

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 XIV., No. 35.]

TORONTO, CANADA, MARCH 27, 1851.

[WHOLE No., DCXCVI.]

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
Mar. 29.	4TH SUNDAY IN LENT. { M. Gen. 43. John 17. E. " 45. Heb. 1.	
" 31.	{ M. Sam. 3. John 18. E. " 4. Heb. 2.	
April 1.	{ M. " 5. John 19. E. " 6. Heb. 3.	
" 2.	{ M. " 7. John 20. E. " 8. Heb. 4.	
" 3.	{ M. " 9. John 21. E. " 10. Heb. 5.	
" 4.	{ M. " 11. Acts 1. E. " 12. Heb. 6.	
" 5.	{ M. " 13. Acts 2. E. " 14. Heb. 7.	
" 6.	5TH SUNDAY IN LENT. { M. Exo. 3. Acts 3. E. " 5. Heb. 8.	

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Men.	Women.	Evening.
St. James'.	{ Rev. H. J. Grasset, M.A. Rector, } { Rev. E. Baldwin, M.A. Assist. } { Rev. J. G. D. McKenzie, B.A. Incum. } { Rev. R. Mitchell, M.A. Incumbent. } { Rev. Steph. Lett, LL.D., Incumbent. } { Rev. H. Scadding, M.A., Incum. } { Rev. W. Stennett, M.A., Assist. }	11 o'clock.	7 o'clock.	7 o'clock.
St. Paul's.	{ Rev. J. G. D. McKenzie, B.A. Incum. } { Rev. R. Mitchell, M.A. Incumbent. } { Rev. Steph. Lett, LL.D., Incumbent. } { Rev. H. Scadding, M.A., Incum. } { Rev. W. Stennett, M.A., Assist. }	11 o'clock.	7 o'clock.	7 o'clock.
St. George's.	{ Rev. J. G. D. McKenzie, B.A. Incum. } { Rev. R. Mitchell, M.A. Incumbent. } { Rev. Steph. Lett, LL.D., Incumbent. } { Rev. H. Scadding, M.A., Incum. } { Rev. W. Stennett, M.A., Assist. }	11 o'clock.	7 o'clock.	7 o'clock.
Holy Trinity.	{ Rev. J. G. D. McKenzie, B.A. Incum. } { Rev. R. Mitchell, M.A. Incumbent. } { Rev. Steph. Lett, LL.D., Incumbent. } { Rev. H. Scadding, M.A., Incum. } { Rev. W. Stennett, M.A., Assist. }	11 o'clock.	7 o'clock.	7 o'clock.

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, March 31st, 1851.
VISITORS:
THE PRINCIPAL:
Jos. C. MORRISON, Esq., M. P. P.
CENSOR:
Rev. H. SCADDING, M.A., First Class Master.
F. W. BARRON, M.A., Principal U.C.C.

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Original Poetry.

DEW DROPS.

A child went forth at early morn,
Roused from light slumbers up,
And in his little hand was borne
A tiny silver cup.

And as he went, he carol'd loud
So sweet a matin hymn,
The very Sky-Lark in the cloud,
Seemed listening to him.

So beautiful, so sweetly wild,
So guileless in his mirth;
He might have seem'd a fairy child,
Just come astray to earth.

And lo! the day-beam suddenly
Scattered the morning mist,
And spread before his dazzled eye
A gorgeous sight, 'twas

For far and near, and all around,
Leaf, flower, and waving tree,
The very moss tufts on the ground,
Were rich with jewelry.

The little mounds, his path beside
Were crown'd with diadems;
And joyously the infant cried,
"These must be fairy gems!"

And in his silver cup he shook
The drops that shone so fair;
But ah! for all the pains he took,
They would not sparkle there.

Upon the mossy turf they rest,
Like emeralds there they lay;
They nestled in the rose's breast,
And flash'd like ruby's ray.

Beneath the sun king's touch they shone,
Rare gems of every hue,
Alas! his cup was fill'd alone
With idle drops of dew.

They sparkl'd 'neath that glowing kiss,
Like pearl or precious stone,
But when the worthless prize was his
Its loveliness was gone.

Upon the ground in angry scorn,
The gathered drops he threw,
And with the silent tears of morn,
His own are falling too.

May mock not, man of riper years
The young heart's bitter aching,
Though lightly seem to flow the tears
That keep that heart from breaking.

And thine—has thine been never wrung
By hopes that pass'd away,
As pearls from morning's mantle flung,
Before the summer ray?

By dreams, which fled, as time roll'd on,
And left thy darkened years—
The light—the glow—the sparkle gone—
A gift of bitter tears!

Colours, March, 1851. R. A. P.

FOURTH SUNDAY IN LENT.—MAR. 30, 1851.

MORNING PRAYER.—FIRST PROPER LESSON.—
Genesis xliii.—The history of Joseph and his brethren is carried on. Though Jacob had determined not to send Benjamin, yet circumstances pressed upon him, which convinced him that his resolution could not be kept, unless he would

starve both Benjamin and himself, and all his family. However he might, in the moment of his grief and vexation, have considered his sins, and expressed his firm resolution of not sending Benjamin, an enemy was at the gate, with whom there was no contending. "The famine was sore in the land," and Jacob was compelled to ask his sons to go down to Egypt, to buy a little food. They immediately replied that their journey must be in vain, unless he would consent to Benjamin's going with them; for the governor of Egypt had told them, that their bringing Benjamin with them was to be the test of their being spies, or not. And he had moreover, declared, that without Benjamin, they should not be even admitted into his presence. And, as they knew not Joseph, they had good reason to expect, that if they ventured into Egypt without proof, that the story they had told him of their having another brother, was true, they would be treated as spies, and all cast into prison, or, perhaps, sold as slaves. Jacob could not shut his eyes to the difficulty; and unjustly, but very naturally, giving vent to his feelings, he upbraided them for telling the man that they had another brother, and reluctantly gave his consent to the departure of Benjamin. He takes every precaution to gain the favor of the governor, by sending him presents, and shews the honesty of their intentions, by returning the money found in their sacks, at the last journey, and sending other money to pay for the corn they now came to purchase. To their astonishment and alarm, on their arrival before Joseph, they are invited to dine with him. And their perplexity is increased, though some comfort is given them, by the steward of Joseph, who, when they came to him to explain, that they had found their money in their sacks, and had brought it back, replies—"peace be to you, fear not; your God, and the God of your fathers, hath given you money in your sacks. I had your money." They, then, came to dine with Joseph; and the filial love struggling in his bosom, and the difficulty he had in playing his assumed part, appears in that simply, but beautifully, expressed tenderness of inquiry—"Is your father well—the old man, of whom you speak—is he yet alive?"

And at the sight of his favourite brother, Benjamin, fraternal love and joy swelled beyond all control—he could not subdue the expression of his emotions—he hurried out of the room to conceal them, and "sought where to weep; and he entered into his chamber, and wept there." On his return they dined with him, and were treated (particularly Benjamin) with distinguished kindness and favor.

EVENING PRAYER.—FIRST PROPER LESSON.—
Genesis xlv.—The object of the Church, in presenting a general view of the Old Testament, could not be accomplished in fifty-two Sundays, if she were to give the whole particulars of each important history. She, therefore, is obliged to take so much as she can, and such points, as will make the several subjects as complete as the space before her will allow. We are compelled to follow her. But, in case like the present, she must be presumed to expect, that in the intervals between the reading of those portions of Scripture, wherein she is under the necessity of passing over some chapters, her hearers read the chapters omitted. We, therefore, hope that our readers will not take amiss our advice, that they should in the intervals between Morning and Evening Prayer, read the 44th chapter of Genesis, which, though left out on the present occasion, is very instructive and affecting. They will find in it Joseph's scheme to bring back his brothers, and work upon their fears again, that their affliction might effect a thorough repentance of their conduct to him. We read there, also, the noble conduct of Judah in redeeming his pledge to his father, and voluntarily offering himself to be a bondman instead of his brother. At this Joseph could hold out no longer; and, in the present chapter, he is represented as ordering all his servants to quit the room. No words but those of holy writ can do justice to the scene. We dare not meddle with them. Few, we think, can read the first fifteen verses of this chapter unmoved. The tears and sobs of fraternal affection—the free and generous forgiveness of Joseph—the confusion, shame, and remorse of his brethren—his love and his anxiety to comfort them—his earnest and hearty invitation to his father to come down and be nourished by him—and, finally, the outpouring of his hitherto restrained affections upon his dear brother Benjamin—present, in few and plain words, a series of exquisite touches of nature and truth, not to be rivalled or approached by the brightest productions of human genius. May we be blessed as were the brethren of Joseph! Many and many

are the offences of which we are guilty against God—we crucify afresh, by our sins, our blessed Lord—our consciences must often reproach us that we are verily guilty concerning him. But God be praised that his "property is always to have mercy," and we are enabled, in faith and hope, to offer up the Collect of this day:

"Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen."

We may observe, however, upon verse fifth that Joseph's assertion, that God "did send" him, was true, not only in relation to the preserving of them from famine, but also with respect to a remarkable prophecy, connected with the progress and history of that Church to which the promises were made, and of which we are tracing the course in all this class of Proper Lessons—till Easter. In the 15th chapter of Genesis, verse 13, God had revealed to Abraham that he had destined his posterity to serve in a strange land four hundred years. This is said in round numbers, the actual time being, as Stephen tells us, 430 years. But this strange nation, whom they were to serve, was Egypt; and God, by sending Joseph down, caused all these circumstances as related to work together, and wonderfully to carry into effect that which he foretold more than 200 years before. The remainder of the chapter describes the conduct of Pharaoh, and his munificence in preparing to bring Jacob over, and the departure of the brethren of Joseph upon that errand. Though our readers can peruse the chapter in their Bibles, we trust we shall be excused, and cannot refrain from transferring the four last verses to our pages, and concluding our account of the chapter, with the sublime and affecting description of the old man's feelings, given by the inspired pen:—

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart failed, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived: And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

Ecclesiastical Intelligence.

DIocese of MONTREAL.

ORDINATION.—The Lord Bishop of this Diocese held an Ordination in Christ Church Cathedral on Sunday last. Three candidates for Priest's Orders, and two for Deacon's, had been previously examined during three days, the Lord Bishop having been assisted in the examination by the Revs. Drs. Bethune, Adamson, and Leach. The candidates for Priest's Orders were the Revs. Antony Dixon Lockhart, Robt. Lindsay, and Richard Langford Stephenson; for Deacon's Orders, Gerald DeCourcy O'Grady, A.B.T.C.D., and David Lindsay, of Bishop's College, Lennoxville. The Morning Prayer was read by the Rev. Dr. Adamson, and the Lessons by the Rev. Dr. Leach. The Anthem from the 29th Psalm, "I will wash my hands in innocency," was splendidly sung by the accomplished Choir, Mr. Warren presiding at the Organ.—After which the Lord Bishop preached most eloquently as he always does, from 1st Corinthians iv. 1 and 2.—After the Sermon, his Lordship took his seat on the north side of the Altar, Dr. Bethune, acting as Archdeacon, presenting the candidates. His Lordship then proceeded with the Ordination Service, Dr. Adamson administered the Oaths of Supremacy and Abjuration.—In the ordination of the Priests, the imposition of hands was made by the Lord Bishop and the Priests present. The Choir then chanted the "Veni Creator," and the Holy Sacrament was duly administered.

DIocese of TORONTO.

SUBSCRIBERS to the Church Society of the Diocese of Toronto, in GEORGINA AND NORTH GWILLIMSBURY.

Anderson, Mrs.	£0 2 6	Howard, Mrs.	£0 2 6
Anderson, F.	0 1 3	Howard, Miss ..	0 1 3
Anderson, W.	0 1 3	Howard, W.	0 1 3
Bouchier, Mr.	0 2 6	Kay, Jas.	0 5 0
Burchier, Mrs.	0 2 6	Kay, J.	0 2 6
Bouchier, Miss C. ..	0 2 6	Macdonnell, C. ..	0 2 6
Bouchier, Mr. W.	0 2 6	Mengage, Mr.	0 5 0
Bouchier, Mrs. W.	0 2 6	Mosington, Mr. ..	0 2 6
Brodie, J.	0 1 3	Mosington, Mrs. ..	0 2 6
Corbett, W. E. F.	0 10 0	Park, Miss	0 1 3
Donnell, J.	0 2 6	Park, M.	0 1 3
Donnell, J., jun.	0 2 6	Park, H.	0 1 3
Donnell, Miss	0 2 6	Preston, H.	0 1 3
Evans, S.	0 2 6	Stennett, Mr.	0 2 6
Fry, E.	0 2 6	Stennett, Mrs.	0 2 6
Fry, Miss	0 1 3	Thornber, Mr.	0 2 6
Fry, H.	0 1 3	Thornber, Miss ..	0 1 3
Fry, G.	0 1 3	Thornber, Miss A. .	0 1 3
Gibson, Rev. J.	1 5 0	Trent, Mr.	0 2 6
Goode, Lieut.	0 5 0	Trent, Mrs.	0 2 6
Goode, Mrs.	0 5 0	Trent, Miss M.	0 1 3
Goode, H. W.	0 1 3	Trent, Miss N.	0 1 3
Goode, E. A. W.	0 1 3	Trent, Miss N.	0 1 3
Goode, Miss	0 1 3	Turner, W.	0 1 3
Goode, Miss M. G.	0 0 7 4	Watkins, F.	0 2 6
Goode, C.	0 0 7 4	Watkins, J.	0 2 6
Howard, Mr.	0 2 6		

GENERAL PURPOSES' FUND.

Previously announced.....	£238 2 10 1/2
Church at Emily	£0 12 0
Op's Cornells School House.....	0 3 0
—per Rev. Robert Harding	0 15 0
Church at Brock, per Rev. R. Garrett.....	0 15 0
St. Thomas' Church Belleville, per Rev. J. Grier.....	4 15 0
Moulton, Low Banks.....	0 4 0
Wainfleet, Marshville.....	0 10 0
Humberstone, Port Colborne.....	0 10 0
Bertic, Point Abino.....	0 3 9
Moulton, Wilsons' on the Teeder.....	0 7 3
—per Rev. W. C. Clarke.....	1 15 0
St. Luke's Church, Clarke's Mills.....	0 9 3
Bakers' School House.....	0 3 11
Red School House.....	0 2 8
Tiners' School House.....	0 2 2
Dunbars School House.....	0 2 0
—per Rev. Paul Shirley.....	1 0 0
St. George's Church, Guelph.....	2 7 6
Station at Eramosa.....	0 8 2
Paslinch.....	0 7 6
—per Churchwardens.....	3 2 2
145 Collections, amounting to	£250 6 0 7 1/2
T. W. BIRCHALL, Treasurer.	

REPORT OF THE PRINCE EDWARD DISTRICT BRANCH OF THE CHURCH SOCIETY FOR 1850-1.

The Secretaries of the Prince Edward District Branch of the Church Society, in submitting the Annual Report, rejoice in being able to shew a marked improvement in the condition of things, if compared to what it was twelve months since. The Clergy have exerted themselves in a greatly increased measure to impress upon the minds of the people at large the bounden duty of aiding in the advancement of Christ's truth; and the laity have been found to be not impervious to such impression. There is, in consequence of this, the looking for the accomplishment of most necessary and desirable objects in the course of a few years. For now, having at last been fairly aroused, it is to be hoped that the members of the Church will not relapse into coldness and indifference to the aims and purposes of the Church Society; but that in humble dependence upon the pledged blessing of the great Head of the Church, they will go forward, increasing in desire to uphold, and resolution to promote the interests of the Church that God hath purchased with His blood.

The Secretaries feel assured that the better state of affairs will be apparent in the reports of the different Parochial Associations.

The Picton Association desire to express, on behalf of the Parish, thankfulness to God for the measure of success with which he has crowned the endeavours already made. There is also an abundant promise for the future, in the increasing interest manifested in the Church Society, and the anxiety expressed by many to see its operations successfully extended to every department embraced within the objects of its incorporation. The Picton Committee further express the belief, that the amount subscribed would have been much greater than it is, were it not that a very destructive fire occurred there during the past year; many families having been almost ruined, and others so impoverished as to prevent their giving any considerable sum, even for so excellent a cause as that of this society.

The sum total collected by the Parochial Association of Picton amounts to £21 8s. 1d., of which £5 5s. 0d. have been forwarded by D. B. Stevenson, Esq., to the Treasurer in Toronto.

The Carrying Place during the Rev. J. McIntyre's Incumbency, has set an example of contributing the whole amount raised in the Parish, by its Association, to the Funds of the Society, which we trust to see followed, at no distant period, by all the Associations in the District.

The Committee of the Hillier Association report that, although in the first year of its existence, an Association in a remote rural parish, by no means wealthy could not be expected to accomplish great things—yet, if they are able to shew that something has been done for the support of Missions, for the cause of a sound education, and for the repairs of the sanctuary, they prove that the Association was not organized in vain. The Committee report the collection of £5 8s. 9d.; which sum they have thus expended.

Remitted to the Treasurer in Toronto, (through T. Champion, Esq.) Jan. 21st, 1851.....

£1 3 6
Herewith to be remitted 1s. 3d., and postage paid 1s. 6d.....
0 2 2
Lent to T. Champion, Esq., for the purchase of two shares in the Church of England Building Society, to be given on behalf of the Parish, to the Church University.....
1 16 0
For repairing the Parish Church, &c.....
2 2 0
£5 3 9

The Marysburgh Committee report—that they lament that Marysburgh has done so little for the "General Purposes Fund" of the Society—yet, as one of the objects of the Diocesan Church Society is, the encouragement and support of Missionaries and Clergymen of the United Church of England and Ireland within this Diocese, they can not only look back with thankfulness, but look forward with hope. Though the amount subscribed is not large, yet there seems to be an increasing desire on the part of all, to help in the good work; those who have but little gladly giving of that little. The statement of moneys received is thus given:—

ST. JOHN PAROCHIAL COMMITTEE—SPECIAL PURPOSES.

Clergyman's Salary.....	£30 0 0
Repairing Church, &c.....	1 15 0
Register books.....	0 16 3

ST. PHILIP'S CHURCH.

Table with 2 columns: Item, Amount. Clergyman's Salary £30 0 0, Building seats in Church, &c. 11 0 0.

Total for special purposes..... £73 11 3 For general purposes..... 4 15 0

Thus, the Parochial Committee say—that though Marysburgh is able to contribute only £4 15s. 0d. to the District Funds, yet, with less means, perhaps, than any other Mission in the Diocese, the sum raised for local purposes may be honourably compared with that contributed by more wealthy communities.

HILLIER—LIST OF SUBSCRIBERS.

Table with 2 columns: Name, Amount. Capt. W. Young 10 0, J. Jones, sen. 10 0, Hy. Babbitt 10 0, Geo. Jones 7 6, D. Y. Leslie 5 0, John Gerow 5 0, Isaac Gerow 5 0, Seth Thorn 5 0, Samuel Jones 5 0, Samuel Babbitt 5 0, Mrs. Sheridan 1 3.

MARYSBURGH—LIST OF SUBSCRIBERS.

Table with 2 columns: Name, Amount. Allen Mrs. 2 6, B. S. P. 1 3, Bongard C. 2 6, Chambers Capt. 10 0, Creighton T. sen. 5 0, Creighton Miss. 1 3, Creighton Robert 5 0, David J. 2 6, David C. 0 7 1/2, Friend A. 2 6, Fitzgerald 2 6, Frost G. 2 6.

ST. PHILIP'S CHURCH.

Table with 2 columns: Name, Amount. McDonnell W. 1 3, Maybee Peter 2 6, Tooke Rev. J. H. 25 0.

DIOCESE OF NOVA SCOTIA.

THE BISHOP OF NOVA SCOTIA.

The Rev. Hibbert Binney, Fellow and Tutor of Worcester College, Oxford, has been appointed Bishop of Nova Scotia.

UNITED STATES.

The Bishop of New Jersey will commence the Southern visitation of his Diocese on the 29th instant. Bishop Lee's visitation in Delaware is in progress. The Bishop of North Carolina has also commenced his spring visitation.

The Bishop of Indiana has completed the visitation of his Diocese.

The Rev. W. C. H. Robertson, Minister of St. John's, Dresden, was admitted to the Holy Order of Priests on the 26th ult.

The Rev. Mr. Clark has entered on his duties as Rector of Christ Church, Hartford.

ENGLAND.

CONVOCATION OF THE CLERGY.

Wednesday having been appointed for the meeting of the two houses of Convocation, a large number of the elected members attended at the Jerusalem Chamber adjacent to Westminster Abbey, although no writ had been issued, for "the despatch of general business." The public meeting which was recently held in the metropolis imparted something of interest to the usual routine proceedings; and many gentlemen, who, under other circumstances, would not have attended, presented themselves for the purpose of taking part in any discussion that might ensue. Many other clergymen presented themselves, under the impression that it was an "open meeting" for the general discussion of ecclesiastical matters. Some of these gentlemen made their way into the council chamber, only, however, to be summarily removed. As many as 150 years have elapsed since Convocation was allowed to meet for the exercise of its legally recognised powers; and although many attempts have recently been made for a revival of the synodical action of the Church, another Session has now passed away without that object having been attained. Shortly after twelve o'clock his Grace the Archbishop of Canterbury arrived at the Jerusalem Chamber, Westminster Abbey. The members of the Upper House present were the Bishop of Exeter, the Bishop of Oxford, the Bishop of Salisbury, the Bishop of Chichester, and the Bishop of Bath and Wells. The Lower House assembled at the same time. There were present—The Venerable Thomas Thorp, D.D., Archdeacon of Bristol and Rector of Kemerton, Gloucestershire; the Venerable Archdeacon Harrison (Canterbury), the very Rev. William Rowe Lyall, D.D., Dean of Canterbury and Prolocutor of Canterbury; the Rev. William Hodge Hill, D.D., Regius Professor of Hebrew in the University of Canterbury, and Canon of Ely; the Rev. Gabriel Edwards Gillett, M.A., Rector of Waltham, Leicestershire, and Rural Dean, &c. The Lord Archbishop having taken his seat, the usual preliminaries were gone through, when the Bishop of Chichester rose, and said he had to present a petition from the clergy and laity of the province of Canterbury, of which the following is a copy:—"To the Most Reverend the Archbishop and the Right Reverend the Bishops of the Province of Canterbury, in Synod assembled. The humble Petition of the undersigned Clergy and Laity of the said Province, Sheweth—That for upwards of 130 years past this Church of England—the oversight of which is, by Divine Providence and permission, committed to your lordships—has suffered grievous injuries and inconveniences through the continued suppression of her synodical action, whereby she has been prevented from exercising her proper authority for the maintenance of her doctrine in purity and integrity, for the regulation and wholesome exercise of her discipline, and for the development of her internal resources. That the result has been the weakening of the bonds of love and unity among Churchmen, the growth of unsound doctrine, great diversity of rites and ceremonies, and a lamentable deficiency of provision for ministering the Word and Sacraments and other means of grace to the people of this land, whereby it has come to pass that error and superstition, heresy and schism, ungodliness and immorality, have greatly increased, to the injury of Christ's people, and to the reproach of the Church.

That in consequence of the recent aggressive measures of the Pope, the attention of the Queen and people has been forcibly directed to the religious position of the country; and that if, at this time, the real cause of the decay of true religion, as well as of the growth of Popery, and other grievous errors, and of infidelity itself, were represented to her Majesty by the bishops of the Church, to whom it especially belongs to advise the Kings of the earth in regard to spiritual matters, there is great reason to hope that by their representations and entreaties her Majesty might be moved to restore to the Church the freedom of her synodical action, as in ancient times. Upon which considerations, the undersigned petitioners, having approached her Majesty in an humble address for the revival of the active functions of convocation, humbly implore you, most reverend and right reverend fathers in God, that you will again urge the prayer, urged by the two houses of convocation of the province of Canterbury in the year 1847, for license to deliberate, and, with the Royal assent, to do all such things as concern the settled continuance of the doctrine and discipline of the Church of England, to the end that, in concert with the Lower House of Convocation, you may be enabled to take such measures as may conduce to unity within the Church, and to her efficiency as the Church of the nation; and that so the salvation of souls may be promoted, and the mists of ignorance, error, and superstition be dispelled by the bright beams of God's Holy Gospel." The petition was then read by the Registrar, and ordered to lie on the table.—While these proceedings were going on in the Upper House of Convocation, the Lower House had assembled in an adjacent chamber, under the presidency of the Dean of Canterbury. Archdeacon Thorpe presented a petition similar to that submitted to the Upper House. A long discussion arose as to whether the Lower House was sufficiently constituted to receive the petition. Upon a wish being expressed through the Prolocutor that the Archbishop's opinion should be ascertained prior to any further proceeding, the Lower House was summoned to an interview with the Upper House. Upon being admitted, the Archbishop of Canterbury said that the Lower House was legally constituted, and was in a position to receive the document alluded to. The members of the Lower House then withdrew, and, on re-assembling in their chamber, the petition was received, and an order for recording it was made. The Lower House was about proceeding to the consideration of other business, when the members were again summoned to the Upper House, and, on being admitted into the chamber, the Archbishop of Canterbury directed the Registrar, Mr. Dyke to read the following document:—"In the name of God, amen.—We, John Bird, by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan President of the present Provincial Synod or Convocation of the Bishops and Clergy of the Province of Canterbury, do by this present writing continue and prorogue the said Sacred Provincial Synod or Convocation, lately to and until this day and place, and continued and prorogued, all and singular the certificates or returns already made and delivered, in the same state in which they are now until Thursday, the 28th day of August ensuing, to a certain upper chamber, commonly called 'The Jerusalem Chamber,' situate in the deanery belonging to the collegiate church of St. Peter, Westminster, with further continuation and prorogation of days then following and places, if it shall be necessary to be done in this behalf. (Signed) J. B. CANTUAR." The reading of this document created considerable surprise and interest. It was, however, not permitted to be discussed. There was, of course, no alternative, and both Houses were then formally adjourned.

The New Vicar of Sheffield (the Rev. Thomas Sale) has refused to allow the Rev. Canon Trevor to officiate in the parish church. A meeting of Mr. Trevor's friends has been held, at which it was unanimously resolved to take proceedings at law against the church burgesses for payment of Mr. Trevor's salary. Sir Fitzroy Kelly, it is understood, is to be retained for Mr. Trevor.—Bradford Observer.

PREFERRMENTS.—The Rev. W. Carrett, M.A., to the Chaplaincy of Combe Longa, Oxon; patron, the Rector of Lincoln College.—The Rev. F. S. Bolton, to the Perpetual Curacy of Salt, Stafford; patron, Earl Talbot.—The Rev. J. Colridge, to the Perpetual Curacy of Trinity Chapel, Waltham Cross, Hertfordshire; patron, the Vicar of Cheshunt.—The Rev. J. A. Ewing, Assistant Minister of St. Mary's, Herwich, to the Rectory of Westmill, Herts.—The Rev. W. B. Gale, to the Curacy of Stoke-Mandevill, Bucks.—The Rev. J. H. Grandy, B.A., to the Vicarage of Old Cleeve, Somerset; patron, the Rev. A. F. Luttrell.—The Rev. G. J. Garton, to the Curacy of Beighton, Derbyshire.—The Rev. G. M. Gould, to the Perpetual Curacy of Chillington (patron, Earl of Powlett); and to the Mastership of Chard Grammar School, Somerset.—The Rev. T. A. L. Creaves, to the Vicarage of Mayfield, Staffordshire.—The Rev. V. G. Guise, to the Rectories of Little Birch, and of Aconbury, Herefordshire; patrons, Guy's Hospital, London.—The Rev. J. G. E. Haslock, to the Rectory of Little Sodbury, Gloucestershire; patron, W. H. Hartley, Esq.—The Rev. Henry Hughes, to the Rectory of Hodgeston, Pembrokeshire; patron, for this time, the Bishop of St. David's (by lapse).—The Rev. H. Landon, to the Perpetual Curacy of Slebech, Pembrokeshire; patron, Baron de Ruten.—The Rev. Reginald J. Mapleton, to the Vicarage of Great Glenn, Leicestershire; patron, Charles William Packe, Esq.—The Rev. R. Nicholson, to the Perpetual Curacy of St. Paul's, Lanebridge, Whalley, Lancashire; patron, the Bishop of Manchester.—The Rev. J. Richards, M.A., to the Incumbency of Dunwick, Bishop Auckland; patron, the Bishop of Durham.—The Rev. R. Roe, to the Curacies of Broadway and Bincombe, near Weymouth.—The Rev. A. Sedgwick, to the Stipendiary Curacy of St. George's Church, Chorley, Lancashire.—The Rev. H. Swaby, B.A., of Pembroke, Oxford, to the Rectory of St. Aldate's in that city; patrons, Pembroke College.

ANOTHER PERVERT.—The Rev. Mr. Bedford, late Curate of Christ-church Hoxton, was received into the Church of Rome by baptism on Friday week.

From our English Files.

FATHER GAVAZZI'S LECTURES.

[From the Daily News.]

"THE CANON LAW AND PAPAL USURPATIONS." The usual course of exiles and patriots has received a graceful embellishment in the presence of ladies, attracted not less by the sympathy for brave men, than by the exquisite beauty of Italy's language, set forth by the splendid delivery of the speaker. The House of Commons was in great force, and we recognised the members for Dublin, for West Surrey, and from North-

amptonshire, among the auditors. The enthusiasm which for two hours pervaded the assembly, and which the vigorous declamation of the orator never suffered to flag for a moment, found frequent utterance in the most clamorous explosions of applause. Though the notes of our reporter are as copious and faithful as the rapid elocution of the father would permit of, we despair of conveying anything adequate to the effect of his marvellous outpourings. It would require a regular staff of stenographers to put the public in possession of what may be considered a continuation of the pending debates in our legislature, with the exception that the key note of the strain is far loftier, and the eloquence of a much higher order than what the "gallery" has to deal with.

The opening was a sketch of the humble attitude of the Roman bishops under the Roman Emperors, when Felix, Victor, and Leo, wore their modest mitres, and fraternized with Tertullian in glorifying the exemplary docility of contemporary Christians, under the rude rule of the temporal authorities. "Even the imperial mandate, by which multitudes of monks were enrolled as soldiers and sent to guard the frontier against barbarian inroads, met with faint murmur, but full submission. The public interests were paramount. The Church was a community within the general control of the state and was nothing more; but the enemy of mankind tried on the mystic body of Christ the experiment which had failed so signally in the desert. The tempter came over the Alps with the Gallic Pepin; he showed him from a pinnacle of earthly power and aggrandisement the kingdoms of this world, and pledged himself to secure their homage if, falling prostrate before God's adversary, 'Christ's vicar' should adore him. The sacrilegious bargain was struck; the ark of the Lord was placed in the temple of Dagon; the bishops of Rome, who had over and over again suffered death rather than offer incense to Pagan idols, fell into the palpable snare of Satan; and the hand that bore on its finger the brightest of sacerdotal gems in the 'ring of the fisherman,' was outstretched with scandalous avidity to burn a fatal frankincense on the altar of secular ambition. A visible change fell on the papacy. The gory crown of martyrdom was exchanged for the glittering tiara. Swelling with the pride and pomp of satanic inflation, Boniface VIII. having foully dethroned his still living predecessor, Celestine V., burst on the world with his blasphemous bull, 'Unam Sanctam,' and laid his monstrous mandate on mankind, involving the human race in sacerdotal serfdom. By one fell swoop he abrogated the authority of kings within their dominions, of magistrates within the circle of their attributions, of fathers within the sacred precincts of their household. Popes became the arbiters of universal sovereignty, bishops bearded monarchs, and priests lorded it over the domestic hearth. Legislation quailed before the newborn code of clerical command, which, in the slang of the dark ages, was called canon law. The arbitrary compound of fraud and forgery assumed the title of decretals, and was first compiled by Ildorus Mercator, enlarged by Anselmus of Luca, and finally licked into shape by a Bolognese monk, Gratian, whose name it henceforth bore, and whom I, as a citizen of Bologna, I devote to the merited execration of Europe. The principle which pollutes every page of his nefarious imposture is that every human right, claim, property, franchise, or feeling at variance with the pre-eminence of the popedom, was ipso facto mimical to heaven and the God of eternal justice. In virtue of this preposterous prerogative, universal manhood became a priest's footstool, this planet a huge game preserve for the Pope's individual shooting. The finger of Borgia, fresh from the poison cup, could trace a meridian on the globe, and partition America between the rival bribery of Portugal and Spain; nor was it only the untutored Indian who was thus handed over to slavery or slaughter, but in the midst of European monarchies the same insolent principle was haughtily asserted. The adversary of the temporal tiara was cursed in all the maledictory moods of the Vatican's virulent vocabulary. The Almighty Ruler of the universe was dragged into ignoble co-partnership with the besotted administration of a paltry principality; disgust at its brutal misgovernment, hostility to its hideous misrule, honest antagonism to its abhorred tyranny is ranged in the category of crimes; you, gallant men, who through this hall, are the criminals of canon law; you dared to have a country—(cheers)—kindred, home, and native land—you dared to dream of the damnable delusions, forgetting canon law! Do I not glory in being your co-transgressor? Does not the mother who bore me in the bosom of Bologna bless God for her exiled son, bless God that she gave birth to no renegade from Italy, no accomplice or approver in her degradation, no sacerdotal trader in her downfall, no priestly plunderer grown bloated on her wrongs?" (Thunders of applause.)

The Father went into the details of canonical legislation, showed how the Pandects and Codex of Justinian were superseded by clerical bye-laws; how Lancelotto and the famous Clementine code set aside the jurisprudence of mediæval tribunals; how the right of asylum in churches and monasteries, at first a refuge from feudal tyranny, became perverted into a shield for common robbers and murderers, and a source of priestly speculation; how the clergy claimed exemption from the ordinary judicature of the land, and ran riot in the impunity of consecrated delinquency—all under the sanction of canon law. How, as light dawned on the various countries of Europe, the atrocities of this debasing system were by the laity indignantly scouted, and the nuisance everywhere abated save in the fag end of the Italian peninsula and in the stereotyped stupidity of Rome. The speaker thereupon made a ludicrous exposure of the ignorance of Mr. John O'Connell when meddling with the Piedmontese question in the House of Commons, showed the utter imbecility of that juvenile lawyer's appreciation of international rights, and demonstrated the inalienable character of legislative sovereignty which the court of Rome had the absurd pretension to regulate within the precincts of an independent foreign country. The plea of a convention put forth by this enlightened lay brother was either a mere secular agreement between two despotic powers, and ceased to bind when the absolute monarch who bargained away his people's privileges had vanished, while the people who had been thus sold into bondage repudiated the unnatural transfer, and in free parliament made laws under a constitutional king, or else the convention was a purely spiritual transaction, and then it fell to pieces from its intrinsic rottenness. Lord John Russell had taken a statesman's view as well as a lawyer's of the papal interference in the legislative functions of Piedmont, and rightly stigmatised Franzoni's conduct to the dying Count Rosa as a ferocious absurdity; but churchmen of that stamp will mingle mischief with their mummeries, and the machinery of canon law in their hands can be made to work miracles of malignity. With what delight did this unfeeling bigot witness the pangs of the pious partner of the dying minister who, with his four children, surrounded his bed of agony; but his machinations have been visited on his own head—

the kingdom has spewed him forth; and the widow of Count Rosa sees secured to her children the rich inheritance of a nation's gratitude (cheers).

"It is not merely at the bedside of the dying that clerical meddlers come to curse or to 'convey.' It is not merely in public politics they presume; but intrude in the household business of every-day life, and invade the privacy of every man's home with loathsomeness and pestilent pertinacity. They will dictate to a father of a family what school he is to select for his sons, and quote canon law for the infraction of the simplest laws of human society and of God, the common Father of all, and founder of the sacred rights of paternity. What else is this canon law but an attempt to invalidate all human legislation, and to confound Christianity, in its relation to secular communities, with the exploded and superseded theocracy of the Jews? Are not the doctrines of Christ compatible in the views of the Divine Redeemer with every form of government; is not that the essence and boast of Catholicity? Whence, then, is the Vatican at war with every free country, with Belgium, with Sardinia, with England? At peace with the despoticisms of the Kaiser and the Czar, Catholic Poland is manacled by the encyclopes of old Gregory, and ruthlessly delivered up to his brother Pope of Petersburg, while the Kaiser on his own heavenly land is offered in holocaust of treacherous and ignominious homage to papal felony (*felonesco Mastai*). Truly canon law reigns at Rome; a model land for prize legislation; where terror walks the streets, and the spy lurks at every key-hole; where social intercourse is a snare, and the domestic out-bosomings of the family circle so much grist for the mill of the confessional; where the greeting in the market place are noted down by the noonday devils of the police, and the shafts of venomous denunciation are shot at random in every man's pathway; the luxury of hidden woe and indulgence in the deepest die, and a clandestine press the only outlet of the national despair. One channel alone was open for the energies of the country to find issue; the public robber was abroad; the brigand, like the owl of Sultan Mahmoud, blessed the clerical government for unprotected villages, and the utter dissolution of society. The bonded plunders of Passatore have established a formidable competition with the sacerdotal speculators of capital, and set up a rival canon law equally disastrous, but not more at variance with the rights and immunities of the public. For, after all, what consolation is it to the dispossessed and defrauded citizens that the brigand who makes free with their chattels and personal liberty wears a head-gear of conical shape, with a jaunty feather and perhaps an image of the winking Madonna, for luck, or robs and plunders in a hat shaped like a bee-hive with a cross on the top of it, and calls it a tiara (cheers and laughter). A pair of apostolic quills thrust under the nose of the victim are found quite as efficacious as a brace of pistols to make the folks stand and deliver. What matters it that the bands of Passatore are only native outlaws, driven to the sad trade of robbery by the forcible stoppage of every honest industry, and the crushing and withering effects of priestly dominion; while the bands which the other brigand has brought to act on the country, and are transalpine violators of international law, and regimental aliens who rob in uniform? The French gang with the gallantry of their nation, are content to work as amateurs, but the Austrian footpads insist on their share of the spoil, and go halves with the priestly tax-gatherer, the Friar Tuck of Italy. Can this atrocious farce go on in the eyes of civilized mankind? No; by the God of justice! The end is at hand. The doom of the house of Hapsburg and of Popedom hastens to its final catastrophe with swift and precipitate caducity. Broken and bankrupt both, they have outlived the means of their respective livelihood, and as they were equally lovely in their lives, so in their death they shall not be divided. The crash is inevitable. The whole human race is preparing to clap hands on their joint and associated downfall. Hear ye not the ill-suppressed throes of their agony and the death-rattle in their throats? Are not the symptoms of their dissolution, the moribund groan of their decrepit senility, visible and audible to mankind? The funeral toll of St. Stephen's belfry is re-echoed by every steeple in broad Bohemia, in Hungary, in the cathedrals of Lombardy, and the great bell of the Capitol begins to swing in sympathetic vibration. The Bayonets and bankrupts, bayonets and bigotry, the changes have been rung to the disgust and abhorrence of the whole family of man. Prussia, for very shame, must shake off the pestilent connexion; even Turkey, tired of being the common gaoler of Christendom, asserts the high manliness of Mahometanism, and lion-taunts us with the lost glories of Godfrey and America had heeded Richard. Free and independent America had by the majestic organ of Daniel Webster expressed the full scorn of the western hemisphere for that wretched Russian flunkey, Joseph of Hapsburg, the Romuleus Augustulus of the holy Roman empire (cheers). To live and reign by the grace of God and Cossocks is a contemptible line of livelihood, but the kindred existence of the popedom is reduced to expedients of still more despicable turpitude. The quackeries of miraculous imposture are the fitting concomitants and appendices of a system of which the rotten crutches are the crapulous Franzoni in Turin, the traitor Marilly, in Switzerland, and (that transparent Tartuffe) Montalembert, in France (cheers)."

The Father expressed his hearty concurrence in what had fallen from Roman Catholic lips in the British Legislature as to the wide and palpable distinction between the universal church of Christ and the corrupt court of Rome. He would enforce and proclaim aloud the disseverance. The gospel of forgiveness was not more at variance with the Draconian decrements of the late Gregory or the inquisitorial oppressions of the felon who has succeeded him. The Vatican Palace was the Court of Caiaphas the high priest, in the precincts of which Peter had no sooner got entrance than he denied his master. It is from that court, and not from the Church of God that insolent and offensive bulls issue, as did the words of blasphemy from the mouth of the great beast of Revelations. It is from that court that has emanated the late usurping document which England tramples under foot, and blessings on her for such scornful defiance of the common sense and of Christendom! But perhaps it was, after all, but a trading speculation. We all know that rosaries, and pardons, and briefs, and rescripts, a few cameos, and plenty of indulgences, are the sole financial resources and produce of the territory cursed by papal misgovernment. It sends a specimen of its wares to your official exhibition, a rampant and rabid specimen, and accompanies the invoice with samples of native handicraft in the manufacture not only of mock Roman pearls equal to the genuine, but of thirteen live bishops, hoping the specimen may tempt ulterior demand for such ingenious fabrications (laughter and cheers).

The Speaker proceeded to arraign the liberal press of France for the levity of its strictures on the "Papal Aggression." The French are incapable of a serious emotion, or they would feel the importance to England of the present movement, worthy of the great and thoughtful nation in which it occurs and caused by no trivial alarm. Let France look to her own condition; by what insidious arts and persevering craft has she not been pulled down from her social and European position to be a mere instrument of Papal tyranny abroad with a "Roman expedition à l'intérieur" in full progress at home. Here began a splendid and highly practical description of the great Norwegian whirlpool called the Maelstrom, buoyant on whose circling eddies the ship of France was yet visible, though every hour sucked closer and closer into the central vortex, where it was doomed to be engulfed and disappear. Such was his present position with reference to the papacy. Was not the British vessel sailing beyond the influence of this dread phenomenon warranted in crowding all sail to keep still further aloof from the focus of destruction? England sees the degradation of its neighbour, sees the operation of priest-craft, and sniffs the pestilential odour of the Vatican in the breeze that is wafted o'er the channel.

England instinctively feels that these foreign bishops bode no good either to her spiritual or temporal concerns. They come in flagrant violation or evasion of British laws; they enter not at the door, but, robber like, by the window—emissaries of a power which, like the "old man of the mountain," whose name is given to assassins, sends forth its satellites, if not to poignard kings, certainly to strangle the liberty of nations that are free; to act as a remora to the onward march of civilisation; a clog to progress; a drag on the social wheel revolving in its joyous gyrations. Discord has already been the first result; blood has been shed at Birkenhead. What heeds the court of Rome the social evil of her handiwork? She seeks the pomp and pride of her delegates, reckless of consequences to the land they invade. Wherever there is wealth to gain, whether from the imbecility of her viceroy when alive, or at the pillow of dying opulence, her agents are at hand—speculators when they are not spies. Men of England, bless your Queen for repelling in the face of Europe these skirmishers of the "gorilla hope of a foreign power (cheers)."

MURDER.—THE CONFESSORIAL.—DR. WISEMAN. To the Editor of the Standard.

Sir,—Since troubling you with a letter on the subject of the confessional, corroborating the testimony of the Rev. Dr. McNeile gave of that immoral tribunal in his just animadversions on Dr. Wiseman's late tirade against him, because he (Dr. McNeile) spoke the truth, as usual, in strong language. I have met with the following "passages," exemplifications of the astounding and terrific "teaching and practice" of the Romish Church in that secret, and often shocking, confabulation between priest and penitent; and, as I have myself, whilst an officiating priest of that church, been obliged, under pain of suspension, to carry out that teaching on two memorable occasions, I shall herein state them, and beg, sir, of you, in justice to the truth, Dr. McNeile asserts, to give all insertion.

The work I take the "passage" from is a classbook or examinations in all the Roman colleges on the continent, as well as in this country. It is P. M. Wigand's "Epitome Tribunalis Confessoriorum." I will give the Latin, and then its literal translation to prevent all cavilling.

In page 370, chap. xi., the following question and answer are met with:—"Quid faciet confessorius interrogans, quia peccatis auditus? Dicitur. Licet respondet deo, quia interrogatur homo, et non ut Deus, aut Dei vicarius. Imo cum juramento suum potest deponere, et armare, et mille potius mortis subire deheret, quam quidquam de auditu manifestare."—"What ought a confessor to do or say if interrogated on sins confessed to him? He can lawfully answer, don't know (I know nothing of them) because he is interrogated as man, and not as God" [which, by-the-by, implies there may be cases in which the priest can speak and act as God] "or God's vicar! Nay, even he can affirm his denial on oath, and he ought rather to suffer a thousand deaths than divulge a word of what he has heard." I need not offer one word of comment on the awful duplicity, impious evasion, and blasphemous mental reservation conveyed in this sort of moral doctrine. But it is to be reduced to practice in the following terrific case (found in page 327 of the same work), and in all similar cases:—"Item, sacrosdos, homicidium esse patrandum, potestne id iudicibus aperire? Respondeo, non potestneque enim licet delictum talem, ne penitentiam illatenus aliquid gravamen afferat, et provide monent doctores."—"In like manner a priest who learns in the confessional that on a certain night, a certain conflagration, or setting fire to property, or a murder will take place, in which the penitent was to be a party (it is asked), is he (the confessor) allowed to disclose either to the authorities? The answer is, he is not allowed! nor even to indicate the crime; because in this matter great care must be taken not to damage the penitent in any way, as the doctors (of the Romish Church) providently advise!"—"In page 369 nequidem in periculo boni communis, aut in quacunque necessitate, vel ad vitandum quoddam malum, licet peccatum revelare."—"The obligation of the seal (as it is called) of confession is so strict that not even in emergency, however great—nor to ward off danger from the state—nor to prevent any evil, however enormous—is it allowed to disclose the crime confessed!"

Let no one, therefore, be horrified when I state, that myself in the year 1832 evaded the law of God and of justice, and nature, in withholding from the arm of the forty-two or fourteen persons who had confessed to me their intentions of taking a part in the murder of that year at Carrickshock, near Knocktopher, county Kilkenny. These men came promisingly to me to confession, at the convent of Knocktopher, in which I was stationed at the time; each promising to have a hand in the murder in case the constabulary came, as was expected, to detain in his village; the sequel proved the murderous premeditation of each, for seven of the men were afterwards taken up and brought to Kilkenny, where two of them were hanged; the rest escaped justice, possibly through my fault—inasmuch as, had I been at liberty to give the least intimation to the proper authorities of what was (superstitiously) confessed to me two months before the murder, I would have been "bound over" to prosecute; these men would have been imprisoned, and the unfortunate victims who came, in the discharge

of their duties, to the fatal village, would have returned home with their lives. In all probability the same terrific tale could be told by the Rev. Mr. W. P.P. of Newtownbarry, where a like number of men were murdered some three years after, in a similar manner, and on a similar occasion; and I am confident there are priests in this moment in Ireland—yes, hundreds of them—who could, if they dare, tell us they have been cognisant, if not abettors, through the confessional, of the conspiracies and treasonable practices and intentions of their people towards the government of this country in the ever-memorable year of 1848. But it is nonsense of me to mention one year more than another, for this treasonable practice, under the cloak of religion, is perpetual; and let me not be doubted for a moment when I state that it is through this dark device, the soul-enslaving engine of priest-craft, that all sorts of treason against God and man are concocted, fostered, and slyly permitted to take their course. If St. Paul had not said, "Let not certain things be so much as named amongst ye," I could state innumerable cases in which the confessor (putting sollicitatio criminalis aside), became "particeps criminis" in another sense, by having a guilty knowledge of certain crimes which were followed by suicide, assassination, or (murder in) a duel; by guilty knowledge, I mean, learning through the confessional an intended seduction, a rape, or an actual adultery, and frequently the "habit" of these crimes—and yet taking no step, beyond a few discouraging words, either to prevent them or their natural but woeful consequences.

The confessor himself is habitually and deliberately in the proximate occasion of sin by not listening to, but requiring details of, acts and intentions of crimes of the foulest and most impure nature and description. He is but man, and he feels as man all the while, and his crime is greater than the one he impiously presumes to absolve from, for he must feel conscious that he has no warrant, before God, to keep himself in danger, and not to fly, as Joseph did, the moment sin presented itself. The confessional, therefore, though held up by Popery as blasphemously as unwarrantably, to be of Divine authority! and a spiritual washing-bath for sin, is nothing more than a cunningly devised instrument to cover, under its exteriorly moral and penitential name, the iron rod of tyranny and spiritual empire, with the temporal at its heels; for in it, over the Romish world, the pseudo-penitent or fanatic is told it is sinful, it is criminal, "to keep faith with heretics," to allow salvation to them, or to hold any unnecessary intercourse with them, much more so to intermarry with them, and that it is no sin to destroy and to extirpate them should the advancement of Romanism require it. All this and a great deal more is taught and inculcated in the confessional each time that any penitent speaks on the subject to his confessor.

Oh, if any of our Protestant rulers and nobles, in whose hands the destinies of this great empire are now placed, for good or for evil, were to know as much as the simplest priest on this painful subject, he would, were he a Christian true and loyal to his God and to his Queen, carefully adopt and firmly act on the "timeo Dannon et dona ferentes," when ambitious priests and nicksomed prelates present their sycophant faces to tell their distresses, or to offer their assurances that their acts are harmless, and their intentions good in all they do.

Here then, is before us a part, and a part only, of that infamous "teaching" from whence Dr. Wiseman's sense of the extent of Gospel precept, and of the spirit of the law of the land, took its influence with him, to cause him to denounce in the strongest terms he could find (for no phrase could be too forcible to express horror at) such monstrous, such murderous doctrine as that quoted above on the Romish confessional. Where lives the religious, the moral man who will be found denying that?—or where the jurist that will say to be "an accessory before the fact" is not to be found in the above Romish teaching?

Behold, then, the inanity, the rank malignity, of a man calling himself a Christian archbishop and cardinal too, vituperating a minister of the true Gospel of Christ, merely because that minister, true to his fame, as the "Lion of Judah," hurls his just, his indignant anathema at a tribunal set up by Satan—supported by his agents for the foulest purposes, and productive of the most diabolical, because the most murderous habits in man, to soul or body, a tribunal, in a word, that virtually breaks, as we have just seen, the law of God and man—"thou shalt do no murder;" and alas, defies it, I would seem, with the consent of our Christian rulers!—I have the honour to be, Sir, your most humble and obliged servant,

RICHARD SWAYNE, M.S.T., (Late a Priest of the Church of Rome, now under the P.P. Protection Society.) Dublin, Jan. 27, 1851.

UNREGISTERED JESUITS.

When, on Tuesday week, Mr. Grogan excited the ire of Messrs. Keogh and Anstey by his motion for a return of registered Jesuits, Sir George Grey poured oil on the troubled waters, by assuring the mover and the opponents of the return, that the result of the motion would simply be "Nil." And so, no doubt, it would have been; for in this, as in other respects, the provisions of the Act of 1829 have been suffered to remain a dead letter. This fact, seasonably suggested by the Home Secretary, was no doubt a sufficient reason for desisting from the official inquiry contemplated by Mr. Grogan; but it does not supersede, on the contrary, it enhances the necessity of some investigation as to the number of unregistered Jesuits permanently or temporarily resident in this country.

By way of assisting the public in forming an opinion on this point, and aiding the dim perceptions of the Secretary of State for the Home Department, we feel it our duty to give publicity to the following fact, for the truth of which, from the quarter whence our information is derived, we can undertake to vouch.

An English gentleman, not long since, whilst travelling on the Continent, happened to be taken ill, and during his sickness received great kindness and attention from a Popish Priest, who visited him as a stranger. The acquaintance thus commenced, however, proceeded no further; the Englishman, on being restored to health thanked his new friend for the kind interest he had shown him, took his leave, and returned home. The same gentleman, a short time ago, went to look over the new Houses of Parliament, when, as he passed along, he observed among the labourers a man whose countenance struck him as being familiar to him. He paused and looked again; and the more he looked, the more certain he felt that the man he saw before him in the garb of a labourer, was no other than his friend the Priest, of whose kindness he had preserved a lively recollection. Imagining that his friend had, from some cause or other, been reduced to a state of distress which compelled him to have recourse to a menial occupation, and acting under the

first impulse of a mind conscious of an obligation, when an opportunity of repaying it presents itself, the gentleman accosted the Priest, and, after a few words of condolence on the condition in which he saw him, proffered him his good offices. The reply was that the only service he could render him, was not to know him, and to let him alone.

Here, then, we have the Jesuit Priest prowling about the Parliament Houses under the disguise of a common labourer, mixing with the workmen, many of whom, in all probability, are Irish (Roman) Catholics, picking up information, and, for aught that appears to the contrary, hatching plots. Conjecture might not be far wrong, perhaps, in connecting the circumstance now brought to light, with the fire which took place in one of the towers of the new palace at Westminster some time ago, the origin of which has never been satisfactorily explained. But conjecture, however nearly it may approach to probability, is not proof; and therefore we shall say no more on that head. The undeniable fact, however, remains, of a Popish Priest having been recognized under the disguise of a working dress among the labourers employed in the Houses of Parliament; and that fact, of itself, is pregnant with suspicion. Nor is this an isolated fact. Our readers will remember the Popish Post-office arrangements at Rugby, to which we called attention some time ago. The public press, as far as reporting and the collection of news is concerned, is, notoriously, to a very great extent, in the hands of Papists. Into families they find their way as teachers and servants. A Correspondent, whose letter will be found in another part of our columns, informs us that they have crept into Cathedral libraries, as librarians. And it is no very great stretch of imagination that at a Cabinet dinner the footman at Lord John Russell's elbow, or, at the Palace itself the attendant behind the Royal Chair, may be a Jesuit Priest in uppers of gold-lace and netters of plush.

The Jesuits are moving about, openly and in disguise, here and there, and everywhere, more Societatis it is impossible to doubt. We need no further proof of it, than the admissions which occasionally escape from the lips of the mouthpieces of the Papacy themselves, in the unguarded hour of irrepressible exultation. What was "JOHN OF TAMM'S" boast the other day to Lord John Russell? That "the exiled (Roman) Catholics of Ireland," who, he it remembered, are not all fresh from the mud cabin, will ere long "address us "from every quarter of England in the language of "Tertullian:—'We have filled your cities, towns, fields, armies, Senates.'" And, talking of the Senate,—who has forgotten that notable sally of the late Master of the Mint, now the Queen's representative on a clandestine errand to the Pope,—the Jesuit who removed Her Majesty's religious titles from the coinage of this realm,—when he, a Legislator and a Member of the Queen's Government, had the indecency before the assembled Commons of England to challenge the law officer of the Crown, to put the law in force, if he dared, against the Jesuits? Such, let it never be forgotten, are the fruits, not, as Lord John Russell falsely, as well as sneakingly, insinuates, of the theological extravagancies of a few wrong-headed ecclesiastics, but the results of a system of base and treacherous concession and connivance towards Popery, long pursued,—in consideration of the political support of the Papists, which alone maintains the Whigs in power,—by the responsible advisers and counsellors of the Queen. And this monster-evil, which has taken such deep and extensive root, and of which he himself has sown the seed, and carefully nurtured the growing blade, Lord John Russell pretends,—yes, pretends, and only pretends,—to cure with that useless bit of parchment, his "Ecclesiastical Titles Assumption Bill." Familiarity breeds contempt; and Lord John has so long and successfully hood-winked John Bull, that he thinks it superfluous to put himself to any great expense of ingenuity in practising upon the credulity of "public opinion." He feels persuaded that any humbug, however gross, will go down, provided it be stamped with the name of the illustrious champion of "civil and religious liberty." His Lordship may,—we trust he will,—find himself mistaken. John Bull is very good-natured, and remarkably gullible; but he is not a fool.—John Bull.

Another job has been perpetrated by Earl Grey. The Clergy Reserves in Canada, after being partly wrested from the hands of the Church, and the spoil divided among the sects, have been handed over, without other reservation than the protection of existing life interests, to the free disposal of the Canadian legislature for any purposes whatever. The lesson is an instructive one. It shows what is likely to become of Church property, when once its sacred character is lost sight of. From a latitudinarian division between truth and error to absolute spoliation, there is but a short and an easy step.

The Earl of Enniskillen has put forward a second manifesto, in consequence of the refusal of Sir G. Grey to present the address to the Queen from the Royal Orange body, which we noticed a short time ago. In it, the Noble Earl traces the history of Ireland from the voluntary dissolution of the Orange body, in consequence of the resolution of the House of Commons in 1836, to the present time. The event was followed by the "General Association," changed in 1826 to the "Pre-emptory Association," and by the monster meetings of 1843, which led to the reorganization of the Orange body as a necessary measure of self-defence in 1845; since which time its signal services to the cause of loyalty and order have been graciously acknowledged, through the very functionary who now revives the fact of the dissolution in 1836, as a reason for intercepting its addresses to the Throne.

Mr. Chisholm Anstey has been played like a shuttlecock this week, between the broadsheets of the Times and the Globe. The latter declares the letter which has gone the round of the papers, announcing his proposed acceptance of the Chiltern Hundreds to his constituents, to be a forgery. The Times vigorously asserts that the Globe has been hoaxed, and that Mr. C. Anstey positively has resigned; the Globe returns to the charge, and as positively maintains that the Times has been imposed upon, and that the Honourable and Learned Member has not, nor ever had, any thought of resigning. When newspapers disagree, who shall come at the truth?

A correspondent of the Morning Post, a Roman Catholic Executor and Residuary Legatee, finding the estate bequeathed to him burdened with an excessive legacy for masses to extricate the soul of the testator from purgatory, is anxious to avail himself of the statute which makes all such bequests unlawful, for the purpose of reducing the one in which he is interested, to reasonable dimensions. The priest tells him that if he seeks protection from the law of England, he shall be excommunicated and handed over to perdition. The Executor and Residuary Legatee wants to know what he is to do. We cannot undertake to advise

him; but this we know, that if the law of England is not to be made the very scorn and derision of Papists, it must be made strong enough, by some means or other, to prevent intruded Priests from levying contributions upon Her Majesty's subjects under false pretences.—John Bull.

Colonial.

DESTRUCTIVE FIRE AT CARLISLE.—The most distressing and destructive fire that ever took place in this borough, broke out on the morning of the twelfth at Carlisle, Pa., between twelve and one o'clock, which originated in the stables attached to Scott's Hotel. The fire spread with frightful rapidity: the wind blowing quite fresh from the Northward. The flames soon spread to the adjacent buildings, and in the course of a few hours not less than fourteen dwellings, twenty stables, and two warehouses were consumed, besides several horses and cows, &c. The fire was not subdued till four o'clock this morning. No lives were lost, though several persons were seriously injured. The loss is estimated at \$50,000.—Globe.

FRIGHTFUL ACCIDENT.—On Saturday last, as Andrew Hewie, a person in the employment of Mr. Morton, the proprietor of a saw-mill at the village of Trent, was tending a circular saw, when one side of the breast of his coat was caught in the rotatory wheel, which jerked him round and drew him on the saw; the wheel was then in full operation. His stomach coming in contact with the saw, his bowels were literally dragged out of his body and thrown amongst the saw-dust on the spot where he had been the minute before standing. Of course his death was instantaneous.—Chronicle & News.

We understand that preparations are making to open the Welland Canal on the 25th inst. It is now so free of ice as to insure this being done, should the weather continue favourable.

OPENING OF THE NAVIGATION.—The steamer Despatch, Captain Baker, cleared from Port Dover, on Saturday the 15th, for Windsor. We understand that the steamers Wave and Commerce, are to ply between Buffalo, Dunkirk, and Dover, during the present season, but we have not as yet heard of any further regulations.

CUSTOM HOUSE DEPARTMENTS.—We understand that Mr. Pring, formerly of St. John's and lately of Hamilton, will succeed Mr. Hamilton as surveyor at this port.—Montreal Herald.

COUNTY OF HALDIMAND.—Mr. McKinnon, of Caledonia, a gentleman extensively engaged in manufactures, and who has long resided in the County, is in the field, although his opponents have circulated reports to the contrary. Having been almost absent from the County on business for ten days past, he has yet taken no active part in the election, but will probably be at work during the coming week. On the Ministerial side we have Mr. George Brown, Editor of the Globe. Mr. Turner, of Seneca, who will not allow a tool of the Administration, from Toronto, to crowd him off the track, and Mr. W. L. McKenzie, who appears to be running on his own hook. Mr. Horace Case, a Radical, is also out.

We are told, that when Mr. Hincks was closeted with Daniel Webster, the American Secretary of State, at Washington, the latter, who was taking notes of the conversation, looked up, and, in a tone that might have been taken for either irony or simplicity, asked, "Where, sir, is your Seat of Government?"—Montreal Gazette.

Yesterday afternoon, about five o'clock, several persons having imprudently ventured on the newly-formed ice bridge, it suddenly moved a foot or two, the ice breaking up, near the wharves, into small pieces. Immediately numbers of people, who were on the wharf, alarmed the persons on the ice by calling out that it was moving, and the latter, panic-stricken, rushed suddenly and together to the ladder by which they had descended to the point from the Napoleon wharf, which they succeeded in reaching with the exception of one person, a young gentleman of twenty-five years of age, Mr. David Bissett, nephew of Mr. George Bissett, Iron Founder, and the manager of his business. Mr. Bissett remained above water for about four minutes, and then sank in the presence of hundreds of people, and never rose again. We regret to learn that some canoe men who were near in their canoe, manifested criminal callousness, and made no exertion whatever to save the unfortunate gentleman, so much so that the infuriated people on the wharf pelted them with coals. The body was grappled for, but has not been recovered. Mr. Bissett was an exemplary young man, and leaves a wife and child to mourn his untimely end. Not a rope was to be had; nor indeed was there anything at hand to throw to any person who might have the misfortune to fall into the water.—Quebec Chronicle, 15th March.

At the City Council, on Tuesday evening, Mr. Alderman Beard moved the adoption of the Report relative to the Mechanics' Institute, and the occupancy of the basement story as a refectory. The two propositions contained in the Report were in effect, that Smith having violated the terms on which he acquired the privilege of converting the lower portion of the premises into a place of refreshment, should not be confined to his tenancy, and that steps should be taken to ascertain the amount of his expenditure in the improvement of the building, with a view to compensate him for the same. Several suggestions were made, and ultimately, the Report was adopted, with a slight modification in the nature of the second proposition.—Globe.

THE FORGERY CASE.—Matthias Ingram, remanded from Monday on a charge of forgery, was again brought up yesterday, when the prosecutor, Mr. James Foster, was examined. He stated that to the best of his belief the indorsement of the note which forms the basis of the charge, was not in his handwriting, and he stated various circumstances to show that the terms of the note differed materially from those of a note which he did indorse. Several of these statements were corroborated by the prosecutor's wife, who was present when Foster put his name to the genuine note. His son was called, and also expressed his belief that the signature on the note produced, was not his father's as it purported to be. The magistrate intimated his determination to send the case for trial to the next assizes, and refused to admit the prisoner to bail, recommending, however, that an application for bail be made to the Judges sitting in Chambers.—Globe.

COUNTY OF HALDIMAND.—The writ for the election has at length been issued—the recently appointed Sheriff being the Returning Officer. The nomination will take place at Cayuga on Saturday week, the 5th April, and the polling commences on the 14th, in the various Townships.—*Hamilton Spec.*

TORONTO BUILDING SOCIETY.—An extra general meeting of the Stockholders of the Society, was held on Friday the 21st March, 1851, at the office in Wellington street, for the purpose of electing a Director in the room of P. Paterson, Esq., resigned, when W. L. Perrin, Esq., was elected Director for the ensuing year. The fifty-second Loan Meeting took place the same evening, when ten shares, for £1000 were disposed of, at an average bonus of £7 15s., the lowest being 7s., and the highest at 8 per cent. bonus. Stockholders have now the privilege to loan from £100 to £500 at the same bonus.—*Patriot.*

A REBELLION.—Numbers of our citizens visited the market on Saturday evening, some apparently with the intention of purchasing—others as spectators; but with one or two exceptions, the butchers' stalls were closed, the tenants having, as we are informed, taken umbrage at being notified during the day, to complete the conditions of sale by furnishing security for their rents, on pain of ejection. The company had, however, a good opportunity of seeing the building.—*Patriot.*

Rumours have been prevalent, for several days past, that the Seat of Government is to remain at Toronto for two years longer—the reason for which is said to be, that Mr. Lafontaine intends visiting the Continent—the health of "Garson" possibly requiring change of air. We presume this is an electioneering trick of the immaculate candidate for Haldimand.—*Patriot.*

RETALIATORY MEASURES.—We have just learnt that much excitement exists amongst the forwarders of Oswego, and other ports on the south side of the line, respecting a rumour which has reached them, to the effect that by way of retaliation for the non-passage of the Reciprocity Bill, our Canadian Government have it in contemplation, to prohibit United States vessels from navigating the Welland Canal. Telegraphic messages were received in this city on Saturday, asking whether or not the rumour be true; we understand, that in reply to enquiries at the Inspector General's office, no further satisfaction could be obtained, than that the measure was not yet finally decided on, although it was quite probable, that the Ministry would take such a step.—*Patriot.*

The Governor General has directed the formation of an Additional Independent Artillery Company, within the limits of the City of Toronto, to be styled *The Second Toronto Independent Artillery Company.*

The steamer *America*, Capt. Harrison, has commenced her regular trips from Toronto to Hamilton, the ice having left Burlington Bay.

We are informed that another Burying Ground is about to be provided for the use of the inhabitants. Deer Park, Yonge street has been purchased for that purpose.

We learn that a number of fugitive slaves arrived at St. John's on Sunday last, and that on crossing the lines began to shout hurrah for the land of liberty. We understand they demeaned themselves at St. John's in an orderly and peaceable manner.

The Guelph Assizes commenced on Tuesday, before Chief Justice Robinson. On the first day the Grand Jury were sworn, and the Chief Justice gave his charge, conveying to them the glad tidings that there was no prisoner for trial. Next morning the court met, and a list of four cases only appeared, to the consternation of the learned gentlemen present. Two of those were ejections—one a confession—the fourth an action in which Mr. Holcomb, of Beverly, was defendant, and in which his counsel, Mr. Freeman, got a nonsuit before any evidence was given for the plaintiff. The whole business was over at one o'clock. Such is the Guelph Assizes since the alteration in the Division Courts.—*Galt Reporter.*

DESPICABLE MALICE.—The Cornwall *Constitutional* says, that on Sunday last a number of panes of glass were broken in the windows of the Printing Office of that paper. Unwilling to impute motives to any one, the proprietor is unable to suppress the suspicion that this last attack, coupled with the late burning of the office is an evidence that foul means have been taken to work his ruin.

The Mayor of Montreal has made a donation of thirty pounds to the St. Patrick's Orphan Asylum.

RETURNS.—The *Quebec Gazette* gives the following returns extracted from the books in the office of the Prothonotary of the Superior Courts:—

Return of Baptisms, Marriages and Burials in the District of Quebec, for the year 1850.	
Baptisms	11,805
Burials	4,823
Increase	6,982
Marriages	1,972

BURROUGHS & FISER, C. S. C.
Quebec, March 14, 1851

In Friday's paper we published a notice of the resolution introduced by Mr. Wilmot into the New Brunswick Legislature, for the imposition of countervailing duties on American products, and we now lay before our readers a copy of the resolution with the proceedings founded on it. It will be seen that the Assembly has assumed a position directly antagonistic to that recommended by Earl Grey in his despatch.

Whereas—The import of articles the produce and manufacture of the United States of America into this province has for several years been gradually on the increase, and has exceeded the exports to that country to the injury of the productive labour of the Province, and whereas the efforts made by Great Britain and her North American Colonies to obtain reciprocal trade with the United States have not only been unsuccessful, but have been met by the imposition of higher duties, thereby virtually excluding us from their markets, whilst ours are open to them, and whereas such a course of trade in addition to other evils tends greatly to derange the currency of the country by draining it of the precious metals, therefore

Resolved,—That in framing a Revenue bill, countervailing duties should be imposed on such articles as are imported from the United States as will give en-

couragement to the agricultural and mechanical interests of the Province, and at the same time best provide for its mercantile interests."

The resolution was passed unanimously, after which Mr. Wilmot moved the following:—

"Resolved,—As the opinion of this Committee that the House should appoint a select Committee to prepare a bill for imposing duties for raising a revenue, based on the principles of the foregoing resolution."

A Committee was accordingly appointed. Mr. Crane subsequently proposed the subjoined preamble and resolution:—

"Whereas,—The agricultural interests of this province have been for some time past, and still continue in a very depressed state,

"Therefore Resolved,—That it be an instruction to the Committee appointed to prepare the Revenue bill, that they recommend such measures as are calculated to turn the attention of the inhabitants of this Province to agricultural pursuits in preference to other occupations."—*Patriot.*

APPOINTMENTS.

Secretary's Office, Toronto, March 22, 1851.

HIS EXCELLENCY the GOVERNOR GENERAL has been pleased to make the following Appointments, viz:—

John W. Dunscomb, Esq., to be Collector of Her Majesty's Customs at the port of Quebec.

Richard Bullock, Esquire, to be a Collector in Her Majesty's Customs.

The Honourable Louis Massue, to be a Surveyor in Her Majesty's Customs.

Bernard Foley and John Jackson, Esquires, the Reverends Andrew Ferrier, D.D., William Bethune, Bold Cadmore Hill, M. A., Adam Townley, and John Cullen, to be a board of Trustees for Superintending the Grammar Schools in the County of Haldimand.

Benjamin M. Allen, of Newcastle, Conveyancer, &c., to be a Notary Public in Upper Canada.

ERRATA.—In the Report of the Niagara District Branch of the Diocesan Church Society, which appeared in our last number—in the second column, second paragraph from the top—for "With regard to the Diocese in general, there are two weeks of the past year," read "there are two events of the past year." Towards the close of the last paragraph of the Report, for "difficulties and discouragements of way," read "difficulties and discouragements of the way." And in the third Resolution, after the words "this most Christian and charitable object," add, "the support of the widow and the orphan."

TO CORRESPONDENTS.

The Report of the Gore and Wellington District came too late for insertion this week.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday March 26, 1851:—Rev. H. Patton, the sub. of Messrs. Burritt and Bottom were received, but were omitted to be entered; James Wilson, Esq., Simcoe, new sub. and rem.; Rev. John Fletcher, rem.; Rev. R. J. C. Taylor, rem. [We beg to inform Mr. Taylor that the papers ordered were sent a few days after the receipt of his letter.] Rev. C. Inglis, Sydney, Cape Breton, rem.; Rev. C. Ruttan, rem., Y. C.

THE CHURCH.

TORONTO, THURSDAY, MARCH 27, 1851.

NOTICE.

The LORD BISHOP OF TORONTO gives notice, that it is his intention, with the Divine permission, to hold Confirmations in the Niagara District, during the latter half of the month of May next; in the Gore, and Districts west of Hamilton, in the months of June and July; and in August at the Manetooahing Mission, and Sault Ste. Marie, &c., Lake Huron.

A list of days and places of Confirmation will be published hereafter; and his Lordship requests that notice may be communicated to him, as early as possible, of such new Stations as may have been established or new Parishes organized, at which Confirmations are required to be held, or Churches to be consecrated.

According to former usage, it will be required that every candidate for Confirmation (unless under special circumstances) should be of the full age of fifteen; and the clergy will be pleased to have in readiness, and furnish to the Bishop previous to commencing the Service of the day, a list containing the names and ages of the several candidates for that holy rite.

Some years ago, the Bishop called the attention of his brethren the clergy, to the advantage of registering in their parish books the names of the confirmed, to which they might hereafter usefully refer, and he will be much gratified to inspect them in the Missions where this has been done.

The Bishop embraces this occasion to renew his anxious desire, that candidates for Confirmation should be fully instructed in those solemn obligations and responsibilities which they are in their own persons about to assume; and that every practical means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the true Church of Christ.

TORONTO, March 18, 1851.

THE ATTACK UPON THE TEMPORALITIES OF THE CHURCH.

It is strange to peruse the comments of our contemporaries, on the announced intention of the Government to allow the settlement of the Clergy Reserves, made in 1840, to be now disturbed, and those reserves no longer applied to the purposes for which they were then so solemnly pledged; namely, the maintenance of religion, and the increase of Christian Knowledge in these Provinces. Some are unable to conceal their exultation at the unexpected concession—some would preserve these reserves still for the purposes for which they were intended, but would alter the distribution—whilst others like ourselves, would, for peace sake, maintain the principle of the Act of 1840. We repeat our former assertion, that none but the foes to all religion can aid in carrying out the intention of those who have sought to disturb that settlement, and let dissenters whether Romish or Protestant, blink the question as they may, and each in his place and in his way, attempt to justify the part he is about to take in the act; still it is a measure aimed at the suppression of all religion and the enthronement of Infidelity in its stead. This is obvious from the tone of some of the Provincial Journals lately come to hand, and the frantic ire of others, at our having put the facts thus in all their hideous deformity. The *St. Catharine's Journal* says, there never was "penned a greater libel against our holy Christianity," than that contained in our assertion, and in affected horror invokes "the shades of the Apostles to look down on those dastardly and pretended successors, who declare that the religion of Christ ceases to exist and spread in any part of the Earth when parliamentary endowment ceases to stimulate its advocates." This attempt to blink the truth, will not avail, even though it be a matter of perfect indifference to us, and immaterial to the issue, whether or not the dissenting body join us in maintaining the settlement of 1840. Should they do so, we know well they are but uncertain allies; should they not, we shall leave them in their unenviable position, that of passive spectators of a struggle on the one hand for maintenance, and on the other for the overthrow of all religion; so proving, that with goodness on their lips, their hearts were far from it.

Some of our contemporaries deny that other denominations of Christians than the Church of England and the Presbyterians receive countenance from the State, yet almost in the same passage in which this assertion is made, one of them, the *Examiner*, states that the Act of 1840 gave two-sixths of the residue of the Clergy Reserves to the Church of England, one-sixth to the Church of Scotland, and the remaining three sixths "to be divided among the clerical mendicants who will consent to come hat in hand to the door of the Treasury to beg relief." Better to receive the aid of the State and be free to preach the word of truth,—of unpalatable truth,—to erring man, than to go hat in hand to the door of each member of the congregation, and in this state of abject dependence upon the flock, be obliged to preach to, not for them.

However, here is the admission, that one-half of the lands remaining in 1840, were intended for dissenters of every shade. Previous to 1840, we are told by the *Montreal Pilot* "certain clergymen belonging to the Episcopal, Presbyterian and Methodist denominations were in the receipt of payments from the fund: those payments were secured to them, and are still received by such as survive, and are still in connection with the religious bodies to which they respectively belonged. Thus twenty-one Episcopal Clergymen in Canada West receive £170 sterling each, and fifteen others £100 or upwards each. A number of Clergymen of the Church of Scotland receive upwards of £60 sterling each, in Canada West, and seven in Canada East receive £27 13s. 7d. each in currency. And nine Wesleyan Missionaries also, in Canada West, receive among them the sum of £607 15s. 6d.

The sum of £1,666 13s. 2d. is received by the Roman Catholic Church in Canada West * * * and every minister of the Established Church of Scotland in Canada receives £80 a-year from the Clergy Reserve Fund, beside the salary paid him by his congregation.

Here then we have from a hostile witness, the admission of the small amount received by the Established Church, for the supply of the spiritual wants of the people and that with her the amount is totally inadequate to the necessities arising from the rapid numerical increase of the members of the Church. Here too we have evidence, that, of the moiety of the lands remaining in 1840, which was then set apart for the clergy of other religious denominations, but a small part has been claimed by them. The Romanists, it is true, have obtained as much as they could with any face ask, in proportion to their numbers in this Province; whilst other dissenters, fettered by the voluntary principle, finding that they can not, without the overthrow of that principle, avail themselves of the apportion which is at their service, would deprive us of that which we accepted as an auxiliary, though not an essential to the maintenance of religion, and the diffusion of Christian knowledge in the Province. These latter

men would place the Church on a par with themselves; they would rest religion on the voluntary principle, in the face of all past experience that man is by nature prone to evil, and that it is absolutely essential to bring religion to his door. The voluntary principle may work for a while in towns where the piety of some may make up for the indifference or irreligion of others; but by it the minister is, from his very position, *more the servant of his congregation than of his God.* In any case, this principle can not be applied to the back township or the settlers widely scattered through the bush; they are too few, if not too poor to support separate Pastors, and if the State do not provide for their spiritual wants, they must remain altogether unattended to.

The Voluntary System has been fairly tried in this Province and found wanting. Up to the year 1819 there were but ten Clergymen of the Church within this Province, so that for nearly 40 years the Voluntaries had the field to themselves—and what had been the result? Nearly one-twelfth of the population or 60,000 persons appear by the last census not to be members of "any creed or religious denomination of Christians." Now, Great Britain does not send infidel emigrants to our shores, therefore, either spiritual destitution, or Voluntaryism has made them so.

Others with a strange infatuation would advocate a new allocation of the Reserves as a final settlement of the question, giving each denomination a grant in patent of land in proportion to the present numbers of each persuasion. This would give the Church rather more than was confirmed to her by the Act of 1840, whilst the object is to strip her of all. As a matter of course, then the same parties that assailed the settlement of 1840 would assail this if carried, and it would be no more final than the other. But there is a portion of this plan of which we approve, namely to give the Church a patent grant of what the Act of 1840 placed in trust for her, and then let others carve the rest as they please.

The *Brockville Statesman* says, that "all Christian bodies, Roman Catholic as well as Protestant are in favour of religious education," that the question is "shall the proceeds of these Reserves be held sacred for religious purposes?"—and it tells us that "the Lower Canadians are in favour of this, well knowing that if these Reserves were taken away, the immense possessions of their own Church must speedily follow." The *Statesman* in fact would have it, that the Romanist in Lower Canada must be our best allies in the coming struggle.

We do not agree with our contemporary.—True it is, that whilst the Romanist find other dissenting bodies ready to lead on the assault, they content themselves with quietly throwing in their support, but were the Protestant Dissenters at this moment to withdraw all opposition, were they even to unite with the Church in defending the settlement of 1840; in either of these cases Popery would at once become the open assailant. At present she has no fear, for the temporalities which were confirmed to her by the British Crown,—the number of French Canadian votes at her command in the Legislative Assembly being at present not only sufficient to carry the resolutions of last Session, under which the settlement of 1840 is now sought to be disturbed, but even if the French Canadians stood alone would be sufficient to protect them for the present. This will be manifest on a perusal of the names of those who composed the majority, by which the resolutions of last Session were carried.

From the tone of our Contemporaries we are inclined to think the Church must stand and act independent of such questionable allies. She must rely on the exertions of her own members alone, not only to resist aggression on her temporalities, but even for the future maintenance of religion and the advancement of the Christian knowledge within this Province.

CLERGY RESERVES.

Since the foregoing observations were penned we have been credibly informed that the "Church of Scotland" has come to the determination to resist the threatened disturbance of the arrangement made by the 3 & 4 Vic., cap. 78, respecting the Clergy Reserves, which is declared a final arrangement in the preamble of the Act, and has been again so declared by the Government at home as well as by the Government of the Colony.

We have further learned that the Society for the Propagation of the Gospel in Foreign Parts, are preparing petitions to both Houses of Parliament on that important subject, and are determined to do all in their power by rousing the friends of the Church in the Imperial Legislature as well as in England, to protect the small portion of the property of the Church in Canada still left her.

We trust also that the Church in the Province will make a move, as a Church, in defence of her rights, and that the "Church of Scotland" as well as the Wesleyan Body of Christians, will not give up the right to the share they have legally acquired and make a simultaneous demonstration.—In fact the different denominations mentioned in the 3 & 4 Vic., chap. 78, have received and accepted their respective portions as gifts, of which

LENT.

they are in lawful possession, and the Legislature either here or in England have wholly divested themselves of all right to meddle with these gifts in any way, except as regards the shares of such denominations as may refuse to accept them.

The following interesting fragment of one of Chrysostom's Homilies will serve to remind us of the antiquity of Lent, as an institution of the Church, and to recall to our serious meditation that chastening of the heart and discipline of the life which that solemn season of humiliation is designed and suited to produce. "This is not"—wrote the "Golden-mouthed Bishop of Constantinople"—"this is not the only thing that is required, that we should meet here every day, and hear sermons continually, and fast the whole Lent. For if we gain nothing from these continual meetings and exhortations and season of fasting to the advantage of our souls, they will not only do us no good, but be the occasion of a severer condemnation. If, after so much care and pains bestowed upon us, we continue the same; if the angry man does not become meek, and the passionate mild and gentle; if the envious does not reduce himself to a friendly temper, nor the covetous man depart from his madness and fury in the pursuit of riches, and give himself to almsdeeds and feeding the poor; if the intemperate man does not become chaste and sober, and the vainglorious learn to despise false honour, and seek for that which is true; if he that is negligent of charity to his neighbour, does not stir up himself, and look friendly even upon his enemies, and exercise all acts of charity toward them; if we do not conquer these affections and all others that spring up from our natural corruption; though we assemble here every day, and enjoy continual preaching and teaching, and have the assistance of fasting; what pardon can we expect? what apology shall we make for ourselves?"

This is the Scriptural view of fasting; and this is the view of the Lenten Fast which is held by those who receive and understand Holy Scripture according to the interpretation of the Church.—When it is Christian, not Pharisical fasting, we hold it to be a pious and edifying exercise, because many holy men in former times found it to be so, and what was serviceable to them, will—if we cultivate their spirit—be serviceable to us. We hold fasting to be good and right, because our blessed Lord fasted. We believe that those who maintain the discipline of Christian fasting acquire strength from it to resist the blandishments of pleasure and the force of temptation. We think it a reasonable and an improving exercise to thwart and restrain those fleshy appetites which, in that better world for which we profess to be preparing, will altogether leave us, and which when they leave us, will leave us pure, tranquil, undisturbed, and perfectly happy. We have no doubt, then, that what the Church has ordained in this matter is wise and good: and, as the ransomed captives returning from Babylon, under righteous Ezra's charge, wept and fasted at Ahava, so let us, whom Christ died to ransom from sin's captivity, weep and fast, both in penitence for past transgressions, and to make ourselves ready for that world where weeping shall cease, because there shall be no sorrow; and fasting become unnecessary, because there will be no appetites of the flesh to guard against and control.

To make ourselves ready for the world of spirits: what a solemn subject, what a weighty duty is this! And what is all the discipline of Lent but a wise and devout preparation for the time when we must give up this world—its pleasures and amusements, as well as its sorrows and its cares—give them all up, not for the space of forty days, but for ever? Shall we not make ourselves ready for this external relinquishment of the things of time and sense? And when the necessity for making it shall have arrived, is there any possibility of our complaining then, as too many of us complain now? Will any of us, on the verge of our final departure—on the eve of that great change which, so far as the joys of this world are concerned, will bring an endless Lent,—will any of us, then petulantly complain that the mortification of the flesh is an unreasonable thing, abstinence from earthly amusements an intolerable privation, penitence an unprofitable and weary task, and all the Church's prescriptions for the observance of Lent an unwarrantable encroachment upon what, with a perverted notion of Gospel liberty, we consider our freedom! To judge from the apparent constraint and uneasiness of too many, one might be disposed to conclude that Lent is a heavy, gloomy, cold, dark, disheartening time;—one might suspect that the cheerful light of the Gospel had absolutely receded from this period of the Church's year. Is it not to be feared that such come within the character of "lovers of pleasures, more than lovers of God"—a fearful character to bring to the death-bed; to present for omniscient scrutiny before the judgment-seat? The institution of Lent, amongst other means of grace, has been provided, and is well adapted to assist and guard us against contracting this character. Can we

venture, then, to speak reproachfully of Lent? Shall we yield a grudging, formal, and merely feigned obedience to the self-denial which it demands? Shall we, to whom impenitence must bring final, irretrievable ruin, recoil from the offices and the profession and the heartfelt sentiments of penitence which it enjoins? God forbid!

Does the world, at this season, ungraciously enough, make some concession to the requirements and usages of the Church; suspending for a while its gaiety, and forcing itself to pursue a quieter course, and to wear a somewhat graver aspect? "This suspension of the gayer kind of social meetings and diversions; naturally produces depression of mind." Thus, do the children of the world plead in extenuation of the dislike which they feel for the comparative stillness and the restraints of Lent. But wherefore should we be so afraid of depression of mind? Is there not enough in the overflowings of ungodliness around us; enough in our own sins and our own dangers, to produce depression of mind? If we have not the depression of penitent sinners, how can we be pardoned? If we can bear to think, without some depression, of God's judgments hanging over a guilty world, how can we hope to escape them? And, let it never be forgotten that this very depression—the depression of the sincere penitent—is sure to end in perfect composure, cheerfulness, and peace. Do the hollow consolations and the evanescent pleasures of the world always end in this way? Do they ever end in this way? Do they set the mind at rest? Do they obliterate every painful remembrance? Do they calm every unquiet thought? Let us not marvel, then, that amid the snares of temptation and the woes of sin—God should call upon us to cultivate spiritual depression. Neither let us marvel that the Christian cordially responds to this Divine call; that he seeks, as the Church directs, in fasting and prayer; this very dejection of spirit which affects the worldly with consternation and drives him to despair. The Lenten season brings its peculiar satisfactions to the Christian,—sombre, no doubt, and to a certain extent saddening, but they are true satisfactions notwithstanding; and, for the sake of securing them, right glad should we be to quit the festive board for the fast both of body and spirit. Does this kind of humiliation, quiet, unostentatious, sincere,—lead us to God? Then must it be productive of genuine peace of mind; for where shall we meet with genuine peace of mind, if we cannot find it in communion with God? Let us cease, then, from undutifully reproaching the Church, even in thought, by deeming that there can be anything really chilling and gloomy in the right observance of Lent; anything dreary or disheartening in striving by the help of Divine grace upon the discipline of Lent, "to practise our souls in the realization of those great truths of the Gospel, which a fasting, tempted, crucified God has made known to us."

THE BALL-ROOM.

After an interval which circumstances rendered unavoidable, we return to the important subject of modern assemblies.

Some may urge in extenuation, that parties where night and day are insanely confounded, are not of very frequent recurrence. To this we reply, that they are notoriously on the increase in Canada West, and that both as regards public and private assemblies. And this is just what might be anticipated in the absence of an effective moral check to the abuse. All habits, particularly if they be of an exciting nature, gain strength by indulgence. The corrupt human heart is a fruitful soil, where congenial seeds spring rankly, and propagate with the proverbial fecundity of weeds!

The moral cancer, which we are denouncing, is not confined alas! to the giddy

"In populous city pent,"

but is fast spreading itself through our rural districts. No uncommon thing is it, to witness the families of the better class of farmers—the nucleus of the landed aristocracy of the colony, aping the enervating follies of the town, and bartering their strength-giving slumbers, and their healthful complexions for the meretricious bubble of fashionable hours!

Admitting that day-break assemblies were few and far between, we deliberately assert that no Churchman who duly appreciated the stringency of his baptismal vow, to fight manfully under the blood-dyed banner of his crucified Redeemer—could consistently take part in them. This may appear "a hard saying" to some, but let us soberly consider the matter.

One of the most reasonable services which Jehovah requires from His people, is the performance of family prayer—of regular family prayer. Cases may occur in which it might be impossible to discharge this bounden duty, but these cases are confined to works of necessity and mercy. Out of this record the Churchman cannot, dare not travel, in search of a justifying plea for the omission. God requires the due discharge of this duty, and will only excuse its non-performance on the grounds which He Himself has been pleased to indicate.

Now, we will put a direct question to the occasional visitor of the modern ball-room. Before you

visit the "festive scene," do you call your children and household around you and offer up the vesper sacrifice of confession, prayer, and praise? And when you regain your home, do you at the wonted hour discharge the office of the domestic priest, and pray with and for the souls, for whose well-being you are, to a most onerous extent, assuredly answerable? We shall spare you the necessity of an answer. You do not!—at least not once in a hundred instances!

How then stands the case? Grapple with it we beseech you, for the matter is all-important!—Supposing that only once in a season you follow the multitude to do evil, on that one occasion the legitimate claims of Jehovah are contemptuously cast in the back ground!—On that one occasion, Satan, the gairish God of the world, monopolizes the homage which your Heavenly Father claims as His exclusive right!

The manner in which we have stated the question may be called intolerant by many—but let it not be forgotten that Christianity is the most exacting of all systems—and pregnant with illiberality according to the mere worldling's, definition of the word! "Ye cannot serve God and Mammon!"

Let there be an immediate reformation of the abuse against which we have been protesting, and let it commence among ourselves. The Laity of Christ's Church have their duties to perform as well as the Priesthood thereof. We are surrounded by hosts of adversaries, divided, it is true, amongst themselves, but united and consolidated so far as our destruction is concerned. When ambitious Romanism on the one hand, and envious Sectarianism on the other, are striving to mar and cripple our rock-founded Church, this is no time for Anglican Catholics to desert themselves like heedless children! This is no time for them to give the adversary occasion to sneer at the discrepancy between their principles and their practice. If they be sincere in their profession—if their Churchmanship be something nobler than a mere party word—a mere fashionable conventionality—they will demonstrate the fact by a corresponding walk and conversation. There is much—very much to amend, but we question exceedingly whether the reforming axe could be applied to a more claimant and urgent abuse, than that which we have endeavoured in all honesty and singleness of purpose, to reprobate and denounce!

ROMAN CATHOLIC HOLYDAYS.

"Tuesday being a Roman Catholic *fete d'obligation*, was observed as a holiday in all the public departments."—*Patriot* of yesterday.

This is not, thank God, as yet a Roman Catholic Province, and we hope it never may be; yet it is not the less true that some of the public offices were closed, to the great inconvenience of parties coming from the country, and to manifest delay in the transaction of their business. We should be glad to be informed by what authority this was done. The only public holidays recognized or allowed by law in the public offices here, are the Queen's Birth-Day, Christmas Day, Good Friday, together with any day appointed by proclamation for a solemn fast or day of thanksgiving. The latter contingency does not apply to Tuesday. The holidays recognized by law in the Lower Province are, in addition to the foregoing, New Year's Day, The Epiphany, The Annunciation Day, Ascension Day, Corpus Christi Day, St. Peter's and Paul's Day, All Saints' Day, and Conception Day. If French *habitans* are pushed into our offices, they should at all events keep them open, and attend to their duties, as the law and the public service demand.

THIRD JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

At the annual meeting of the Society for the Propagation of the Gospel, held on Friday, February 21, 1851, the following Report was read and adopted:—

The Society for the Propagation of the Gospel having, through the mercy of Almighty God, been permitted to complete the labours of One Hundred and Fifty Years with no small measure of success, earnestly invites all who feel an interest in the Missionary operations of the Church of England, to join in celebrating, with thanksgiving and prayer, its Third Jubilee.

To this end, the Society recommends,—That the time of celebration extend through an entire year, commencing June 16th, 1851, being the Anniversary of the day on which the Charter was signed.

That by permission of the Dean and Chapter, the opening of the Jubilee year be celebrated in Westminster Abbey, on Monday, June 16th, 1851, by Divine Service, with Holy Communion, and that the Members and friends of the Society, be specially invited to attend.

That a Public Meeting of the Society be held in London on the following day (Tuesday) with a view to increase the interest of all classes in the religious condition of the British Colonies, and the Missionary work of the Church.

That the District Secretaries in connexion with the Society be invited to attend a Special Meeting at 79, Pall Mall, on Wednesday, June 18th, at 11 A.M., to make arrangements for forming local Jubilee Committees.

That endeavours be made to procure as many of the London churches as possible for Sunday, June 22, in

order that Jubilee Sermons may be preached in various parts of the Metropolis on that day; and that Preachers for such churches be specially provided by the Society, if so desired by the Incumbents.

That the ordinary celebration of the Anniversary at St. Paul's be fixed for some convenient day subsequent to June 16th.

That the Deans and Chapters of the several Cathedrals in Great Britain and Ireland be requested to allow Jubilee Sermons to be preached in their Cathedral Churches, on such day, during the present year, as they may deem most suitable for a Diocesan Celebration of the Society's Jubilee.

That on the First Sunday in advent (Nov. 30th), or on any other convenient Sunday, the Jubilee be celebrated in every Parish Church where the permission of the Incumbent may be obtained.

That the Bishops of the various Colonial Dioceses, and all other Bishops in communion with the Church of England, be informed forthwith of the contemplated arrangements for the celebration of the Jubilee at home; and that they be respectfully invited to unite with the Society in celebrating the same in their several dioceses, in such way as they shall deem expedient.

That a brief historical account of the Society's past operations be prepared, and that a series of Colonial and Missionary publications, together with some devotional tracts suitable to the occasion, be drawn up, under the superintendence of the Secretary.

That a Special Jubilee Fund be opened, which shall be appropriated, at the option of the contributors, to one or more of the following objects:—

- a. Extension of the Episcopate abroad.
- b. Education of Missionary Candidates.
- c. Emigrants' Spiritual Aid Fund.
- d. General Purposes of the Society.

J. B. CANTUAR.

ARRIVAL OF THE "FRANKLIN."

THE RUSSELL MINISTRY RE-ORGANIZED.

New York, March 22.

The steamer *Franklin* arrived to-day, at 4 o'clock, P.M., having left Cowes on the 8th inst. She saw the United States Mail Steamer, *Washington*, hence for Southampton, on the 9th.

The *Franklin* has few passengers, but a fair freight.

The Ministerial crisis in England has passed away. Lord Stanley had found it impossible to form a Protectionist Ministry that would be likely to withstand the difficulties, both in and out of Parliament, which menaced his combination. The Queen sent to the Duke of Wellington to demand the advice of that nobleman in the complicated condition of affairs.

In the House of Commons, on the 4th inst., Lord John Russell announced that in conformity with the advice of the Duke of Wellington, the Queen had seen fit to recall her former advisers. The Ministry would remain the same as before its resignation. Lord John Russell then moved an adjournment till the 7th inst., when he intended to go on with the Papal Aggression Bill, in which it was proposed to make several modifications, and promised to lay before the House an exposition of the course to be taken with regard to the Budget, and other questions.

It was thought impossible that the resuscitated administration in office is merely intended to do away with an immediate necessity for an appeal to the country, in the shape of a dissolution.

A new budget was to be brought in, and it was thought likely that Sir J. Graham, Lord Aberdeen, and other statesmen of the Peel party would form a coalition with the government.

Further Extracts from our English Files.

A correspondent of the *Times* points out that the Ecclesiastical Titles Bill, as now worded, subjects Bishops of the Episcopal Church in Scotland to those pains and penalties which the Legislature means to apply to Papal dignitaries.

Arrangements have been made with the British Consul at Havannah, by which all letters from this country to any part of the West Indies will be forwarded by the British steamers.

A stranger while walking on the Railroad track at Binghamton on the night of the 13th, just out of the village, was run over by the cars and killed.

MR. S. O'BRIEN.—The *Nation* says:—"The statement in the English papers that O'Brien has been offered, and accepted a ticket of leave, is unhappily not true. By the latest letters we learn that he is a close prisoner at Port Arthur since the attempted escape."

Four candidates are announced for the Lord Rectorship of the Mareschal College, Aberdeen, viz., the Earls of Eglinton and Carlise, Lord Ashley, and Alfred Tennyson.

United States.

THE NEW POSTAGE ACT OF THE UNITED STATES.

For the information of our readers who may have communications to and from the United States, we give a summary of the rates of postage established by the law passed by the Congress just risen.

Every single letter of half an ounce, under 3,000 miles if prepaid..... 3 cents.
If not prepaid..... 5 "
Any distance exceeding three thousand miles, if prepaid (including California)..... 6 "
For every single letter of half an ounce, conveyed wholly, or in part, by sea or from a foreign country, for any distance under 2,500 miles..... 10 "
More than that distance..... 20 "
Double letters, or letters weighing more than half an ounce, to be charged double rate.

The postage on newspapers is regulated under the new bill by the quarter, payable in advance, according to the following rate, viz:—5 cents per quarter under 50 miles from the place of publication; over 50 and under 300 miles 10 cents; over 300 and under 1000, 15 cents; over 1000 and under 2000, 20 cents; over 2000 and under 4000, 25 cents; and over 4000 miles, 30 cents.

Poetry.

My Prayer Book.

RESTORATION OF THE ROYAL FAMILY.

"The GREAT REBELLION, and all the miseries and oppressions consequent thereupon."—*Prayer Book.*

FRIEND of the friendless! Thou art there
When throbs a soul with silent prayer
In hours of sadness holy;
And viewless angels hover nigh
With placid brow and pensive eye,
To watch our melancholy.

"Stand still! and your salvation see!"—
Duty and blessing both from Thee,
Lord, here my faith discern;
Submission is that saving power
Which glorifies the darkest hour,
Could Love the secret learn.

The Cup that Jesus bow'd to drink,
Though feeling start, and flesh may shrink,
Disciple! thou must drain;
A suffering HEAD each member thrills;
We conquer, by enduring ills,
And bleed before we reign.

Thus when dead ages we untomb,
And wander down their peopled gloom
Beholding what hath been,
A patient mind and quiet heart
Have ever borne the hero's part
In history's troubled scene.

Submission, passive, deep, and pure,
Has ever proved a matchless cure
For all the Church has borne;
Her watchword was, "Stand still! and see
The unbarred arm of Deity,
Since thou art unforlorn."

Thus, when apostate creeds began
To blight the erring mind of man,
How meekly bore his wrong
That five-times banish'd Saint², who kept
The truth unstain'd, while ruin swept
In Arian blasts along.

Still breathes a theoretic air
In Church and Creed, if God be there,
As Faith will ne'er deny;
Unweapon'd, save by inward grace,
Believers move with martyr-pace
Beneath the fiercest sky.

The worst of kings seems nobler far
Than mad rebellion's impious war,
In havoc, blood, and fire;
The sin of witchcraft³—brand it well,
1st birth-seed is the pride of hell,
By which dark fiends aspire.

A Nemesis for injured kings,
Or soon, or late atonement brings,—
Dead empires this declare;
Some thunder-blast of whelming wrath
Will burst upon that nation's path,
Which robs a kingdom's heirs.

And ever as this day returns,
Oh, Saviour-God! our spirit learns
Where safety true resides;
That not our merit, but Thine arm,
Not foresight, but Thy prescient charm,
Our refuge still provides.

In orphanhood the Church may roam,
And crownless monarchs need a home,
To exiled anguish sent;
Base faction with Iscariot-breath
May shout for dungeon, rack and death,—
But Faith can be content.

Content to watch, and wait,
And bear the ban of iron fate
With uncomplaining heart;
Her patience is a holy strength
Subduing crime with prayer at length,
Which Christ and grace impart.

SUN of the Church! Thou Saviour bright,
A glory gilds the darkest night.
Affliction can endure,
When Thy pure Spirit sheds a ray
On saints who keep the narrow way,
Like angel-paths secure.

¹ Exodus xiv. 13. ² St. Athanasius. ³ 1 Samuel xv. 23.

Review.

THE NORTH BRITISH REVIEW; For February, 1851.

The February number of this periodical has come to hand. It opens with a dissertation on British and Continental Ethics and Christianity, in which the writer regrets that ethics, as the theory of morals and morality, is so profoundly tranquil, and although they would not have them revive in the same form in which they were laid to rest, they look to their resuscitation in a shape more suited to the new atmosphere in which they must henceforth live. The present unproductiveness of the science is attributed to the fact, that hitherto it would not consent to be Christian, that "departing from God, it flies off from its own centre, and rushes into darkness." That it adheres to its imperfect ideal in man now that Christianity has appeared with its perfect one. It concludes with some interesting allusion to the writings of Paley, Wardlaw, Chalmers, Jouffroy, Schleiermacher, Rothe and others. "Rome and the Italian Revolution" is the next subject treated of. In this is sketched the rapid progress of religious information amongst the Italian people within the past few years, as well as the spirit and love of freedom, and desire, emancipation from priestly tyranny, and though these aspirations are for the present suppressed, the flame must ere long again break forth. The notice of DOBDRIDGE'S "Rise and progress of the Soul" is interesting. We have "Literature and the labour question" from which we are almost tempted to make extracts. Then follows an interesting record of the gradual outpouring of gold from the various mines of the world. A pleasing and instructive notice of the remains,

in verse and prose, of Arthur Henry Hallam, the eldest son of our great historian, will well repay perusal. The remains of this son of genius lie entombed on a sequestered hill, Clevedon, that overhangs the Bristol Channel, such as Tenyson had in his mind's-eye when he wrote those touching stanzas.

IN MEMORIAM.

Break, break, break
On the cold gray stones, O sea!
And I would that my tongue could utter
The thoughts that arise in me.

O well for the fisherman's joy
That he shouts with his sister at play!
O well for the sailor lad
That he sings in his boat on the Bay!

And the stately ships go on
To their haven under the hill;
But O for the touch of a vanished hand,
And the sound of the voice that is still.

Break, break, break,
At the foot of thy crags, O sea!
But the tender grace of a day that is dead
Will never come back to me.

A disquisition on "The social position of Woman," on which so much has been written in latter years, conveys some wholesome information, and from it we turn to a very different subject "The travels of Sir Charles Lyell in the United States, Canada, and Nova Scotia. Some very interesting extracts may be there found from the travelling sketches of this celebrated Geologist. Apart from Geology we have an account of his visit to Tuscaloosa, the capital of Alabama, where, we are told, there is a flourishing College, and as there are no *religieuses*, the Professors are Baptists, Presbyterians and Episcopalians. This should be a warning beacon to us.

ILLUSTRATIONS OF PROPHECY.

ASKELON.

From the south of Palestine to Mount Carmel, along the coast of the Mediterranean, extends a plain about 120 miles in length, which, under the name of Sharon, was anciently the most lovely and fertile district in the country.¹ It was consequently numerous peopled, and covered with towns and villages. South of this was the land of the Philistines, containing five principal towns or lordships; Gaza, Askelon, Ashdod, Gath, and Ekron; of which Askelon, being the only one situated on the sea-shore, was the most important. There is good reason to suppose that the Philistines, or Cherethites,² were descended from Shem, and that they settled here as colonists from Crete.—The Septuagint translation of their name, "men of another tribe," certainly indicates their foreign origin; as the fact that they gave the name of Palestine³ to the whole country, sufficiently proves their political importance. In the time of Moses they were a brave and warlike people;⁴ and in the reign of Saul they not only retained this character, but were much in advance of the Israelites in the arts and manufactures.⁵ History relates, that at a very early period the king of Askelon led an army against Sidon, took that city, and expelled the inhabitants, who went away and founded Tyre.

As long as the Hebrew commonwealth lasted, the Philistines, by their unprovoked aggressions, continued to be "a thorn in the side" of their neighbours; and, although many times beaten, they were not entirely subdued until the Jews themselves had lost their independence. Like the inhabitants of the more northern cities, Tyre and Sidon, they were much devoted to commerce, Askelon being their seaport; but they likewise paid attention to agriculture,⁶ from which their country, from its fertile character, was well adapted. They were gross idolaters, worshipping the god Dagon⁷ and other idols, and were among the few nations suffered to remain in the land, to try the faith of the Israelites. In the division of the land of Canaan, Askelon was assigned to the tribe of Judah,⁸ but never remained in their possession for any length of time together.

In consequence of various acts of oppression committed by the Philistines on the Israelites,

¹ Isa. xxxv. 2. It shall blossom abundantly, and even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.

² 1 Sam. xxx. 14. We made an invasion upon the south of the Cherethites, and we burned Ziklag with fire.

³ Josephus, &c.

⁴ Exod. xiii. 17. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

⁵ 1 Sam. xiii. 19, 20. Now there was no smith found throughout all the land of Israel: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

⁶ Judges xv. 5. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shecks, and also the standing corn, with the vineyards and olives.

⁷ Judges xvi. 23. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand.—See also 1 Sam. v.

⁸ Judges i. 18. Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

more particularly the taking of their cities¹ and the selling of the inhabitants as slaves to foreign nations,² the prophet Amos foretold that Askelon should be stripped of all political power;³ Zephaniah, that its idolatry should be punished by its being laid desolate;⁴ and Zechariah, announcing the future triumph of Israel, declared that its inhabitants should be exterminated.⁵

Askelon, though strongly fortified, and occupying an important position on the confines of two rival kingdoms, was unable to hold out against the several nations who successively subjugated Palestine; consequently it fell under the dominion of Syria and Egypt, whenever the sovereigns of these countries were in their own turn victorious. Herod the Great, though of an Idumean family, was born here, and beautified the city with fountains and baths; it was also, after his death, a favourite residence of his sister Salome. In the beginning of the great war between the Romans and Jews, the latter people, exasperated by the oppression of the Roman Governor Florus, rose in rebellion, and laid waste many of the Syrian cities, and among them Askelon; but they met with a severe retaliation, 2,500 of them being massacred in that city alone. Askelon, however, rose again from its ruins; for in the history of the Crusades it is frequently mentioned as a wealthy stronghold, the occupation of which was considered so important, that when its fortifications had been destroyed by Saladin, they were carefully restored by Richard I. A.D. 1270. In the eighth and last crusade it was totally destroyed by the Mahometans, and the harbour blocked up with stones, to prevent any further invasion by the Christians. No attempt was ever made to rebuild it. In 1619 it was "a place of no note," being merely occupied by a Turkish garrison. It continued to be inhabited for about fifty years after this, but it is now literally "a desolation, without inhabitants."

In its days of prosperity Askelon must have been a strong city; the walls were built on a ridge of rocks which embraced the town and terminated in the sea, the enclosed area being depressed like an amphitheatre. The sumptuous buildings which adorned the town at the period of the Crusades have been so entirely demolished, that it is not even possible to discover to what order of architecture any one of them belonged; but there are many mutilated shafts of columns, which show here and there a coarse marble or beautiful porphyry. There never was a more striking verification of prophecy than the utter desolation of this formerly important and wealthy town, of which scarcely more is now to be seen than enough to testify that it once did exist.

EXTINCTION OF PROTESTANTISM.

SPEECHES OF LORD ARUNDEL, M. P., AND MR. PLUMPTRE, M. P.

The following speeches of the Earl of Arundel and Mr. Plumtre are selected from the debates on Mr. Watson's Roman Catholic Relief Bill thrown out on Wednesday, April 14, 1847, by a majority of 39, the numbers being—against the measure 158, and 119 for it. They indicate on the one hand the principles and dangers of Popery; and on the other, the spirit in which the Protestants of this country must act.

Though we differ very much as to the facts, arguments, and conclusions of the Noble Lord, we yet give his speech, illustrative, as it is, of the real designs and tendency of Romanism:—

"The Earl of Arundel trusted he might be allowed to trespass for a short time upon the attention of the House on a subject which must engage the attention of every reflecting man, and which had peculiar interest for him, one of those loyal subjects of Her Majesty who acknowledged the spiritual authority of the Church of Rome. He would abstain from entering into any question as to the merits or demerits of any particular class of the clergy of Rome, and would take his ground on the necessity at this time for general religious freedom. It would be his endeavour, in the observations which he was about to offer to the House, to avoid giving offence to any. The Church of Rome had been accused by many Hon. Members of persecution.—He was not prepared to deny the imputation. (Hear, hear.) He admitted that on many occasions members of that Church had been guilty of acts of persecution, but he might mention that each of those

¹ 2 Chron. xxi. 16, 17. Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and they came up into Judah, and brake into it, and carried away all the substance also that was found in the king's house, and his sons also, and his wives, so that there was never a son left him, save Jehoahaz, the youngest of his sons.

² Joel iii. 6. The children also of Judah, and the children of Jerusalem, have ye sold unto the Grecians, that ye might remove them far from their border.

³ Amos i. 8. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Askelon: and I will turn my hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

⁴ Zeph. ii. 4. For Gaza shall be forsaken, and Askelon a desolation; they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

⁵ Zach. ix. 5. Askelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Askelon shall not be inhabited.

acts was to be estimated according to the temper and spirit of the time. (Hear, hear.) He might point to the Old Testament as containing much that might appear to authorize the persecution and extinction of unhallowed creeds. He alluded of course, to the wars of the Israelites, and the extermination by the chosen people of the nations whom they encountered in their progress to the promised land. Previous to the sixteenth century, the whole of western Europe was of the Catholic faith, with such trifling exceptions as to be undeserving of notice. In the sixteenth century, however, the whole relations of society were overturned and upset by the general rise of the Reformation, and many heresies sprung up which had continued to the present day. Here he was anxious to point to the very sensible distinction made by the Church between heretics and members of a heresy. A heretic was one who, having once belonged to the Catholic Church disputed the dogmas of that Church, and stood up for some different profession; but a heresy once founded, the members of that heresy could not be considered guilty in the same degree, if at all, and were not held to deserve the same punishment or the infliction of the same penalties. There were in all the heresies which had come down to the present day men of the utmost sincerity and of the greatest virtue, and he believed that if the Roman Catholic faith were properly proposed to those, they would not refuse to embrace it.—With such men it would be impossible to use any means but such as the apostles resorted to in promulgating the Gospel. The evils attending the adoption of any other means were forcibly pointed out by what took place when the dragoons of Louis XIV. were sent to force the Protestants to submission. The bold refused to submit, and were slaughtered on the field; the timid obeyed, and became Catholics in name, but their repressed opinions continued under the surface of society, the wide ulcer continued to spread, and the disastrous events which happened at the end of the last century were the consequence. In fact, he believed that France still laboured under the effects of that illegitimate repression of religious feeling. He, therefore, argued that it was utterly impossible to control the minds of men by force, or to throw obstructions in the way of any profession of faith, by any other than the legitimate means of persuasion and explanation. His Hon. friend who had just sat down, had said the Church of Rome was antagonistic to Protestantism. He perfectly agreed with him, and as long as the world lasted it would continue so, until Protestantism was extinct. (Cheers and counter-cheers.) He recollected in Greece, about ten years ago, being guided to some ancient temple ten miles west of Marathon, where he found a stranger also engaged in studying the ruins—he was a Mexican of Spanish blood. The reflection rose upon his mind, that in the immediate neighbourhood of these temples—thousands of years old—the force of the Persians had been repelled; that they had since witnessed their conquests, and had groaned under Ottoman power. In the presence of this scene stood a descendant of those few brave men who overthrew Montezuma from his throne, and conquered the vast continent which they afterwards for centuries retained. Protestantism had also her representative there. Looking over the whole face of the plain, he thought how many mighty empires had vanished: how many religions had been forgotten, or were remembered in poetry alone: thinking which religion, Catholic or Protestant, was most likely to survive to the last hour, he came in his own feeble way, to the same conclusion as that to which the grasping intellect and historic learning of the Right Honourable Member for Edinburgh had arrived, and in the long vista of forthcoming events he saw the traveller from New Zealand, in the midst of a vast solitude, taking his stand on a broken arch of London-bridge, to sketch the ruins of St. Paul's, and the religion of the successor of St. Peter still subsisting in undiminished vigour. The struggle for religious freedom must go on, but in that struggle he was not inclined to relinquish one iota of the claims of his Church. He should of course support the Bill of his Hon. and Learned Friend. (Hear, hear.)

Mr. Plumtre thanked the noble Lord for the candour and fairness with which he had admitted that the contest between Popery and Protestantism must go on till Protestantism should become extinct. (Hear, hear.) Such was the Noble Lord's assertion, and such was his intention, as far as he represented his Church; and he would say further, that this Bill was part of the contest which the Church of Rome was carrying on against Protestantism. What Protestants generally had to lament was that they knew not where to find their enemy, who might be bold, honest and faithful when it suited his purpose, but held his peace when it was not convenient to show his power. He told that the purpose of his Church was to continue and maintain the struggle till Protestantism was for ever extinguished. He would tell him that the Protestants of this country were prepared to meet those words with corresponding language. (Hear, hear.) He agreed with his Hon. Friend the Member for the University of Oxford, that nothing could be more painful to him than to say anything which might wound the feelings of any Member; but they must not refrain from speaking the truth from any

such fear, and it became them not to remain silent after the language of the noble lord. The Protestant part of this country was increasingly alive to this subject, for they could not help seeing the progress which Popery had made of late years. They were told before 1829, "Oh! grant us this Bill; remove our civil disabilities (loud cheers); we shall be very thankful, and you will receive no further trouble from us." What had been the state of the Church of Rome since that time? Had they been pacified by those measures? (Hear, hear.) Anything but pacified, but every reflecting man knew at the time that they were only granting a boon to future agitation. (Hear, hear.) The noble lord had told them that the contest should go on till Protestantism was extinguished in Popish ascendancy. He feared no such result. The Romish Church might cause much unhappiness and misery; she might be a persecuting Church, as the noble lord admitted she had been, and went to Scripture for a justification. (No, no.) The argument appeared to him very inconclusive, but he certainly understood the noble lord to refer to the Old Testament, and to cite the example of the Jews, in exterminating the nations in their way to the promised land, as a justification of the ancient acts of the Church of Rome. But, when the noble lord asserted that Protestantism would become extinct under the foot of Rome, he told him that he was satisfied the Protestant Church was founded on a rock; but he regretted that the present Bill would revive the struggle, as it would no doubt tend to promote the interests of the Church of Rome.—He would oppose the Bill, and every other measure of the same character, which went to endanger or destroy the Protestant faith or the Protestant Church. If he spoke warmly on the question, he at least spoke honestly; and while he differed with Hon. members on the matter he did so with the kindest feelings. It was not on personal grounds that he opposed the measure, but because he considered it based upon a bad principle.

THE CORAL INSECT.

Professor Agassiz, in a recent lecture at Key West, stated that in the Peninsula of Florida, up to the surface of the water, has been entirely the work of the coral insect. There are, he said, different races of coral, some of which lay the foundation of the reef in deep water, build up to a certain height and die. These are succeeded by another race, who build up another step, and are followed by other races, until the edifice reaches to near the surface of the water, when the little mason is *functus officio*, and leaves his labours to be crowned by other agencies of nature. When this work is done, deposits from the sea are made upon the rock, which finally extend above the surface of the water, and become *terra firma*. He thinks that the Peninsula is but an extension of reef after reef, the first being the construction of the coral insect, then becoming reefs or islands, and the intervals between these being filled up in time by *debris* from the sea, all together forming the main land. "If this theory be true," says a Key West correspondent, "we may conclude that the wrecking business will last so long as the coral exists. Light-houses and beacons may warn the mariner from some of the dangers that lie in his path, but he has a little foe who is continually piling up stumbling blocks in his way, and laying snares in the track where he believed all was blue water and security."

TRUTH AGGRESSIVE.

Truth cannot pause when it has thus refuted and thrown back the things that it knew not, which yet were laid to its charge. In its very nature it is aggressive also. How should it not be so? how should it not make war on the strongholds of falsehood and error, when its very task in the world is to deliver them that were prisoners there? how should it not seek to gather men under its banner,—being moved, as it ever is, with an inward compassion for all them that are aliens from the faith of Christ, as knowing that every man till he has found himself in Him, is estranged from the true home of his spirit, and right centre of his being? How should it not press its treasures upon each, commend its medicines to all, when they are medicines for every man's hurt, treasures which would make every man rich? when it knows that as this the reality, of which every lie is the counterfeit; that when men are the fiercest set against it, then are they the most madly at strife with their, own blessedness?—Trench.

Advertisements.

MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, Wellington Buildings, corner of King and Church Streets. Toronto, September 9th, 1850. 7-1f

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Church Street. Toronto, January 13th, 1837. 5-1f

DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street, Toronto. November 13th, 1850. 18-1f

DONALD BETHUNE, JR. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBOURG, CANADA WEST. Cobourg, Oct. 21, 1845.

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

OWEN AND MILLS, COACH BUILDERS FROM LONDON, KING STREET, TORONTO. 1

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fountains, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., executed on the shortest notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850. 35-1y

JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett, & Co., Medical Laboratory,) KING STREET WEST, TORONTO.

A S constantly on hand a beautiful Assortment of Ladies' French Kid, Morocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality. Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to order in a style unsurpassed by any Establishment in the City. Toronto, August 24th, 1848. 4 tf

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

W. TOWNSEND, PROFESSOR OF MUSIC, respectfully intimates to the Ladies and Gentry of Toronto, and its Vicinity, that he will be happy to receive orders for Tuning and Repairing PIANO FORTES on the shortest notice. Residence—Berkley Street. September 8, 1850. 10-1f

ORGAN FOR SALE. A TWO STOP ORGAN, suitable for a small Church or Chamber, with case, gilt pipes, &c., complete. Height of Case..... 8 feet. Width of "..... 5 " Depth of "..... 34 " The Organ, which is quite new, may be seen at the office of this paper, 7, King-street West, Toronto. It will be sold very low for cash. Toronto, January 15th 1851.

FOR SALE, A TWO-STOPPED ORGAN, cheap for cash, or approved credit. Apply to W. TOWNSEND, Berkley-street, Toronto. November 6th, 1850. 15-1f

Teas, Coffee, Sugars, Wines, Liquors, &c. GROCERIES OF ALL KINDS At 122 Yonge Street, two doors South of Queen Street. JOHN J. EVANS, TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage. Toronto, December 11th, 1850. 21-1f

NEW ACADEMY OF DRAWING. MR. PRICE, Artist and Resident Teacher, has the honour to announce that his Drawing Classes are now being formed for the Season, ending the 11th of May, 1851. Gentlemen's Classes on Wednesdays and Saturdays, from a quarter to eight, until a quarter to ten p. m. Ladies' Class on Tuesdays and Thursdays, from half-past one till three p. m. Terms for the Season—Four Dollars, (Half Payable in Advance.) Further particulars may be learned at Mr. Price's Studio, No. 5, King Street, over Mr. Paton's store. For all purposes of advertising efficiency and public security, Mr. Price has been kindly permitted to publish the following distinguished names as Patrons: The Right Rev. Lord Bishop of Toronto. The Hon. J. B. Robinson. The Rev. J. McCaul, LL.D. The Rev. H. J. Grasset, A.M. Mr. Price continues to give lessons in Drawing, Water Colour Paintings and Oils. TERMS:—Fourteen Dollars per Quarter, Twenty-two Lessons. Toronto, January 22nd, 1851. 27-1f

BAZAAR, UNDER THE PATRONAGE OF MRS. CHIEF JUSTICE ROBINSON. IT is purposed to hold a BAZAAR in the village of Streetsville, on or about the month of June, 1851, the proceeds to be devoted to the liquidation of the debt affecting TRINITY CHURCH. The erection of the Church, which is a substantial brick edifice cost £1000; of which £350 remains unpaid. The following ladies have consented to act as a Committee to make the necessary arrangements for the Bazaar, by any of whom contributions of articles suitable for such a purpose will be most gratefully received: MRS. MACGEOURGE, MRS. W. H. PATERSON, " DR. BARNHART, " BIDDALL, " B. SWITZER, " MCMASTER, " RUTLEDGE, " STUDDART, J. STREET, " MITCHELL.

Contributions may be left at the Church Society House, Toronto; addressed to the care of the Rev. R. J. Macgeorge. Streetsville, Nov. 23, 1850. 18-1f

MRS. AND THE MISSES DUNN'S Establishment for Young Ladies, COBOURG. References kindly permitted to the Honourable and Right Reverend the Lord Bishop of Toronto; to the Venerable the Archdeacon of York, Cobourg; G. M. Boswell, Esq., Cobourg. Terms, for Boarders receiving an English Education £30 per annum. French, Music, Drawing &c. on the usual terms. Nov. 30th, 1848. NOW IN PRESS.

CANADA; Past, Present, and Future; being a Geographical and Statistical Account of Canada West, (formerly Upper Canada), exhibiting its past history, present condition and future prospects; shewing its Resources and Capabilities as a great Agricultural and Manufacturing country, and its relative advantages as compared with the other British Colonies, and the United States, as a new home for British emigrants. Also, containing a particular account of the mineral wealth, and other valuable available resources of each district; with an Analytical description of the Mining Region of Lakes Huron and Superior. The whole compiled from information obtained in each locality, up to the date of publication, by W. H. SMITH, Author of the Canadian Gazetteer.

A chapter will be devoted to the special benefit of Emigrants—furnishing them with information concerning the proper measures and precautions to be taken in order to reach the Province in a comfortable and economical manner; with hints as to the readiest and most advisable means of acquiring land, on their arrival, &c.

Corrected tables of distances from place to place will be added, with abstracts from such Provincial acts as are necessary to be generally known; and a variety of miscellaneous useful matter. The whole forming a complete text book on the subject of Canada for families, a valuable book of reference for the man of business, and a guide for the traveller and emigrant.

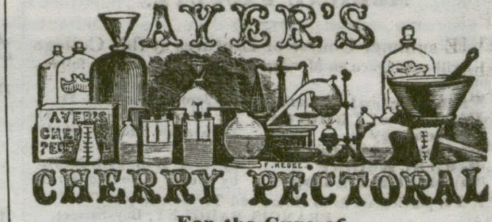
For the convenience of subscribers, the work will be issued in numbers at 1s. 3d. each, and in parts, of double size, at 2s. 6d. each; and will be completed in about ten parts. Each part will be accompanied by a Map, containing one or more Counties; and a general MAP OF THE PROVINCE, compiled expressly for the purpose will be appended to the work. The Maps will be engraved on copper, in the best style of the art, and will contain the latest divisions of Counties, and all the new settlements in the Province up to the latest dates. The work will be furnished to Subscribers only.

A complete Business Directory of the Upper Province will be added to the work, being the first ever published in either Province. As the Author and Publisher possess peculiar facilities for collecting the necessary information; the subscribers will have the advantage of receiving this portion of the work WITHOUT ANY ADDITIONAL EXPENSE.

The first part of the work will be ready for delivery in about a fortnight, and will be supplied to Subscribers or Agents.

Local Agents wanted to canvass for the work; to whom liberal encouragement will be given. Apply personally, or by letter (post paid) to the publisher, Toronto.

Papers inserting this advertisement, and noticing the parts as the appear, will be furnished with a copy of the work as it is issued. THOS. MACLEAR, Publisher, 75 Yonge-st. Toronto, October 30, 1850. 19



VAYER'S CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION

The uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:—

VALENTINE MOTT, M. D. Prof. Surgery Med. College, New York, says:—"It gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure disease of the Throat and Lungs."

THE RIGHT REV. LORD BISHOP FIELD writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the CHERRY PECTORAL, if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS, of Louisiana, writes "That a young daughter of his was cured of several severe attacks of Croup by the 'CHERRY PECTORAL.'" Let the relieved sufferer speak for himself:—Hartford, Jan. 26, 1847.

Dr. J. C. Ayer—Dear Sir,—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction. A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me.

Yours with respect, E. A. STEWART. Albany, N. Y., April 17, 1848.

Dr. Ayer, Lowell—Dear Sir,—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose, until my physician prescribed, as an experiment, your CHERRY PECTORAL. At first it appeared to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.

GEORGE S. FARRANT. PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas. March 4th, 1851. 32 3ia

CHURCH OR CHAMBER ORGAN. FOR SALE, FOUR ROWS OF PIPES.— Cheap for Cash, or approved Credit. For particulars, apply to W. TOWNSEND, Berkley-street. September 5, 1850. 6-1f

FOR SALE. THE PROPERTY on Agnes Street, at present occupied by Mr. James Gibson, consisting of Four Houses and Lot the houses quite new, in good condition, and realising about £50 per annum. The above property will be found an advantageous investment and will be sold very low for Cash. Apply on the Premises. Toronto, May 7, 1850. 41-1f

PREPARATORY BOARDING SCHOOL FOR LITTLE GIRLS.

A LADY residing in the Township of Scarborough in a good New Cottage, within a mile and a quarter of the Church, very pleasantly situated in an extremely healthy neighbourhood, would be happy to take charge of four to six little girls to whose Education she would devote her whole time. She would instruct them in all the Branches of an English Education and Music.

References may be made to the Rev. W. S. Darling, Incumbent of Christ's Church, Scarborough, and to Thos. Champion, Esq., at the Church Society's House, Toronto. Terms, £25 per annum, including Board and Washing, £5 additional for Music. Toronto, Nov. 27, 1850. 18-1f

FOR SALE. THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, ESQUIRE: COUNTY OF YORK.

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

City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street. Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres. Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres.

Township of Whitchurch—Part of Lot 17, in 4th concession, 80 Acres. Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres. Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

COUNTY OF NORFOLK. Township of Woodhouse—Lot 12, in 5th concession, 200 Acres.

COUNTY OF WENTWORTH. Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres.

COUNTY OF SIMCOE. Township of Innisfil—North half 13, in 10th concession 100 Acres.

COUNTY OF NORTHUMBERLAND. Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres. Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres.

COUNTY OF HASTINGS. Township of Thurlow—Lot 25, in 3rd concession, 200 Acres.

COUNTY OF LANARK. Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-1f

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY. Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances. Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850. 7-1f



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY, OFFICE—No. 71, King Street, Toronto, over Darling Brothers

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

DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, Alex. McGlashan, Joseph Sheard, Franklin Jackes, A. McMaster, W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith, J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21 tf

TORONTO MARKETS.

Table of market prices for various goods in Toronto, dated March 26, 1851. Includes items like Fall Wheat, Spring do., Oats, etc.

Midland District Branch of the Church Society. The Quarterly Committee Meeting of this Branch will be held in St. George's School House, Kingston, on Tuesday, 1st April next, at one o'clock p.m.

To the Members of the Western District Branch of the D. C. S. T.

DEAR BRETHREN.—I beg to notify you, that the Annual Meeting of the Western District Branch of the Diocesan Church Society, will be held (D. V.) at Stanwich, on Tuesday and Wednesday, the 8th and 9th days of April next.

DIED.

In Troy, on the 25th inst, Annie Frances, Wife of G. W. L. Smith, Esq., and only daughter of the Major Powell, 76th Regiment.

CHEERING NEWS FOR THE SICK.

Whitesville, N. Y., July 10, 1848. Mr. Seth W. Fowle: Dear Sir.—It is with pleasure I write you this certificate, stating my experience in the use of Dr. Wistar's Balsam of Wild Cherry.

Now that this preparation is well known to be a more certain cure for incipient CONSUMPTION, ASTHMA, LIVER COMPLAINT, COUGHS, BRONCHITIS, and all similar affections, than any other remedy ever known, there will be, and NOW ARE found those so villainously wicked as to concoct a spurious, and perhaps poisonous mixture, and try to palm it off as the genuine Balsam.

Wistar's Balsam of Wild Cherry. On account of its great popularity, has been EXTENSIVELY COUNTERFEITED in PHILADELPHIA, and some thousand bottles of the spurious imitation thrown into the market and extensively circulated.

New Advertisements.

FRUIT TREES, 1851.

THE SUBSCRIBER has much pleasure in intimating that his stock of FRUIT and ORNAMENTAL TREES, FLOWERING SHRUBS, HARDY ROSES, HERBACEOUS PLANTS DAHLIAS; Greenhouse and Bedding-out Plants, is now finer than ever before offered for Sale.

EXTRACTING FOR THE POOR GRATIS. MR. J. FRANCIS SMITH, (LATE OF FORT ERIE.) SURGEON DENTIST.

References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grasett, M. A.; the Rev. Elliott Grasett, M. A., Fort Erie; Col. James Kerby, Fort Erie; and Thomas Champion, Esq.

WANTED.

A PERSON of thorough business qualifications to act as Travelling Agent and Collector for three Periodicals, with the business connected with the same Establishment.

WANTED.

A PERSON acquainted with the General Business of Upper Canada, to take charge of a Country Store. Reliable references for character and capability required.

FEMALE TEACHER WANTED.

BED and Board in the Subscriber's house, with the family, and £30 per annum by the Trustees of the Queenston Common School, will be allowed to a suitable Teacher to take charge of the Girls' Department of said School.

PRIVATE TUITION.

THE REV. J. G. GEDDES, B. A., Rector of Hamilton, has Two Vacancies for Pupils as Boarders in his Family.

WANTED.

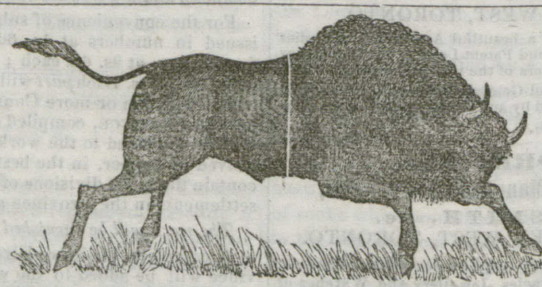
A LADY as Assistant in a School at Galt, C. W. who is capable of giving instruction in Music and Drawing, and the English branches generally.

BURGESS & LEISHMAN, BEG to announce to the Inhabitants of CANADA WEST, that they have received their complete assortment of NEW GOODS, Consisting of Cloths, Cassimeres, Vestings and a general assortment of Dry Goods purchased in the best British Markets for CASH, which enables them to dispose of them at prices much lower than ever before offered to the Canadian public.

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PARTIES having Accounts, or Notes they wish collected, in the London, Western, and Huron Districts, will have their business attended to with despatch. Books and other Goods received on consignment, and sold either by AUCTION or PRIVATE SALE.

MR. W. T. ERITH, FROM LONDON, ENGLAND, Fifteen years a Member of the Sacred Harmonic Society, and Gentleman of the Chapel Royal, Whitehall, Piano Forte Tuner and Repairer.

REFERENCES KINDLY PERMITTED TO Rev. JOHN McCAUL, LL.D., Rev. S. LETT, LL.D., F. W. BARRON, Esq., M. A., L. W. SMITH, Esq., B. C. L., HERR SCHALLEHN, THOS. CHAMPION, Esq., Also to Messrs. A. and S. NORDHEIMER, King-street, who have kindly consented to receive orders.

THE STEAMER AMERICA. CAPTAIN HARRISON, WILL, until further notice, (commencing on Wednesday next, the 5th inst., leave Toronto for Port Credit, Oakville, and Wellington Square, every morning (Sundays excepted), at Nine o'clock, weather permitting, and will leave Wellington Square on her downward trip at half-past Twelve o'clock.

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SHORTLY WILL BE PUBLISHED, BY A NEW HAND, ST. PETER AND THE KEYS, A TRACT FOR THE TIMES, SHOWING how St. Peter is the First of the Apostles, and the Rock on which the Church is built. Will be on sale at M. BROWN'S, Bookseller Colborne-Street, 31-1f Brantford, February, 22, 1851.

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the New Patent Cork Hat, Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe.

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