

THE CANADIAN CHURCHMAN.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."
 NEW SERIES, Vol. I, No. 20.] TORONTO, CANADA, DECEMBER 16, 1852 [OLD SERIES, Vol. XVI.

COMMON PLACE BOOK.

THE ANGEL'S BRIDGE.

When'er a rainbow slept along the sky,
 The thoughtful child expected Angel bands
 Would glide along its gorgeous path of light,
 With half furled wings and meekly folded hands

For he had dreamed the rainbow was a bridge,
 On which came bright ones from the far off shore—

A strange and pleasant dream—but he believed—
 And his young heart with love's sweet faith ran o'er.

How full of dreamy hopefulness his face,
 How many tender welcomes filled his eyes,
 When for celestial visitants he watched,
 In mute and holy converse with the skies.

The saintly child grew wan and weak:
 And as he lay upon the bed of pain,
 One day of storm, he only gently said,
 "When will the 'Angel Bridge' reach down again?"

In musie, trance while gazing on the clouds,
 A flood of sunlight lit the humid air,
 And springing forth as if from God's own arms,
 A lustrous rainbow shone divinely there.

A tender smile played o'er the child's pale lips—
 "Down the bright arch the white-robed Angels come,

O, see their shining pinions!—their sweet eyes!"
 He said—and 'mid their soft embraces, floated home.

PARTAKING OF CHRIST.

CHRIST having Adam's nature, as we have, but incorrupt, deriveth not nature but incorruption, and that immediately from His own Person, into all that belong unto Him. As, therefore, we are really partakers of the body of sin and death, received from Adam; so except we be truly partakers of Christ, and as really possessed of His Spirit, all we speak of eternal life is but a dream. That which quickeneth us is the Spirit of the Second Adam, and his flesh that wherewith the quickeneth.—Hooker.

DEVOTION.

A devoted heart is like a warm spring gushing through an iceberg. As the spring melts its way through the ice, so the spirit of zealous piety bursts through all opposition and worldliness, and pours out streams of holy and permanent influence on the world at large.

COME TO CHRIST.

Go, become Christ's disciple: every one who wishes is permitted; every one's past sins are forgiven from the moment that he resolves to conform to the precepts and example of his Saviour. He hath said, "Him that cometh to Me, I will in no wise cast out." Him that cometh to Me in humility and patience, I will in no wise cast out. In no wise, in no resentment of any crimes, not even of blasphemy and infidelity previous to his coming, will I exclude from the light of My doctrine, from the benefits of My Atonement, from the glories of My kingdom.—Bishop Horsley.

MAN'S NATURAL UNDERSTANDING.

Man's natural understanding is so darkened that he can see nothing of God in God, nothing of holiness in holiness, nothing of good in good, nothing of evil in evil, nor anything of sinfulness in sin. Nay, it is so darkened that he fancies himself to see good in evil, and evil in good, happiness in sin, and misery in holiness.—Bp. Beveridge.

DOCTRINE OF THE TRINITY.

He that goes about to speak of the mysteries of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, &c. may amuse himself, and build a tabernacle in his head, and talk something, he knows not what; but the good man, who feels the power of the Father, and to whom the Son has become wisdom, and sanctification, and redemption, in whose heart the

Spirit of God is shed abroad,—this man, though he understands nothing of what is unintelligible, yet he alone understands the doctrine of the Trinity.—Jeremy Taylor.

A RARE OCCURRENCE.

A learned clergyman in Vermont was accosted in the following manner by an illiterate preacher who despised education.

"Sir, you have been to college, I suppose?"

"Yes, sir," was the reply.

"I am thankful," rejoined the former, "that the Lord has opened my mouth to preach without any learning."

"A similar event," replied the latter, "occurred in Balaam's time; but such things are of rare occurrence at the present day."

Colonial News.

At a meeting of the Senate of the University of Toronto, held on Saturday last, a list of three candidates for the Professorship of English History was submitted for the decision of the Government. The candidates are the Rev. Henry Esson, Mr. Robertson of the Normal School, and Dr. Andrew Wilson, of Edinburgh.

On Tuesday morning last, as the stage running between this city and St. Catharines was within a few miles of the village of Stoney Creek, one of the wheels suddenly got into a mud hole by which the driver was pitched off and thrown under the wheels, which passed over both his legs, one of which was broken. The driver taking out his handkerchief tied his leg up, and getting on to his box again, drove the horses to Hamilton, and after delivering up his charge, took them round to the stables. He was there assisted down, put to bed and medical aid sent for, and we are happy to say is doing well. The driver's name is Richard Waters.—Hamilton Gazette.

The Cornwall Freeholder says that Mr. James Macdonell, a highly respected inhabitant in the neighbourhood of St. Andrews, who was making some repairs in his mill on the 27th ult., was found by some persons stretched on the floor in a pool of blood. Assistance was immediately given but too late. On examination it was found that a small wound had been inflicted on the inside of the right knee.

About eight o'clock on Tuesday evening last, the Planing Mill and Factory on Hatt-street Dundas, belonging to Mr. King and rented by Mr. Hawkins, was discovered to be on fire; and in about half an hour totally consumed. The firemen were on the ground in a few seconds after the alarm was given, and water was in abundance both in and about the mill, yet so rapid was the progress of the flames, that nothing could be done to save any part of the property, and it was only by the utmost exertions that Mr. Patterson's Fanning Mill Shop, and Mr. King's dwelling house adjoining were saved. Both Mr. King and Mr. Hawkins are insured in the "Gore Mutual" for \$1000 and \$600 respectively. The loss is estimated at \$3,500.—Dundas Warbler.

Mr. Morin, an employe in the Crown Lands department, has been sent to France to be employed in copying old plans and charts relating to this country.

The branch line of the Grand Trunk Telegraph Company from Hamilton to Galt, was completed on Thursday last, and communication between the two places was immediately opened.

BURNING OF THE MESSRS. STEVENSON'S TANNERY, NOTTAWASSAGA.—We regret to learn that the tannery of Messrs. J. and M. Stevenson, Nottawassaga, has been destroyed by fire. A large quantity of leather in the pits, and a larger quantity of green hides shared the fate of the building. Already have the indefatigable sufferers, to whose enterprise the neighbourhood is much indebted, commenced to rebuild, and their establishment will soon be again in order. Unfortunately there was no insurance on the tannery.

The Oshawa Freeman states that the schooner Lord Durham, loaded with wheat, flour and barley, went ashore a few miles from Long Point. Hopes are entertained of her being got off.

The ship Yorkshire, which left Quebec on the 11th of November, was wrecked at Matane.

Small pox seems to be prevailing at Kingston. The News reports some distressing cases—aggravated by poverty, and improper treatment.

WOODSTOCK AND LAKE ERIE.—By resolutions passed at a public meeting of the inhabitants of Woodstock, the Municipal Council of that town have been authorized to take stock to the amount of £30,000 in the Woodstock and Lake Erie Railroad and Harbour Company.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, in the Diocese, towards the support of the Widows and Orphans of the Clergy of this Diocese, appointed for the 16th Sunday after Trinity.

Previously announced in Canadian Churchman, Vol. I. No. 19.....£260 19 6
 Church of the Ascension, Hamilton per H. C. Baker, Esq..... 4 4 5
 St. Mark's, Barriefield... £1 7 6
 McLean's School House, 0 17 5
 —per Rev. Henry Brent..... 2 4 11
 St. James's, Penetanguishine, per Churchwardens..... 1 5 0
 St. Paul's, Adolphustown 0 10 0
 St. Paul's, Fredericksburgh 0 10 0
 —Per Rev. J. A. Mulock..... 1 0 0

142 Collections, amounting to.....£269 13 10 1/2

ANNUAL SUBSCRIPTIONS.
 Rev. J. A. Mulock, his annual Subscription for 1852.....£ 1 5 0

THOMAS SMITH KENNEDY,
 Secretary C. S. D. T.

NOTICE.

The Secretary of the Church Society, Diocese of Toronto, Takes this method of notifying the Clergy, that he has caused packages of last year's Reports to be sent to such of them as have established local branches. At page 58 will be found a list of life Members and Incorporated Members. The Secretary is aware that the latter is very imperfect, and respectfully solicits, especially from the Clergy, and Secretaries of branches, assistance in correcting it. This would be comparatively an easy task, if each clergyman would, with the Secretary of his Branch, scrutinize the list, and forward to the Secretary at Toronto such information as they possess. In some cases it will be found that the names of parties deceased continue on the list, and the names of others who are entitled to the privilege have been omitted; some who were contributors may have ceased to contribute the stipulated amount. It is most desirable that a correct list, with the Post Office address opposite to each name, should be hung up in the Board Room of the Society, as a reference, if at any time a doubt should exist as to the right of a person to record his vote. Such a list the Secretary, hopes to be enabled to publish before the 1st February. Those who were annual subscribers of 25s. previous to 1844, and have continued to be so, are incorporated members, but since 1844, the mere subscription did not entitle the donor to be placed on the list, as the Act of Incorporation requires in addition that they should be proposed and balloted for, and it also limits the number so to be elected to 300.

THOMAS S. KENNEDY, Secretary.

IRELAND.

VISIT TO OUGHTERARD.

The society for Irish Church Missions has schools and a number of agents employed among the Roman Catholic population of Galway. There is no place in Connaught that there is more excitement and inquiry on the subject of religion than at Oughterard. As a stranger passes through the village he is at once struck with a conviction that this is controversial ground, for he sees large bills posted at the most prominent places on the differences between Roman Catholics and Protestants. The Roman Catholic Chapel is one of the most prominent buildings in the village, and the attention of a traveler is at once attracted to the number of bills that are posted on the front of it and immediately around its entrance. One of them is an answer to a letter of the Rev Mr O'Callaghan, the Protestant incumbent of the parish; and another an "Address of the Rev M A Kavanagh, PP, to the Catholic inhabitants of the parish respecting the efforts of proselytism. It commences thus, and proceeds—
 "Dearly Beloved Brethren—The Samari-

tan did not ask the Jew to change his religion. But the food—and clothing—and money bribe are presented to you. They are held up to your view to tempt you—and they are withheld, and taken away, unless you take the fatal jump into the arms of perversion."

"1st—As you meet them in the highways you will avoid all conversation with them, and even to mark our horror of their purposes you will pass to the side of the road. 2dly—As you see them enter your villages you will call your children to you out of their way, and close your doors against their entrance. 3dly—Should they effect an entrance into your houses, you will use your legal right to put them out. 4thly—Not to take up any book or pamphlet found on the roads or byways through the parish, and to put out of hands immediately any book of heresy that you may accidentally come by, as soon as you notice its character. 5thly—You will regard these unhappy men in every respect as 'ravaging wolves in the clothing of sheep,' and you will use all the measures your concern for your own salvation will suggest to save and protect yourselves.

"I desire to remain, dearly beloved brethren, in the love of Jesus Christ and his blessed mother, your very obedient servant and pastor.

"M. A. KAVANAGH, P P Oughterard."

The Rev Mr O'Callaghan, incumbent, who was formerly a student of Maynooth, is employed, with his assistant and a number of agents, who visit among the people in carrying on the missionary work. By their exertions a number of Roman Catholics have become converts to Protestantism, and are able readily to give their reasons for having left the Church of Rome, and bring arguments from scripture against her doctrines. Mr Kavanagh, in his address, has stated that the converts were bribed. The temporal condition of many of them is certainly improved; but this change in their circumstances has been produced through the influence of the instruction which they had received, teaching them to reflect, to exercise habits of forethought, and to industriously cultivate resources within their reach, but which they did not formerly know how to use with benefit to themselves. Some of the destitute children got a little Indian meal stirabout daily; but this is not considered a bribe by the people, for the food they could obtain in another way, and they only receive it to enable them to enjoy the benefit of instruction, which they appear to value.

ENGLAND.

QUEEN'S COLLEGE BIRMINGHAM.—We find the following under the head "Important Movement in the Church," in this morning's papers. It relates to an important subject, indeed—one which nearly concerns, and will deeply interest, our readers. Privileges have been granted to this Institution which will be exercised from this day, October the 1st, and which it is supposed will have a considerable effect upon the clerical body throughout the Midland Counties of England. A new department has been added to the College, in which persons who have not been able to avail themselves of an university education may be educated for the ministry, the Bishop of Worcester and the adjacent Diocese having agreed to accept such persons as candidates for holy orders, without having recourse to a degree at Oxford or Cambridge. Graduates of Oxford and Cambridge will also be admitted for a brief space prior to their admission into holy orders. The expense for students is not to exceed £60 per annum; and only two year's residence is required to enable a student to present himself to the Bishop for Ordination. The department is to be placed under the care of the Rev. Horace F. Grey, to be styled "Professor of Pastoral Divinity."—Church and State Gazette.

CONVOCATION.—PROVINCE OF CANTERBURY.

Nov. 17.—The procession of Bishops, consisting of the Archbishop of Canterbury, and the Bishops of London, Winchester, St. David's, Llandaff, Exeter, Chichester, Salisbury, Oxford, Lincoln, Peterborough, St. Asaph, Norwich, Rochester, Hereford, and Worcester, entered the Jerusalem Chamber, Westminster Abbey, at ten minutes past 11, the Archbishop being accompanied by his Chaplains, the Revs. John Thomas, and H. Sumner, and Dr. Travers Twiss, Vicar-General of the Province; Mr. F. H. Dyke, Registrar; and Mr. Felix Knyvet, the Secy.

Paritor-General. The proceedings were opened by the reading of a document by the Actuary of the Upper House, all the members standing. The bishops then sat down, the members of the Lower House remaining standing while another document was read. The Archbishop after which directed the Lower House to retire to be reconvened.—The Lower House then retired to the Choir of the Abbey.

The names of the members of the Lower House were then called over by the Actuary. The Lower House then returned to the Jerusalem Chamber, which the Bishops had left. Their Lordships proceeded to the Library of the Deanery, to hold their sitting.

UPPER HOUSE.

Only one Reporter was admitted to this House, and he was restricted to the publication of a very brief statement, consisting of the names of the bishops present, and the fact that upon the Archbishop of Canterbury as usual, moving an Address to the Queen, the Bishop of Oxford moved an amendment, which gave rise to a debate, which was adjourned.

LOWER HOUSE.

There were between eighty and ninety members of the Lower House present on the occasion. Among them—

Deans—Of St. Paul's, Ely, Wells, Bangor, Llandaff, Exeter, Salisbury, Norwich, Bristol, Winchester.

Archdeacons.—Harrison, Denison, Law, Bouverie, Thorp (Bristol), Gunning, Wilkin, Hale, Burney, Clark, Bartholomew, Sinclair, Grant, Hare, Garbett, King, Frore, Bentinck, Hodgson, Hill, Williams, Brown, St. Asaph, Wigram, Buckle, Brown, Clive.

Dor'ors—Mill, Wordsworth, Russell, Spry, Coleridge, Jennings, McCaul, Jelf.

Reverends—W. Hamilton, Majendie, Massingberd, Lowther, Caswall, Randolph, Canon Barnard, Huntley, Woodgate, T. Mills, H. Brown, Chancellor Martin, Mildmay, Gillett, E. Vincent, Richards, Hills, Pole, Jackson, J. B. B. Clark, Hussey, Knapp, Cook, Seymour, Yardley, James, Irby, Horner, F. Vincent, Sir John Seymour, M. Villiers, Squire.

A motion was made by Archdeacons DENISON and THORP (of Bristol), that reporters should be admitted.

The House having been constituted, and the standing orders read.

A large number of petitions were then presented for the revival of Convocation, from Clergy and Laity of the Diocese of London, from the Diocese of Rochester, from the Archdeaconry of Bristol, from the Archdeaconry of Surrey, from the Archdeaconry of St. Alban's, from the Archdeaconry of Bath, from the Rural Diaconal Chapter of Tew, from the Archdeaconry of Sarum and Wilts, from the Archdeaconry of Dorset, from the Archdeaconry of Barnstable, from the Archdeaconry of Salop, from the Archdeaconry of Liebfeld, from the Archdeaconry of Worcester, from the Archdeaconries of Lewes and Chichester, from several Rural Deaneries of the Diocese of Exeter, from the Archdeaconries of Bedford, Huntingdon, Sudbury, Montgomery, Oxford, and Gloucester; from the Clergymen of Gloucester, Hereford, and Lincoln; and the Archdeaconries of Wells and Taunton, from the Archdeaconries of Berks, Bucks, Derby, Stafford, and Northampton; from the Clergy and Laity in the Diocese of Exeter, &c.,—in all 71.

Petitions against the revival of Convocation were presented from the Archdeaconry of Surrey, from 196 Clergymen in the Diocese of Winchester, from Fellows of Stion College, and from 77 Clergymen in the Diocese of Gloucester.

Archdeacon DENISON presented a petition from 1,369 Clergymen and Laymen, praying this House to request the Upper House to concur with them in a petition to Her Majesty the Queen, that Clergymen might be allowed to have free choice among all the Management Clauses.

The Rev. Dr. Spry then rose and said, that he held in his hand a paper which had been drawn up after the most serious and grave consideration by a large number of members of this House. It was, he believed, the ancient practice of the House to present to the Upper House of Convocation such things as they might fairly consider came under the head of *graves et reformanda*; and the gentlemen whose joint opinions he then had the honour of bringing before the House had very candidly and candidly stated the various grievances—both in fact and in form—instead of *graves et reformanda*—which they thought required consideration of the two Houses. They had also proposed several reforms, which they were of opinion might be improved.—And the paper he held in his hand might therefore be regarded as a statement of *graves et reformanda*. That it was extremely desirable, under the existing circumstances of the Church, that the Convocation should be allowed to meet, and to discuss such matters, he trusted, and that the various petitions pre-

sented to-day, he might assume, as a generally received opinion. The Rev. gentleman then read the following document:

"Representation to his Grace the Archbishop of Canterbury, and to the Lords the Bishops of the Province of Canterbury, in Convocation assembled.

"The humble Representation of the Clergy of the Lower House of Convocation.

"The Lower House of Convocation of the Province of Canterbury beg to approach your Grace, and your Lordships' House, with the assurance of their veneration for your sacred office, and of their dutiful attachment to your persons.

"They desire, in the first place, to acknowledge the supremacy of Her Majesty the Queen over all persons in all causes, ecclesiastical as well as civil, within these her dominions. They are deeply sensible of the necessity of preserving that supremacy unimpaired; and are determined, so far as in them lies, to maintain and defend it.

"They thankfully acknowledge the many great blessings vouchsafed to the Church of England, they desire to represent to your Grace and your Lordships their conviction that her condition urgently requires the application of those means for the removal of abuses and for the increase of her efficiency which are not to be obtained without the deliberate exercise of the functions of a Synod; such as, established by the example of the Holy Apostles, has ever formed a constituent part of our own branch of the Church universal, although its operation has, unhappily, been suspended during the last one hundred and thirty-five years.

"They cannot but believe that many defections from the Communion of our Church might have been averted, and that many, whose fathers had abandoned her, might have been won back, if the Church had been in exercise of her Synodical functions. They are persuaded that the silence of the corporate voice of the Church supplies to her members a powerful temptation, and sometimes imposes a necessity, to act upon their own individual opinion, in opposition to the letter of the law. They appeal to experience in proof of the inadequacy of mere civil legislation to meet the every-varying requirements of a religious system which is brought into contact with the countless sects, and which extends to every quarter of the globe; and they believe that, in the judgment of a considerable number of the Laity, as well as of the Clergy, the time has come to use a lawful opportunity to obtain from the Civil Power the liberty to attempt, after due deliberation in Synod, to give greater efficiency to the spiritual ministrations of the Church, to develop her resources, and to secure her internal discipline; to accommodate her Diocesses, parishes, ministry, and public offices to the increased numbers and various habits of the population of the empire at home and abroad; and for all these purposes to consider whether any, and what, reforms are needed in the constitution of the Synod itself.

"In the earnest hope and trust that all the deliberations of the Synod may tend, under God's blessing, to the removal of mutual misunderstandings, and thereby to the healing of differences and the promotion of peace and charity; and may prepare the way for gathering to the bosom of the Church those who are now not of her Communion, they proceed to submit to your Grace and your Lordships in detail certain principal points.

Church Extension at Home.

"I.—That in the period of near a century and a half, during which the action of Convocation has been suspended, the population of England has increased beyond all former example; that enormous masses of human beings have congregated together through the various attractions of commerce, in such a manner as to delay the operations of our pastoral ministry; that, although much has been done of late years with an excellent purpose and effect by our ecclesiastical and civil governors to remedy these evils, they have gone on continually outgrowing all powers that could be brought to repress them, so that thousands, nay hundreds of thousands of human souls are growing up in this Christian country in worse than heathen ignorance and corruption; and that it seems to this House most desirable that a Synod should consider what additional aid may be gained for this primary work of the Church, by the multiplication of her religious services; by the subdivision of those which in course of time have become united; by the extension of the Episcopate; by the introduction of a more numerous Diaconate; by enlisting more effectually the assistance of our lay brethren, or by whatsoever other means.

Education of the people.

"II.—That, after all that has been done of late years for the education of the people, it would still be very beneficial that the Church in her collective capacity should consider from time to time in what way the

Clergy may be enabled more effectually to discharge that part of their sacred commission which enjoins them to teach their flocks to observe all things whatsoever the Lord hath commanded, that so they may learn and labour truly to get their own living, and to do their duty in that state of life to which it shall please God to call them.

Education and Training of the Clergy.

"III.—That, for the sake of all, the education and training of the Clergy for their sacred office especially require the most careful consideration of the Church.

Clergy Discipline.

"IV.—That, seeing what scandals and perils to the souls of many must ever arise from immorality in the Clergy—and seeing that the numerous attempts which have been made to facilitate the correction of such scandals by civil legislation have proved ineffectual—it is desirable that the Clergy, who, above all men, must needs long to efface such blots from their sacred order, should be allowed to take part in discussing the means whereby this may be accomplished.

Court of Appeal.

"V.—That it has been publicly stated by the framers of the Act, which constituted the existing Supreme Court of Appeal in ecclesiastical causes, that he contemplated its never having to deal with questions affecting the doctrine of the Church—that the unfitness of that tribunal for the decision of such questions has been generally acknowledged in the House of Lords, and even by the court itself—that divers attempts to amend the constitution of that court, made year after year, have failed—and that seems a matter which especially and urgently calls for the deliberation of the Church in her Synod, previously to its being submitted to the Civil Legislature.

Supremacy of the Crown and Confirmation of Bishops.

"VI.—That, whereas hardly anything is of greater moment for the upholding of truth and piety than that the Church should be preserved from unworthy pastors—this House, while it earnestly desires that the supremacy of the Crown should be maintained, as it existed in the earliest times of our Church, and was recovered and fixed at the Reformation, deems it of the highest importance that the rights of the Church in confirming her Bishops should also be secured; and whereas it is declared in the Book entitled, "The Institution of a Christian Man," as set forth by authority within four years from the enactment of the Statute 25 Henry the VIII., c. 20, and which must therefore, in reason, be held to point to the construction of the words of that statute:—"That, within this realm the presentation and nomination of the Bishops appertaining unto the Kings of this Realm;" whilst it is also declared that "unto the the Priests or Bishops belongeth, by the authority of the Gospel, to approve and confirm the person which shall be, by the King's Highness, or the other Patrons, so nominated elected, and presented unto them to have the cure of these certain people, within this certain parish or diocese, or else to reject him, as was said before, for the same, for his demerits or unworthiness;"—and whereas the latter right, of late years, has been suffered to fall into abeyance, and its exercise has been involved in many doubt and difficulties; and whereas the existing rights of the Crown in regard to the appointment of Bishops have always been defended against Romanists and other objectors on the ground of the existence of the right of Confirmation; and it would seem to be necessary that the deliberations of the spirituality should be allowed on these points.

Cathedral Chapters.

"VII.—That the Cathedral Churches and their Chapters are a principal portion of the frame-work of the Church as established in this Kingdom; having been originally designed to be, respectively, the chief Churches of their Diocesses, and to supply a council to the Bishop, and thereby to exercise an intimate and pervading influence throughout the Diocese. That it appears to be very generally acknowledged that the present relation between the Chapters and the Diocesan and the Diocese are practically less conducive to the ends than would seem to accord with their original design. That divers alterations in the application of the offices and revenues of the Chapters have been proposed; and that, whereas Her Majesty has been graciously pleased to issue a Commission to certain Divines and others, with a view to found upon it, Report a scheme for such an altered application, this House would beg to be allowed to suggest that it be humbly submitted to Her Majesty that it would tend to the due carrying out of Her Majesty's gracious purpose in issuing the said Commission, if especially were to the representatives of the Clergy in their lawful assemblies (of which assemble the Very Reverend the Deans and

he Reverend the Proctors of the Chapters are members) for the consideration of any such scheme; and that the best results to the general well-being of the Church may be expected to accrue should the Crown be pleased to require the advice of Convocation in this matter.

Relief of the Consciences of the Clergy.

"VIII.—That the painful position in which the Clergy are frequently placed in relation to conflicting laws and obligations, especially in regard to the Burial of the Dead, and the exclusion of evil-livers from the Holy Communion, imperatively calls for consideration and remedy.

Colonial Churches.

"IX.—That, in thankfully acknowledging the blessing which has attended the Colonial Churches, this House desires to specify among other subjects which call for early and grave deliberation, the whole subject of the Missionary duty of the Church, and the adjustment of the relation of the Colonial Churches to the Mother Church.

Aggression of the See of Rome.

"X.—Lastly, that this House feels it to be its bounden duty to declare, that the recent acts of the See of Rome, whereby that See has denied the existence of the Church of England, cannot be adequately repelled by any merely secular legislation, or by the declarations of separate portions of the Church; and that our Church, in its corporate capacity ought now to have an opportunity of recording its solemn protest against that denial in the face of Christendom.

"On the strength of the foregoing and other similar considerations, this House entertains a firm conviction that it is expedient—yes, necessary—for the well-being of our Church that she should be allowed, due regard being had to the Supremacy of the Crown and the Rights of Parliament, to exercise those powers of self-government which she has inherited from the age of the Apostles; which are recognised by the Constitution of this Realm; and the exercise of which was preserved both at the Reformation and the Revolution of 1688; powers which are exercised by every other branch of the Church of Christ, and the importance of which is attested by the fact that every religious community has its own form of self-government. They do, indeed, earnestly deprecate all attempts to tamper with the doctrine of the Church; to add to, or diminish from the Deposit of the Faith committed unto the Church of England, as a branch of the Church Catholic; or to narrow her terms of Communion as laid down in her Book of Common Prayer and her Articles—for the preservation of which they desire to express their deep thankfulness—and which, it is well known, cannot be touched without the express license of the Crown. But there are numerous practical questions relating to her organization and discipline which call for the most careful deliberation; and, fully acknowledging that the constitution of our Convocation is inadequate to the present wants of our Church, they earnestly pray that they may be permitted to consider what changes are needed, in order that it may be reconstructed as a body fitted to represent, and to legislate in practical matters, in concert with the civil Legislature for the Church of England, as spread through the United Kingdom, and through all our Colonies; so that under God's blessing, the manifold gifts bestowed on the lay members of the Church, as well as on the ecclesiastical, may work together harmoniously for the building up of the whole body, and for the strengthening and extending of the Kingdom of God.

"This House, bearing in mind the prayer which it has this day offered up for the blessing of the Holy Ghost on its deliberations, and having regard to the numerous petitions now before it, humbly and dutifully prays your Grace and your Right Reverend Brethren to take such course for the remedy of the before-mentioned and similar evils as shall seem meet to your wisdom, under the guidance of the same Holy Spirit."

Dr. Spry resumed his observations. He did not propose that the paper itself should be now taken into consideration, but begged to move that the following communication be made to the Upper House:—

"The Lower House of Convocation begs leave respectfully to state to your Right Rev. Brethren that the within Representation has been introduced into this House, and humbly prays your Grace and your Right Rev. Brethren not to put an end to the sitting of this Convention until this House shall have had sufficient time for the consideration of the said representation."

Archdeacon Hare seconded the motion for its introduction; there was nothing in the paper which would give offence to the most sensitive members of any party. It had been carefully desired, during six days of long sittings, in constructing this paper, to avoid whatever could give reasonable offence to any party, and to express that which would find consent and concurrence in the heart of every one who desired the good of the Church—(hear, hear.)

Friday, November 17th, 1852.

Archdeacon Garbett said, that granting a Church Synod was desirable, it seemed inexpedient now. Look at the extension of the Church in the Colonies. Every Colonial Bishop was a Suffragan of Canterbury, and had a right to be summoned to anything which professed to be a Convocation of that Province. How could a body enact laws for the Church when a large proportion of that Church—the greatest geographical portion—was unrepresented in that body? (hear, hear.) Then, the Church of England had become the United Church of England and Ireland. He had the profoundest sympathy with the Irish portion of the Church. It was in the far van of the struggle with Rome.

Dr. Wordsworth said, that all this would come properly on another occasion. The question now was, whether a statement of grievances should be represented to the other House with a view to their amendment. He found by the ancient practice of Convocation that it was laid down as the duty of each individual member to bring with him the statement of his grievances in order that they might be presented through the agency of the Prolocutor to the Upper House. This duty being enjoined upon members of Convocation therefore entirely removed from him any grounds for the imputation of having taken more upon himself in the present case than it was his duty to do. (Hear.) The Rev. Canon then proceeded to read the following statement of his *gravamina*:—

"To his Grace the Lord Archbishop of Canterbury, and to the Right Reverend Bishops his Suffragans; the humble representation of the undersigned members of the Lower House of Convocation of the Province of Canterbury.

"Whereas, by the ancient usage of English Convocations, it was provided that statements of matters requiring amendments in the Church should be tendered to his Grace the President, and to his Suffragans, by members of the Lower House, or by that House in its corporate character, and should be read by the Reverend the Prolocutor in the Upper House; and whereas such statements were found beneficial to the Church as suggesting occasions for conference, and tending to promote the spiritual welfare of the people, we therefore now respectfully beg leave to approach your Grace and Lordships, with the following representation.

"We render hearty thanks to Almighty God that He has enabled the United Church of England and Ireland to retain the true Canon of Holy Scripture, and to receive the Scriptures as the rule of faith, and to acknowledge the Three Creeds as an authentic interpretation of Holy Scripture, and to embody them in her Liturgy and to maintain her Apostolic form of Church government by Bishops, Priests, and Deacons; and that He has graciously watched over her, and has preserved to her these inestimable blessings to the present time. And we hereby declare our firm and unanimous resolution, in dependence on the Divine aid, to maintain these benefits and to transmit them unimpaired to our posterity.

"We recognize other signs and pledges of the Divine favour to the United Church in the successful efforts which have been recently made to extend the Anglican Episcopate to the colonial possessions and dependencies of the British Crown, and in the signal evidence of vitality evinced by the multiplication of Churches and Chapels, parsonages, and schools in almost all parts of our land, and in the manifestation of renewed zeal among the Clergy, and of increased intelligence among the Laity of the Church.

"Thankfully acknowledging these assurances of the Divine presence and blessing, we feel a strong persuasion that if the hindrances were removed which now partially restrain the free expansion and development of the spiritual energies of the Church, she would be enabled, by Divine Providence, to strengthen the institutions of the country, to promote the peace of the empire, to be an example in doctrine and discipline to other Churches of Christendom, and to be a praise and glory in the earth.

"With a view to this result, we feel it our duty to observe, in the first place, that although the population of England has been doubled during the last half-century yet the number of the English Episcopate remains nearly the same as it was three centuries ago.

"For the purpose, therefore, of facilitating that cordial and intimate intercourse between Bishops, Clergy, and Laity, which is of primary importance to the Church, and with a view to the administration of Confirmation with due frequency and care, and for the diligent examination of candidates for Holy Orders in the Church, and for the vigilant spiritual oversight of all, we feel bound to declare our conviction that it deserves serious consideration whether the interests of Christianity in this country do not imperatively demand a large re-inforcement of the Episcopate.

"We would next proceed to observe that the tendency of the wealth, industry, and manufactures of England and Wales has been to increase and condense population in commercial cities which have far outgrown the means of the Church for their pastoral superintendence, and thus a large portion of the people has fallen into dangerous errors in speculation and practice, and that it does not appear to be possible for the Church to grapple with this great evil, except by a large accession of Pastors in those districts, and we beg leave to suggest that for this end, and for the temporal relief of the poor, it appears to be needful to consider whether it be not requisite to employ the regular Apostolic instrumentality of the Holy Order of Deacons with more energy and in larger number than has hitherto been the case.

"We look with gratitude and respect on the services rendered to the British Church and nation, and to Christendom at large, by the pious and learned labours of those eminent persons who have found the best opportunities for theological study within the venerable walls of our Cathedral institutions, and in a special degree we regard the Cathedrals and Chapters of England and Wales as blessings preserved to us by Divine Providence, for the honour and dignity of religion, for the perpetual solemn sacrifice of daily prayer, and for aid and counsel to the Episcopate, and for the advancement of the spiritual benefit of the Diocese in which they are situated; and we earnestly desire to see such restorative measures of wise and temperate renovation as, having due regard to the fundamental principles on which Cathedral institutions were formed, and to the important purposes for which they exist, would give full scope to their energies in promoting the welfare of the Church.

"We regard with feelings of heartfelt sympathy the severe trials to which the Irish branch of the United Church has been subjected for many years, and we desire to express our gratitude to Almighty God for the hopeful prospect which appears to be opened to the cause of pure religion in Ireland, through the instrumentality of the Irish Church; and we earnestly pray that the work of religious reformation in that country may proceed with increased success under the guidance of wisdom and charity, and with dutiful regard to the doctrine and discipline of the Church; and in the abeyance of Synodical functions, and even in the suspension of Synodical forms in the Irish Church, since the union of Ireland with England, we are of opinion that it deserves organisation to that part of the United Church.

"We are not willing to occupy your Grace's time and attention, and that of your Lordships, by a specific detail of particulars in which, through the lapse of time and change of circumstances, many of the disciplinary laws of the United Church have become inapplicable or obsolete, and require to be reviewed and modified, and others to be enacted in their stead; but by way of specimen, we beg leave to refer to the injury inflicted on religion, and to the hardship imposed on the Clergy by their liability to legal penalties in the event of their declining to read the Burial Service of the Church in certain cases where, according to the spirit of our ecclesiastical laws, and to our tenour of the office itself, that Service ought not to be read.

"We have heard with great regret, that an intention is entertained by certain parties to make application for a Royal Charter enabling them to constitute an Exhibition on a very large scale, in the neighbourhood of the metropolis, with permission to keep it open to the public on the Lord's Day, and, feeling that it is the bounden duty of the Clergy to come forward on every lawful occasion for the purpose of maintaining the sanctity of the Christian Sabbath, we humbly request your Grace and your Lordships to consider what measures may be advisable for averting an evil which appears to be fraught with serious injury to the religion of England.

"Which matters we most respectfully request leave to submit to your Grace and Lordships."

The Rev. Archdeacon Hale said an amendment had been proposed, which he was heartily willing to adopt, and in so doing he thought that he promoted what he believed to be the object of the wishes of a large number of persons—the revival of Convocation.

Archdeacon Denison would give his most decided opposition to the amendment. To refer these matters to a Committee is simply to shelve them. If the majority of Convocation should be of opinion that there was no ground to put anything before the Upper House, and through them before the world, then the matter is at an end; but if the majority of the House should be of opinion, without being pledged to the particular opinions contained in the paper, that it does supply sufficient grounds for asking to be allowed to furnish reasons for asking to be allowed to sit, then the case would be different.

Dr. Wordsworth: Mine is hardly an alternative with yours; it does not interfere with it at all.

Archdeacon Denison admitted this was so. Now, I am one of those who are called a party in the Church of England—though I know of no party in the Church of England—but I am considered to be one of what are called ultra High-Churchmen, and who, some say, are all hastening on the road to, and shall sooner or later be found in, the Church of Rome. Now, God knows that no temptation of that kind ever crossed my mind, and I trust in God it never may. But I say that if we are to resist the increase and the aggressions of the Church of Rome, and to make any stand against that enormous power, which, if we could hear her speak, is now threatening to sweep our Church from the earth, we must, as a branch of the Catholic Church, speak with the voice of our Synods. And, therefore, I hope, if it is necessary to press this motion to a division, that we shall be allowed to send up this paper, not as a pledge of a single person to the propositions it embodies, but as a request to the Upper House that they will allow us to deliberate whether it shall seem meet to us to address any request to the Upper House, and what that representation shall be. (Hear.)

Archdeacon Harrison said Dr. Spry had recently touched upon a topic which, if it had been pursued, would he thought have brought them nearer to unanimity. The point to which he thought Dr. Spry was about to bring them to converge was this. On the one hand he thought they did put the Upper House in an unfair position in compelling them to weigh the merits of the paper in order to decide whether there was any ground for its discussion; and on the other hand, if they did no more than send it to a committee, without petitioning to deliberate, they would be giving up the question altogether. He felt, on the one hand, the reason of those who said, "let us not precipitate discussions;" on the other hand, the justice of those who said, "let not the question be shelved." Now, as a course that would get rid of both these difficulties, he would venture to suggest the following motion:—

"That the Lower House of Convocation begged respectfully to state to his Grace the Archbishop of Canterbury, and to his Right Rev. Brethren, that important representations on matters at present affecting the welfare of the Church, and conformably to the former usages of the Convocation, had been introduced into the Lower House—that the House proposed to refer them to a committee, and that the House thereby respectfully invite his Grace and his Right Rev. Brethren so to order the prorogations and continuations of the Convocation as to allow the House to receive in due time the report of such Committee, and to take it into consideration."

Dr. Spry then withdrew his own motion, and seconded that of Archdeacon Harrison.

Archdeacon Hale concurred in the withdrawal of the first motion.

Archdeacon Harrison here formally laid his motion, which he proposed at the end of his address, upon the table.

The Dean of Bristol moved as a preliminary question, "that Dr. Spry and others having presented a paper which has been read to the Convention as a schedule of *gravamina* and *referenda*, it be referred to a Committee of Grievances, without prejudice to the privileges of the members of Convocation, to report thereon." That motion were agreed to, then would be the proper time for Archdeacon Harrison's resolution.

The Rev. Prolocutor, having read the motion, was about to put it to the meeting, when a messenger from the Upper House informed the Prolocutor that his Grace the Archbishop of Canterbury had commanded him to state that his Grace was now ready to receive him in the Upper House. The Prolocutor, with several members of the Convocation, then proceeded to the Upper House, and, after a short absence, returned to the Jerusalem Chamber.

The Prolocutor then put to the House the following resolution, as the substance of that proposed by the Dean of Bristol:

"That Dr. Spry, the Archdeacons of Lewes, Taunton, and Bristol, Dr. Mill, and Mr. Massingberg, having presented a paper, which has been read to the Convention, as a schedule of *gravamina* and *referenda*, it be referred, without prejudice to the privileges of Convocation, to a Committee of Grievances, to report thereon.

This was agreed to almost unanimously. The next resolution proposed was that of Archdeacon Harrison, seconded by Dr. Spry, and which was as follows, in substance, but there are some slight variations in the reports:—

"The Lower House of Convocation begs leave respectfully to state to your Grace and your Right Rev. Brethren, that an important representation on matters at present affecting

the welfare of the Church has, in conformity with former precedents, been introduced into this House, and been referred to a Committee, and this House humbly pray your Grace and your Right Rev. Brethren so to order the prorogations and continuations of the Session of this present Convocation as to allow this House to receive and consider in due time the report of such Committee."

This was passed with only two or three dissenting voices, one of whom called for a division, but none took place.

Archdeacon Hale moved—"That the Prolocutor be authorized to prepare a Committee of Grievances for the current Session, and to submit their names to the Lower House at the next meeting of Convocation."

He would leave it to the Prolocutor to consider as to the number of persons to form this Committee.

This was carried unanimously. The Prolocutor then announced that he had a communication to make from the Archbishop; it was that this meeting of the Lower House of Convocation is continued until Tuesday next, at this place, at ten o'clock.

The House then, at 6 o'clock broke up. Dr. Wordsworth's motion was not disposed of.

UNITED STATES.

ECCLESIASTICAL INTELLIGENCE.

STATISTICS OF THE EPISCOPAL CHURCH.

MEANS. EDITORS:—I have carefully prepared from the Journals of the General Convention and other authentic sources the following table of the statistics of the Protestant Episcopal Church, commencing with the year 1832, and terminating with the year 1850, when the last report on the state of the Church was made to the last General Convocation. In many cases the statistics as reported in the Journals were found to be very imperfect; but the deficiencies have been supplied in various ways, so as to approach as nearly as possible to general accuracy.

Years.	Dioceses	Clergy.	Parishes.	Comm.	Co.	Orders
1832	21	892	674	82,268	311	
1835	23	763	807	36,416	105	
1839	25	951	959	46,395	128	
1841	27	1087	1056	55,593	154	
1844	27	1221	1222	72,099	203	
1847	29	1404	1450	80,946	147	
1850	29	1595	1600	93,288	130	

The present number may be estimated as follows:

1852	29	1650	1650	100,000	180
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From the above it appears that the number of clergymen and that of the parishes is about equal. How does it happen, then, that there are so many vacant parishes? The answer to this question is found in the fact that there are about 300 clergymen without parochial cure—nearly one fifth of the whole number.

Some of this 300 are superannuated, and above 100 are engaged in teaching, either as instructors in Theological Seminaries and Colleges, or in charge of private schools.

How it happens that so large a number of the clergy are not engaged in parochial work, may be explained in a good degree by the inadequate support rendered by a great number of our parishes to their ministers.—Other causes operate no doubt in many cases, such as unwillingness for parochial labour unwillingness to endure the peculiar trials connected with the exercise of the ministry in many parishes, &c. But the chief cause is believed to be that the first mentioned; and this is evidently a growing evil, which is not only inducing many already in the ministry to withdraw from the active duties of their office and engage in some other pursuit for a competent support; but is also deterring young men from adopting the clerical profession. From the above table it appears that in 1838, when the number of parishes in the United States did not exceed 1000, and the number of communicants 47,000, the number of candidates for Holy Orders was as great as it is now, when we have over 1600 parishes and 100,000 communicants.

The annual increase of parishes in the United States is about 50. The number of deaths about one per cent. annually, or 16; probably about the same number become superannuated in each year. At least as many more engage in teaching in preference to the parochial work, from choice or necessity. If, now, the loss of 50 arising from death, superannuation and occupancy in some other department of labour, be added to the 50 new parishes annually created then we require an addition of a hundred clergymen to supply the demand for the home service, besides what is needed for foreign missions. Now the present number of candidates is probably about 140. As the prescribed course of study in our Theological Seminaries occupies three years, if we divide the whole number by three, we shall arrive at the number of ordinations to the diaconate annually admitted to Deacon's Orders which would be 60. The number actually admitted in 1851 was 43. During the present year thus far, 53 have been ordained. Here there is an annual deficiency of 40 parochial clergymen. Now if this calculation be any thing like an approximation to the truth, and I believe it will be found to be very near the actual state of the case, then it can be easily seen that the present condition of the Church and especially its future prospects in reference to extension, are painfully discouraging.

J. M.

Mt. Vernon, Oct. 22.

WEEKLY CALENDAR.

Table with columns: Date, Lesson, and other details for the week of Dec 19-26, 1852.

a To ver. 8 b From ver. 10 to ver. 17. c To ver. 18. d From ver. 4 to ver. 5. e From ver. 8 & chap. 7 to ver. 30. f From ver. 30 to ver. 35.

TORONTO VOCAL MUSIC SOCIETY. Rooms—St. Lawrence Buildings. Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Non-performing 2s.

ERRATA:—In H. C. C's last letter, near the end of the fourth paragraph for "this operation &c." read "this objection would be inherent in such a plan;" and for "a packet full of promises" read "a pocket full of proxies."

Canadian Churchman. THURSDAY, DECEMBER 16, 1852.

D. V.—The Lord Bishop will administer the rite of Confirmation in Trinity Church, King Street, East, on the morning of Sunday next, the 19th instant. His Lordship will also at the same time preach the annual Sermon, after which a collection will be taken up in aid of a fund for the erection of a Parsonage House.

EDITORIAL JESUITISM AND INJUSTICE.

The following article should have appeared in our paper of last week, but was unavoidably crowded out.

On the 5th November, a note, of which the following is a copy, was left at the office of the Episcopal Recorder.

The Bishop of New Jersey can have no objection to any comment of the editors of the Episcopal Recorder, on his argument, before the Court of Bishops, if it be allowed, at the same time, to bear testimony for itself. As they have made isolated extracts from it the subject of remark, he claims, as matter of simple justice, its insertion entire, in their next paper. He sends a copy for that purpose.

Riverside 5th November, 1852. Insertion having been refused, and the reasons for the refusal given, in the Episcopal Recorder of the 13 November, a second note was addressed to the editor, in the words following:

The Bishop of New Jersey is by no means satisfied with the excuses which the Editors of the Episcopal Recorder make, for not giving insertion in their paper to the argument before the Court of Bishops. It is not the case of an author publishing "a book, a sermon, an argument, or anything else," and sending it "to the periodical press, for notice or review." The Bishop of New Jersey was summoned, for trial. Immediately after the reading of the presentment, and without entering the plea of "guilty," or "not guilty," the Court of Bishops permitted a Committee of his Diocese to appear before them, with a representation, prepared by order of the Convention. The three presenting Bishops had leave to reply to it. And then, at the instance of the Committee from New Jersey, to whom no opportunity of rejoinder was allowed, the Bishop, by permission of the Court, made an argument: vindicating the Convention and its Committee, from the aspersions of the presenting Bishops; and asserting, in reply to their paper, the canonical right and position of his Diocese. The paper of the three presenting Bishops will have a place in the printed records of the Court. The argument of the Bishop will not. Of course it has been printed and circulated; and if "three copies" have reached the office of the Episcopal Recorder, that would be only one for the office, and one for each of the two editors. The paper of the presenting Bishops which was twice as long, has been inserted. It would be no great stretch of courtesy to give place to his.

There, however, would not have been claimed, hardly expected. But, when isolated extracts are taken from it; when these extracts are "garbled" as by the omission of the last sentence of the second paragraph; and of the first sentence of the third; and first being mis-unduly represented, and when an unjust comment has been made on "partial" extracts, the Editors of the Episcopal Recorder are bound by their own showing, to open their eyes to receive the correction of their errors; for which nothing short of a retraction is more than well suffice. The Bishop of New Jersey asks no "notoriety" at the hands of the Editors of the Episcopal Recorder. His only wish went to them,

as to every clergyman of the United States; and to their office, as to the office of every paper of the Church. They had their option, to let it alone, or to print it, entire; or to make a fair representation of its tenor and conclusions. They have seen fit to "garble" its contents, and to misrepresent its meaning. They are bound, as honest men, to take the only reparation in their power. It is insisted on, as a matter of the simplest justice. If it is inconvenient to them, to let their readers read the "argument," they should have thought of that before.

G. W. DOANE. Riverside, 12th November, 1852. The editors, still refusing to insert the paper sent to them, the present mode is adopted, to expose their injustice. That it may be the more lucid, the following, their only extracts, from a pamphlet of 14 8vo pages are reprinted here. The garbling charged in the second note, consists in the omission of the context of Extract No. 1; and of the sentences marked in Italics, in Nos. 2 and 3.

EXTRACT NO. 1. "This Canon is but new. We have had one trial under it. And, I most solemnly believe, that greater evils have arisen, from that trial, than could have come, if the offences charged upon the Bishop of New Jersey—which I have never for one moment believed—had all been true."

EXTRACT NO. 2. "My opinion as to the greater evils, which resulted from that trial than could have come of the offences charged in it, I freely re-assert. It has presented the Protestant Episcopal Church in the United States of America, as a divided Church. It has seemed to permit, if not to authorize, the impression, within the Church and without it, that Bishops may be brought to act upon inferior motives, with ulterior claims. It has given tongue to the astounding thought, that even in his Church, at this day men may be marked, as subjects, if not victims, of a line of action, of which the end was seen from the beginning."

EXTRACT NO. 3. "And, there is another portion of the Church, from which the very instincts of my being so revolt, that I could do anything short of a denial of the whole substance of the Catholic faith, rather than be a Romanist. And yet, we must own, that in her generation the Church of Rome is wise and prudent, and stands well with men.—Now, who has ever heard of the trial of a Romish Bishop? Scarcely of a Romish Priest. When one of the Clergy of that Church falls into open and notorious sin, he is sent off in silence, and solitude, and sorrow, we humbly trust to make his peace with God. And the Church and the world are spared the scandal of his offences, and the greater scandal of his trial."

The motto of the paper charged with this injustice, is "Truth and Peace." The Editors are the Rev. Wm. Suddards, D. D., and the Rev. G. W. Ridgley.

G. W. DOANE. Riverside, 15th Nov., 1852.

We are convinced that the most malignant era of political puritanism, never witnessed a more diabolical and cold-blooded attempt to throw odium upon the character of an obnoxious prelate than what the above presents.

"I may not slay thee myself, friend" said a Quaker to an unlucky dog which had bitten him—"but I can give thee an evil name!" The "man of peace accordingly shouted out "mad Dog! mad Dog!" and the miserable quadruped was forthwith stoned to death by the million!

In this manner the Episcopal Recorder by an adroit, though most sinful mis-quotation, strives to fix this stigma of Romanistic tendencies upon the eloquent and orthodox Bishop of New Jersey. The offender has not the courage to call and "whoop Papist!" in as many words, but twists and prunes down the Bishop's language till he brings it to the "mad dog" standard of stonery!

Owing to the length at which we give the proceedings of Convocation and the press of other matters, we are obliged to postpone some editorials until next post.

Correspondence.

(For the Canadian Churchman.) THE CHIEF SUPERINTENDENT OF SCHOOLS, AND HIS REPORT FOR 1852. LETTER III. ON DENOMINATIONAL SCHOOLS.

DEAR SIR,—According to promise, I proceed to notice the Chief Superintendent's most certainly reckless assertion that Denominational Schools would "not only cost the people five-fold (!) what they have now to pay for School purposes, but would leave the youth of minor religious persuasions, and a large portion of the poorer youth of the country, without any means of education upon terms within the pecuniary resources of their parents, unless as paupers, or at the expense of their religious faith."

I beg particular attention to the three assertions in the above statement of the Chief Superintendent's, that Denominational Schools would cost five-fold as much as the present system—that they would be oppressive to "the minor religious persuasions," and to the poor, by leaving them without education—unless aided as paupers, or as strikers to their faith! Believe

me, these assertions were not made, but as the result of such subtle consideration; for if true—and who would doubt the word, or the accurate information on such a subject, of the Reverend Chief Superintendent!—the mass of an irreligious people—and are not all peoples majoritarily irreligious?—would never consent to Denominational Schools, were they proved to be holy as Heaven and necessary as the Gospel. No one knows better than the Rev. Egerton Ryerson, D.D., the telling effects of such insidious statements, containing appeals to the low arrogance of idle pauperism, to the bitter pride of the mere sectarian, and even to the sincerity of the pious amongst the "minor religious persuasions." Alas, that he should condescend to use such weapons, regardless of the deep inaccuracy of his assertions.

The gross impropriety of the statements under consideration, I intend to prove in this letter by shewing—

1st. That Denominational Schools will NOT cost the people five-fold more than they now pay.

2nd. That "the youth of minor religious persuasions" will NOT be left without the means of education, save at the expense of their faith; but that on the contrary they will have more educational and religious advantages than under the present system."

3rd. That a "large portion of the poorer youth of the country" will NOT be left without the means of education save as paupers; but that on the contrary the education, secular and religious, of the poor, will be much more efficiently cared for than under the present system.

I will proceed then to state a plan for the working of Denominational Schools, which will, if it be ever fairly carried out, I am convinced, vindicate the accuracy of these statements.

1st. That any religious denomination, or separate congregation, which wishes to establish a School of its own, shall have the legal right, on complying with any general regulations as to literary efficiency which the Government may by law require, to claim the school assessment of its own members, and their corresponding share of the Provincial Educational Grant.

2nd. That the appointment of the Teacher, with all other regulations of the School, shall be in the Minister and lay officials, as churchwardens or elders, class-leaders, &c., of the said denomination or congregation.

3rd. That such Denominational School shall not interfere with the right of the school-section in which it is situated, to establish other denominational or non-religious Schools.

4th. That where there is but one School in a section, whether it be denominational or otherwise, it shall have the right to the use of the public school-house for the time being; but that where there shall be more than one school, and only one school-house, a majority of the inhabitants of the said school-section shall decide which school shall have the use of the school-house for the year then ensuing.

5th. That where in any school-section there are only denominational schools, then the parents among "the minor religious persuasions" in such neighbourhood, and the non-religious, shall have a legal right to send their children to such denominational schools, unless there be others within — distance. Provided always in such case, that their school assessment, and their share of the Provincial school-fund, according to the number of such extra children, shall then be paid to the denominational school to which they send their children; such parents also paying their equitable share of such further tax as the managers of the school may find it necessary to impose upon the children attending.

6th. That parents or guardians not belonging to the denomination to whose school they have to send their children, shall have a right to demand that their children learn to catechism, or other religious book, the Bible only excepted, but such as they, the parents, approve.

7th. That the poor shall have the same legal right, as those to pay, who send their children, without payment, to any school, upon their solemn declaration to the minister, or other authorities of such school, of their inability to pay; the authorities in such case, having a claim upon a public fund, to be established for that purpose, for a certain rate of payment for such scholars. Note—it shall only be necessary for the authorities of any school, whether denominational or non-religious, in making such a claim, to state the number of such non-paying scholars, without stating their names, unless accused by the treasurer of such public charitable education fund of making a false or exaggerated return.

8th. That parents or guardians not belonging to any particular denomination which shall have established a school of its own, under the sanction of this Provincial law, if there be a school of their own denomination, or one non-religious, within — distance, either in their own school-section or otherwise, shall not have a legal right to send their children to such denominational school, that is, unless they shall consent that such children shall be subject in all matters, religious as well as secular, to the regulations and teachings of such denominational school.

I do not pretend, of course, that the above plan is perfect in all its details; still less do I think that it is all that a Christian and Christian legislator ought to desire; but I do most earnestly contend that it is immeasurably better than our present system, and capable, even in this democratic and religiously-divided land, of being very satisfactorily worked; it is a plan, to the principal features of which, I cannot see how any earnest-minded Christian can object, however denunciations may be his political enemies.

It is I grant opposed to the Free School mania; but of this I hope the Province itself is almost sick, already discovering that it is a gilded

conspiracy of visionary politicians and selfish demagogues, with the idle, the drunken, and the dissolute, against the labour, the industry, the agriculture, the virtue, and the religion of the land!

That the scheme I have thus propounded fully supports the statements with which I set out, to the complete confusion of the startling assertions of the Chief Superintendent with which this letter commenced, is, I hope, sufficiently clear; a little additional evidence on some of the particular points I wish to substantiate, and a few further explanatory remarks, however, may not be thrown away.

1st. First as to expense. The plan I have proposed, instead of "costing the people five-fold more than the present system," does not ask one farthing more than their own just proportion of the present public funds. But again, where there are not children enough to form two schools, and yet a denominational school is established, I provide that such school shall be bound to receive the rest of the children in such school-section; consequently here is no plea for increased expenditure: the only difference in such case, between the present system and the one I propose, being, that the school is under especial religious direction, instead of being entirely secular. While in towns or villages no increased expenditure will be needed, because there will be a sufficient number of children of different denominations to form separate schools abundantly large, especially including the children of the minor sects, and those of no denominations, which would, even in villages and towns, attend the denominational schools.

But it seems probable, taking into consideration the vastly increased efficiency which would be given to our Common Schools by the religious supervision I am advocating, that their cost would be absolutely less, perhaps very much less, than by the present system; and for this reason, that the ministers and lay officials, taking a much deeper, because religious and unpaid interest in the Schools, than is done by the present township superintendents, trustees, &c. &c., the Schools would be much more efficiently and economically managed, and, further, by the personal efforts of the various Ministers and their friends, incited to exertion by the religious as well as intellectual advantage which they would hope the children would derive from their schools, a much larger average of attendance would be received throughout the Province than is now the fact; and thus not only would the average expenditure be lessened, instead of "increased five-fold," but the benefits of a sound education would be much more generally diffused than at present.

The fact is, that our present Provincial system of Common School Education, is most expensive, and is causing great dissatisfaction throughout the Province. From the manner in which the Report of Common Schools is published, it is perhaps quite impossible for the people in general, to arrive at a knowledge of what is the real cost to the Province of education in proportion to the instruction given.

For instance, from the uncertain manner in which the returns are made, the real attendance of children cannot be discovered; and, so, from a like uncertainty, in the account of local school expenses in the different sections, the actual average expense is a mystery; all of which incertitude is most fortunate for the reputation of the Government Education Office, and especially of its principal official, the Chief Superintendent! But, that it is so costly that Denominational Schools may be sought on the score of mere economy, two or three brief facts may show.

In 1849, the Chief Superintendent of Education gave the average of attendance on the schools throughout the Province, at 8½ to 10, and the average cost of education for each child as 15s. 17d. per annum. Now, a friend of mine, a staunch Reformer, deep in the mysteries of local legislation during the short-lived days of District Municipal Councils, was started at these returns believing them, from his previous knowledge, to be totally incorrect; he therefore probed the matter thoroughly, as respects the Niagara District; and found the results from the public returns of the "Niagara District School Report," to be as follows:—average of attendance as 4 to 10, and the average expenditure per child to be £1 10s. 7½d. per annum. And this is exclusive of the cost of fuel, school-houses, and superintendence, local and general.

The gentleman who kindly gives me these statistics, declares that 40 per cent ought to be added for extras, the average expense given above, being merely calculated from the teachers salaries. These statements he has published in numerous letters, and defying contradiction has not received it, as to any of his staple facts. So much for the cost of Common Schools, under the present system, and the accuracy of the Chief Superintendent's Report.

But further, my own experience more than corroborates these statements. In my immediate neighbourhood I could say the expense of the school upon actual attendance was about £2 10s. per child. While in the village near me, the returns, as accurately as I could get them, for last year, are as follows:—Number of children of school ages, 255; the number attending, 108; far short of half. The average cost of education per child, £1 12s. 3d. And this, be it remembered, is in a large village where of course the average of expense ought to be much less than in the country. (I have given the attendance from this year's average, as I could not get that of last year.)

Surely, Mr. Editor, denominational schools are not going to "cost the people five-fold" this average, or verily I grant they will be a ruinous affair! Truly, however, I think we need be under no apprehension but that the ministers and members of the different denominations will man-

age their schools at least as economically as the Chief Superintendent of Education.

I think I have fairly shown that Dr. Ryerson's second assertion, that if denominational schools were established "the youth of minor religious persuasions would be left without any means of education save at the expense of their religious faith," is totally without foundation; since when necessary, they would be admitted into the schools of the larger denominations, without the slightest interference with their own religious principles. Indeed, I have proved on the contrary, as I stated I would do, that such youth would be in a far more desirable condition, as respects their education, than at present; for that they would be members of a school, the intellectual status of which would be more efficiently looked after, than under the present system, while its moral securities would be incomparably greater than is possible on the non-religious plan; and that even the religious training of the child would be cared for so far as non-interference with the particular religious views of its parents, would admit.

The last of the three assertions of the Chief Superintendent, which I undertake now to answer was, that denominational schools "would leave a large portion of the poor youth of the country without any means of education save as paupers;" this I think I have successfully met, by showing how, without even exposing their names, they could be admitted without payment into religious schools. But there is a cunning in this objection unpleasant to a disingenuous mind, for while it is calculated to flatter the pride of the unholly poor, it is not honestly a denominational, but a free-school question; as in non-religious schools, if not free, the poor must be educated by a charitable rate, just as much as in denominational schools. Hence, the respectable Superintendent would meet this difficulty by educating the whole Province as paupers.

In fact, Denominational Schools are the peculiar right of the poor; because in the Church of God, the faithful poor are not regarded as paupers, but as fellow members with their wealthier brethren of Christ; hence they and their children are cared for as brethren! Yes, give us religious schools and we will answer for it, that the children of the poorest would not only have an education, they too often do not know how to value, offered them, but they would be sought out by the ministers of the different denominations, if sometimes with a mixture of sectarian zeal, yet still often with the holy and patient earnestness of faithful and loving shepherds. In either case the poor would profit, being, by the persuasion of love, brought under secular tuition combined with religious training. Oh, non-religious schools, whether free or otherwise, are a heartless fraud upon the rights and the happiness of the poor! But more of this in my subsequent letters; I have already trespassed too long upon your columns in this communication.

Faithfully yours,

A. T.

Diocese of Toronto, }
December, 1852. }

To the Editor of the Canadian Churchman:
THE "DECENT TIPPETS OF BLACK,"
PRESCRIBED BY THE 53TH CANON.

REVEREND SIR.—Whatever tends to the adornment of God's Sanctuary, and of the Ministers thereof, and so to the seemliness of Divine Worship, must surely be considered desirable, so long as that adornment be not contrary with the laws and customs of the Church.

It can hardly fail to have struck most persons that the hood worn by graduates of the Universities, is a great improvement upon the simple surplice and stole worn by those who are not graduates. And on those occasions when any considerable number of the Clergy are assembled together, such as the consecration or opening of a Church, the number of those who, in consequence of having been educated at the Theological College at Cobourg, or elsewhere, have no such ornament, causes the appearance of a want of uniformity in their vestments, not to be desired. There is also felt to be a baldness about the robes of those who are not graduates when compared with those of the men who wear the hoods of their degrees.

Now, to remedy this want of uniformity and to prevent this baldness of appearance, seems to be the very object of one of the provisions of the fifty-eighth Canon, which after forbidding all Ministers, being non-graduates, to wear a hood under pain of suspension, adds the following words, "Notwithstanding it shall be lawful for such Ministers as are not graduates to wear upon their surplices instead of hoods, some decent tippets of black, so that it be not silk."

It has been agreed (and I if we may judge from the practice of this Diocese it would seem to be the received opinion here) that these "decent tippets of black" mean the Stole and Scarf which is always worn with the Surplice. Such now is neither the general opinion nor the practice which prevails in England, where it is invariably the custom for men who are "literate" to wear a "badge," resembling a hood in the main features, yet easily distinguishable from it.

I have had an opportunity of observing this mantle in many parts of England, especially in some of those Dioceses where, owing to the want of Clergymen, the Bishops have admitted into Holy Orders those who were not graduates. The result of my observation was as I have stated above, although there is some difference in the form of the "badges"—some being the hood of the senior Sophisters at Oxford—the others are not unlike (except in material) the Masters hood of Cambridge, the latter is said to be most correct.

That some such ornament is intended by the

58th Canon, and that the clause adverted to has no reference to the Stole, may appear, from a few plain considerations.

1st The Stole or orarium, is one of the earliest symbolical vestures of Divinity, and is of course a strictly sacerdotal garment. But that part of the Canon which speaks of "decent tippets of black" has reference, not to sacerdotal but to academical vestments.

2nd. The express meaning of the Canon seems conclusive on the point of these "decent tippets" NOT being Stoles, for they are to be worn "upon the Surplice instead of hoods,"—as substitutes that is for an academical ornament, which non-graduates are forbidden to wear. But a Stole could not be a substitute for a hood because it was a vestment worn of right by every priest, irrespective of his academical standing.

3rd. If however it is still argued that Stoles were intended by these "decent tippets of black," then it must necessarily follow that since Stoles are to be regarded simply as substitutes for hoods, it is unlawful to wear both together, and consequently they should be worn by those only who have no degree, and cannot be worn by a graduate without a violation of the Canon, which so interpreted confines their use to non-graduates alone. This, however, is a position which I conceive no one who is at all informed upon the subject, will be in haste to assume. I conclude, therefore, that the Canon undoubtedly requires men who are not graduates to wear upon their surplices, some seemly ornament as a substitute for a hood; and I fortify my conclusion by adducing the practice of the Church at home.

Such being the law and custom of the Church of England, I think it is a legitimate matter of regret that we in these Colonies should have relinquished Her practice and should have adopted (perhaps unconsciously) the mode of the Church in the United States, who has seen fit to give up these ornaments. I love the Church of America, but still as English Churchmen let us in all such matters, rule ourselves according to Her Canons and customs. And let us not in any particular, give way to a spirit that would divest the Sanctuary, the Servants, or the Worship of God of the slightest portion of their legitimate and seemly ornaments.

Yours, &c. &c.

PETER BROWN.

Advent, 1852.

P. S.—Mr. Geo. Bilton, King Street, has a pattern of the most correct form of the "literate's badge," and will, I dare say, be very happy to supply the necessities of any gentlemen who may desire the same.

(To the Editor of the Canadian Churchman.)

MY DEAR SIR,—It must afford great pleasure to the readers of your Journal, to note the strong interest you take in the cause of religious education. Few thinking men, I believe, can be found who, in their reflections upon the prominent characteristics of the age, will not be ready to give you their approbation, and if necessary, the aid of their time and talents in furtherance of so important a work. The question is undoubtedly one of the prime questions of the age, and to which the great thinkers of England are especially turning their attention. If in a country where the continued action of a strong chain of associations has had the effect of binding the frame work of society most firmly together, eminent danger is to be apprehended from the rationalistic and material views of the age; what is to be feared for a country like our own where all is still imperfectly developed, and where the principles which have taken so firm a root in our mother land, can as yet find but a slender soil wherein they can mature themselves. In turning our attention to the religious aspect of our Colony, one broad feature is most distinctly apparent—this is inconsistency—that disposition of mind which is willing to acquiesce in any form of worship and doctrine which seems to possess the fundamentals of christianity, irrespective of any of those broad notes of unity, which belong especially to the Catholic Church of Christ. This accounts for the lenity with which many, who, upon the whole incline to the Church, and prefer her communion, still regard the system of the various bodies, who, under the names of churches, lay claim to an organized ministry, and erect their places of worship side by side with the mother which they have deserted in every district and city of our Province. Now, upon minds with whom this idea has grown familiar, little can be effected in the way of argument, especially when that argument comes from the pulpit—where the reasoner has every thing his own way, and his opponent, whatever objections he may possess, is compelled to listen to the one-sided proofs of his ministers, (as he may style them) only in many cases to hug closer the conviction which he had previously determined to maintain even to the violence of his calmer judgment. This is the reason why it is so difficult to uproot any false doctrine by mere preaching. It has to contend against the weight and influence of long associations inherited from ancestors who themselves have been opposed to the Church, and nourished through many years of doubt and false speculations, too often aided we fear by the force of political views, and the outward pressure of party agitation. Men of this turn of mind have not the material within them, from which the earnest, firm-hearted Churchman can be made. We must look particularly to another generation before we can expect to gather in the fruit of our labor. By the agency of Church-teaching imparted in early childhood, and gradually expanding itself with the thoughts and increasing maturity of the recipient, we may under the kind Providence of the Almighty, confidently expect that the sons of many

sistent disciple, will be gradually won to the side of the Church, and from their previous training and discipline, being ready to give to every man a reason for the hope that is in them, will be alike unshaken by the seductions of dissent, or the malignant subtlety of infidelity. No one is more conscious of this fact than Dr. Ryerson, and hence his disingenuous use of his office, and of the public monies to disseminate views at variance with the system and doctrine of that church which is the great barrier to the spread of the spirit of Democracy, which he, and the class which he represents, so fervently desire to see pervading the length and breadth of our land. If then we have, as our opponents, men who under the garb of religion, are linked with a Government diametrically hostile to the interests of the Church, supported likewise by a Press, which almost universally is but a re-echo of the same spirit, it becomes the duty—the high religious and moral duty of every Minister of God, to come forward and support, not only by their influence, but by their pens, that system of education which has been the main stay of religion through a long series of ages, and of which the recent foundation of Trinity College, Toronto is but an earnest of what will yet be achieved in the same cause, by those whose duty it is to transmit and perpetuate the doctrines of Christianity until the end of time.

Feeling certain that in these views I have your approbation, I will endeavour in a subsequent letter to treat more at large upon the nature of that systematic teaching, which it is the bounden duty of the Churchmen of to-day, to provide for those who must hereafter fill their places and labor in their stead, when they shall have been called away from their state of warfare unto the fruition of their everlasting rest.

Yours truly,

DELTA.

Cobourg, Dec. 11, 1852.

BIRTHS.

In Elora, on the 25th ult., Mrs. John Smith, of a daughter.

In Brockville, on the 23d ult., the lady of W. B. Simpson, Esq., of Her Majesty's Customs, of a son and heir.

At Quebec, on the 27th November, the lady of Lieut. Colonel Thorndike, Commanding Royal Artillery, of a son.

MARRIED.

On the 9th instant, by the Rev. Dr. Lett, Mr. William Smithson, of this city, to Miss Sarah Wheelright, of Weston.

DIED.

In this City, on the 7th instant, of consumption Mr. David Clindinning, Printer, aged 32 years.

At his residence, Toronto, on Wednesday, the 8th instant, Mr. William Griffith, after a severe and protracted illness, aged 62 years.

In Guelph, on the 24th ult., Margaret M. H. Tod, daughter of Mr. G. H. Tod, Fergus, aged seven months.

CHRISTMAS PRESENTS,
Prizes, New Year's Gifts, &c.

THE Subscriber has just received a Large and varied Assortment of Books, suitable for the present season, among which will be found a variety of Annuals and other handsomely bound volumes. The works of the British Poets, from Ben Johnson to the present time, by Dr. Aikin, 3 large handsome volumes.

The Book of the heart, beautifully bound and Illustrated.

The Iris, a Souvenir for 1853.

Romance of the Indian Life, by Mrs. Mary H. Eastman, a beautiful book with coloured Illustrations.

The New Drop, a Tribute of Affection.

The Christmas Guest, by Maria, J. Mcintosh.

The Gift for all Seasons.

The Queen's of England, by Agnes Strickland,

1 large Volume handsomely bound and Illustrated.

Strickland's Queen's of England, 6 Vols. Cloth.

Shakspeare, 4 Volumes.

The Bible in the Family, by Dr. Boardman.

The Poetical Works of Hemans, Byron, Moore,

Crabbe, Milton, &c., &c.,

HENRY ROWSELL,

Bookseller and Stationer,

8 Wellington Buildings

King Street.

Toronto, Dec. 16th, 1852.

NEW BOOKS.

THE Personal Memoir's of Daniel Webster, including a sketch of his Public Life and the particulars of his death, written by his private Secretary.—1s. 3d.

Politics for American Christians.—3s. 9d.

The Fiscal History of Texas, embracing an account of its Revenues Debts and Currency, with remarks on American Debts, by W. M'George.—7s. 6d.

HENRY ROWSELL,

Bookseller & Stationer,

8 Wellington Buildings,

Toronto, Dec. 19th, 1852.

M. ANDERSON,
PORTRAIT PAINTER.

IN his tour of the British Provinces, has visited Toronto for a short time, and is prepared to receive Sitings at his Rooms, 108, Yonge Street.
Dec. 10th, 1852.

UPPER CANADA COLLEGE
CONCERT.

MONDAY, DECEMBER 20TH, 1852.

St. Lawrence Hall.

Concert to commence at Eight o'clock.

Tickets 5s. each, procurable at Messrs. Rowell's, Scobie's and Nordheimer's.

Parents of boys at present at College, can procure at Mr. H. ROWSELL'S only, tickets for themselves, at 3s. 9d. each; and for their Children, under 14 years of age, at 2s. 6d.
Toronto, Dec. 9th 1852.

26-2in

NEW TELEGRAPH LINE.

THE STOCK BOOK is now Open at the Office of the Canada Grand Trunk Telegraph Company, for Subscription to the Stock.—The Company is incorporated by act of Parliament. The Line will run from Quebec to Hamilton, with Branches, Stock £5 each Share. The Books will be closed the 1st of January, 1853. A limited portion of Stock is allotted to each place on the route. There are already over 1500 business men and firms on the route, Subscribers to the Stock. Further particulars given at the Office, Front Street, next door to J. M. STRANGE, Esq.

SNOW & DWIGHT, Agents.

Toronto, Dec. 9th, 1852.

26-2in

NOTICE.

THE holders of CITY DEBENTURES, due or past due, are requested to present them immediately at the Office of the Chamberlain for Payment.

A. T. McCORD, Chamberlain.

Chamberlain's Office,
Toronto, December 3rd, 1852.

24

GRAMMAR SCHOOL, PORT TRENT.

THE Mastership of the Grammar School at Port Trent, will be vacant on the 6th of January next next; by the resignation of the present master. Duly qualified Candidates will please address post paid their applications stating age, and with Testimonials to the Rev. W. Blaisdill, M.A., Port Trent, by Jan. 1st. The emoluments arising from the School are expected to be at least £100 per annum. A knowledge of the French language would be a recommendation.

Toronto, 9th, 1852.

Western Assurance Company's Office.

Toronto, 4th December, 1852.

NOTICE is hereby given, that the President and Board of Directors have this day declared a Dividend to the Stockholders in the

WESTERN ASSURANCE COMPANY,

Of Ten per cent. for the year ending the 30th of November, 1852, payable at the Company's Office on and after the 22nd day of December, instant, with a Bonus of Twenty-five per cent. to be added to the paid-up Capital. By Order,

ROBERT STANTON,

Secretary and Treasurer.

December 4th, 1852.

24-1f

ANGELL & Co.'s
PULVERIZED CORN STARCH.

For Culinary Purposes.

IS now an absolute necessity to all House-keepers, Cooks, and Pastry-cooks. For Infants Food, Diet for Invalids, Cakes, Puddings, Soups, Gravies, Blanc Mange, &c., it is indispensable.

Price, 7½d. for the lb. packets, with full Instructions. If your Grocer does not keep it, apply to

JOHN A. CULL,

Starch Manufacturer, Front St. Toronto.

NOTICE.

THE List of Persons entitled to Vote at the Municipal Elections, in the various Wards of the City of Toronto for the year 1853, are now hanging in the City Hall. Four days notice must be given in writing to the Clerk of the Common Council, before any alteration can be made in the said Lists by the insertion of Names Omitted—the Alterations of Names Misspelt, or the Erasure of Names improperly inserted.

CHARLES DALY,

Clerk's Office,
Toronto, Dec. 7th, 1852.

24-3in

To the Electors of the Ward of St. David.

GENTLEMEN,—As you will again be called upon within a short time to elect your Representatives in the City Council for the ensuing year, I beg once more to offer myself a candidate as one of your ALDERMEN. If you should think proper to renew the trust you have placed in me, by re-electing me, I hope that my future service will give you good reason to consider that your confidence had not been misplaced.

I am, Gentlemen,

Your obedient servant,

GEORGE BROOKE,

Nelson Street,
Toronto, December 3rd, 1852.

24

Poetry.

DIMNESS.

"The eyes of them that see shall not be dim, and the ears of them that hear shall not be deaf." Isaiah xxxii. 3.

[O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son, our Lord: to whom, with Thee and the Holy Ghost, be honour and glory, without end. AMEN.]

Of the bright things in earth and air
How little can the heart embrace!
Soft shades and gleaming lights are there—
I know it well, but cannot trace.

Mine eye unworthy seems to read
One page of Nature's beautiful book:
It lies before me, fair outspread—
I only cast a wishful look.

I cannot paint to Memory's eye
The scene, the glance, I dearest love—
Unchang'd themselves, in me they die,
Or faint, or false, their shadows prove.

In vain, with dull and tuneless ear,
I linger by soft Music's cell,
And in my heart of hearts would hear
What to her own she deigns to tell.

'Tis misty all, both sight and sound—
I only know 'tis fair and sweet—
'Tis wandering on enchanted ground
With dizzy brow and tottering feet.

But patience! there may come a time
When these dull ears shall scan aright
Strains that outring Earth's drowsy chime,
As Heaven outshines the taper's light.

These eyes, that dazzled now and weak
At glancing notes in sunshine wink,
Shall see the King's full glory break,
Nor from the blissful vision shrink.

In fearless love and hope uncloy'd
For ever on that ocean bright
Empower'd to gaze; and undestroy'd,
Deeper and deeper plunge in light.

Though scarcely now their haggard glance
Reach to an arrow's flight, that day
They shall behold, and not in trance,
The region "very far away."

If memory sometimes at our spell
Refuse to speak, or speak amiss,
We shall not need her where we dwell
Ever in sight of all our bliss.

Meanwhile, if over sea and sky
Some tender lights unnoticed fleet,
Or on lov'd features dawn and die,
Unread, to us, their lesson sweet.

Yet there are saddening sights around
Which Heaven, in mercy, spares us too,
And we see far in holy ground,
If duly purg'd our mental view.

The distant landscape draws not nigh
For all our gazing; but the soul,
That upward looks, may still descry
Nearer, each day, the brightening goal.

And thou, too curious ear, that fain
Wouldst thread the maze of Harmony,
Content thee with one simple strain,
The lowlier, sure, the worthier thee:

Till thou art duly trained, and taught
The concord sweet of Love divine:
Then, with that inward Music fraught,
For ever rise, and sing, and shine.

KEBLE.

SELF-DENIAL.

"He that resisteth pleasures crowneth his life."—Ecclesiastics xix: 5. Vouchsafe me gracious God, the graces of mortification and self-denial, that my affections and flesh being subdued to the Spirit, and my heart and all my members being mortified from all carnal and worldly lusts, I may ever obey thy blessed will, through Jesus Christ our Lord. Amen.

All mankind being under the sentence of death, certainly to be executed, and at an hour we know not of; a state of repentance and self-denial, of being dead, and crucified to the world, is certainly the most suitable, the most becoming temper; that we can be found in, when that sentence comes to be executed; that is when we come to die; especially when we consider that this short and uncertain time allowed us betwixt the sentence and execution, will determine our condition for Eternity.

If this be the case of fallen man, as most certainly it is, then thoughtless, unremitting pleasure is the greatest indecency—a fondness for the world, the greatest folly—and self-indulgence, downright madness. And, consequently, the contrary to these, namely, a constant seriousness of temper, and universal care and exactness of life—an indifference for the world self-denial, sobriety, and watchful-

ness, must be our greatest wisdom. And this discovers to us the reason and the necessity of all the duties of christianity; and of God's dealings with fallen man in this state of trial. For instance;—Jesus Christ commands us to deny ourselves, and to take up our cross daily, not because he can command what he pleases, (for he is infinite goodness and can command nothing but what is good for his creatures,) but because the corruption of our nature requires, that we should be forbidden every thing which would increase our disorder. And, because, this disorder has spread itself through all the powers of our souls and bodies and, inclines us to evil continually, he requires that, our denial should reach as far as our corruption. He commands us therefore, to deny our wisdom, because we are really blind as to what concerns our own true God, and should infallibly ruin ourselves, if left to our choice.

He commands us to deny our appetites, because intemperance would ruin us. He forbids us to give way to our passions, because a thousand evils would follow, if we should do so. He obliges us to keep a very strict watch over our hearts, because from thence proceed hypocrisy, covetousness, malice, and many other evils.

We are forbid to set our hearts upon the world, and every thing in it, because our eternal happiness depends upon loving God, with all our heart and soul. We are obliged to love our neighbour, and our very enemies; and are forbid to hate, to contend with, to hurt, to go to law with them, because this would exasperate our minds, and grieve the Holy Spirit of God by which we are sanctified being against that charity which God delights in.

We are forbid all repining when God afflicts us, because as sinners, suffering is due to us. And because our bodies have a very great influence over our souls, we are commanded to fast and to be strictly temperate at all times, and to deny ourselves the love of sensual pleasures, and self-indulgence.

We are commanded to deny all the ways of folly, vanity and false satisfactions, that we may be able to take satisfaction and pleasure in the ways of God.

In short—in whatever instance we are commanded to deny ourselves, it is because it is, absolutely necessary, either to cure our corruption, or to qualify us for the grace of God, or to hinder us from giving God's Holy Spirit, and forcing him to forsake us.

The more we deny ourselves, the freer we shall be from sin, and the more dear to God.

God appoints us to suffering, that we may keep close to him, and that we may value the sufferings of his Son, which we should have but a low notion of, did not our experience teach us what it is to suffer.

They that deny themselves, will be sure to find their strength increased, their affection raised, and their inward peace continually advanced.

Let us not imagine, that excess, luxury, and superfluity, and the love of pleasures, are less criminal, because they are so common.

"Having food and raiment," in the language of the Apostle, "let us therewith be content.—1 Tim. vi. 8.—Bishop Wilson.

Advertisements.

CARD.

MR. R. G. PAIGE,

TEACHER of Italian and English Singing Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education.

Residence, No. 62, Church Street.
Toronto, 28th July, 1852.

W. MORRISON,

Watch Maker and Manufacturing Jeweler,
SILVER SMITH, &c.

No. 9, KING STREET WEST, TORONTO

A NEAT and good assortment of Jewellery, Watches, Clocks, &c., Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver.
Toronto, Jan. 28, 1847. 61

DR. BOVELL,

John Street, near St. George's Church,
TORONTO.
Toronto, January 7th 1852. 28-1f

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

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

MONSIEUR E. COULON,
Professor of French from Paris.

HAS the honour to announce to the public that he will give Lessons in the French Language, both Private and in Schools.

REFERENCES.

Dr. Ryerson, Chief Superintendent of Schools; Bay Street; George Duggan, Jr., Esq., Corner of Adelaide and Shepherd Streets, where the Advertiser resides.

Toronto Nov. 25, 1852. 17-3m

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

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

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

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

MR. CHARLES MAGRATH,
Barrister, Attorney, &c. &c.
OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.

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. -1f

MR. CHARLES MAGRATH,
Barrister, Attorney, &c. &c.
OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.
Toronto, September 17, 1852. 1-1f

HERBERT MORTIMER
BROKER,
House, Land and General Agent,
No. 89, KING STREET EAST, TORONTO,
(Opposite St. James's Church.)

Reference kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., Jas. Brown, Esq., W. McMaster Esq., P. Paterson, Esq., Messrs. J. C. Beckett & Co., Bowers & Hall, Crawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell & Co.
Twenty years' Debentures constantly on Sale, at a liberal discount.
Toronto, October 1st, 1852. 8-1f

MR. JULES HECHT,
(Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankfurt on the Main)
BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian, or German Vocal Music, with Piano accompaniment.
Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention.
Toronto, September 14th, 1851. 6-1f

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

ORGAN FOR SALE,
CONSISTING OF THREE STOPS, of Open Diapason, Principal, and a set of Melodious Reeds. To be seen at Mr. CHARLESWORTH'S No. 60, King Street East.
Toronto, September 28th, 1852. 8-1f

CHURCH OF ENGLAND
PROPRIETARY SCHOOL.

At a Meeting of the Council on Thursday, the 13th of August, the following Minutes were passed:—

2. Resolved—That for the reasons herein stated, the Council having been compelled to relinquish their plans, the Church of England Proprietary School is hereby given up accordingly.

3. Read a proposal from Mrs. Poetter, offering to open a School upon the same plan as that intended for the Church of England Proprietary School.

Whereupon it was resolved—

"That inasmuch as the Council had intended to place Mrs. Poetter at the head of the Educational Department of the Church of England Proprietary School, they have the less hesitation in assenting to Mrs. Poetter's proposal, and they hereby allow her to state that she has their sanction for using their name, and they hope that her exertions may meet with that success which she so well deserves."

THE TORONTO LADIES' SCHOOL.

LADY PRINCIPAL:

MRS. POETTER.

ASSISTANTS:

2nd English Teacher,..... Mrs. LIDDELL.
3rd English Teacher,..... Miss KENNEDY.
French..... Mad'le SIMON.
Master for Writing and Arithmetic,..... Mr. EBBELLS.
Master for Drawing..... Mr. BULL.
Master for Music,..... Mr. STRATHY.
Master for Singing,..... Mr. HUMPHREYS.

In consequence of the number of Shares not having been taken up for the Proprietary School, the Council had been compelled to relinquish their plans, and Mrs. Poetter has therefore undertaken, with their sanction, the present Establishment, under the same system as the Proprietary School, and on the same Terms, without the liability of the shares.

The Studies will include a thorough English Education, with French, Italian and German, Music, Singing, and Drawing, Wax Flowers, Embroidery, and all kinds of Plain and Ornamental Needle Work, are also taught.

A Lady will assist Mrs. Poetter in taking charge of the Boarders, whose sole duty will be to watch over the health and attend the comforts of those committed to her care.

TERMS.

(To be paid Quarterly, and in Advance.)

Education.....£15 per annum.
Finishing Pupils..... 5 additional.
Boarding..... 30

NO EXTRAS.

Boarders will be required to bring their Knife, Fork, and Spoon, Bedding and Towels.

Persons wishing for further information are requested to apply (if by letter post-paid) to Mrs. Poetter, York street.
Toronto, November 4th, 1852.

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

Patron:

THE LORD BISHOP OF TORONTO.

THIS Collegiate School will re-open upon October 2nd, 1852. A large and well arranged Boarding-house is attached, under the charge of a Lady Matron, of great practical experience, whose especial duty will be to form the manners, promote the happiness, and watch over the health of the pupils with maternal care.

The Rev. Principal and second Master, will reside with the Boarders, and make the daily preparation of the lessons, and the preservation of discipline the object of their strictest attention.

The Rev. H. B. Jessop is desirous likewise of forming a Class of *four* gentlemen who intend reading for Scholarships in Trinity College, and who can have private rooms in the Institution.

Application to be made to the Rev. H. B. Jessop, M. A. Principal, Cobourg.
Cobourg, 11th Aug., 1852.

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. C. 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 the 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.

45-1f

Upper Canada College.

The WINTER TERM will commence on the 1st of December, 1852.

F. W. BARRON, M.A.

Principal U. C. College.

No paper to insert unless directed so to do.
Toronto, Nov. 25th, 1852. 17-4in

Plan of St. James's Cathedral.

JUST PUBLISHED and For Sale, at Messrs. H. Seebie's, and H. Rowell's Book Store, a Lithographed Plan of Grounds and Galleries of ST. JAMES'S CATHEDRAL, shewing the situation of each Pew, and those that will be for Sale, when the Church is finished.

PRICE 1s. 3d.

Toronto, Nov. 29, 1852.

18-1m.

DYEING AND SCOURING. 63, King Street West, Toronto. DAVID SMITH, FROM SCOTLAND.

EVERY description of Ladies' and Gentlemen's wearing apparel, Moreen and Damask, Bed and Window Hangings, Table Cloths of all kinds, cleaned and dyed. Hearth rugs and Carpets cleaned. Silks dyed and watered; Velvet and Satin dresses restored to their original beauty. Cashmere and Plaid-Shawls and Dresses cleaned in a superior manner. Straw Bonnets Dyed.

Never Failing Remedy! HOLLOWAY'S OINTMENT.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING. Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th 1852.

To Professor HOLLOWAY, DEAR SIR,—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About ten years ago, Mrs. Wm. Cummins, of Salfrey Street, in this town, was thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly ten years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper of Keady near Guinboro, dated March 1st, 1852.

To Professor HOLLOWAY, SIR,—Some time since, one of my children was afflicted with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health. I previously lost a child from a similar complaint, and I firmly believe, had I in her case adopted your medicines, she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DEBILITY AND GENERAL ILL HEALTH.

Copy of a Letter from Mr. J. M. CLENNELL, of Newcastle-on-Tyne, dated Sept. 20th, 1852.

To Professor HOLLOWAY, DEAR SIR,—I am authorised by Mrs. Gibbon, of 31, Bailey Street, in this town, to inform you that for a considerable period she had been a sufferer from debility, and general ill health, accompanied with a disordered stomach, and great derangement of the system. In addition to this she was terribly afflicted with ulcerated wounds, or running sores, in both her legs, so that she was totally incapable of doing her usual work.—In this distressing condition she adopted the use of your Pills and Ointment, and she states, that in a wonderful short time, they effected a perfect cure of her legs, and restored her condition to health and strength, and that she is now enabled to walk about with ease and comfort. Several other persons in this neighbourhood have also received extraordinary benefit from the use of your invaluable medicines.

I remain, dear Sir, yours faithfully, (Signed) JOHN M. CLENNELL.

CERTAIN REMEDY FOR SCORBUTIC HUMOURS AND AN ASTONISHING CURE OF AN OLD LADY SEVENTY YEARS OF AGE OF A BAD LEG.

Copy of a Letter from Messrs. Walker & Co., Chemists, Bath.

To Professor HOLLOWAY, DEAR SIR,—Among the numerous cures effected by the use of your valuable medicines in this neighbourhood, we may mention that of an old lady living in the Village of Preston, about five miles from this City. She had ulcerated wounds in her leg for many years, and latterly they increased to such an alarming extent as to defy all the usual remedies; her health rapidly giving way under the suffering she endured. In this distressing condition she had recourse to your Ointment and Pills, and by the assistance of her friends, was enabled to persevere in their use, until she received a perfect cure. We have ourselves been greatly astonished at the effect upon so old a person, she being about 70 years of age. We shall be happy to satisfy any enquiries as to the authenticity of this really wonderful case, either personally or by letter. A private in the Bath Police Force, also, has

been perfectly cured of an old scorbutic affection in the face, after all other means had failed. He states that it is entirely by the use of your Ointment, and speaks loudly in its praise.

We remain, dear Sir, yours faithfully, (Signed) WALKER & Co. April 6th, 1862.

The Pills should be used conjointly with the Ointment in most of the following cases:—

- Bad Legs, Gout, Bad Breasts, Glandular Swellings, Burns, Lumbago, Bunions, Piles, Bite of Moschetoes and Sand-Flies, Rheumatism, Scalds, Coco-bay, Sore Nipples, Chiego-foot, Sore-throats, Chilblains, Skin-diseases, Chapped hands, Scurvey, Corns (Soft), Sore-heads, Cancers, Tumours, Contracted and Stiff Joints, Ulcers, Elephantiasis, Wounds, Fistulas, Yaws, &c., &c.,

Sold at the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar), London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, in Pots, at 1s 1/2; 2s 9d; 4s 6d; 11s; 22s, and 33s each.

For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent, C.W.

There is a considerable saving by taking the larger sizes. N. B.—Directions for the guidance of patients in every disorder, are affixed to each Pot. December 4th, 1852. 23-1y

NOTICE.

ANY person having STONE to dispose of suitable for breaking to repair Streets, will find ready sale with the Board of Works, at 30s. per ton.

Application to be made to the City Inspectors City Inspectors' Office. Toronto, September 17th, 1852. 11f

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

THIS Establishment is composed of, besides the Principals, two highly educated assistant English Governesses, and one French.

- Professors Of Singing..... Mr. Humphreys. Of Music..... Mr. Ambrose and Mr. Strath. Of English..... Mr. Bleakley A.B. T. Coll. Du. Of Writing..... Mr. Ebbles. Of Drawing..... Mr. Hopper Myer. Of Callithenics..... Mr. Goodneir.

Terms per quarter, for boarders including all the various branches in French, English, with Music, Drawing and Needlework.

Table with 2 columns: Item and Price. Includes Day Pupils, Music by the Master, Singing, Italian, German, Dancing for the Season, Callithenics.

Quarterly Payments required. Toronto, August 21st, 1852. 3-1f

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

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

Such Subscribers as wish the work bound in any particular style, are requested to inform Mr. ROWSELL, the Publisher, before the 1th of September next, for after that date it will be sent to all Subscribers bound in boards. Price in boards, £9 10s. Toronto, September 1st, 1852. 3-1f

BURGESS & LEISHMAN,

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

HAVE ON HAND THE LARGEST, THE CHEAPEST, AND THE BEST ASSORTMENT OF

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

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Table with 3 columns: Item, Price, and Item, Price. Lists various clothing items like Men's B. Holland Coats, Black Satin, Moleskin Trousers, etc.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Table with 3 columns: Item, Price, and Item, Price. Lists dry goods like Muslin Delaines, Table Linens, Factory Cotton, etc.

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852.

261-ly

HEALTH WHERE IT IS SOUGHT

HOLLOWAY'S PILLS.

Cure of a Case of Weakness and Debility, of Four Years' Standing.

Extract of a Letter from Mr. Smith, of No. 3 Little Thomas Street, Gibson Street, Lambeth, dated Dec. 13, 1850.

To Professor HOLLOWAY,— SIR.—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of whom after doing all that was within their power, informed me that they considered that I had some spinal complaint beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me. One day, being unusually ill and in a dejected state, I saw your Pills advertised, and resolved to give them a trial, more perhaps from curiosity than a hope of being cured, however. I soon found myself better by taking them, and so I persevered in their use for six months, when I am happy to say they effected a perfect cure.

(Signed) WILLIAM SMITH.

These celebrated Pills are wonderfully efficacious in the following complaints.

- Ague, Indigestion, Asthma, Inflammation, Bilious Complaints, Jaundice, Bleaches on the Skin, Liver Complaints, Bowel Complaints, Lumbago, Piles, Constipation of the Bowels, Rheumatism, Retention of Urine, Consumption, Scrophula, Debility, Stone and Gravel, Dropsy, Secondary Symptoms, Dysentery, Sore Throat, Krysipelas, Tir-Doloureux, Female Irregularities, Ulcers, Fevers of all kinds, Venereal Affections, Fits, Worms of all kinds, Gout, Weakness from whatever cause, &c. &c. Headache.

Sold at the Establishment of Professor Holloway, 244, Strand, (near Temple Bar,) London, and by all the most respectable Druggists and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10d., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients in every case are affixed to each Box.

For Sale by S.F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W. Toronto, Nov. 12, 1851. 18-4f



AYER'S CHERRY PECTORAL.

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

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

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir: I delayed awaiting the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends. This I have now done with a high degree of satisfaction, in cases of both adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

PARKER CLEVELAND, M.D. Brunswick, Me., Feb. 5, 1847.

LOWELL, Aug. 10, 1849. Dr. J. C. Ayer: I have been cured of the worst cough ever had in my life, by your "Cherry Pectoral," and never fall, when I have an opportunity of recommending it to others.

Yours respectfully, S. D. MERRISON.

Read the following, and see if this medicine is worth a trial. The patient had become very feeble, and the effects of the medicine was unmistakably distinct:—

UNITED STATES HOTEL, SARATOGA SPRINGS, July 5, 1849.

Dr. J. C. Ayer,—Sir: I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your "Cherry Pectoral," which gave me the gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my revered friend, Mr. Truman, of Sumner District, who had been suspended from his parochial duties by a severe attack of bronchitis.

I have the pleasure in certifying these facts to you, and am, sir, yours respectfully,

J. F. CALHOUN, of S. Carolina. Cassara, Pa., Aug. 22, 1846.

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

With the deepest gratitude, yours, c.

JAMES GODFREY. Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass.

Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by F. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States. Toronto, March 9th, 1854.

JUST PUBLISHED.
THE RISE AND PROGRESS
OF
TRINITY COLLEGE, TORONTO.

With a sketch of the Life of the
LORD BISHOP OF TORONTO,
as connected with Church Education in Canada.
BY **HENRY MELVILLE M. D.,**

The Appendix contains a list of the Benefactors to the College.

Demy 8mo, Boards—Price to Non Subscribers 7s. 6d.

HENRY ROWSELL, Publisher.

8 Wellington Buildings, King Street,
Toronto, Dec. 8th, 1852. 19-1f

BAPTIST ARGUMENTS REVIEWED.

THE Subscriber begs to inform the Clergy that that useful little Tract entitled "POPULAR BAPTIST ARGUMENTS REVIEWED," by the Rev. Jas. T. Lewis, B. A., which appeared a short time since in successive numbers of the *Canadian Churchman*, has been re-printed and is for Sale at the Church Depository.

PRICE.—6s. per Dozen, or 29s. per Hundred,

HENRY ROWSELL,

Bookseller and Stationer,
8 Wellington Buildings, King Street.
Toronto, Dec. 9th, 1852. 19-1f

NEW BOOKS.

- | | |
|--|-------|
| S ERMONS on various subjects, by Joel Parker, D.D. | s. d. |
| New Themes for the Protestant Clergy, by Stephen Colwell, | 5 0 |
| Review of New Themes, by a Layman, | 5 0 |
| The Autobiography of a New Churchman, or Incidents and Observations connected with the Life of John A. Little, | 2 0 |
| Ancient Christianity Exemplified in the Private, Domestic, Social, and Civil Life of the Primitive Christians, and in the Original Institutions, Offices, Ordinances, and Rites of the Church, by Lyman Coleman, | 3 9 |
| 12 6 | |

HENRY ROWSELL,

Bookseller and Stationer,
8 Wellington Buildings,
King Street.
Toronto, Dec. 7th, 1852. 19-1f

County Contract.

NOTICE is hereby given, that TENDERS will be received at the Office of the Clerk of the Peace, in the Court House, until Wednesday, the 22nd December next, for the supply of

Bread for the use of the Gaol

of the United Counties of York Ontario and Peel, for the Year commencing 1st January, and ending 31st December, 1853. Said Bread to be made of the best Wheat Flour, and to be supplied in such quantities and in such form or shape, as the Gaoler may require.

The Tenders to state the rate per Four Pound Loaf at which it will be supplied throughout the year. The conditions of the Contract to be entered into, and further particulars connected therewith, may be learned at this Office. Two sufficient Sureties (to be named in the Tenders) will be required for the due performance of the Contract, on behalf of each person tendering for the same.

GEORGE GURNETT,

Clerk Peace, U. Cos. Y. O. & P.

Office Clerk Peace, U. Cos. Y. O. & P.,
Toronto, Nov. 30th, 1852.

Patrol, Mirror, Colonist and North American to copy, and insert till 22nd December.

Toronto, October 28, 1852. 13-1y

ALADY requiring a Governess is desirous of obtaining one accustomed to Tuition, including a good knowledge of Music and French.

Apply B. C., office of *Canadian Churchman*, post paid.
Toronto, 13th October, 1852.



THE STEAMER ADMIRAL,
CAPTAIN KERR,

WILL leave Toronto for Rochester, (commencing on **TUESDAY**, the 20th inst.) calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope, and Cobourg, weather permitting, every Tuesday, Thursday and Saturday Morning, at half-past Ten o'clock.

Will leave Rochester for Toronto, calling at the above Ports, every Monday, Wednesday and Friday—Morning, at Nine o'clock.
Royal Mail Packet Office,
Toronto, April 14th, 1852. 4-1f

THE STEAMER CITY OF HAMILTON
CAPTAIN JOHN GORDON,

WILL leave Toronto for Hamilton, every day at Two o'clock, P.M., (Sunday excepted) calling at Port Credit, Oakville, and Wellington Square, weather permitting.

Will leave Hamilton for Toronto every morning (Sundays excepted) at Seven o'clock, calling weather permitting at Wellington Square, Oakville, and Port Credit.
Royal Mail Packet Office,
Toronto, April 23rd, 1852. 4-1f

1852.

1852.

1852.

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

J. CHARLESWORTH

WOULD respectfully intimate to the citizens of Toronto, and Western Canada generally, that he is receiving by the various arrivals from the
FRENCH, BRITISH, AND AMERICAN MARKETS, HIS FALL STOCK

OF
DRY GOODS AND MILLINERY FASHIONS.

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

Millinery Department

Will be furnished with a great variety of Satin, Silk, and Velvet Bonnets, Dress Caps, Head Dresses, Capes, Mantillas, Cloaks, Children's Plush Hats, Dresses, and other articles suitable for the season, all made in the latest styles, and of the most fashionable materials.

J. C.'s Stock this Fall will be much larger, and consequently better assorted than heretofore. Having given up a branch Store in the Town of Woodstock, C. W., will be enabled to attend more to the increased demands of his business in the city, he therefore pledges himself that nothing shall be wanting on his part to keep his stock well assorted, and the prices low to meet the approbation of his daily increasing customers.

TERMS:—To Cash Customers, a discount of 5 per cent will be allowed on all purchases amounting to one pound; and to MINISTER OF ALL DENOMINATIONS, purchasing to the amount of one pound, a discount of 7½ per cent will be allowed, if purchasing for their own wear or their family use.

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

WHOLESALE and RETAIL. NO SECOND PRICE.

MILLINERY ROOMS UP STAIRS.

J. CHARLESWORTH.

CONSTANTLY ON HAND,

AT

THE LARGE 103 YONGE ST.

A LARGE and carefully selected Stock of
DRY GOODS.

Combining the Substantial and Useful; with the Elegant and Ornamental; and well adapted, from its extent and variety, to meet the requirements of

TOWN OR COUNTRY

Purchasers. In inviting public attention to an examination of his Stock there are certain things which

He Will Not do, viz:

He will not boast of selling better or cheaper Goods than any other Merchant in Toronto. He will make no offers of indiscriminate discounts on his Goods—his advance will not admit of it. He will make no **SECOND PRICE.** There are certain things, however, which

He Will do, viz:

He will sell as cheap and give as good value for Money as any other House in the City. While he offers no discounts, he will always make an allowance to parties purchasing Goods by the piece. And he will constantly make it his study to merit a continuance of that support which has hitherto been so kindly extended to him.

THE STOCK AT PRESENT offers many inducements, such as

- Brocaded Lustras at 7½d.
- Cashmeres, from 1s. 1d. beautiful styles.
- Plaid and Fancy Cloakings.
- Silk Velvets (too many) will be sold low.
- Chintzes, 4½d. per yard.
- Prints, do. do.
- Linen Handkerchiefs, 3s. 1½d. per dozen.
- Bath Coatings and Flannels of all shades.

A very large assortment of

HEAVY BAY STATE LONG SHAWLS.

The stock of FURS embraces

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In **FURNISHINGS:** an assortment of Sheetings, Blankets very good at 13s. 9d. per pair) Counterpanes and Quilts, Hessians, Tickings, Towellings, Medical Rubbers, Toilets, and Damasks.

CALL, EXAMINE, AND PURCHASE.

JOHN McDONALD,

103, Yonge Street.
Toronto, October, 1852. 17-1f

FOR SALE.

A FIRST RATE RULING MACHINE,
Apply at this Office.
Toronto, Dec. 9th 1852.

ALADY is anxious to meet with an engagement as GOVERNESS. Apply by Letter, post-paid, addressed box 153, Post Office Toronto.
Toronto, Nov. 30th, 1852.

FOR SALE.

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

COUNTY OF YORK.

CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers.

(The above to be sold in Lots to suit purchasers.)

CITY OF TORONTO—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.

TOWNSHIP OF YORK—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres.

TOWNSHIP OF UXBIDGE—Lot 34, in 3rd concession, 200 Acres.

TOWNSHIP OF WHITCHURCH—Part of Lot 17, in 4th concession, 80 Acres.

TOWNSHIP OF NORTH GUILMIBURY—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres.

TOWNSHIP OF CALEDON—North east half Lot 12, in 8rd concession, 100 Acres.

COUNTY OF NORFOLK.

TOWNSHIP OF WOODHOUSE—Lot 12, in 5th concession, 200 Acres.

COUNTY OF WENTWORTH.

TOWNSHIP OF SALTFLAT—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres.

COUNTY OF SIMCOE.

TOWNSHIP OF INNISFIL—North half 13, in 10th concession 100 Acres.

COUNTY OF NORTHUMBERLAND.

TOWNSHIP OF HALDIMAND—Lot 20, broken fronts B and A, 300 Acres.

TOWNSHIP OF MURRAY—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres.

COUNTY OF HASTINGS.

TOWNSHIP OF THURLOW—Lot 25, in 3rd concession, 200 Acres.

COUNTY OF LANARK.

TOWNSHIP OF MONTAGUE—Lot 20, in 7th concession, 200 Acres.

For particulars, &c. apply to

GEORGE CROOKSHANK,

Front-Street, Toronto.

November 19, 1850. 15-1f

THE 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 Assurances.

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.

W. BIRCHALL, Managing Director

to, September 7th, 1850 7-4f



CANADA WESTERN ASSURANCE COMPANY.

Chartered by Act of Parliament.

CAPITAL—£100,000, in Shares of £10.

HOME OFFICE—TORONTO.

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And John Howcutt, Esquire. | M. P. Hayes,
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Robert Stanton, Esq.
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Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank.

Office Hours—10 A. M. to 3 P. M.

ISAAC C. GILMOR, President.

ROBT. STANTON

Secretary & Treasurer.

Agents:

In addition to those previously notified, the following are appointed:—

Quebec, Thos. Morhill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro', Wm. Colclough; Port Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmon; Preston, L. W. Deane; Caledonia, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarvis, W. B. Clarke.

The establishment of further Agencies will be duly notified.

Toronto, Dec. 11 1851.

12-1f.



HOME DISTRICT

MUTUAL FIRE INSURANCE COMPANY,

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

INSURES Dwellings, Houses, Warehouse, Buildings, in general, Merchandize, Household Furniture, Mills, Manufactories, &c.

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

Toronto, June 5th, 1850.

31-1

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| Mr. S. A. Ackrly, | Fredericton, N. B. |
| T. J. Scovil, Esq., | Cambridge, " |
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