

# The Church.

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

VOLUME XV., No. 46.]

TORONTO, CANADA, JUNE 24, 1852.

[WHOLE No., DCCLXII.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	June 27.	3 SUNDAY APT. TRIN. { M. 1 Sam. 2, Luke 10. E. " 3, Eph. 4.	
M	" 28.	{ M. Prov. 7, Luke 11. E. " 8, Eph. 5.	
T	" 29.	ST. PETER, A. & M. { M. Eccles. 15, Acts 3. E. " 19, " 4.	
W	" 30.	{ M. Prov. 9, Luke 12. E. " 10, Eph. 6.	
T	July 1.	{ M. " 11, Luke 13. E. " 12, Phil. 1.	
F	" 2.	{ M. " 13, Luke 14. E. " 14, Phil. 2.	
S	" 3.	{ M. " 15, Luke 15. E. " 16, Phil. 3.	
C	" 4.	4 SUNDAY APT. TRIN. { M. 1 Sam. 12, Luke 16. E. " 13, Phil. 4.	

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's	{ Rev. H. J. Grasset, M.A. Rector, Rev. E. Baldwin, M.A. Assist.	11 o'clock.	3 1/2 o'clock.
St. Paul's	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 " "	4 " "
Trinity	Rev. R. Mitchel, M.A. Incumbent.	11 " "	6 1/2 " "
St. George's	Rev. Stephen Lett, LL.D., Incumbent.	11 " "	7 " "
Holy Trinity	{ Rev. H. Scadding, M.A., Incumbent, Rev. W. Stennett, M.A., Assist.	11 " "	6 1/2 " "

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

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

## TORONTO VOCAL MUSIC SOCIETY.

Rooms—ST. LAWRENCE BUILDINGS.  
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.  
J. P. CLARKE, Mus. Bacc. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

## THE COMMON-PLACE BOOK.

### THE UNGODLY MAN.

He thinks that Providence fills first his purse and his barns only to pamper his own carcass, to invite him to take his ease and his fill, that is to serve his base appetites with all the occasions of sin.—*South*, vol. iv., Ser. 2.

### 'I BELIEVE'

In this first act of a lively faith there is the seed of new life sown—the germ of a plant of paradise, which, being cherished by the dews of heavenly grace, springeth forth, shooteth up, and beareth goodly blossoms and fruits unto perfection.

We ought to submit to the greatest inconvenience, rather than commit the least sin.

### THE USE OF FLOWERS.

If you wish to know, in passing through the country, which of the homes are the most cheerful, look at the doorway. There is an index of the taste, habits, and neatness of the occupants. The poorest man will have some little plants of flowery beauty in his door yard, if he be industrious, or have a neat domestic wife; there will be, despite of poverty, some of nature's luxuries—some four o'clocks will there be lifting their bright faces to the sun, as if to proclaim, in their many colours, the many joys their presence has diffused to the hearts of the inmates; the yellow marigold, pansies or China aster, even the weed which bears a pretty flower will there be seen. Children learn to love nature through flowers, and first learn to read the love of Him who made them as written on their fragrant leaves. Let not a nook or corner, where a child may roam, be without flowers; let not a cottage dooryard, exposed to the gaze of the young be barren of these little monitors. There is a language of love in the growth and habits of their petals; let the young know its influence—let the aged see through them the joys of life, and each little flower bring back some reminiscence of the past.

Who does not relish the smell of fresh upturned earth? Who, that has known the pleasure, does not watch with interest the germinating seed or unfolding blossom? And who ever regretted their labour among flowers? Who ever felt unhappy in being able to send a budding bouquet to a sick or absent friend? None—surely none. In the cottager's yard or prince's garden, if we see no flowers of the heart in the occupants of the dwellings there is something besides the means wanting. Love nature, you will love your originator, and be happier for the love.

Then too, by flowers does the infant mind first learn to meditate and wonder; by them is a spirit of inquiry by observation nurtured, and in their

capsules do the flowers hold the seeds of wisdom and knowledge. Thus in childhood are they sown, and in manhood developed in the full blown fruit blossoms of scientific investigation. Study, which has been induced and fostered with pleasure for a reward, is not apt to tire or vex the mind and thus will the adult pursue, with interest and inquiry, an employment which has nature for a patron and instructor.—*Working Farmer*.

### LINES.

Written by a Clergyman of Boston, (supposed to be the late Rev. Dr. Croswell,) on visiting a Jewish Synagogue.  
I saw them in their Synagogue, as in their ancient day,  
And never from my memory the scene will fade away!  
For dazzling on my vision still the latticed galleries shine.  
With Israel's loveliest daughters in their beauty half divine.

It is the holy Sabbath eve—the solitary light  
Sheds, mingled with the hues of day, a lustre nothing bright;  
On swarthy brow and piercing glance it falls with saddening tinge.  
And daily gilds the Pharisees' Phylacteriat and fringe  
The two-leaved loors slide slow apart before the eastern screen,  
As rise the Hebrew harmonies with chant'd prayers between;  
And 'mid the tissued veils disclosed of many a gorgeous dye,  
Enveloped in their jewell'd scarfs the sacred records lie.

Robed in his sacerdotal vest a silvery-headed man,  
With voice of solemn cadence o'er the backward letters ran;  
And often yet methinks I see the glow and power that sate  
Upon his face as forth he spread the roll immaculate.  
And fervently that hour I prayed that from the mighty scroll  
Its light in burning characters might break on every soul;  
That on their hardened hearts the veil might be no longer dark,  
But be forever rent in twain, like that before the ark.

For yet the ten-fold film shall fall, O! Judah, from thy sight,  
And every eye be purged to read thy testimonies right,  
When thou with all Messiah's signs in Christ distinctly seen,  
Shall by Jehovah's nameless name invoke the Nazarine.

### MAMMON WORSHIPPERS IN AUSTRALIA.

In all parts of the colony labour is quitting its legitimate employment for the lottery of gold hunting, and, as a natural consequence, industrial produce is suffering. Abundant as is the metal, misery amongst its devotees is quite as abundant. The haggard look of the unsuccessful, returning disheartened in search of ordinary labour is fully equalled by the squalor of the successful, who, the more they get, appear to labour the harder amidst filth and deprivation of every kind, till their wasted frames vie with those of their less lucky neighbours. With all its results gold finding is both a body and soul debasing occupation; and even amongst so small a body of men the vices and degradation of California are being enacted, in spite of all wholesome checks imposed by the authorities.—*New Zealand Gazette*.

### HIGH INTELLECT AND LOW RELIGION.

Jeffrey was essentially a creature of the world; one of those who are thoroughly at home in the world; who know the conditions on which success is attainable, and have energy enough to comply with them, but who desire nothing but worldly success, of which they have a keen enjoyment. We have observed the strength and even the purity of his affections, but it is impossible to go through these memoirs and not to perceive that the kindness of his heart had nothing in it that was not of this earth. As the bird loves its well-built nest, and rejoices in its brood, this amiable and talented person delighted in the abundant fruits with which the world rewarded the toils of his early years. In the midst of intellectual struggles, or in brilliant society, or in a soothing and elegant retreat, he passed through life, and enjoyed a green old age. He wished for nothing beyond this. The infinite and eternal, the awful and the unseen, were not ideas on which his mind, judging from the very voluminous correspondence before us, seems to have habitually turned. His philosophy of life, we take it, was pretty much of the kind we read in Dickens's novels, and he seems instinctively to have disliked the higher and sterner views of writers like Wordsworth. In 1840 he writes to Empson—"You know that no man can well care less for the pretensions of Churches, or be less disposed to abet them than I am." It is not any sweetness of temper, or even gracefulness of domestic life, such as unquestionably is beautifully brought

out in Jeffrey's memoirs, that can reconcile us to so shallow and miserable a doctrine; but we allow that, putting aside for a moment the great and awful truths of Catholicity, the existence of Hell as well as Heaven, of an eternity of woe as well as "the eternal summer," which Jeffrey in his green and leafy retreat at Craighook placidly talks of, as if it was the natural reward of getting on in one's profession—putting all this aside, then we admit we could look with pleasure on the tranquil scene, as we could look on the cattle grazing in a meadow, or children playing on the sea shore. But recollecting the end for which the human soul was created, and the infinite destinies that hang upon its use of the moments of this present life, the sight of such enjoyment, apparently on principle excluding the contemplation of these responsibilities, is to us painful and distressing.—*Tablet*.

### WHAT THEN?

#### BE KIND! BE KIND!

A little boy sat 'neath the genial sun,  
His tasks were o'er, his play begun,  
But why should he vex that little bee,  
And tear off his wings? I do not see.  
That boy, 'twere better far, I say,  
That he should work, but never play.  
What then? what then?  
O never, never do it again.

That little girl in the nursery there,  
Has tied her kitten to the chair;  
Then tells him to walk just as before,  
But he mews, and rolls upon the floor,  
And seems to say, you'd better go  
And learn to sweep, to knit, or sew.  
What then? what then?  
O never, never do it again.

That thoughtless boy, with his quiver and bow,  
He troubles the little birdlings so;  
The robin chirps, and had he words,  
Would tenderly plead for all the birds.  
Hard-hearted boy! he should not play  
Who thrives all sympathy away.  
What then? what then?  
I pray him never to do it again.

Those little sisters, with ringlets so fair,  
Quarrelling each for the rocking-chair,  
There's room for both, with loving hearts,  
But self springs up, and peace departs.  
These little ones should go away  
And learn the 'golden-rule' to-day.  
What then? what then?  
O never, never do it again.

And the boys that rudely sport, as they meet  
The crippled beggar in the street,  
Should look at once to the bright blue sky,  
And think of that All-seeing Eye,  
Which pities him, and bears with them,  
Whose love may be his priceless gem.  
What then? what then?  
O never, never do it again.

Hartford, May 17th, 1852.

D. W. G.

### THE RICH CHILD.

A great man may say, 'My houses, my lands, my horses and chariots, my numerous and valuable estates.' A great merchant can say, 'My ships laden with treasures, my silver, my gold.' A great king can say, 'My kingdom, my throne, my diadem, my palaces, my navy, and my army.' A pious child, though poor and mean, has more than the great merchant, or the great king. And a pious child, though very poor, can say more than the great man, the great merchant, and the great king, if they have no grace. He can say, 'The Lord is my God; God the Father is my father; God the Son is my Saviour; God the Holy Ghost is my Sanctifier; God is my God for ever, and he will be my guide even unto death. He is the FAITHFUL GOD, who has made with me an everlasting covenant, well ordered in all things, and sure. He is all my salvation and all my desire.' Pray fervently, my young friends, for that piety and that grace by which you shall say, what no graceless king on earth can ever say, 'Jehovah is my God; he is my strength, he is my song, and he also is become my salvation.' Amen and Amen.

### CHRISTIAN LOVE.

Let the love of your brethren be as a fire within you, consuming that selfishness which is so contrary to it, and is so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love, intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Archbishop Leighton*.

Clemency is a debt which we ought to pay to those that crave it, when we have cause to believe they would not after abuse it, since God himself suffers us not to pay anything for his mercy but, only prayers and praises.—*Icon Basilike*.

"As thou wilt—what thou wilt—when thou wilt," are the emphatic expressions of the faith and resignation of Thomas à Kempis.

## Ecclesiastical Intelligence.

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

Collections in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the funds for the support of Missionaries—Trinity Sunday, 1852.

Previously announced in No. 45.....	£0 6 6
Trinity Church, Toronto.....	2 7 6
St. George's Church, Toronto.....	7 10 0
Church of the Ascension, Hamilton.....	2 10 0
St. George's Church, Grafton.....	£2 0 0
Trinity Church, Colborne.....	2 10 0
—per Rev. J. Wilson.....	2 10 0
St. Thomas's Belleville,—per Rev. J. Grier.....	3 15 10
Church at Palermo,—per Rev. R. Shanklin.....	0 12 0
Christ's Church, Scarborough.....	1 0 3
St. Paul's ".....	0 12 11
St. Jude's ".....	0 16 7
Norway Mills.....	0 11 0
—per Rev. W. A. Johnson.....	3 0 9
St. Paul's Church, Fort Erie.....	0 16 0
St. John's Limestone Ridge.....	0 9 0
—per Churchwardens.....	1 5 0

9 Collections amounting to.....£23 18 7

### COLLECTIONS FOR PALM SUNDAY.

Previously announced.....	£104 3 9 1/2
per Rev. E. L. Elwood, A.M. Goderich.....	3 0 0
St. Paul's Adolphustown.....	£0 10 0
St. Paul's Fredericksburg.....	0 10 0
—per Rev. J. Mulock.....	1 0 0

£108 3 9 1/2

### WIDOWS AND ORPHANS.

Donation by B. Shewman, Esquire, of Fredericksburg.....£ 0 15 0 1/2

### PAROCHIAL BRANCHES.

‡ Collections for past year  
Binbrook and Saltfleet,—per H. C. Baker, Esq..... 6 5 0

N. B.—The Voucher of deposit of amount collected at Goderich, per the Rev. E. L. Elwood, was received on the 13th of May, but through some mistake was not acknowledged.

THOMAS SMITH KENNEDY, Secretary.

The Members of the Standing Committee are reminded that Wednesday the 30th, being the last in the month there will be a meeting (D. V.) at the Society's rooms, at 3 P.M.

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

### ENGLAND.

PRESENTATION OF A TESTIMONIAL TO THE REV. G. W. WARR, M. A., INCUMBENT OF ST. SAVIOUR'S.—The evidence of sincere affection and respect, however demonstrated, on the part of a congregation to their pastor, must always be gratifying; and it is the more so when we see that the feeling is reciprocated. Such a spectacle has been witnessed during the past week, in case of one of the clergy of this town and his congregation. The members of St. Saviour's church deeply impressed with his sense of faithful zeal and christian kindness displayed in the discharge of his duties, during a period of upward of five years, by the respected Incumbent, the Rev. G. W. Warr, recently entered into a subscription for the purpose of making him a presentation as a small testimony of their gratitude; and on Saturday last a purse containing fifty guineas was presented to the Rev. gentleman, with a suitable address from the committee on behalf of the congregation. On Sunday morning the gift was most feelingly acknowledged by Mr. Warr from the pulpit; and we have seldom beheld a scene more impressive or listened to language more affecting and grateful than that used by him in returning thanks for such a mark of attachment entertained towards him by his flock.—We understand that in addition to this testimonial, the congregation have purchased the portrait of the Rev. gentleman, painted some time ago, for the purpose of presenting it to Mrs. Warr. But for a miscalculation having been made as to the time of completing the frame, the painting would also have been presented on Saturday evening. It will, however, reach that lady this evening, and will bear upon it the following inscription:—"Presented to Mrs. Warr, by the members of St. Saviour's congregation, together with a purse of fifty guineas to the Rev. G. W. Warr, M. A. Easter, 1852"

The Rev. J. E. Gladstone's case came on for argument yesterday, but his counsel (Dr. Spinks) had recourse to technical objections principally, to which Dr. Capford successfully replied. Sir John Dodson announced that he would give his judgment on Thursday next—which, according to Dr. Bayford's argument will be, if against Mr. Gladstone, in the shape of an admonition from the Arches Court not to officiate in the Diocese of London, and condemning him in the costs of the proceedings. If he continues to officiate in defiance of the Court, as he has done in defiance of the Bishop ever since the suspension of the license, he will be imprisoned for contempt of Court, we presume. But, although he has what his supporters may call the courage, but which most right-minded persons call the impudence and the unfaithfulness, to disobey and defy the lawful commands of the Bishop, he will probably not have the courage to defy the Arches Court, and go into prison.

The Rev. O. E. Vidal, D.D., Incumbent of Upper Dicker, Horsebridge, Sussex, was, on Sunday, consecrated in Lambeth Palace Chapel as Bishop of Sierra Leone. The Archbishop of Canterbury was assisted on the occasion by the Bishops of London, Oxford, and Cape Town.

## ENGLAND.

## POLITICAL.

## THE REPRESENTATIVE SYSTEM.—LEARNED BODIES—THE COLONIES.

The Earl of HARROWBY presented a petition from members of the learned professions and others, praying that in any change which may be made in the constitution of the House of Commons provision may be made for the distinct and separate representation of the educated intelligence of the country. The noble Earl, in supporting the petition, urged that not mere numbers, but sound opinion, ought to be represented in the House of Commons. He added the conviction, that besides the learned and scientific bodies, whom the petition proposed to add to the representation, some measures ought to be adopted for direct colonial representation in the House of Commons.

The Earl of DEBBY said that the matter of the petition was of great importance, and though more fit in the first instance for the consideration of the other House, yet the noble Earl had done good service in introducing the subject to the attention of Parliament. There could be no doubt that in consequence of the changes effected by the Reform Bill, and the abolition of rotten boroughs, there had arisen increased difficulties in the way of men of science and learning in various professions, who were not well known to the general public, and not possessed of that fluent oratory requisite for conciliating popular suffrages, making their way into Parliament. Under the former system, there was one way in which science and the colonial interests were indirectly represented in the House of Commons; and there were means by which young men disposed to avail themselves of seats in Parliament, not for amusement but for the service of their country, might make for themselves characters in that service. To a great extent those facilities were removed under the existing system. Moderate men—men of good sense and sound judgment—who were not of extreme opinions, might in these days find it much more difficult than it should be to get into Parliament. He thought, also, it was not right or just, but was most inexpedient and impolitic, that everything should be referred in this country in the shape of representation to a mere question of numbers, although, in whatever way they distributed the constituencies, there must always be a large minority which must to a certain extent be unrepresented—nay, more, it might appear that, whatever the number of votes, the majority might be unrepresented; for, although there might be a majority of seats, that majority might not upon all occasions represent the majority of the constituencies. (Hear, hear.)

Perhaps he had not clearly explained himself. (Hear.) He meant that there might be a number of places in which a question was carried by a very small majority; and others in which the vast majority might take an opposite view, and the votes might thus neutralize each other, though the numbers of the constituencies might be very different, and the majority, therefore, might be unrepresented. But he did not see under what system of popular government it would be possible to escape from that dilemma. Divide the constituencies as they would, they must be guided by the aggregate votes of the different constituencies. If, however, it were necessary to enter upon an entirely new distribution of the constituencies, or merely to supply vacancies, or to make alterations which time and circumstances might require in the state of the representation, it would be exceedingly unwise to look to the single question of numbers, without taking into consideration the question of property, and, as far as it could be made matter of legislation, the question of intelligence. (Hear.) No doubt the numerical element commended itself most to the popular voice, and was most easily ascertained.

The next in the scale of facility of ascertainment was that of property; but it would be most difficult to legislate in such a manner as to give a due fairness in constituencies to intelligence. If what his noble friend suggested produced a certain number of constituencies, they might assume that, exclusive of numbers or property, they would represent the intelligence of the nation. At the same time, although it was very difficult to introduce that element to any great extent, he was far from thinking it would be undesirable to introduce into our representation the question of intelligence and education as apart from that of mere numbers or property. To a certain extent it was adopted in our representative system by the introduction of members for the Universities of Oxford and Cambridge, and also of Dublin; and, if there were other bodies sufficiently numerous—because he could not altogether overlook that point in dealing with a popular representation—and also sufficiently distinguished in point of science to be placed on the same footing with those Universities, he thought such bodies would have a fair claim to be considered. That subject had not escaped the attention of the Government, and even upon a recent occasion they had anxiously sought for the means of making some addition to constituencies in that point of view.

Take the Scotch Universities. No doubt they were as desirous as the English of being represented in Parliament; but there were three or four separate Universities in Scotland, some of them exceedingly the reverse of numerous, and altogether not giving a very numerous constituency from those who graduated there; and he was not sure that they would all receive such a proposition as a boon, as the smaller Universities might think that in their representation the general interests of science might be overborne by the larger bodies.

Then, again, there were the Inns of Court. They were bodies, no doubt, capable of furnishing most respectable and valuable constituencies, and probably would return to Parliament very useful members; and he did not mean to say it would not be highly creditable to any lawyer to be returned, rather than by a general constituency, by those who belonged to the same profession as himself, to sit as the Parliamentary representative of the lawyers of England. But of all classes of the community the class that appeared to find the least difficulty in coming into Parliament were lawyers. (Hear, and a laugh.) The tendency of the existing system was that which in America and other countries was considered objectionable—the great influx of professional men into the House of Commons, because they were precisely the men who, from going circuit, had the means of making themselves known and gaining local influence. (Hear, hear.)

When, however, his noble friend went to learned societies, he would find greater difficulty than with regard to Universities or Courts of Law, and he was not quite sure the introduction of the political element might tend in all cases to the harmony of different bodies. Take the College of Physicians and the College of Surgeons. If they combined the two, he was not sure the element of discord would not be introduced among them—(hear);—and, as to each particular body, he did not know that it would be for the benefit of either, as such, that they should have the power of

returning a representative to Parliament. Nor could they combine a vast number of these societies and desire them all to return a representative—it would be impracticable. Still less possible would it be to give each of those bodies their share of representation in Parliament. Again, many of those societies, though learned, technically so called, introduced members who had no claim to represent science, and who were admitted only for their rank and station as honorary members; but if they gave them the extra inducement of a share in the representation they would run the great risk of endangering the primary object of them, namely, the advancement of science, and of converting them into political engines.

The question of colonial representation, again, was one of very great importance and difficulty. (Hear, hear.) If it could be achieved, more particularly since the great alteration in 1833, and the consequent exclusion of our indirect colonial representation, it was one well worthy of the consideration of the Government;—(hear)—and if by any means such an amount of representation could be given to our colonies as should fairly represent their different and separate interests, and fairly bring before Parliament the questions that concerned their material, and social, and political interests, a very great advantage would be gained; it would be a great additional tie between the colonies and the mother country, and, not an inferior advantage in his mind, perhaps some degree of control might be exercised over amateur colonial legislators.—(a laugh)—who were not always the most discreet, if they were the most zealous advocates of the colonies to which they attached themselves. (Hear, hear.) But it was a question of extreme difficulty as to the number to be admitted, and the mode in which they should be returned by the different colonies, and the means by which, if returned, they would represent, collectively or separately, the interests of the colonies. He would, however, assure his noble friend that if in any alterations that might hereafter be made, means could be found of introducing the intelligence, education, and science of the country or the colonial interests into the representation, it would have his most serious consideration. The difficulty was to accomplish it, but, if it could be accomplished, it was a subject well worthy to be considered by their Lordships, for he thought it was desirable, if possible, to do something to neutralize that which appeared to be at present prevailing, a tendency to throw all power, not into the hands of the most intelligent and enlightened, but of the most numerous, and he feared in many cases the most easily misguided, portion of our population. (Hear.)

The petition was ordered to lie on the table.

It is impossible to deny that there is such a thing as conventional morality. Let casuists say what they will, people's notions of the enormity of an offence will always depend, in some degree, upon the estimation in which the offender is held. In Machiavelli's time, an Italian thought it rather a compliment than otherwise to be called a rascal; and until very lately, there was no country in Europe in which a gentleman could more effectually establish his character as a man of honour and courage than by an act of deliberate homicide. So long as duelling was in fashion, it was absolutely impossible that a man who had run his adversary through the body, in order to save his reputation, could be regarded by society as an outcast and a murderer. *Melatis Mutandis*, the same observation applies to bribery at elections. To take a bribe is not morally worse than to give one; yet society draws a broad distinction between the two offences. A public man who sold the offices in his gift would be held up to deserved execration, while a member of Parliament who corrupts three-fourths of his constituents does not fall a single peg in public estimation. The consequences of the distinction are obvious enough. Many a man who would blush at the slightest imputation of the former practice would smile at being accused of the latter. Few people feel uneasy at being suspected of an offence which is common to four or five hundred noblemen and gentlemen of rather more than average respectability; and many are not ashamed of openly avowing that at which everybody secretly convives. Take, for instance, the revelations of the Harwich and St. Albans committees. Nearly every elector in those two boroughs had been habitually bribed, and hoped to be bribed during the period of his natural life. To have a vote, and to get nothing by it, was a condition of political existence which they were probably incapable of realizing. To say that corruption can exist to such an extent without the sanction or knowledge of the very men who owe their seats to it, is of course an absurdity. It is to be supposed that a candidate who, on the day of his election, hands over to his agent a cheque for £2,000, seriously believes that the whole of that sum has been expended in the payment of village musicians, in the purchase of embroidered flags, and in the manufacture of blue and white cockades?

We may be told that a certain amount of bribery is one of the necessary accompaniments of a representative system—that it always has existed, that it always will exist, and that nothing can stop it. But we should be very loath to believe that such is the case. Only a hundred years ago, there was as much corruption in the House of Commons itself as there has ever been at Sudbury or Horsham. In the days of Danby and Walpole, members of Parliament were paid so much a head for their votes. The support of Sir John So-and-So or my Lord So-and-So was purchased as openly, and was bestowed as unblushingly, as that of Mr. Waggett. A living or a commission in the army for a younger son, a diplomatic appointment, a valuable sinecure, or even a draft upon the Exchequer, was by means an uncommon recompense for an "honourable gentleman" who had gone out of his way to vote for the Government upon an emergency. Thanks to the influence of public opinion, such practices have now become matter of history. We hope to see the time when the same may be said of electoral corruption; but it does not therefore follow that we ought, in the meanwhile, to leave it to take its course. Until bribery is regarded as dishonourable, we do not believe that it will cease to be practised; but it by no means follows that, while it exists, it should go unpunished. There are plenty of vices which can only be effectually put down by the force of public opinion and feeling; but nobody thinks of denying, merely on that account, that they are fit subjects for penal legislation.

The Bill for Preventing Corrupt Practices at Elections, although not entirely without defects, is on the whole a salutary measure and a step in the right direction. Of course we must expect that gentlemen who, like the gallant member for Lincoln, spend their lives in voting in minorities of two or three against any proposal calculated to afford pleasure or do good to their fellow-creatures, will persist in denouncing the bill as "un-Christianlike, unconstitutional, unjust, dangerous, and odious to the community." What may be the precise application of these five adjectives to the subject under discussion, we cannot very readily discover.

For our own part, we are not over-sanguine as to the results of the measure. We do not believe it will put a stop to bribery, any more than we believe that it will effect an alteration in human nature. Nevertheless, it is infinitely more politic, as well as more just, to organize a general judicial apparatus, which may be worked at any time and in any place, than to issue an exceptional Commission to deal with each particular instance of corruption as it occurs. Prevention is better than remedy; and, at any rate, there is no harm in legislating against abuses by anticipation. Nor must we forget that example only exercises a deterring influence when it is near enough to be felt. Mankind are not apt to take warning from isolated punishments. Since the time of the Reform Bill, several millions have been spent upon elections; and about a hundred constituencies have been systematically bribed, over and over again, at an average interval of three years. During all this period, however, only two places have been disfranchised; and we fear it is more than doubtful whether a single other borough has been in any way benefited or improved by the merited punishment which has tardily overtaken Sudbury and St. Albans. The cause is obvious enough. It takes the best part of a year, and about a thousand pounds sterling, to accomplish an act of public justice by means of a Parliamentary commission. Of course so cumbersome an instrument of retribution is not likely to be put in operation very frequently; and what criminal will not laugh at a punishment which is only inflicted once or twice in ten years? But it does not for a moment follow that a well organized and steadily administered system of penalties will be ineffectual to check so flagrant and intolerable an abuse. Publicity has its terrors, and many a man whose malpractices are pretty widely known would shrink from having them openly exposed. No borough, however degraded, envies the fate of St. Albans—no electioneering agent would court the notoriety which clings to the name of Edwards—nor would any innkeeper glory in the name of Blagg.

The Government experienced a well-deserved defeat on Monday night, in their attempt to exclude counties from the scope of the Bill. Nothing could be more absurd than the notion of exempting any particular class of constituencies from the operation of the measure, merely because no complaint has yet been made against them. We might as well exempt all "respectable" persons from capital punishment. Every honest man who walks the streets knows that, if he picked the pocket of the person who goes before him, he would be imprisoned or transported; but he does not think of resenting his liability to such treatment as an indignity. The purest of constituencies will not feel itself aggrieved by being declared subject to punishment on a contingency which is never likely to be realized. We see no reason whatever why counties, or even the universities, should have been excluded from the Bill. We cannot have different laws for different places, any more than for different persons; and Mr. Disraeli's objection to "taxation founded on a basis of exemptions" is equally applicable, in point of principle, to exceptional legislation against particular bodies of electoral delinquents. We sincerely thank the Marquis of Londonderry for the just and rational decision of the House of Commons on this point; for there can be little doubt that we owe it mainly to his Lordship's opportune disclosures respecting "the relations of patron and nominee," and the mode in which a "family seat" is purchased by an "immense expenditure of treasure."

## Foreign Countries.

## THE CAPE—THE CAFFRE WAR.

SIR HARRY SMITH'S PARTING DESPATCH TO EARL GREY.—A final despatch on resigning his appointment from the late Governor of the Cape of Good Hope to Earl Grey, has been just published. It is dated King William's Town, 7th April, 1852. The whole of it is too long for quotation in our columns, but we cannot resist extracting the concluding paragraphs which supply so excellent a defence on the part of the gallant veteran to the charges brought against him by the late head of the colonial department:—

I have now reported to your lordship the progress of events up to the date on which I relinquish the government of the colony of the Cape and the command of the army. My position has been as arduous, and one of as great difficulty, as ever man was placed in. The origin of this war involves a most intricate and truly complicated question, requiring a general view to be taken of antecedent subjects. It is an incontrovertible fact that the Kafir people were most contented with the rule established in British Kaffaria; while shortly previous to the outbreak a restlessness on the part of some of the chiefs became apparent. At this period the treachery of the fickle and ungrateful Hottentot was at work. Many of them, possessing just sufficient education to make them mischievous and capable of observing what occurred at public meetings held within the colony to resist and oppose every measure of Government which the colonists regarded as the exercise of constitutional rights, though in point of fact, such proceedings approached the brink of anarchy and confusion, could not discriminate between national remonstrance and open resistance. Filled with the belief that they were an "oppressed and ill-used race," they proceeded covertly to concert with the Kafirs those hostile schemes which were fast approaching maturity, when my presence on the frontier, and the measures I took, most fortunately precipitated the war ere the conspiring parties were prepared and their means collected. Had it been otherwise, the outbreak would have been far more formidable than it has been. I tried every expedient to avoid war short of that concession which would have lowered the dignity of her Majesty's authority; yet a most peculiar feature of this outbreak was, that no specific reason was ever assigned, nor any redress sought, by the Kafir chiefs, though frequently called upon to state their cause of restlessness, if such actually existed; while the Gaika people professed attachment to the existing order of things, and were apparently most contented with a rule which protected them from tyranny. All mission stations were flourishing, and more than usually attended. During this time the Hottentots were passive. Some doubted their loyalty; this roused them, and from several places, even from Kat River, I received public assurances of their fidelity and devotion. When the war broke out it was regarded by me and every other functionary as a most unpopular revolt of the Kafirs to support Sandili in error; the other chiefs openly expressing themselves to that effect. The torch of tumult however, was soon blazing; and my means were for months most inadequate, amounting to only 1,700 British troops, the greater part of whom occupied twelve unavailing garrisons, leaving 800 available to control 4,000 Hottentot auxiliaries of doubtful loyalty, and to meet these hordes of well armed, athletic, and intrepid barbarians in the field. Operations had to be

carried on over an extent of country larger than Great Britain and Ireland, of the greatest natural difficulty, intersected as it is by mountains and rivers, and filled with woods and rocky fastnesses. My scanty force enabled me alone to maintain, with unflinching determination, every position. I relied, most faithfully on the inhabitants rallying round her Majesty's troops; and they have themselves to blame for many of the horrors and miseries they have suffered at the hands of the enemy; all which I predicated in my proclamation of the 3d February, 1851, must inevitably happen unless they should turn out *en masse* to resist the torrent. I encountered a revolt—as I have already shown most unexpected—of nearly the whole of the eastern Hottentot population, formerly so useful against the Kafirs; as also an extensive defection in a corps of that class, previously most loyal and of the highest utility in Kafir warfare. The Hottentots had been taught or had imbibed, the marked impression to which I have before alluded, that they were an "oppressed and ill-used race," and that Holy Writ, which they are very fond of quoting taught them they were justified in fighting to regain the country of which they regarded themselves as deprived. Surrounded as I and Major-General Somerset were by these people, drawn from the eastern and western districts, one false step or untimely exercise of power and martial law would have plunged the whole into a chaos of revolution; her Majesty's troops must have abandoned their advanced positions, and fallen back on Graham's Town; and the T'slambie tribes would have risen, as well as every curly headed black from Cape Town to Natal.

During the prosecution of this war, 6,000 warriors according to the Kafirs' own statement, have fallen, including 80 chief men all of them of some distinction 19,975 head of cattle, and innumerable goats, have been taken from the Gaikas, Tambookies, and from Krelli, the latter having suffered an additional loss by the removal of 7,000 of the enslaved Fingo race, bringing with them 15,000 head of cattle; many arms and nearly 900 horses have been captured; the enemy has been driven, with great loss, from the strongholds which he so determinedly held; and through the whole of their locations, the crops of the Gaika have been utterly destroyed.

Thus have these most formidable barbarians been visited with the punishment their murders and robberies merit, the result of that horrid war which they so wantonly commenced, fraternizing with the ungrateful Hottentot race; and which the military measures now in effectual course of operation for their expulsion from the fastnesses of the Amatolas will complete. The effect must be, as far as human foresight can predict, to establish permanently that peace and tranquility which the colonists hope for, and to relieve the Imperial Treasury from a recurrence of an expenditure which has been indeed enormous, notwithstanding my utmost exertions by every practical and energetic restriction to control it.

I am accused in your Lordship's despatch of having "failed in showing that foresight, energy, and judgment which my very difficult position required;" and censured for not having sooner brought this war to a termination; although in your Lordship's despatch, No. 592, of the 8th March, 1851, the following remark appears:—"It is a great satisfaction to me, in the anxiety in which I am placed by the intelligence which has reached me, to know that I may rely with the utmost confidence, not only upon your vigour and judgment in your military operations, but also upon your enlightened humanity." This has, however, been a war unavoidably of gradual progression, to ensure the result I anticipated and have attained, and one which could not have been conducted differently. I speak with some experience in war on a large scale as well as of a desultory character. When regular armies are opposed to each other, a signal victory may decide the fate of a nation. In a war with barbarians, who fight only when it so pleases them, avoiding concentration, but who are still determined to resist, the contest necessarily of long duration. I may therefore proudly derive satisfaction from the reflection which has led me to record these facts, that this war will have been brought to the required conclusion with that expedition which all the peculiar circumstances permit; while during its progress neither soldier nor troop horse has ever wanted his daily ration. Every fort and post is well supplied with provisions and ammunition; large depots of the munitions of war are at headquarters and at Graham's Town; and I have thus been recently enabled to make considerable reduction in the transport—a very extensive branch. I have been well supported by the Commissariat and the Civil Department of the Ordnance, and I enclose a copy of my general order as a record of their respective merits.

I transfer the civil Government without a single particle of business in arrear, and with a treasury without a debt; while all the civil officers have worked under me with energy and zeal. The war impending over the Orange River territory, with all its evils and horrors, has been averted; while, had its prosecution become imperative, I had collected an ample depot of commissariat supplies at Bloem Fontein. Amicable relations have been established with the trans-Vaal Emigrant Boers; the refractory native chiefs are restoring their plunder, and submitting to the conditions imposed on them; the turbulent Boers within the Sovereignty, when convicted of overt acts of disloyalty, have had heavy pecuniary fines inflicted on them, many of which, to the amount of £1075, have already been promptly paid, which I have caused to be placed in the imperial chest, and to its credit; property rises considerably in value; and the revenue of the Sovereignty exceeds its expenditure. The flourishing condition of Natal is deeply indebted to the able and judicious government of Mr. Pine, who, in a letter to me of the 20th March, thus expresses himself:—"The only service I have really rendered your Excellency was the sending the contingent into the Sovereignty, and the greater part of any merit there may be attached to that service belongs justly to you. It is an easy thing for a subordinate officer to do his duty when he feels that he has a chief above him who, provided he acts honestly and straightforwardly, will support him whether he succeeds or fails. Such a chief I have had in your Excellency."

I relinquish the command of the troops, as expressed in the general order annexed, at a period when, according to the reports I have received from officers in command and other sources, the mass of the Kafirs have been expelled from the Amatolas; when the Kafirs, *cis* as well as *trans* Keian, have repeatedly sued for peace, and when the war is virtually terminated; its continuance having been prosecuted to visit these turbulent savages with that retribution justice demands, and according to the injunctions in your Lordship's despatch of May 13, 1851, conveyed in the following terms:—"Your first care, before any permanent arrangement can be thought of, must be to put an end to the war; but desirable as it is that this should be ac-

completed as speedily as possible, I cannot too strongly express my opinion that you ought on no account to accept from the rebel tribes any imperfect submission, and that you should not allow hostilities to be concluded by anything but their complete subjection and unconditional surrender. It is thus only that a real peace, and not a short and hollow truce, can be obtained."

I have, &c., H. G. SMITH.

CAPE OF GOOD HOPE.—RETURN OF SIR H. SMITH.

By the arrival at Spithead, on Sunday afternoon, of the steam ship *Gladiator*, Captain Adams, we have received from the Cape to the 19th April. The above vessel has brought home the ex-Governor, Sir H. Smith and Lady Smith. The new Governor, Major-General Cathcart, arrived at King William's Town on Good Friday, where he had a long interview with Sir H. Smith, who quitted that place on the following day on his return to England. The accounts from the seat of war state that several serious attacks had taken place in all of which the enemy had been beaten with considerable loss; still the British troops had some sharp work of it, with many narrow escapes, and had been severely harassed, losing, however, but very few men. Among the slain, we regret to learn, were Captain Gore, of the 43rd, and Dr. Davidson. These successful operations had dispirited the enemy, who had also sustained immense loss from the capture of cattle. Great regret was felt by the people of the colony at the recall of Sir H. Smith, particularly as the war was thought to be near its termination. On his way to the port of embarkation, vast crowds assembled to witness his departure, and to pay their last personal respects to him, whom all revered for the important services he had rendered, while placed at the head of that overland.

INDIA.

CAPTURE OF MARTABAN AND RANGOON.

BOMBAY, May 3.—Yesterday's post brought a telegraphic despatch announcing the capture of Rangoon and Martaban. To-day's post (this instant received) has brought further particulars. Martaban was taken on the 5th by the Malinein brigade, commanded by Lieutenant-Colonel Reynolds, C.B., of the 18th Foot, and consisting of the right wing of Her Majesty's 80th, the Madras Regiments quartered at Moulmein, and the artillery. The capture of Martaban was a work of comparative facility, the troops having been landed under a protecting fire from the ships, led by Her Majesty's ship *Rattler*, and advancing rapidly, in conjunction with the artillery, upon the works of the enemy. The whole of the operations lasted, we believe, only some four or five hours, when the place was ours. After its capture the troops re-embarked, and proceeded to the Rangoon river, where they and the Madras troops joined the Bengal force, and the operations against Rangoon commenced. On Easter Sunday, the 11th, the entire squadron proceeded up the river, not intending, however, to commence operations on that day, but the steamers towing the transports having taken them higher up than was intended, they came within the range of the river-batteries of the Burmese, which immediately opened up in them, and a reply was inevitable. A terrific cannonade was then commenced on both sides, the steamers opening their broadsides on the river faces of the Burmese works on both banks of the river, and entirely demolishing them, both at Rangoon and Dalla. Her Majesty's ship *Serpent* then proceeded up to Kemmendine, upon the works at which place she opened fire, but the return was so severe, and the enemy's guns so well served, that the brig was obliged to haul off, and sent down the river for aid, when two war-steamer were sent up to her with assistance. With these the Kemmendine batteries were silenced, and, a landing having been effected, the enemy deserted the works, which were occupied by sailors and marines from the ships, and European troops. During the cannonade and shelling on Sunday, besides the destruction of the Burmese works on the river face, the enemy suffered great loss by the explosion of their powder-magazine, a shell from one of our guns falling on it, and causing it to blow up with a terrific sound. On Monday, the 12th, the land operations commenced, the troops effecting their debarkation under the protection of the ships' guns, and all the boats of the squadron being employed in effecting the landing. Here the brunt of the work commenced, as it was necessary, soon after landing, to attack and capture a strong stockade a short distance in shore, where the enemy fought most gallantly, and caused considerable loss to our force. On Tuesday, the 13th, there was a pause, which was occasioned by the unavoidable delay in landing the heavy guns from the ships, the last of which did not arrive in the camp, if we may so call the bivouac of the troops, till midnight on the 13th. On the 14th, in the morning, the entire force broke ground, and advanced towards the great Pagoda stockade, throwing out skirmishers the Burmese, also fighting well in their fashion, and knocking over many of our men. Nothing, however, could check the advance of our soldiers, seconded by a tremendous fire of artillery, and they advanced rapidly but steadily towards the Pagoda stockade, taking some minor ones in their forward movement. At length, towards noon, it was resolved to deliver the general assault, which was made by all arms with the greatest spirit and intrepidity, on the north-east angle of the Pagoda hill and stockade, when the enemy gave way and retreated at all points. They never expected that the assault would have been made at this point, and a gate was actually found open there, through which our troops rushed in and instantly occupied the place, when all the fighting was concluded by two o'clock in the afternoon. We regret to announce the following casualties among the officers:—

In the action of the 12th, on taking what is called the Whitehouse stockade, Major Oakes, Madras Artillery, and Major Griffiths, Madras Infantry, who both died of *coup de soleil*; Colonel Bogle, wounded by a musket-shot through the thigh; Lieutenant Donaldson, Bengal Engineers, mortally wounded; Capt. Blundell, Her Majesty's 51st, dangerously wounded; Lieutenant Trevor, Engineers, very seriously wounded; Lieutenant Harris, Madras 38th Native Infantry, severely wounded; and Colonel Ford, Madras Artillery, struck down by *coup de soleil*, but soon recovered. On the 13th, the day of cessation, Colonel Warren, commanding the Bengal brigade, and Lieutenant Piercy, Her Majesty's 18th, struck down by the sun, but since recovering. On the 14th, Lieutenant-Colonel Cote, Her Majesty's 18th, wounded in the assault, and Lieutenant D'ran, Adjutant of Her Majesty's 18th Royal Irish, killed, when advancing to storm the Pagoda stockade. All arms behaved splendidly, but we have especial pleasure in recalling the gallant and praiseworthy conduct of the 40th Native Infantry, who

did not rest satisfied with performing what they had agreed to do, but lent a hand to everything, guns, working, parties, &c.

Cholera was raging from the offensive and unhealthy state of the place, and Captain Hint, of the 20th Foot, fell a victim to that disease. Another was suffering from the same malady, without hopes of recovery. Privates of the several regiments were dying in numbers. The cholera had also broken out on board some of the ships, but not to any alarming extent. What was to be the future course of proceeding was not known when this account was dispatched.

The north-west frontier continues in an unsatisfactory state. It is now clear that the only result of Sir C. Campbell's operations last cold season has been to weaken the force at Pashawur, by the detachments required for three strong and distant outposts, the establishment of which, instead of curbing the incursions of the hill tribes, has only irritated them into incursions against us. Sir C. Campbell is again "out" with a force. On the 13th and 14th of April reports arrived that the fort of Shub Kudder was threatened by a strong party of Mowands, so Sir Colin started with 300 cavalry and two guns of Major Waller's troop of horse artillery to reinforce the post. On the 15th, the enemy came down in unexpected numbers, 5,000 or 6,000 strong, and Sir Colin, with his reinforcement and the greater part of the garrison, moved out to meet them. Three hours skirmishing then took place, the enemy retiring towards the hills as our troops advanced, and following them again as they returned towards the fort. They kept out of musket-shot, but occasionally advanced within 200 yards of the guns, and lost thirty or forty by grape-shot. On one occasion the old General charged in person at the head of a body of the 15th Irregular Cavalry, and cut up eighteen or nineteen more.

FRANCE.

The sensation produced by the publication of the particulars with reference to the attitude the Powers would be likely to assume in the event of certain contingencies in France is the best excuse for noticing a statement in the *Lithographic Correspondence* from Berlin. That correspondence says:—

"Some few days past the *Times* published a summary of diplomatic notes alleged to be exchanged between the Cabinets of St. Petersburg and Vienna relative to the policy that ought to be followed with respect to the Prince President of the French Republic. We do not know whether those communications are exact, but when the *Times* affirms that our Cabinet participates in the view of the two other Cabinets, and adds that the most perfect concord exists between the three Powers of the North, we are enabled to affirm that the Prussian Government has never associated itself with a correspondence of that kind; so that it is not true that it participates in such ideas."

Now I decidedly reject the "correspondence" just mentioned as an authority; first, because it commences by avowing its ignorance as to whether the communications took place or not; and, secondly, the said "correspondence" must be imperfectly informed, inasmuch as it is stated that M. de Heckeren had not been received by the Emperor of Russia at the very time it was known in Paris that he had been received. No one has stated that there existed on the part of Prussia, Russia, and Austria complete concord. We know very well that there are many points—for instance, the question of the Zollverein—on which Prussia and Austria have different interests and entertain different views; but on the great question of defensive policy with reference to France, should circumstances require it, I believe there would be found to exist a conformity of views and of action between the three Powers. The "correspondence" is no better authority than the *Moniteur*; and notwithstanding the virtuous indignation of the official and semi-official organs at the bare mention of ambitious projects, or the establishment of the Empire, we have an equally good authority—the *Public*, a well-known Elysean organ—declaring only yesterday that "the Empire is the only solution capable of putting an end to disturbances and factious ideas." Let, the *Moniteur*, the *Public*, the *Bulletin de Paris*, &c., all inspired as they are from the same source, try to reconcile their contradictions as best they may.—*Times*.

Spirit of the Press.

YEARNINGS FOR A LITURGY AMONG THE UNITARIANS.

A correspondent of the *Christian Enquirer* is strongly urging the adoption of a Liturgy. Hear him:

"It appears to me when Unitarians take into consideration their high intellectual cultivation, broad, tolerant and truly Catholic spirit; and particularly their need of some common, visible, and tangible bond of union, by which they may be recognized in the Christian world—and, let me add, more strongly held together—that a liturgy, adopted by common consent, and containing some comprehensive but positive declarations of religious opinions as a basis, would be of immense advantage."

I do not mean by this latter proposition, that Unitarians should adopt a creed. I would be the first to raise my voice against anything of that kind. But I do desire that, inasmuch as we have some, and those not a few cardinal principles, or doctrines of an affirmative character, that these should be set forth by common consent; that inquiring minds, wandering from other folds, may know where to find us, and that we are not a congeries of mere negations; in short, that we have something vital and conservative among them. Neither do I mean by this that the use of a liturgy should be binding upon us; only that its use should be recommended by the judgment of as many clergymen as could be found to agree to it, and that it should be of a uniform character that is, that there should be but one liturgy thus recognized. In this might be comprehended all the services in use in the Episcopal Church; besides those for morning and evening, the services for Communion, Baptism, Catechism, Confirmation, Matrimony, Visitation of the Sick, Burial of the dead, &c., together with the Psalms of David in metre, and hymns not omitting some general articles of religion.

Now, it seems to me that something of this kind might be adopted without interfering with our liberty or compromising our principles."

The editor supports him as follows:—"We are aware also that those unused to a liturgy underrate its worth, and stigmatize as a formal petition of hackneyed words a habit which may be the most sincere and vital worship."

"We believe that our brethren in the Liberal ranks, and, in fact, Protestants at large, not already committed to an exclusive ritual, agree pretty well now in desiring a service that shall combine freedom of utterance with

some liturgical community of voice, and order of worship. In this respect we are probably less likely to copy the English Church than the continental churches of Europe, who mingle both elements and have some responsive readings and prayers, without presuming to shut up the minister's lips against free prayer in view of special convictions and circumstances. As certain we are that some office of united devotional expression is demanded by our people, as that they will not submit to system that limits prayer wholly within written forms."

"The subject has already engaged the attention of our clergy and congregations here and abroad. We can name as many as five liturgical collections in use among our churches, beginning with the Chapel Liturgy of Boston, and ending with that prepared for the Channing Church in St. Louis, by its faithful pastor, William G. Elliot. We suggest the subject as suitable for discussion next week at Boston, and presume that it would be as profitable a topic as the points of order so frequently argued by brethren so gifted in prosing, or the matters of political rancour which sometimes show that great men, like great locomotives may founder and plunge, with great outlay of strength and fire, without making any observable progress, when thrown off their true track. We request any brethren who have experience on the subject to write us freely their views."

SOMETHING TO THINK ON.

At the late Kingston assizes, as stated by us last week, Joseph Henry was tried and convicted for the murder of James McCoy, near Napanee. In passing sentence, the presiding Judge used the wonted solemn prayer, "and the Lord have mercy on your soul," whereupon the miserable prisoner rejoined, "thank you, sir; that is more than my father ever said!"

The advocates of our infidel system of common school education maintain that the pedagogue has nothing to do with Christianity. They assert that the duty of indoctrinating the youth with a knowledge of religion ought to be discharged by ministers, or parents, or guardians, and by them alone.

Now in the first place, it must be notorious to the most casual observer, that in our province the supply of clergymen, or ministers, falls miserably short of the exigencies of the population. Voluntaryism makes but slender provision for the poor, and hardly even professes, as a general rule, to visit the "highways and hedges" in search of the reckless and case-hardened. Preachers cannot live upon air, and consequently they can only afford to confer their services upon parties who are able and willing to pay for them.

In these circumstances, and taking into account the comparative poverty of our provinces, it is self-evident that so far as pastoral instruction is concerned, a large per centage of our fellow colonists must either lack it entirely, or receive but a very scanty and insufficient modicum of the same. The most devoted, disinterested, and pains-taking of ministers in Canada, have, generally speaking, fields of labour committed to their care, ten times too extensive to be properly worked. Many of our parishes or missions are, geographically considered, more formidable than a British or Irish Bishopric.

To say, then, that the religious instruction of the rising generation should be entrusted to these overworked and unendowed functionaries, is downright and heartless mockery. We can compare it to nothing else than offering to starving wretches a stone in place of bread, and a serpent in lieu of a fish.

"But," rejoins the sordid and satiric voluntary, doggedly buttoning up his ungracious pockets, "it is the natural duty of parents to nourish their offspring with spiritual food. They can, and they will do what is needful in the premises."

Will they? Alas! let poor doomed Joseph Henry, the representative, we more than fear, of a frightfully increasing class, answer the question!

There is a pathos profound and solemnly suggestive in the simple words which issued from the blanched lips of that poor outcast, as he stood trembling before his earthly judge: "Thank you sir, THAT IS MORE THAN MY FATHER EVER SAID!"

How many Joseph Henrys, though, albeit, unstained with human blood, could be found amidst the cities, villages, and forests of our adopted land.

With exceptions few and far between, the denizens of Canada have to labor hard for daily bread. The life time of hundreds and thousands is a continual struggle against the difficulties which necessarily environ the occupants of a new country. Small time and less strength is consequently left to parents for the instruction of their children, even when a disposition to impart such knowledge really exists.

It is much to be apprehended, however, that in a multitude of cases, such a desire has no existence at all. Ignorant himself about God, and careless as a beast about eternity, what motive has a father to direct his children's little eyes heavenward.

But even this morally debased one—this practical heathen, will, most probably appreciate the advantages of secular learning.

Reading, writing and arithmetic have all a direct and obvious tendency to render the rising generation smart and worldly-wise. To constitute them "smart men" as our republican neighbours delight to express it. Hence it happens that secular education is appreciated not only by the pious, but by the irreligious and profane, who, unless signally debased, will strain a point and pinch themselves, in order to obtain its benefits for their offspring.

Worthy of all admiration is the practical logic of our mammon-adoring "powers that be."

Men have an appetite for worldly knowledge and therefore the imparting of worldly knowledge is cherished and endowed.

Men, naturally, have no craving after spiritual nourishment, and consequently the teachers of Christianity are left to their own single-handed, unaided resources.

If this be not the ethics of perdition, then Satan is a mere myth, and Pandemonium the dream of dotards and fictionists!—*Hamilton Gazette*.

The Earl of Derby, as the *Times* informs us, in an article dictated by the most jealous regard for the interests of "public morality," has "drunk to the very dregs" of the cup of "periodical degradation." The ground on which this astounding announcement is made, is the fact that the late Ministers and their partisans are unable to extract from the Noble Earl any declaration to suit their own factious purposes. He cannot be got to say that he has abandoned Protection, nor will he pledge himself to reverse the Free Trade policy; and as, in reply to all inquiries on the subject, he continues to reiterate his determination to consult the voice of public opinion before he commits himself to any definite line of policy, he and his colleagues are

described as men "who give us no other clue to their intentions than the endless task of reconciling contradictions, or speculating on which word of a sentence the emphasis is to be laid; who will take back to-morrow what they have conceded to-day; unsay in the hot fit what they have said in the cold, and recant with the same facility with which they assert." The accusation comes, it must be confessed, with singular grace from a journal whose columns are proverbial for their self-contradictory character, which is universally acknowledged as *facile princeps* in the art of "taking back to-morrow what it has conceded one day, unsaying in the hot fit, what it has said in the cold, and recanting with the same facility with which it asserts." Satan reproving sin is a model of consistency in comparison with the *Times* bringing such a charge, as a proof of "periodical degradation," against any man or body of men.

Two blacks, however, do not make a white. Humiliating as is the reflexion that "we, the once down-right staight-forward English nation, have come to this pass," that a journal whose principles are fixed in the same sense in which the weathercock is fixed at the top of the steeple, can pretend to "lead" public opinion in this country, we readily acknowledge that the humiliation would be far greater if the only body of statesmen having any claim to fixity of principle should have sunk down into the same state of "periodical degradation" as that in which the "leading journal" sustains its luxuriant existence. But is it a fact that the Earl of Derby and his Cabinet are reduced to this "periodical degradation," or is the charge brought against them only another evidence of our contemporary's notorious "facility of assertion?"

The position which the Earl of Derby took up, when the reins of Government, reluctantly dropped by his predecessor, were placed in his hands, and which he has ever since maintained with a firmness of purpose rarely equalled, is the only position which a wise and practical statesman could take up under the circumstances under which the Noble Earl was called to office, and it is, at the same time, perfectly frank and straightforward. The Earl of Derby believes, and every thinking man in the United Kingdom must agree with him in believing, that the course of government and legislation has of late years been of an exceedingly vicious and pernicious character. Contending factions of professional statesmen have been wrangling for the possession of power, and with a view to their own party interests, have been outbidding each other in appeals to the passions and prejudices of the ignorant multitude. Party cry after party cry has been raised or the purpose of placing or keeping this or that party in office; and in the scramble for the possession of political power, the object for which political power exists, the good of the country has been lost sight of altogether. One of the most recent and most effective of those party cries is the "big and cheap loaf" cry, raised by Richard Cobden, adopted by Lord John Russell, and succumbed to by Sir Robert Peel, who in obedience to it made alterations in the financial policy of the empire, fraught with injustice to the most important classes of the community, and eventually with ruin to the whole country. To this cry, and to all the other revolutionary measures and proposals of the factious competitors for power, the Earl of Derby and those associated with him have ever since been offering a steady opposition, upholding, through good report and evil report, the ancient principles of the Constitution and the maxims of a sound and just financial policy.—The result of the firm and high-principled course pursued by them, and of the reckless political profligacy of their opponents, has been the abandonment of office by the latter, through a multiplicity of embarrassments of their own creating, and the instalment of the Earl of Derby at the helm of affairs.

What, then, under these circumstances, and with these convictions, was the Earl of Derby, as a practical statesman, deeply concerned for the welfare of the country, to do? Was he to omit from his consideration all the other important questions by which factious leaders have attempted to agitate the country, and to limit his view of the duty he owed to his Queen and his country to the one question of the reversal of the "Free Trade" policy established six years ago? Or was he to take into his consideration the general situation of the country, and the alternative in which it is placed between his own government and the advent of revolution; determining to deal with the subordinate question of its financial policy, not according to his own personal convictions and those of his political party, but according to the ascertained state of public opinion throughout the country,—on the principle of effecting, if not all the good he would wish to effect, at least as much as is practically attainable in the present state of the public mind, and, at all events, preventing a great amount of public evil? There cannot be a moment's doubt which of these two courses was the more dignified, the more judicious, and the better calculated to promote the country's welfare.

It is possible, undoubtedly, that the popular delusion produced by the cry of the "big and cheap loaf" may yet be too deeply ingrained in the minds of the people to admit of the reversal of the "Free Trade" policy without incurring the risk of serious disturbances of the public peace, and of political convulsions, the extent and the end of which it is impossible to foresee. The advocates of "Free Trade," and among them the perverts to that fallacious system, have done their best to vitiate and to inflame public feeling to a most dangerous extent; they have not scrupled to hint that the reimposition of a duty placing the British corn grower on a footing of equality with the foreigner, would justify rebellion on the part of the people, and even mutiny in the army. On the other hand it is at least equally possible that the nation may have recovered its senses after the frenzy induced by the "Free Trade" clamour; that it may have discovered that to "buy in the cheapest market" may in the long run prove a ruinous proceeding; that to destroy the bone and sinew of the nation for the sake of insuring a temporary advantage to an upstart interest wholly devoid of every element of solidity, is not only a gross injustice, but downright madness. The question has now been argued for the space of six years,—with great ability on both sides, but on the side of what is termed "Protection" on the ground of well ascertained facts and by means of sound reasoning, on the side of "Free Trade" by means of plausible fallacies, and on the ground, partly of expectations which have proved illusory, and partly of temporary successes the permanent value of which has yet to be ascertained. It is by no means impossible, therefore, that an impression may have been made upon the sound sense of the British people, not altogether favourable to the continuance of the "great experiment." Experience, too, has come in aid of argument. It has been found, that to annihilate, or all but annihilate, the profits of that large body of customers, the agriculturists, and to cut down the income of the landed proprietors and of those dependent on them, is a process which cannot be accomplished without entailing upon the trading classes of the community a serious dimi-

of their gains; and it is more than suspected that no adventitious increase of export trade can, in the long run, compensate the loss arising from the decay of internal commerce.

Between these two, the folly and injustice of "Free Trade," and the justice and wisdom of "Protection to native capital and industry," the public mind has been oscillating. To which side it inclines,—if, indeed, it has arrived at a decided conclusion upon the subject,—must needs be an important element in the deliberations of any statesman or body of statesmen, who feel themselves called upon, not to carry out in a headstrong manner their own opinions, and to stake the public peace on the attempt, but to do the best for their country under the circumstances in which it is unfortunately placed. To abandon the principles, to recant the doctrines, which have marked his whole political career, and to profess himself a convert to the principles and doctrines of the Free Traders, would be a course utterly unworthy the Earl of Derby. To abandon his country, not to the chance, but to the certainty, of imminent revolution, by making the reversal of the "Free Trade" policy a *sine qua non* of his continuance in office, even though the state of public opinion should not warrant such reversal, would be a course equally unworthy of him,—it would be no better than treason to his Queen and country. Neither of these two courses could for a moment be contemplated by the Noble Earl. The only honourable, the only patriotic course, the only course which is sure to benefit the country in the end, is that which his Lordship has taken. He is resolved to do his best to stem the tide of revolutionary excitement and change; to uphold those principles on which the greatness and prosperity of this country has hitherto been based, and to restore their influence, sadly diminished of late years; and in reference to the question of financial policy to shape his course according to what he finds to be the state of public opinion, after that shall have been fairly and honestly ascertained in the way prescribed by the Constitution. By coming to this determination, and by re-asserting it as often as he is assailed by factious inquiries as to the character of his future policy, the Earl of Derby, is far from incurring "periodical degradation," is, on the contrary, raising himself higher every day in the estimation of the country, and paving the way both for a constitutional settlement of the question immediately at issue, and for the re-establishment of good and solid government, of government not by the tricks and for the ends of faction, but by the maxims of sound statesmanship and for the promotion of the public weal.

#### THE RETURN OF PERVERTS.

Rumour is busy with the probable return of the late Archdeacon of Chichester to the Church of his baptism and his ordination. Over such a prospect it is impossible for any Churchman to do otherwise than rejoice most sincerely. We trust, however, that if this hope is to be realized, his return will not be, as that of another late convert, effected in a stealthy manner, but that it will be done openly before the church. We do not receive Popish priests into the Church of England without a formal and public act of recantation. In the case of those who have apostatized from the Church and desire to return to her bosom, it is evident that this recantation is not less necessary, and that it should, moreover, be accompanied by a suitable acknowledgment of the sin involved in the repudiation of the baptism and the orders of our Church by any of her members and ministers. Mr. Manning himself will, no doubt, feel that this is the only reparation he can make, and that it is a reparation he ought to make, for the insult he has offered to his spiritual mother, and for the offence which he has given both to those who have followed his pernicious course, and to those numerous Churchmen who, through the Romanizing tendency and final apostasy of himself and others, have been betrayed into the opposite error of repudiating the truly Catholic principles of our Church.

We call attention to these considerations, in the hope that our bishops may take counsel together, so as to be prepared to deal with any case of this kind which may present itself. It is not a case, as it appears to us, which, after all that has taken place, any bishop should deal with himself. On the contrary, it appears to be a most fit subject to be taken into consideration at the next meeting of the Convocation. The terms on which the mode by which those who have strayed from the fold are to be received back again, is of all others a subject for the consideration of the Church's Synod, nor could the framing of canons with regard to it possibly be viewed by the Crown or by Parliament, in any other light than as a legitimate exercise of its functions.

#### THE OXFORD UNIVERSITY AND ITS REFORMERS.

—The Report of the Oxford University Commission is at last before the public. Its recommendations, forty-seven in number, are, as the Commissioners themselves observe, "very different both in kind and importance." To deal with them in detail, is a task not to be undertaken in the columns of a newspaper. It would fill folio volumes equal in bulk to the formidable blue-book in which the labours of the Commissioners, and their opinions, are recorded. Happily, however, the appreciation of the merits of the report is not dependent on the details of the system which the Commissioners propose to substitute for the present organization of the University. There are certain broad principles involved which are of themselves conclusive as to the character of the Report. The inadmissibility of the Commissioners' recommendations is at once determined by the fact that their scheme is one not of University reform, but of academic revolution. The first great point assailed by the Commissioners is the character of the University as an independent Corporation, holding certain fixed and unalterable principles, the maintenance and propagation of which is the object of its existence. By vesting the appointment of the Vice-Chancellor absolutely in the Chancellor, unchecked by the veto of the convocation; by proposing the suppression of some of the existing chairs and the creation of an indefinite number of new professorships, all in the gift of the Crown; and by handing over the government of the University substantially to the whole body of professors and public lecturers, the Report proposes to convert the University into a mere State institution, without independent action and without distinctive church character. Thus far the commissioner's report is a mere reproduction, in academic form of the same pernicious notions and tendencies which gave rise to the appointment of Committee of Council on Education, and which have all along characterized the proceedings of that body. We hardly think that either the University, the Legislature or the country, is prepared to acquiesce in such a change as this. Apart from those higher considerations, which cannot fail to strike the minds of Churchmen, all Englishmen who have ever taken the trouble of reflecting on the peculiarity of the constitution and of the various institutions

of this country, are too well aware of the value of the checks upon the despotic action of a central power, which are provided by the action of independent Corporations, to hesitate for a moment as to the in expediency of extinguishing one of the most important of these Corporations, and turning it into a mere tool of the Minister of the day. On the point of the proposed revolution in the government of the University, this, we imagine, is conclusive; independently of the historical facts to be alleged in proof of the services which, by virtue of its character as an independent Corporation, the University has rendered to the cause of freedom and true religion.

The next point on which the recommendations of the Commissioners are clearly inadmissible, is the proposed violation of the scrupulous regard long and happily entertained in this country for trusts of every description, and especially for trusts arising out of testamentary dispositions. That such trusts are not to be held less sacred, because the parties with whom they originated were public benefactors, is at once evident; the difference, if any, is in favour of the sacredness of trusts arising from the devotion of private property to public purposes. And that not only because the will and appointment of a deceased person is all the more entitled to the protection, if its object be to benefit the public, but because it is manifestly against the rules of sound policy to throw uncertainty on the appropriation of foundations created by private munificence. To sweep away the conditions attached to gifts or bequests by an act of arbitrary power against which the founder moldering in his grave, has not the means of protesting, is an act of treachery to the dead, a breach of trust of the most aggravated kind, from which no good can possibly result. In the most shortsighted and utilitarian view of the question, it is to kill the goose which lays the golden eggs. Private munificence for public purposes is not so superabundant that it needs the drawback of a doubt whether its intentions will be respected. This, we conceive, of another considerable portion of the recommendations contained in the Report,—all those, namely, in which it is proposed to abrogate the peculiar character of the numerous foundations in the University, and to subject them all to certain general regulations devised by the Commissioners.

The last objection which, on the ground of principle, lies against the Report, as a whole, is the revolution which it proposes to effect in the entire character of the present academic discipline. In the place of the collegiate system, which constitutes the peculiarity of English University Education, the Report proposes to convert the University into a simple arena for lectures to be attended *ad libitum* by the students under certain regulations. Residence in a college, and subjection to its discipline, are no longer to be required; students are to be permitted to reside in private lodgings, and the colleges themselves converted into mere boarding houses. In fact—and this, we suspect, is the origin as well as the gist of the suggestion—it is proposed to assimilate the English Universities as much as possible to the model of foreign, and especially of German Universities. The desirableness of such a change is certainly far from obvious, either in a common sense view of the case, or upon a consideration of the results which have sprung, respectively, from the two systems. As a matter of common sense, it is evident that some restraint and superintendence over youths sent to the University is anything but superfluous; and it is further evident that the discipline of a college, which exercises this supervision and control through the medium of a body of college tutors who have, on the one hand, an interest in the reputation of their College, and, on the other hand, stand by age and position near enough to the young men to give to their government of them the character of friendly guidance, is peculiarly well calculated to effect the object in view. If any fault is to be found with the existing College discipline, we should have thought of the two it was too lax rather than too stringent. If any plan could be suggested for making the idle, the frivolous, the dissipated Collegian more amenable to College discipline, without trenching upon the acquirement of the art of self-government, which is also an essential part of University Education, such a plan might, possibly, be regarded as an improvement. But to set young men free even from the very slack ties which College discipline has upon them, to destroy all the influence arising out of College associations, and to launch young men upon the wide sea of University life, without compass and without guide, is a conceit which we feel convinced the good sense of Englishmen will at once repudiate.

We are not, however, thrown for the decision of this point upon the conclusions of common sense alone. Experience, the experience of the three centuries which have elapsed since the Reformation, enables us to form a pretty correct estimate of the comparative value of the two systems. While the English Universities have, during that period, produced men inferior to none in extent and solidity of learning, they have sent forth into society, from generation to generation, a body of gentleman attached, by early association and by the habits of thought contracted while their minds were ripening, to those great principles of reverence towards God and of justice between man and man, which are the only and the sure foundations of true freedom and of national greatness. The Universities of Germany, on the contrary, cast loose from those checks which it is the object of the Commissioners to abolish in our English Universities, while they have furnished their quota of clever intellects and prodigies of erudition, have inundated that unhappy country with successive spawns of innovators in religion in politics, to such an extent that "a German professor," or a "German student," is, with few and honourable exceptions, but another name for a free-thinker and a revolutionist. From whatever quarter the Commissioners may have inhaled the foreign inspiration under which this portion of their recommendations was framed, for the sake of Old England we trust that it will be many, many years before such an innovation finds admittance into our Academic system. Long may our Universities flourish on their ancient foundations and under the influence of their time-honoured principles, and continue to prepare our youth to take their place, not as mere *litterateurs* or professional graduates, but as thoroughbred gentlemen, as men of genuine education, in their several positions of society, as the guardians of all that is truly English, of our liberties, and of our faith!

THE BURMESE WAR.—As far as any terror could be struck by promptitude of operations, or any warning conveyed by a practical manifestation of power, the capture of the two places under the circumstances related ought certainly to produce some effect, but these calculations are too loose to be relied upon; and we can scarcely avoid thinking that the resolution with which the Burmese awaited our onset, the care with which they have carried off their dead, and the general attitude which they have assumed indicate a determination to resist. In the last war neither the fall of Rangoon nor that of Martaban operated with any great

influence on the Court of Ava. On the contrary, Rangoon seemed to have been set open for us as a trap, and it was not until we had cooped ourselves within its walls that our difficulties commenced. The capture of the place without loss or difficulty was announced, exactly as on the present occasion, on the 11th of May, 1824, but the treaty which at last brought us an imperfect compensation for our victories was not signed until the 24th of February, 1826. On the whole, there is every reason to be satisfied, not only with the conduct of the troops, which was never doubtful, but with the success of the expedition, and its immunity, up to this point, from the ordinary penalties of war. It has been ascertained, too, in practice, that the advantages derivable from our increased resources of territory and marine had not been over-estimated, nor would there appear much presumption in concluding that the Burmese, as a military nation, have made no formidable improvements in skill or power since we last encountered them. Unfortunately, however, there is little to justify us in supposing that the Court of Ava is less ignorantly obstinate, or the climate of Burmah less fatally destructive than a quarter of a century since, and if the fall of Rangoon is merely to be followed by its occupation, and its occupation by an advance into the interior, we can only anticipate a repetition of losses from so exact a repetition of trials.—*Times*.

## THE CHURCH.

TORONTO, THURSDAY, JUNE 24, 1852.

### CHURCH ORGANIZATION.

Being fully aware of the difficulties surrounding the revival of Convocation, we feel that the question must be temperately discussed and that it must be viewed from many points ere we attempt to decide as to the best manner of re-commencing the sittings of so august an assembly. If the constitution of England had remained what it was previous to the passage of the Roman Catholic Emancipation Bill, and those other retrograde measures which have tended to unsettle the foundations of the Throne, we might feel that the difficulties in the way of Synodal action were the result of want of experience and practice rather than of any serious impediments arising from the peculiar connection now subsisting between the Crown and the Church. But serious as these difficulties confessedly are, we nevertheless, cannot admit that they are either insurmountable or even inevitably fatal to that connection. That they may become so if the remedy is not earnestly applied, we acknowledge; but the signs of the times lead us to hope that a happier future is in store for us. In the wonderful organization of natural life we find that those organisms which are destined to be the carriers of life and the centres of its force, are called into being ere the most distant parts are formed, and as the finger of God weaves the thread of life and guides each little stream in its constructing course, so do we see the beauty of harmony gradually revealed until a temple be perfected for the residence of an immortal spirit.—Yet how terrible the confusion which sin has introduced in the parent womb, for death, disease, and deformity invade us even there; a little thread more slender far than the spiders smallest web, a microscopic atom, gone astray, perverts and disarranges nature's type, as if to point out to us the small beginnings of gigantic wrongs. We here in life's early spring learn the wretchedness of error—an apple cost man his immortality—a speck, a dot, may cost him his mortality. So in dealing with our spiritual and temporal existence let us be ever mindful of those vices of conformation which spring from most insignificantly small beginnings; let us guard against any error by the exercise even of ultra caution. With these views we shall humbly and respectfully state what we believe to be the best plan for the general government and regulation of the Church of the Empire. We should imagine that no Churchman who is fully imbued with a love for God's Word would willingly be an abettor of division and yet how can we hope to see concord and unity prevail unless the elements of their production be in existence. To remove the fetters from the ankles and wrists while the body is encircled with a chain—to urge the life drops into the benumbed extremities while a pressure is kept upon the heart, would be deemed by the most dull and stupid intellect as but the weakest act of folly. So would it be with the Church. Where, we would ask, is the utility, where the practicability, of legislating for her in detail? If the branches of the vine have spread and are overshadowing these Colonies, is it skillful husbandry to prune those branches while the root is cramped? We could expect from such a system naught but buds of promise—the sickly harvest of untimely fruit. Nor is this all; it is confessed by each of us that God in his justice remembers our sins; that we are most justly punished for our offences. We admit that our whole body is sick; that we are full of wounds, and bruises, and putrifying sores. What then, are we only to dry up our wounds, and leave the impure blood to track its corrupting course through the frame? Shall we leave the sick heart to heave in irregular and convulsive starts, while we preserve the semblance of health in the ailing limbs? We are far from believing the Colonial Church to be in so utterly miserable a condition as some of our friends do, and confess that we cannot understand in what manner the Crown can prevent her holding her Diocesan Synods; but even giving up our own opinion on this point, we are still at a loss to discover the necessity of any

measure being passed except a declaratory one admitting such Synods to be lawful. This being done we see, so far as the colonies are concerned, but a commencement of the difficulties in the way of legislation. Give us Diocesan Synods without appeal to Provincial Synods and then mark the difficulties that supervene.

The Provincial Synods of England have been for a long time suppressed; and from the fact that the legislative bodies of Great Britain are now of a heterogeneous nature, they are no longer in a position, nor ought they to be permitted, to govern, uncontrolled at all events, the Church of Christ.—The monstrous anomaly, to use no harsher term, of a Romanist or Jew, a Methodist or an Infidel, passing enactments for the government of Anglo-Catholics, requires only to be seriously looked at when its glaring iniquity becomes apparent. But it has been asked, how can the Church and State continue in connection, if you remove her from its control? and here we at once admit is a great difficulty. Man has nothing to do with consequences, he has to deal with commands. He cannot disobey God, he cannot disobey his Sovereign in all lawful things. Yet we conceive even now, when the Church and Crown are held by cords which a Parliament has not yet broken; while the Church of Christ still pours the anointing oil on the Monarch's brow; while she yet in her hallowed Litany prays for her Queen, Britain may yet be spared that frightful desolation which would follow her fall into infidelity. It is the manifest duty of the Church to uphold the Anglo-Catholic Crown of England and Ireland and to submit to much for its sake, and although evils attend the present state of the Realm, these evils are pregnant with good. In dealing, then, with the revival of the Convocation of the Church, we are not driven to the difficulty of reconciling our duty as a Church to the Sovereign. Thanks be to God, we have the laws of the Empire plainly with us, and until the Crown of England be profaned by Roman or other schismatic hands, that Crown is the earthly Crown of the Visible Church of Christ in Great Britain. Fortunately, too, the wisdom of God has preserved to the two estates of his Church their Legislative Courts intact; by His good Providence, her Provincial Synods have been spared, and as if by a just retribution, the only portion of the Church now left to cry out for admission are her lay sons, who unmanfully opened their halls to their bitterest and most uncompromising foes. But true to her principles, the Church of England cannot act apart; and although her lay children have erred, she yet has the power of receiving them into closer fellowship, and may provide them seats at her own tables, and take sweet counsel for the welfare of their mother. And shall they forget her for whom daily prayers are offered? No!—Assembled in solemn Convocation, by and with the advice and consent of her loved Sovereign, the Church holds her assembly, and guided by God's promised help, her interests are weighed; Asia, Africa, America, Australia, the Isles of the West, are there in holy conclave; there, in that solemn assembly, the spiritual welfare of a nation is looked after; and there we see God's Church revealed, enfolding Queen and people in her maternal embrace.

### THE PREVAILING ERRORS.

We commend the following passage from the Charge of Bishop Brownell, addressed to the Diocesan Convention held at Bridgeport, Conn., on the 8th inst., to the consideration of many who deem the Church to be asleep on this Continent.

"Some thirty years ago, the minds of many members of our congregations, and of not a few within the pale of our communion, were perplexed by errors connected with the Calvinistic system; and one of my first charges was directed against the influence of those errors. They were derived, mainly, from the dissenting denominations which surround us. But, in a large portion of these denominations, the metaphysics of the Geneva Reformer have been supplanted by the metaphysics of Germany; and much of the sound theology connected with the former has also been displaced by the rationalism which pertains to the latter. The revival system, too, has had its day within our times. Under the operation of this system, the whole substance of religion was supposed to consist in an instantaneous change of heart wrought by the irresistible operation of the Holy Spirit; thus superseding the necessity of youthful training, and all human efforts. For many years its influence greatly impeded the doctrinal teachings of our Church and the efforts of our Clergy. This error, too, seems to be rapidly passing away, but, as in the case of Calvinism, it has been succeeded by nothing better. The place of both has been occupied to a lamentable extent, by coldness, indifference, and rationalism; while persons of ardent temperament have found occupation in various schemes of fancied benevolence, and in fanatical agitations. And it is not alone among the multitude that these sceptical views prevail. Even in some of the schools of theology, the inspiration of the Holy Scriptures is called in question, as well as the testimony of the Church to their divine authority.

The truth is, Brethren, a latitudinarian indifference and an infidel rationalism are the great errors with which the Church will have to contend for the next half century.—My Brethren of the Clergy, let me exhort you to arm yourselves for this contest. Let your minds be well imbued with the evidences in support of Divine revelation, and the truths of the Christian system, and let its peculiar doctrines constitute the great theme and substance of all your teachings."

VOCAL MUSIC SOCIETY.

The first concert of this year was given by this Society last evening in the St. Lawrence Hall to a very large audience. The concert was in commemoration of Moore and from his works the pieces were entirely selected. The singular good taste which prompted this movement at the present moment, when all the world appear to be similarly employed in doing homage to a bard whose fame is not national but cosmical, appeared to be duly appreciated by our citizens. The selections were of course made peculiarly with reference to the ability of the several performers and therefore we shall not say much on this point, further than that we should have preferred some of the other melodies. But this may be after all a mere matter of taste. The execution of the music was good and showed a decided improvement. Much as the public have hitherto neglected the efforts of this Society—the attendance last night appeared to give an earnest of future support; no one who was present could have failed to appreciate the great good which has been effected by the voluntary and sedulous exertions of those who so signally display their love of music as a social art, and the care bestowed upon its cultivation by these devotees. Mr. Clarke's praiseworthy pains in tuition will not pass unrecompensed by that highest reward which can attend the labours of a master—the success of his pupils.

The pleasures of the evening were much enhanced by the singing of Mr. and Miss Paige. Of these it is unnecessary that we should repeat what we had the gratification to say when speaking of them in our notice of their recent concert. We thought Miss Paige in better voice than when last we heard her, and she certainly threw into the expression of the "Last Rose of Summer" all that feeling and good taste, which render that song when thus sung, one of the greatest favorites among the strains of the Irish Lyre.

Should health be granted to this young lady we predict for her an illustrious career.

DEATH OF F. S. JARVIS, ESQ.

With deep regret do we chronicle the sudden decease of Frederick Starr Jarvis, Esq., Usher of the Black Rod to the Legislative Council.

Mr. Jarvis was leaving this city on Monday afternoon, in the Hamilton steamer, for his residence at Oakville, when he fell down upon the deck of the vessel and immediately expired.

The lamented deceased was a native of St. Johns New Brunswick, and came to Canada previous to the war of 1812. For many years he filled the office of Usher of the Black Rod to the Legislative Council, and was justly esteemed by men of all shades of political opinion for the manner in which he conducted himself in that situation.

A pious Churchman, an affectionate husband and father, and a warm hearted steady friend. The removal of Mr. Jarvis from this earthly scene will be deeply regretted by the numerous circle who enjoyed the pleasure of his acquaintance.

We would direct attention to the advertisement of the Germania Musical Society, who give a Concert on Friday evening next. According to the notices given by the press generally, they stand high in their profession, and a rich treat may be anticipated.

DIGEST OF COLONIAL NEWS.

Hon. R. Hodgson, late Attorney General, has been appointed Chief Justice of Prince Edward Island, in the room of the deceased Chief Justice Jarvis.—The debt of the City of Toronto has now reached £102,420 5s 10d.—A person has been seriously injured at Brockville by being struck by a fender of the Niagara as she came up to the dock.—The harbour of Picton is being dredged out.—John Maguire has been appointed superintendent of Police for Quebec, in the room of W. R. McCord, Esq.—From 30 to 40 houses and buildings in the Parish of St. Jerome, Lower Canada have been destroyed by fire.—A competition lately took place at Brockville between a Canadian and a United States ploughman, in which the former was victorious.—Some Yankee sergeants have been attempting to enlist boys in Niagara for the United States army. The inducement here held out was that they should go to California.—Catharine Hayes gave a concert last week in Hamilton with eminent success.—Last Wednesday, a young man named Thomas Maguire, in Toronto, snapped a pistol in play at a comestant called Michael Judge.—Unfortunately the weapon proved to be loaded, and Judge received a dangerous wound in the stomach.—A fire broke out on Thursday morning in the cellar of Mr. Bettridge's drug store, Yonge street. As the cellar contained a large quantity of phosphorus, much alarm was created, but by the firemen the flames were extinguished without doing much damage.—In Toronto the next assessment for schools during the present year will be £2055 13s 9d. A number of new school houses are to be immediately erected.—The construction of a Railroad between St. Catharines and Port Dalhousie is in contemplation.—The last Prince Edward Island Gazette contains a proclamation authorising the free admission of goods from Canada and Nova Scotia, in return for the admission of the produce of the Island into those provinces duty free.—Archibald Hall, late mate of the steamer Comet, on Lake Ontario, was drowned from the steamer Amazon between New Orleans and Louisville on 23d December last.—Three sub-post offices are to be established in Toronto: one

on King street East, one on Queen street West, and a third on Yonge street North.—The Colonist recommends a no-quarter crusade against the felon dogs infesting the streets of Toronto: The war should be extended to the country which is groaning under the dangerous and intolerable nuisance.—Three convicts have recently been removed from the Penitentiary to the Asylum in a state of insanity. Surely the discipline of the former institution requires amendment.—With one exception, the wholesale dry goods merchants of Toronto have agreed to close their respective stores at 6 o'clock, p. m.—Bishop Charbonnell is about establishing a College in Toronto, for the education of persons intended for the Priesthood of the Romish Church. It is to be presided over by Pere Tellier, a learned Jesuit, presently in New York.—Mr. Lawson Lawless, first Clerk of the Toronto Post Office, has been appointed Postmaster of London, in room of Mr. Goodhue, resigned.—Thirty-three vessels passed through the Welland Canal on the 15th inst.

—On Sunday, the 6th inst., a young man named Hugh Monaghan, was drowned about two miles above Lindsay whilst crossing the Scugog river in a boat. . . . Two children of Mr. G. Smith, of St. Catharines, have been bitten by a mad dog.—The conduct of Mr. Morris in contracting with Yankees for mail bags, is exciting universal indignation throughout the Province.—Last year the Welland Canal realized £52,000 and this year the revenue bids fair to reach £60,000 or £70,000.—The large brick tavern about five miles east of Woodstock, on the Hamilton Road, kept by Mr. George Frank, and known as East Oxford Hotel, has been destroyed by fire. Though the house was insured the furniture was not. This is the third time Mr. Frank has been burned out within a few years.—On the 15th a young man named William Oates, about twenty years of age, was drowned in the Thames near London. He had been bathing.—A man of colour, named Davis, confined in the London jail for assault recently committed suicide by thrusting a small piece of can down his throat.—A new Conservative paper entitled the British Standard has made its appearance at Perth; it is neatly printed, well arranged, and edited with marked ability.—Mr. Hincks has published an explanation of his connection with Dougald C. MacNab, and the Colonist of to-day contains an article entirely exculpating Mr. Vansittart from any culpable connection with MacNab.—On Tuesday a child of Hugh Carlin, carter, was killed in Toronto by a cart passing over it.—Browne's wharf was much injured last night in consequence of the Ontario coming in contact with it.—The Grand Orange Lodge of British North America held its annual meeting in the Town of Port Hope on Tuesday and Wednesday the 15th instant. The Right Worshipful the Grand Master, George Benjamin, Esq., occupied the chair; The following gentlemen were elected office bearers; George Benjamin, Esq., Grand Master; Angus Bethune, Esq., Deputy Grand Master; Rev. R. J. MacGeorge, Grand Chaplain; Rev. Mr. Mayerhoffer, Deputy Grand Chaplain; the Grand Treasurer and Grand Secretary were re-elected; Richard Dempsey, Esq., Junior Deputy Grand Master; C. G. Levisconte, Esq., Deputy Grand Secretary; John Flanagan, Esq., President Grand Committee.

ENGLISH SUMMARY.

The Niagara is telegraphed as having arrived, but her news is delayed by some peculiar arrangement of the parties immediately concerned in its transmission. We have therefore very little to give under this head to-day. A few of the more interesting paragraphs cut from various sources will afford all that there is of novelty.

The London correspondent of the Tablet says—"We regret to say that Father Faber is still confined to his room from illness. Let us hope and pray that our dear Lady will grant him a perfect restoration to health."

Albani 'the greatest of singers,' was to sail from Southampton for New York on the 26th instant.

It is a curious fact, that of the clergymen of the Established Church at present officiating in Ireland, sixty-four have been either Roman Catholic priests or nymen.

Among the many objects of interest taken on board the Aactic ships, under the command of Sir Edward Belcher, were two mail bags, addressed to the missing ships Erebus and Terror. May they reach their destination.

The Killmoon estate, late the property of Colonel Stewart, has, it is said, been purchased within the last few days by the eminent firm of Fox, Henderson, and Co., for 20,000 guineas.

The most extensive and important sales of property that have yet taken place in any one day in the Encumbered Estates Court were those which were effected on Tuesday week, the gross amount of the purchase-money for the single day being no less a sum than £166,040.

There are said to have been only four Bank of England notes for one million sterling, and that after these four were engraved the plate was destroyed. Of these impressions the Rothschilds have one, the late Mr. Coutts had another, the Bank of England the third, and Mr. Samuel Rogers, the poet and banker, now decorates his parlour with the fourth, suspended in a gold frame.

BLACK RAIN.—On Friday morning (says the Kilkenny Moderator,) between six and seven o'clock, a heavy shower, which lasted for upwards of twenty minutes, fell over our city and a considerable district adjoining. This rain proved, upon examination, to have been of almost an inky blackness, and had all the appearance of being impregnated with soot or charcoal. In the last year of the cholera we were visited by a similar shower, and in the popular superstitions the appearance of that dreadful disease was largely attributed to this circumstance.

The shores of England and Ireland are now connected by Electric Telegraph. The connection was completed on the 6d inst. We learn from the London Times of the 4th inst., that immediately after the wire was laid down, it was applied to a loaded cannon at Howth Harbour, and the word "fire" being passed to Holyhead, the operator there immediately fired off the gun by an electric spark. This wonderful feat was enthusiastically cheered by the thousands present.—The line on the 4th inst. was in regular working order, and in a few days there will be an uninterrupted communication between London and Dublin.

The controversy respecting the guano Island of Lajos, claimed by Peru, is creating much sensation in England. It is presumed that public opinion will compel the British Government to force Peru to relinquish her impudent claim to that Island.

On the 4th inst., there was no later news in England from Australia. The emigration, however, to that country was very great.

Communication.

To the Editor of the Church.

REV. SIR,—Can you inform me what is the cause that I do not receive more than half of my letters and papers from Toronto, and that the few which are sent to me are so much delayed by being missent that they are almost useless? In consequence of my Church Papers' being lost I did not, till it was too late, know any thing of the last collection in aid of the Church Society. I am Local Superintendent of Common Schools for four townships; therefore it is necessary for me to have frequent communication from the Education Office. Some of these are very important. But many of them have been missent and much delayed; and I fear that some of them are lost. At least I cannot have any confidence that I am receiving all the letters addressed to me by the Chief Superintendent. The case is still worse with the papers from your office and the letters from the Secretary of the Church Society. I request that you and others who may send me papers or letters from Toronto will address them to Richmond, near Bytown.

Yours, &c., &c., JOHN FLOOD.

Richmond, June 17th, 1852.

TO OUR SUBSCRIBERS.

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

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

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

In order to second and carry out his views, he confidently trusts that the Clergy and Laity of the Diocese, and members of the Church elsewhere, will use their best endeavours to procure accessions to the subscription list.

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

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

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

Midland District Branch of the Church Society.

The next quarterly committee meeting of the above Association will be held on Tuesday the 6th July, in St. George's School House, Kingston, at 3 o'clock P.M. HENRY BRENT, Secretary.

BIRTHS.

On the 17th inst., at Toronto, the wife of the Rev. W. A. Johnson, officiating Minister Scarborough, of a son. At Streetsville, on the 18th inst., the wife of the Rev. R. J. MacGeorge, incumbent of Trinity Church Streetsville, of a daughter.

At Orillia, on the 16th June, the wife of the Rev. G. Bourn, of a son, still-born.

At Port Maitland, Lake Erie, on the 18th inst., the lady W. J. Hickee, Esq., of a daughter.

DIED.

Suddenly, of apoplexy, on Sunday morning, the 20th instant, in the 49th year of her age, Frances Ann, the beloved wife of Ogle R. Gowan, Esq.

In this city, on Monday last, Mr. H. F. Norris.

At Orillia, on the 16th June, Louisa Frederica, wife of the Rev. George Bourn.

In this City, on Saturday, the 19th inst., Mr. John Cunningham, aged 31 years. The deceased was a native of Brackey, County Tyrone, Ireland.

At Detroit, State of Michigan, on the 2nd inst., aged seven years and five months, Mary Ellen, youngest daughter of Mr. Edward Alton, late of Hamilton.

New Advertisements.

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

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

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

Free education allowed in case of children. Application to be made to the Rev. THE PRINCIPAL, Cobourg, HENRY BATE JESSOPP, M. A., Principal.

Toronto, June 23d, 1852. 46-1f

ST. LAWRENCE HALL.

GRAND MUSICAL ATTRACTION!!!

THE GERMANIA MUSICAL SOCIETY

RESPECTFULLY beg leave to announce that they will give

TWO GRAND CONCERTS

At the above-named Hall, to take place On Friday and Saturday Evenings, THE 25th and 26th JUNE,

Assisted by the eminent Artist

ALFRED JAEEL,

THE GREAT PIANIST.

Admission Cards, 3s. 9d., to be obtained at the Music Store of Messrs. A. & S. Nordheimer; at the Book Store of Mr. Scobie: also at the door.

Doors open at half-past Seven; Concert commences at Eight o'clock.

Toronto, 22nd June, 1852.

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Trinity College, Toronto.

LAW SCHOLARSHIP.

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

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

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

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

The subjects for examination are:—

Greek Testament—St. Luke's Gospel.

Classics—Virgil, Æn., I, II, VI.

Xenophon, Anabasis, I, II, III.

Mathematics—Euclid, I—VI, and XI, I—22.

Algebra and Trigonometry.

History—Hallam's Constitutional History of England.

Composition—Latin Prose and Verse, and English Essay.

Trinity College, Toronto, 9th June, 1852.

44-1f

CHURCH OF ENGLAND PROPRIETARY SCHOOL

FOR YOUNG LADIES, TORONTO.

COUNCIL:

THE LORD BISHOP OF TORONTO, President and Permanent Visitor. FRANCIS BADGLEY, M. D. THOMAS BAINES, Esq. F. W. BARRON, M. A. JAMES BOVELL, M. D. WILLIAM SLADDEN, Esq., and THE REV. STEPHEN LETT, LL.D., Honorary Sec.

FOR many years Parents and Guardians throughout the Province have felt the want of an Institution where they could obtain for their daughters the advantages of a sound and accomplished Education, at a reasonable rate. To meet this want several attempts have been made by private effort, and so far as the education has been concerned, these attempts have been successful, but experience shews that they have signally failed when the attendant expenses are considered. From a careful examination of the terms published by proprietors of Ladies' Schools in different parts of the Province, which have obtained a high reputation, it appears that for every advantage proposed to be given in this Institution to Day pupils for £15 a-year, the average is £52; while similar advantages can be obtained for a Son at the first scholastic establishment in Upper Canada for £10 per annum.

Thus, then, it appears that these two objects, viz., a good education and reasonable charges, have not been, and it is believed cannot be afforded by individual exertion; and therefore several gentlemen, having daughters to educate, have proposed under the auspices of the Bishop—to found a Proprietary School, and they invite the co-operation of others similarly circumstanced. A Council, holding office till the month of September, 1853, have been appointed, who have with great care entered into the estimates and matters of detail, and they find that the following scheme will enable them to carry out their views on the most liberal scale.

1st. The present stock of the Society to consist of 1,250l., in One Hundred Shares of 12l. 10s. each, of which 3l. 2s. 6d. to be paid forthwith; 3l. 2s. 6d. at the opening of the Establishment in September next, and the remainder when called for by the Council.

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

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

The charge for Boarding will be thirty-one pounds per annum. There will be no extras whatever.

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

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

(Approved.)

Toronto, June, 1st, 1852. JOHN TORONTO.

Issued by order of the Council,

STEPHEN LETT, Hon. Sec.

Any further information that may be desired will be furnished on application to the Rev. Secretary, St. George's Square, Toronto

All Communications to be post-paid. 7-61h

Poetry.

THE BLACKBIRD.

BY ALFRED TENNYSON.

O Blackbird! sing me something well;  
While all the neighbours shoot thee round,  
I keep smooth plats of fruitful ground,  
Where thou may'st warble eat and dwell.

The espaliers and the standards all  
Are thine; the range of lawn and park;  
The unsettled black-hearts ripen dark,  
All thine against the garden wall.

Yet though I spared thee, kith and kin,  
Thy sole delight is, sitting still,  
With that gold dagger of thy bill  
To fret the summer genetrix.

A golden bill! the silver tongue  
Cold February loved is dry;  
Plenty corrupts the melody  
Had made thee famous once, when young.

And in the sultry garden squares,  
Now thy flute notes are changed to coarse;  
I hear thee not at all, or hoarse  
As when a hawk hawks his wares.

Take warning! he that will not sing  
While yon sun prospers in the blue,  
Shall sing for want ere leaves are new,  
Caught in the frozen palms of spring.

IRISH CHURCH.

(Concluded.)

In another point the Irish Church did not adopt the practice of the Church of Rome,—the celibacy of the clergy. Saint Patrick tells us, that his father, Calphurnius, was a deacon, and that his grandfather, Phocius, was a priest, and he laid down rules for the conduct of the priest and his wife.\* The Priests of the Irish Church continued to marry until a late period. Amalaid, who was Primate of Armagh in the year 1021, who was a married man, and the Father of two bishops of that see. Celsius, who died A.D. 1129, was a married man. The eight Primates who preceded him were married. The Primacy, in fact became an inheritance,† and when Papal power was sufficiently established to act authoritatively, Innocent the Third wrote‡ to John Sacernitanus, his Legate in Ireland A.D. 1104, advising, amongst other things, "that he should abolish that bad usage in Ireland by which sons and grandsons succeeded to the benefices of their fathers and grandfathers." Oblations for the dead, Purgatory, Invocation of Saints, were further points of difference between the early Irish and Romish Churches. Saint Patrick says,§ "Give not that which is holy unto the dogs, for he who in his lifetime does not deserve to receive the sacrifice, how can it assist him after his death?" Again, he says,|| "There be three habitations under the power of Almighty God: the first the lowermost, and the middle; the highest whereof is called the kingdom of God, or the kingdom of the heavens; the lowermost is termed hell; the middle is named the present world." Following up the subject, he says, "In this world there is a mixture of good and bad, but in the kingdom of God none are bad, but all good; but in hell, none are good, but all bad; and either place is supplied from the middle one." Columbanus¶ follows in the footsteps of St. Patrick, and exhorts that we should "live believing in God, following the precepts of Christ while life remains, while the times for obtaining salvation are certain;" and Sedulius\*\* declares "at the end of life either death or life succeedeth," and "that death is the gate by which we enter into the kingdom."

So much for Purgatory. On the Invocation of Saints the evidence is as clear. Saint Patrick †† declares that "no creature is to be adjured or invoked but only the Creator." And Sedulius says ††† to pray to any other beside the Father, Son, and Holy Ghost is the crime of impiety."

We have thus shown, that on leading points of doctrine the Irish Church was completely at issue with the Church of Rome, and not only stood independent of it in doctrine and discipline, but fearlessly resisted its innovations and encroachments until long after every other country in Europe was covered with the mental midnight of the Romish Church.

Various controversies arose between the two Churches. The first was that of the "The Three Chapters," which awakened the fears of the Romish See, and formed one of the subjects for discussion at the fifth General Council held at Constantinople, A. D. 553. On this controversy Cardinal Baronius§§ informs us that "all the Bishops that were in Ireland rose up jointly for the three Chapters; and when they perceived that the Church of Rome did both receive the condemna-

tion of the three Chapters and strengthen the fifth Synod with her consent, they departed from her and clave to the rest of the schismatics."

Up to this period, indeed, the independence of the Irish Church cannot be questioned, as at the time the Bishop of Rome, so far from having made any claim to the supremacy, had actually disavowed any pretensions to it; whilst John, Bishop of Constantinople, claimed and assumed the title of Universal Bishop. This occurred at a time when Italy was in a very unsettled state, and John, in his correspondence with Gregory the Great, then Bishop of Rome, styled himself "Universal Bishop."—Gregory remonstrated mildly, but John persevered, and a correspondence upon the subject ensued between the Emperor and Empress. In a letter to the latter he says, "It is a lamentable thing that his brother and fellow-bishop should endeavour to be called sole Bishop. But, indeed, what else is manifested in this his pride, but that the times of Antichrist are nigh at hand even now?"

ON THE ROYAL SUPREMACY.

In the foregoing tract on "The Origin of the British Church," reference has been frequently made to the acts of the Sovereign in connection with the proceedings affecting the reformation in the Church, and as at this time the enemies of the Faith are everywhere busily engaged in disseminating untruths with regard to the power of the Crown over the Anglican Church, we have deemed it a duty to submit to the Church in Canada, the letter of Dr. Wordsworth on the Royal Supremacy as containing the best digest of the subject with which we are acquainted. Soon after the Reformation an attempt was made by the Roman schismatics to asperse the character of the Anglican Church, by publishing false charges against the Sovereign, accusing the Crown of claiming and exercising ministerial offices; and so successful was the libel, that even in the present day many of the national churches in communion with that of Rome remain impressed with the idea that the Sovereign of Britain is by virtue of that office also permitted to profane the holy office of the Priesthood, forgetting even if the charge could be proved to be true that the Bishop of Rome claims to unite and exercise in his own proper person the double office of Priest and King, professing to be "Ruler of the world," both in a spiritual and temporal sense. This wicked device of the Romanist has been as usual zealously taken up by those who professing to hate the Pope yet act in concert with him against the Church, and hence we find the slander greedily digested by all those sects which, in this age of masked infidelity, so plentifully abound. The sectarian denying "That the Powers that be are ordained of God," gainsays the Scriptures by declaring all Rulers to reign by "the will of the people," thus refusing to acknowledge their divine right to rule, as well as their accountability to God for their conduct. They heed not the declaration of Isaiah that Queens should be the nursing mothers and Kings the nursing fathers of the Church; they heed not the example of our Lord and only Saviour, who gave tribute to whom tribute was due, who submitted himself to every ordinance of man for God's sake, who sent the cleansed sinner to show himself to the Priest and pay the gift that Moses commanded should be offered; and the disciple to the sea to procure the tribute due to the State.

"Bp. Sanderson on Episcopacy, xvi. p. 41. Says the rest [i. e. the other Religious Communities, Popish and Puritanical] not by remote inferences, but by immediate and natural deduction out of their own acknowledged principles, do somewhat or other deny the King's supremacy in matters Ecclesiastical; either claiming a power of jurisdiction over him, or pleading a privilege of exemption from under him. The Papists do it both ways; in their several doctrines of the Pope's Supremacy, and of the Exemption of the Clergy. The Puritans of both sorts (who think they have sufficiently confuted every thing they have a mind to dislike, if they have once pronounced it Popish and Antichristian,) do yet herein (as in very many other things, and some of them of the most dangerous consequence) symbolize with the Papists, and after a sort divide that branch of Anti-christianism wholly between them; the Presbyterians claiming to their Consistories as full and absolute Spiritual Jurisdiction over Princes (with power even to excommunicate them, if they shall see cause for it,) as the Papists challenge to belong to the Pope; and the Independents exempting their Congregations from all spiritual subjection to them, in as ample manner as the Papists do their Clergy. Whereas the English Protestant Bishops and Regular Clergy as becometh good Christians and good subjects, do neither pretend to any Jurisdiction over the Kings of England, nor withdraw their subjection from them; but acknowledge them to have Sovereign Power over them as well as over their other subjects."

The Sovereign's office as "supreme Governor over all persons in all causes" in the Church, is "to maintain it in the unity of true religion;" not to suffer "any unnecessary questions to be raised;" "have a princely care, that Churchmen may do the work which is proper to them;" to contain within

their duty all estates and degrees committed to his charge by God;" and "to restrain the stubborn and evil-doers with the power of the civil sword."

But does not the ascription of these powers in Ecclesiastical matters to the Civil Magistrate lead to what is called Erastianism?

Erastianism (so called from Erastus, a physician of Heidelberg, whose work on Church government appeared in 1589, after the author's death) appears to have owed its rise and influence to the domineering claims of the Genevan Ecclesiastical Regimen in the infliction of Church censures.—This Genevan Regimen, seeing no other mode of overthrowing Episcopacy, (and perceiving that this mode might probably be successful,) enlisted the Laity on its side by associating Lay Elders with Presbyters in the exercise of spiritual discipline, contrary to all former practice in the Church. But by so doing it led the way to destruction; for it thus lent its countenance to the principle of Erastianism, which being exasperated by the spiritual pride and tyranny of the Calvinistic discipline turned the Calvinistic weapon of the Lay-eldership by which Presbyterianism had overthrown Episcopacy, against Presbyterianism itself, and proceeded to transfer the power of Excommunication entirely to Lay hands, and to vest it in the Civil Tribunals.

Erastianism about the year 1645, went on still further to maintain that all the authority of the Church consisted only in persuasion; that no Church government was of divine right, but was merely of human constitution, depending wholly on the will of the secular magistrates. The Erastians, then, having made a league with the Independents, overthrew the Presbyterian power in England. But the assertors of Erastian opinions were powerful not so much by their own arguments, as by the errors of their adversaries the Presbyterians; and if they had enjoyed such a form of government as that of the English Constitution in Church and State, where the spiritual power is vested solely, by divine right, in spiritual persons, and where the Civil magistrate has such a general external control "over all persons in all causes" as to check all unlawful exertion of authority, Erastianism would either never have existed at all, or would never have gained the influence which it did.

"We are taught by God's Holy Word that the hearts of kings are in his rule and governance and that he doth dispose and turn them as it seemeth best to his godly wisdom." We believe that the powers that be are ordained of God, and that whoso resisteth the power resisteth the ordinance of God, and so believing in the language of our xxxvii article, we declare, that the Queen's Majesty hath the chief power in this Realm of England and other her dominions unto whom the chief government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain and is not, nor ought to be, subject to any foreign jurisdiction. Where we attribute to the Queen's Majesty the chief government, by which titles, we understand, the minds of some slanderous folk to be offended. We give not to our Princes the ministering either of God's Word or of the Sacraments, the which thing the injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in the Holy Scriptures by God himself, i. e., that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this Realm of England.

This is the Supremacy which the Sovereign power is allowed by God's Law to exercise over his visible Church, and no more or less. The Sovereign has no right whatever to interfere in the spiritual functions of the Church, He or She cannot ordain to the holy Priesthood, nor administer the Sacraments, it cannot consecrate to the office of Bishop. The Sovereign power, be it monarchical or republican, cannot, dare not, with impunity tamper with any of the sacred duties of the Church. It is perfectly true that a state may become unmindful of its duty, it may become so far heedless of the Almighty God as to presume to trifle with His holy church, but as He has always made the wrath of man to praise, and restrained the remainder of wrath, so will He even now make all things work together for the good of that Church. Henry VIII. wrathful against a foreign Branch of the Church, not for the sake of the National one, and consequently his Master's, but angry because his own evil desires were opposed, had his wrath turned to the praise of that God whom he served not. And should the Crown in these latter times, pander to the cries of a creedless faction, and, as a matter of expediency, allow God's heritage to be spoiled, we may confidently predict that the spoiler's arm will be stayed and his work wrested to his own destruction and the Crown be made to feel severely. And do we not see strong indications of such things actually now taking place—has not the State been forgetful of its highest duties? Has it not been tampering with its first-love and holding meretricious converse with harlots? and to render these wrongs more painful does she not hold in servile bondage that glorious and holy help-mate which alone made the nation the wonder and admiration of a world. But a gleam

of hope is beheld in the gloomy distance, and hope, that maketh not ashamed, a merciful God will not forsake His Church, and for His Church's sake will not forsake her earthly Ruler, He will yet give the King his judgments and will teach his Senators wisdom. He will turn the heart of our Sovereign and open her eyes that she may see; and identified as the Crown is with our holy religion, existing as it does by that religion, we believe that ere long she will rise in all her former beauty; that she will obey the voice sounding in her ears "awake, oh! dreamer, why sleepest thou!" The dangers through which the Anglican Church is passing are as nothing compared with those which have beset her in times past. Do we forget that she was at one time nearly Arian? Do we forget that she was at one time nearly Roman? Shall we forget also that both these trials have well nigh passed? If then the Prince of this world be once again arming—if the attempt to Erastianize and Romanize, the Church is again being made; be not dismayed, for it is written "I will never leave thee nor forsake thee." For says the Lamb "I am with you always even unto the end of the world."

That there is greater need for circumspection at this present time every sincere Christian must admit, and it behoves each one of us to try what manner of spirits we are of. We know from Scripture that false prophets and false teachers shall arise, shall of themselves and unauthoritatively go about saying, see! here is Christ, and lo! he is there; we know that they shall appear to be so nearly angels of light—true messengers of the Gospel—that, if it were possible, they should deceive even the elect; let us then be more vigilant and pray God to preserve us from their snares, and to give us grace to believe them not—let us avoid them that are given to change, who speak evil of dignities, who are blown about by every wind of doctrine, who create divisions, and let us hold fast the profession of our Faith without wavering, let us strive to fear God, honour the King and love the brotherhood, and, above all, let us pray for that faith which hopeth all things, believeth all things, walking as children of light, remembering always our own infirmities and weaknesses, and God's our Saviour's strength.

Advertisements

DR. MELVILLE,  
CORNER OF YORK AND BOLTON STREETS,  
TORONTO.  
August, 1855. 2-6m

DR. BOVELL,  
John Street near St. George's Church,  
TORONTO.  
Toronto, January 7th 1852. 23-1f

MR. S. J. STRATFORD,  
SURGEON AND OCULIST  
Church Street, above Queen Street, Toronto.  
The Toronto Dispensary, for Diseases of the EYE, in rear of the same.  
Toronto, January 13th, 1837. 5-1f

J. P. CLARKE, Mus. Bac. K. C.  
PROFESSOR OF THE PIANO-FORTE,  
SINGING AND GUITAR,  
Residence, Shuter Street.  
Toronto, May 7, 1851. 41-1ly

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

WILLIAM HODGINS,  
ARCHITECT AND CIVIL ENGINEER.  
OFFICE:—Directly opposite the Arcade, St. Lawrence Hall, King Street, Toronto.  
Toronto, February, 1852. 28-1f

MR. CHARLES MAGRATH.  
OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.  
Toronto, February, 1852. 27-1f

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

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

FOR SALE.  
A BRICK HOUSE AND LOT in John Street, three doors from St. George's Church, with every accommodation for a family—if desired the complete set of Furniture, &c., may also be obtained with it, at £700 currency for the whole. Inquire of THOMAS MARA, John Street.  
Toronto, April 7th, 1852. 36-3m

\* Synod of St. Patrick, canon 6, directs "that the clerk's wife shall not walk without having her head veiled." "Et uxor ejus si non velato capite ambulaverit." &c.  
† Bernard's Life of Malachy, cap. vii. Harris's Ware, pp. 49, 54.  
‡ Crasson's Life and Acts of the Pontiffs Rom. 1601 P. 515:—"Moneus inter cetera ut eum in Hibernia absum tollat, quo filii et nepotes patribus et avis in beneficiis succedebant."  
§ Canons of St. Patrick, chap. 12. ¶ Idem de tribus habitaculis.  
\* Syl. p. 11:—"Vive deo fidens, Christi precepta sequendo Dummodo vita manet, dum tempora certa salutus."  
† Usher's Religion of the Ancient Irish, p. 21.  
‡ Accredited Synod of St. Patrick, canon 23:—"Non adjurandam essa creaturam aliam, nisi Creatorem."  
§ To Romanis, l. c. 2:—"Adorare alium, præter Patrem, Filium et Spiritum Sanctum, impietatis crimen est."  
¶ Quoted by Usher, p. 69.



1852 Steamboat Notice. 1852



Quickest Route, two Boats Daily.

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

THE MAIL STEAMERS

CHIEF JUSTICE ROBINSON

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

RETURNING:

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

Toronto, 17th May, 1852.

Royal Mail Steamboat Notice.

LAKE ONTARIO AND RIVER ST. LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS, VIZ. LAKE ONTARIO.

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

DOWNWARDS.

MAGNET—On MONDAYS and THURSDAYS, leaving Hamilton at 7 1/2 A.M., and Toronto, at a 1/4 to 1 P.M., for Kingston.

PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at a 1/4 to 1 P.M.

PASSPORT—On WEDNESDAYS and SATURDAYS, from Toronto to Kingston, at a 1/4 to 1 P.M., arriving at Kingston next morning, in time for the River Mail Boat, which reaches Montreal early same evening.

Calling at intermediate Ports, (weather permitting.)

UPWARDS.

PASSPORT—On MONDAYS and THURSDAYS, from Kingston to Toronto and Hamilton, at 6 p. m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 8 a. m., and return from Hamilton to Toronto, at 3 p. m. on Tuesdays and Fridays.

MAGNET—On TUESDAYS and FRIDAYS, from Kingston to Toronto and Hamilton, at 3 p. m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 6 a. m.

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

RIVER ST. LAWRENCE.

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

UPWARDS.—From Montreal to Kingston, Daily, leaving every week day at noon, and on Sundays at 10 1/2 o'clock, arriving at Kingston at 2 P. M., the next day.

DOWNWARDS.—From Kingston to Montreal, Daily, at 5 1/2 A.M., arriving at Montreal the same evening. Calling at Coteau du Lac, Cornwall, Dickinson's Landing, East Williamsburg, West Williamsburg, Matilda, Prescott, Maitland, Brockville and Grananogue.

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

Daily Line of Steamers to Rochester.

NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK.

Through from Toronto to New York in 26 hours: from New York to Toronto, in 24 hours.

THE STEAMER "AMERICA."

CAPT. MCBRIDE,

WILL leave Toronto for Rochester direct, every Monday, Wednesday, and Friday, evening at 8 o'clock.

Will leave Rochester for Toronto, direct, every Tuesday, Thursday, and Saturday Morning at 9 o'clock.

Passengers for New York by this conveyance, may take the Morning Express train of Cars from Rochester, at 10 minutes after 8, and arrive at New York about 10 o'clock same evening, or take a Steamer at Albany, and arrive at New York during the night. Passengers leaving New York by the Express train at 6 o'clock P. M. will arrive at Rochester the following morning in ample time for the Steamers America and Admiral. Those by the America will reach Toronto in 24 hours from New York: those by the Admiral the Steamer Admiral leaves Toronto for Rochester every Tuesday, Thursday, and Saturday morning, at half-past 10 o'clock; and leaves Rochester for Toronto, every Monday, Wednesday and Friday morning at 9 o'clock, calling at Cobourg, and other intermediate ports, weather permitting.

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

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

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

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

St. Catharines and Toronto.

STEAMER "MAZEPPA,"

W. DONALDSON, MASTER.

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

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

Returning leaves Toronto at two P. M.

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

April 28, 1852.

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

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

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

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

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

TAILORING IN ALL ITS BRANCHES. EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

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

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

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

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852.

SPRING & SUMMER GOODS,

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

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

FANCY AND STAPLE DRY GOODS:

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

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

EXTENSIVE STOCK OF MILLINERY!

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

Dry Goods Department will in part consist of

Table listing millinery and dry goods items, including White, Yellow, Red and Check Flannels, Scarfs, Bonnets and Cap Ribbons, Huckabuck and Diaper Towels, etc.

With other Goods too numerous to mention.

MILLINERY DEPARTMENT

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

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

AN INSPECTION IS RESPECTFULLY SOLICITED.

MILLINERY SHOW ROOMS UP STAIRS.

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J. CHARLESWORTH.

Toronto, May 14th, 1852.

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL,

TO be re-opened after the Easter Vacation, on WEDNESDAY, the 14th inst. There are vacancies for three Boarders. Mr. V. McKEZIE the Assistant is desirous of undertaking the tuition of Two or Three Private Pupils. Toronto, April 7th, 1852. 36 1f



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By Order.

EDWARD G. O'BRIEN, Secretary. Toronto, October 15th, 1851. 11-1f

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FIRE AND LIFE ASSURANCE COMPANY.

Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 13 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Insurance.

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Toronto, June 5th, 1850. 21-1f

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- M. Ogle & Son, Glasgow. George J. Bliss, Esq., Fredericton N. B. Rev. Jas. Hudson, Mi'micht. L. P. W. Desbrisay, Esq., Richibucto. S. J. Scovill, Esq., St John.

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