy ground"—the ashes of the hero would repose with the adopted motto for his tomb—

"Si monumentum requiris circumspice."

Other monuments might again excite the jealous resolve of the ruthless destroyer—not so this holy fane. Here, on the spot where the trump of war had sounded, would be proclaimed from the altar of God, "Peace on earth, good will towards men." Here, henceforth, would be no distinctive beacon to remind us of earthly warring, but a rallying place for another warlike host—"a church militant here on earth"—a church at our admission into which it is prayed that we may remain Christ's faithful servants and soldiers unto our lives end.

This would be indeed a monument to the memory of the brave Sir Isaac Brock, a monument founded on a Rock—the Rock of ages.

I remain, Sir, your obedient servant, H.

COLONIAL DIGEST.

Lieutenant Colonel Thorndyke, R.A., is to relieve Colonel Higgins from the command of the Royal Artillery, at Quebec.—On the 29th, an Indian was thrown from the top of the Dover and Hamilton stage, between Ryhsman's tavern and Hamilton, and the wheels passing over him, the poor man was killed almost instantaneously: we regret to add that he was in a state of intoxication.—Major Nathaniel Massey Stack is gazetted Lieutenant Colonel of the 71st, by purchase, vice Sir Hew Dalrymple, Bart., who retires; and Captain Charles Ready, Major, by purchase, vice Stack.—Sir John Pakington has written to the administration of government in Nova Scotia, refusing to confirm the appointment of Mr. A. Henry to be Queen's Counsel, and directing that the Judges be again consulted on the matter.—Mrs. Sheriff Grange was thrown from a carriage upon Yonge Street, on Friday evening, but, we are happy to say, without serious injury.—Mr. Alderman Thompson has been appointed Secretary and Treasurer to the Toronto and Guelph Railway Company.—It is understood that Mr. Hincks will elect to sit for Oxford, so that an opportunity will be afforded Niagara to redeem its lost character.—It is expected that parliament will assemble for the despatch of business about the middle of next month.—John Daly, fireman of the Champion, fell from one of the paddle-boxes on Wednesday, and was drowned.—The Bay State recently ran from Lewiston to Ogdensburg, via Toronto, in fourteen hours.—It is intended to erect a new harbour at Port Hope.—A woman was recently burned to death in the county of Waterloo, her clothes having caught fire as she was cooking in the open air.—The editor of the Galt Reporter has been presented with a strawberry measuring 3 1/2 inches in circumference.—Her Majesty has disallowed the act passed by the legislature of New Brunswick prohibiting the sale of liquor, on the express ground that its provisions are a violation of the liberty of the subject.—Mr. Vansittart has published a satisfactory statement of his connection with the infamous McNab.—A little boy, son of Mr. A. Craize, St. Catharines, was killed, on the 22nd ult., by the kick of a horse.—Sir Allan N. McNab has received the appointment of Chairman of the Provincial Railway Commission: the salary attached to this office is to be £2000 per annum.—The Twelfth of July is to be celebrated this year, in Toronto, with special solemnity: large deputations from various parts of the province are expected to take part in the proceedings.—The Quarter Sessions for the united counties of York, &c., opened on Tuesday: the only criminal cases to be tried are some that stood over from the last sitting.—Captain Foster has run his vessel ashore.—Mrs. Lynch, wife of a butcher on Strachan Street, suddenly dropped down dead on Monday night.

TO OUR SUBSCRIBERS.

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

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

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

In order to second and carry out his views, he confidently trusts that the Clergy and Laity of the

Diocese, and members of the Church elsewhere, will use their best endeavours to procure accessions to the subscription list.

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

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

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

BIRTHS.

At Yorkville, on the 2nd inst., the wife of Ann Maclean Howard, Esq., of a son.

At Gilbert's Cottage, Toronto, on Sunday 27th ult., Martha, wife of Mr. Samuel Toy, of a daughter.

MARRIED.

In this city, on the 3rd inst., by the Rev. Mr. Grasset, Mr. George Pudsey, to Miss Mary Bone.

At Niagara, on the 28th ult., by the Rev. Thos. Green, Mr. Arthur Ardagh of the city of Toronto, to Miss Catharine McCullough, of the same place.

On the 1st inst., at the Church of the Ascension, Hamilton, by the Rev. John Hedden, Mr Edward Newton, to Miss Melinda Brening, both of the above city.

At Christ Church Hamilton, on the 2nd inst., by the Rev. J. G. Geddes, Rector, Lester Putnam, Esq., commander of the Steamer Ottawa, to Jane, widow of the late John Wyly, and daughter of the late Charles Meredith, Esquire, of Prospect House, Co. Dublin Ireland.

At St. Paul's Church, Rochester, on the 24th June, by the Rev. A. Wood, Mr. Robt. H. Street, of Indiana Grand River, to Mary Emily, youngest daughter of the late Josiah Elliot, Esq., formerly of Hayes, Middlesex, England.

At Kingston, at St. Paul's Church, on the 23rd June, Mr. Henry Mansford, to Miss Thirza Senison, youngest sister of Mr. Cornelius Senison, all of Kingston.

New Advertisements.

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL,

TO be re-opened after the Midsummer Vacation, on Wednesday, the 18th of August.

There are vacancies for three or four Boarders.

REV. J. G. D. MCKENZIE, B.A., Principal.

[As it is known to many that the Rev. J. G. D. McKenzie has had in contemplation a lengthened absence from Canada, it may be right to state that his intentions, in this respect, have been relinquished, and that the School will continue to be conducted under previously existing arrangements.] Toronto July 6th, 1852. 48-4f

GOVERNESS.

WANTED in a Gentleman's Family in Toronto, a Governess who is competent to instruct in Music, French, and the usual branches of a sound English Education, and who must be a member of the Church of England. Apply to the Office of this Paper, by letters post-paid, and addressed Z. Toronto, July 7th, 1852. 48-4f

British America Fire and Life Assurance Company.

NOTICE IS HEREBY GIVEN that the Thirtieth Dividend on the Capital Stock of this Company, paid in, was this day declared for the half year ending 30th June, 1852, after the rate of 6 per cent per annum, and that the same will be payable at the Office of the Institution, on and after Monday, the 12th day of July next.

The Transfer Book will accordingly be closed from the first to the tenth day of July, inclusive.

By order of the Board. T. W. BIRCHALL, Managing Director.

British America Assurance Office, Toronto, 30th June, 1852. 47-4f

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

AN ASSISTANT MASTER will be required for this Collegiate School, on or before the 15th of September next.

Also, a LADY of middle age, who has had considerable experience in the management of Children, to take charge of the domestic economy of the Boarding House attached to the Institution.

Free education allowed in case of children. Application to be made to the Rev. THE PRINCIPAL, COBOURG HENRY BATE JESSOP, M.A., Principal. Toronto, June 23rd, 1852. 48-4f

Trinity College, Toronto.

LAW SCHOLARSHIP.

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

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

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

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

The subjects for examination are:— Greek Testament—St. Luke's Gospel. Classics—Virgil, Æn., l. II, VI. Xenophon, Anabasis, l. II, III. Mathematics—Euclid, I.—VI and XI, 1—22. Algebra and Trigonometry. History—Hallam's Constitutional History of England. Composition—Latin Prose and Verse, and English Essay. Trinity College, Toronto, 9th June, 1852. 44-4f

CHURCH OF ENGLAND PROPRIETARY SCHOOL FOR YOUNG LADIES, TORONTO.

COUNCIL: THE LORD BISHOP OF TORONTO, President and Permanent Visitor. FRANCIS BAILEY, M.D. THOMAS HAINES, Esq. F. W. BARRON, M.A. JAMES BUVELL, M.D. WILLIAM SLADDEN, Esq., and THE REV. STEPHEN LETT, LL.D., Honorary Sec.

FOR many years Parents and Guardians throughout the Province have felt the want of an Institution where they could obtain for their daughters the advantages of a sound and accomplished Education, at a reasonable rate. To meet this want several attempts have been made by private effort, and so far as the education has been concerned, these attempts have been successful, but experience shows that they have signally failed when the attendant expenses are considered. From a careful examination of the terms published by proprietors of Ladies' Schools in different parts of the Province, which have obtained a high reputation, it appears that for every advantage proposed to be given in this Institution to Day pupils for £10 a year, the average is £32; while similar advantages can be obtained for a Son at the first scholastic establishment in Upper Canada for £10 per annum.

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

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

1st. The present stock of the Society to consist of 1,000, in One Hundred Shares of 10/ each, of which 25, 6d. to be paid forthwith; 25 6d. at the opening of the Establishment in September next, and the remainder when called for by the Council.

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

In order to meet the cases of the casual residents in the City, who may not wish to become Shareholders, the Council will make arrangements under which the benefits of the Institution may be secured by such residents for their children or wards. Connected with the Institution and forming a prominent part of it, will be the Boarding Establishment. This will be under the care and management of a Lady Resident, whose special duties will be to form the manners and habits of the pupils, to promote their comfort and happiness, and to watch over their health with maternal care.

The charges for Boarding will be thirty-one pounds per annum. There will be no extra charges.

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

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

Toronto, June 1st, 1852. JOHN TORONTO.

Issued by order of the Council, STEPHEN LETT, Hon. Sec.

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

REMOVAL.

JOHN RUSSELL, BOOTMAKER,

RECENTLY FROM THE BEST SHOPS IN EUROPE.

HAS been gratefully encouraged to remove to more central and commodious premises, 7, King Street West, in at door to The Church office, where his rich and varied stock consists of Ladies' Boots in Silk, Satin, French and English Prunella, and Cashmere. His Gentleman's boots for walking, riding, fishing, shooting, surveying, &c., will be found unequalled for their elegance, excellence and economy.

Toronto, June 10th, 1852. 8-3m

DYEING AND SCOURING.

62, King Street West, Toronto.

DAVID SMITH,

FROM SCOTLAND.

EVERY description of Ladies' and Gentlemen's wearing apparel, Moires and Damask, Bot and Window Hangings, Table Linens of all kinds, cloth and table. Health Rings and Carpets cleaned. S. D. dyed and watered. Velvet and satin dresses restored to their original beauty. Cast netts and Plaid Shawls and Draperies cleaned in a superior manner. Straw Bonnets Dyed.

References:—J. Shaw, J. M. Murray, and Walter Macfarlan Esquires. Toronto, March 26th, 1852. 32-4f

## Poetry.

## THE FIRST SOUL IN HEAVEN.

By faith Abel... obtained witness that he was righteous, God testifying of his gifts; he being dead, yet speaketh.—*Heb. xi. 4.* "No man could learn that song but... the redeemed."—*Rev. xiv. 3.*

In hush'd eternity alone  
Before all creatures were,  
Jehovah held His awful throne  
Unworshipp'd by a prayer.

There was no space, nor scene, nor time,  
Nor aught by names we call;  
But, centred in Himself sublime  
Was God, the All in All!

But through eternity there ran  
A thrill of coming change,  
And lustrous shapes of life began  
Around His throne to range.

Radiant with rapture, pure as bright,  
Angelic myriads rise,  
And glow and glisten in the light  
Of God's approving eyes.

In volumed waves of golden sound  
Roll from celestial lyres  
Those swelling chants, that peal around  
From new-created choirs.

But hark! amid the shining throng  
Of Shapes who arch their wings,  
A single Voice another song  
With mortal cadence sings:

Alone he seems, and chants apart  
In unexpected notes  
A music where the grateful heart  
In strains of feeling floats:

A beauteous Soul! whose seraph brow  
Is bright with glory's hue,—  
Lo, angels pause to hear him now  
Their harping pause outdo.

Their choral rapture swelled as deep  
As purity could pour;  
But they, who have not learned to weep,  
May never God adore.

With such a burst of whelming love  
As earth's first martyr sang,  
When glory to the Lord above!  
The voice of Abel rang.

Angelic harps their key-note found  
In God, as great and good;  
But Abel's heart did beat and bound  
As only sinner's could.

"Worthy the Lamb! who shall be slain;  
Redemption crowns thy song;  
Ye seraphims! your notes retain,  
But these to me belong."

Thus night the primal soul who came  
Forth from his bleeding clay,  
Kindle the heavens with His bright name,  
Who is our Truth and Way.

And with that blissful song he blent  
A humbling depth of tone,  
Which to the ransom'd harper lent  
A music all its own.

Angels for bliss and being sang  
Their ecstasies on high;  
But how the heavens with wonder rang  
When MAN awoke the sky.

With that new song, Redemption gave  
To Abel's pardon'd soul!—  
Till angels ceased their wings to wave,  
Nor let their chorus roll.

But listen'd with entranced ears  
To that bright martyr's strain,  
Whose notes were born of banish'd fears  
And breath of ended pain.

But from the hour when rescued man  
Enter'd within the veil,  
And heaven's delighted host began  
To list redemption's tale.

Myriads of blood-wash'd souls have flown  
Where the first spirit went,  
Till he, who once hymn'd Christ alone,  
Is now with numbers blent.

Each nation, kindred, home, and clime,  
Helps to increase the throng,  
Making the heavens grow more sublime  
With Earth's redemption-song.

Each minute, guardian angels mount  
With some new soul on high,  
And hear it, close to Glory's fount,  
Deepen that endless cry,—

"Salvation! through the bleeding grace  
Of God's incarnate Son,  
Whose merit for a banded race  
A more than Eden won."

And louder, louder yet will grow  
That song before the Throne,  
As added saints set free from woe  
Shall make the strain their own.

Lord! grant that we on earth begin  
To tune the heart's deep lyre,  
And by prophetic notes within  
Anticipate the choir.

Who ever found Thee chant, and sing  
The song no angels can,—  
"Hail! Prophet, Priest, and destin'd King  
Before the world began,

"Prostrate beneath Thy face to fall  
And cast our crowns before Thee,  
Oh Thou, The Everlasting All,  
Be this our brightest glory!"

—R. R. Montgomery's "Christian Life."

## EPICUREANISM.

The morality of the Epicureans was founded on opinions, apparently, and to some extent, really opposite of those of the Stoics. Their maxim was, that pleasure was the greatest good, and pain the greatest evil. A maxim which can, by no possible process, be brought into accordance with

Christian morals. The common use of the word "epicure," for one devoted to the pleasures of the palate; and the expression of "Epicurus' sty," used by one of the poets, have, however, led to a misconception of the doctrine of Epicurus, which is a slander even upon him. Epicurus did not confine his ideas of pleasure to mere sensual pleasure, in the gross sense in which that phrase is commonly used. The paradise of Epicurus was not a brothel, or a drinking house, or even a dancing room. It was a garden, in which the pleasures of the pure senses of sight and hearing were combined, with the semi-intellectual gratifications of music, and with the merely intellectual delights of converse. The grosser senses were not excluded from their proper gratifications; but a wise moderation was enforced, by the just inference, that those men enjoyed most pleasure who enjoyed it longest; and that those enjoyed it longest; who enjoyed it with the most moderation. There are not a few moderns, who are baptized Christians, and perhaps think themselves something more, whose morality does not differ very widely from that of Epicurus rightly understood.

But it must be admitted to be a very imperfect and dangerous system. One which affords no ground upon which true Christianity can be erected, because it recognizes no social ties beyond those which exist among persons who minister to each other's pleasures, taking the word in the large sense, in which we have said that the Epicureans used it. A still greater difficulty is, that it does not recognize self-denial. This virtue must lie at the basis of the Christian character. Without it there can be no Christianity. "Whoever," said our Blessed Lord, "doth not take up his cross and follow Me, cannot be My disciple." Again, and still more plainly and strongly; "If any man will come after Me, let him deny himself and take up his cross daily and follow Me."

The error of the Stoics was dogmatic, they really denied a personal god. They admitted, in their own sense, "gods many and lords many;" but among them there was none that united the attributes of personality with those of deity. He is not a person who has not a will. He is not God who is not supreme. The gods many of the Greeks, whom the Stoics, like other Greeks, worshipped, were not supreme; they had wills, as men had, but, as men also were, they were bound by a stern law of necessity. Such wills, are scarcely wills at all, and those who have only such wills, are scarcely more persons than the planets which revolve in their orbits, in compliance with, not in obedience to, laws which they can neither know nor resist. But admitting, for the sake of argument, that Zeus and his family were, upon stoical principles, persons, and they were so as much as men were upon the same principles, there remains still another difficulty. They were not God; for they were subject to a law, which they did not themselves impose. In this view it is not necessary that the law should be one which, like the law of gravitation, and other laws imposed on brute matter, executes itself and cannot be resisted. He who is subject to a law in the sense of a rule of action imposed by a superior, which the inferior is bound to obey, is not supreme, and, therefore not God. But the gods of the Stoics were subject to the law of necessity, which they were not merely bound to obey, but which they could not choose but obey. If they had wills at all, which is, at least doubtful, they had no free will; no real capacity of choosing what they would do. They were so far from being the governors of the world, that they were not the masters of their own conduct.

The supreme power of the universe was then necessity; but necessity was never conceived of as a person, but as a law. A law without a legislator, imposed by no person, enforced by no will, but regulating all nature by its own blind and unreasoning force. This is the God of the modern Pantheists. Not a personal God, having a will and attributes, a moral character, so to speak; but something which is to be found everywhere, which manifests itself in every thing, and according to which, and by which, every thing exists; but which has no will, and no capacity of beginning or stopping any motion or other proceeding at its pleasure. This is a law, not a person. It is impossible to conceive that such a thing as this can be supreme. Like every other law, it must be a creature, called into being by some will. It is impossible for any man to disbelieve in the existence of his own will; although it is possible for him to persuade himself that he disbelieves. But the consciousness that he does will, will always be to him the same unanswerable proof of his will, that the consciousness of his existence is of his being. Home, in his study, could disbelieve, that is, could persuade himself that he disbelieved, his own corporal existence; but when he was called upon to act, his sophistry fled before his consciousness. Just so it is with him who supposes himself to doubt the existence and freedom of his will. As soon as he acts, his consciousness of action forces upon him the belief of his power to act. Scarcely less powerful is the argument, for the personality, that is, for the will, of God which results from His action. Things cannot have gone on as they are now going from all eternity. The uni-

verse must have had a beginning, and that beginning must have been produced by a will which could begin, or desist from acting, not by a law which cannot begin or desist. If we concede that the world might have begun by the operation of a law, we gain nothing, for that law must have been made by some will. We can no more conceive of a law without a maker, than we can of action without a will. A lawgiver must be a person; because a law is only an expression of a lawgiver's will.

Yet so anxious are men to get rid of the idea of a personal God, Who is competent to act as a judge, that there are now Pantheists in the world. It is worthy of notice, how they came there. Their system is the development of a particular school of Christianity. We mean historically not logically. Pantheism is historically derivable from that particular school of theology, which delighted in considering God as a being who had shut out His own Will from His own world, by expressing it, once for all, in a decree which was to regulate every thing to all eternity. He would seem, if one may say it reverently, thus to have reduced himself to the position of the duties of Epicurus, who were shut out from the government of the world. This scheme of theology does not, it is true, represent God as abandoning the government of the world, because He is too much engrossed with his own personal pleasure to have time for it. But it represents Him as having left Himself nothing to do, by having reduced everything to decrees and laws, which execute themselves without personal intervention. This scheme differs from the Stoical necessity in this. In the one case, necessity is the work of God, and imposed by him. In the other, it rules and governs God Himself, and yet has no author. Yet the more absurd doctrine seems to be the development of the other, and to have grown out of it. It has not done this so much by any logical process, as through the desire of men to push God out of His own world. One great step towards this was regarding Him as having shut Himself out of the continuing government, by an exercise, once for all, of His Omnipotence, disposing forever of every thing which might arise to all eternity to employ Him. But it was a further step when these decrees and laws, which this theory supposes Him to have enacted, are first confounded with Him, and then substituted for Him.

These Pantheists are the modern Stoics, who regard the Church as a setter forth of strange gods, because she preaches "Jesus and the Resurrection," doctrines which imply the personality of God and the responsibility of men. Responsibility cannot really exist without personality, that is will, in man. Nor can it exist without personality, that is will, in God. There can be no responsibility without a law, and the power of obeying or disobeying that law. The existence of a law implies the personality of God, since all law is the expression of His Will. The power of obeying and disobeying, on the part of man, is only another form of speech for his personality.

But while the Epicureans were practically involved in the dogmatic errors of the Stoics, they held their own peculiar errors in moral theology, and they are the matters which we chiefly intended to discuss in this paper. The fundamental principle of their morals was, that pleasure was the chief good, and pain the chief evil. Of course self-denial was according to them, no virtue. The gods, according to their dogmatic theology, acted upon this principle. They made use of their power solely for selfish purposes, and sought for none but selfish enjoyment. Pleasure might be animal, it might be intellectual, it might even be moral. If a man, by doing a benevolent action, could procure for himself more gratification, than by employing the time or property which enabled him to do it, in any other manner, it was wise in him to do so. But, in so doing, he did not do any thing more virtuous than if he preferred employing the same means in procuring a more selfish pleasure. In fact, his conduct was looked at solely as it produced pleasure, or did not produce pleasure; and of pleasures, Epicurus, thought like Paley, that they differed only in duration and intensity. There could be no difference in the degree of pleasures, other than that of intensity, for pleasure was in itself the chief good. It might be worth while to abate from the intensity of our pleasures, in order to prolong their duration in order to increase their intensity. This was a matter of calculation, or, perhaps, of taste. A fast man, might crowd into a short existence a great deal of pleasure; one of a slower temperament might prefer spreading less intense delights over a longer space of time. Each was entitled to pursue his own course; and neither had any right to censure the other. All this proceeds upon the principle, that pleasure is the chief good; and every man must decide for himself, what kinds and degrees of pleasures are best adapted for him. But pain is the chief evil; and that he is always to avoid. Moreover, there is no moral governor of the world, and, therefore, there can be no responsibility for any thing. Every thing brings its own actual consequences, and is to be sought or avoided for those consequences only. There are in the world, at this day, abundance of these Epicureans; who regard the Church as a

babbling, because she preaches the following of Jesus, through self-denial, and works of mercy, and a Resurrection; "in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the Resurrection of life, and they that have done evil, unto the Resurrection of damnation."

These Epicureans are not collected into a formed sect; but they are found everywhere, in all sects, and beyond the limits of all sects. They constitute, in fact, the mass of the people of the world. The modern Stoics, the Pantheists, meet the followers of our Blessed Lord with argument, such as it is. They pretend to interpret the Holy Scriptures after a new and more spiritual, or rather intellectual, method, by which they may be read in a non-natural, sense, and so come to mean Pantheism, disguised under myths, to accommodate it to the notions of a gross and ignorant generation. But the Epicureans give themselves no such trouble. They simply put aside Christianity as troublesome. It does not suit them. No doubt it is true; but then it is not important. The day of judgment is, for any thing that any body knows, a great way off; the day of their own deaths is very uncertain. In the meantime they have enough to do to enjoy themselves, and like the deities of Epicurus, they are resolved so to do, at the expense of every thing else.

They do not feel called upon to prove, that pleasure is the chief good, and pain the chief evil. That would be too much trouble. They assume that it is so, and act upon the assumption. They will not even announce the notion in the form of a distinct proposition, they might be called, upon to prove it; which would be an interruption of their pleasures. They are not going to lose their chief good by talking about it. If any person doubts the correctness of their notion, or the wisdom of their conduct, he may argue about it as much as he likes; but they are not going to take the trouble of answering him, or even of listening to him. Their principle does not rest upon argument; it is self-evident, that pleasure is the chief good and pain the chief evil. All men admit, that one is a good and the other an evil. They must then be, respectively, the chief good and the chief evil, until a greater is produced. They will not look at any evil which is greater than pain, that would be disagreeable; they will not accept of any good which is greater than pleasure, for that must involve some self-denial, in the abstinence from pleasure, which they are resolved not to practise.

## Advertisements.

DR. MELVILLE,  
CORNER OF YORK AND BOLTON STREETS,  
TORONTO.

August, 1855.

2-6m

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

Toronto, January 7th 1852.

23-4f

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

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

6-1f

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

25-4f

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

27-4f

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

W. MORRISON,  
Watch Maker and Manufacturing Jeweler,  
SILVER SMITH, &c.  
No. 9, KING STREET WEST, TORONTO.  
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.

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1852] Steamboat Notice. [1852



Quickest Route, two Boats Daily.

For New York, Boston, and the Western States, via Lewiston and Niagara Falls!

THE MAIL STEAMERS CHIEF JUSTICE ROBINSON AND CITY OF TORONTO

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

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

Royal Mail Steamboat Notice. LAKE ONTARIO AND RIVER ST. LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS, VIZ.: LAKE ONTARIO.

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

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

PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at a 1/2 to 1 P.M.

PASSPORT—On WEDNESDAYS and SATURDAYS, from Toronto to Kingston, at a 1/2 to 1 P.M., arriving at Kingston next morning, in time for the River Mail Boat, which reaches Montreal early same evening.

Calling at intermediate Ports, (weather permitting.)

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

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

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

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

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

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

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

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

Daily Line of Steamers to Rochester.

NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK. Through from Toronto to New York in 26 hours: from New York to Toronto, in 24 hours.

THE STEAMER "AMERICA." CAPT. McBRIDE.

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

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

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

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

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

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

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

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

Royal Mail Steamboat Office, Toronto, 14th May 1852.

St. Catharines and Toronto.

STEAMER "MAZEPPA,"

W. DONALDSON, MASTER.

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

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

Returning leaves Toronto at two P. M.

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

April 28, 1852. 2-

A YOUNG LADY, recently from England is desirous of obtaining situation as Nursery Governess in a genteel family. Reference highly respectable can be given. Direct P. M., Box 44, Post Office Toronto. Toronto, April 27, 1852. 39-1f

AN ENGLISH LADY who has resided many years in Canada, and has been accustomed to tuition; is desirous of engaging herself either as Governess in a private family, or as Music Teacher in any Town or village where she would meet with encouragement. Address H. A., Post Office, Toronto. Toronto, April 21, 1852. 38-1f

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING, AND DRY GOODS, IN CANADA WEST, WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Table listing various clothing items and prices, including Men's Br. Holland Coats, Men's Black Cloth Vests, Men's Moleskin Trousers, etc.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Table listing various dry goods items and prices, including Muslin Delaines, Table Linens, Quilts, Counterpanes, Factory Cotton, etc.

No Second Price

BURGESS & LEISHMAN,

Corner of King and Church Streets, adjoining the Court House.

Toronto, April 21, 1852.

SPRING & SUMMER GOODS,

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

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

FANCY AND STAPLE DRY GOODS:

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

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

EXTENSIVE STOCK OF MILLINERY!

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

Dry Goods Department will in part consist of

Table listing various dry goods items and prices, including White, Yellow, Red and Check Flannels, Scarfs, Huckabuck and Diaper Towels, etc.

With other Goods too numerous to mention.

MILLINERY DEPARTMENT

Table listing various millinery items and prices, including Plain and Fancy Tuscan Bonnets, Silk and Satin Bonnets, Children's do., etc.

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

AN INSPECTION IS RESPECTFULLY SOLICITED.

MILLINERY DEPARTMENT

WHOLESALE AND RETAIL.

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

Toronto, May 14th, 1852.

J. CHARLESWORTH. 4-1f

THE STEAMER "ROCHESTER."

WILL, upon the opening of Navigation, resume her trips between HAMILTON and LEWISTON, leaving Hamilton at 7 A.M.; returning will leave Lewiston at 1 P.M., connecting with the United States Express and Mail line of Steamers to Ogdensburg, touching at all the intermediate Ports.

Toronto, April 22, 1852.

1-1f



PROVINCIAL MUTUAL

AND

GENERAL INSURANCE COMPANY.

A DIVIDEND, at the rate of ten per cent per annum, on the paid up CAPITAL of this COMPANY, has this day been declared, for the half year ending 30th June, instant, payable at the office of the Company, and its Agencies, on and after the 12th July next, until which day the Transfer Books will be closed.

NOTICE is also given that the Annual General Meeting of the Members of the Company will be held at the office of the Company, in Toronto, at 12 o'clock, noon, of Tuesday, the 3rd August next, for the purpose of Electing Members to complete the Board of Directors, pursuant to the Act of Incorporation.

The retiring Directors, who are, nevertheless, eligible for re-election, are—

J. G. Bowes, Esq., Wm. Gooderham, Esq., James S. Howard, Esq., Hon. J. H. Cameron.

By order of the Board, EDWARD G. O'BRIEN, Secretary.

Provincial Insurance Office, June 25th, 1852. 27-1f

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY.

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

Inland Marine Insurances.

Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained.

T. W. BIRCHALL, Managing Director

Toronto, September 7th, 1850 7-1f



HOME DISTRICT

MUTUAL FIRE INSURANCE COMPANY,

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

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

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

Toronto, June 5th, 1850. 21-t

"The Church" Newspaper

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

TERMS:

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

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Six lines and under, 2s. 6d. for the first insertion, and 7/4d. for every subsequent insertion. Ten lines and under, 2s. 9d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

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

The following gentlemen act as AGENTS for this Journal:—

M. Ogle & Son, Glasgow. George J. Bliss, Esq., Fredericton N.B. Rev. Jas. Hudson, Mich. L. P. W. Desbriay, Esq., N. Brunswick. S. J. Scovill, Esq., St. John.

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