

THE CANADIAN CHURCHMAN.

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

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COMMON PLACE BOOK.

A JEWISH PARABLE.

A poor man was travelling on a hot day, carrying a heavy load upon his back. A rich man passing by in his chariot took pity on him, and invited him to take a seat in his chariot behind. Shortly after, on turning round, the rich man saw the pilgrim still oppressed with the load upon his back, and asked why he did not lay it on the chariot. The poor man said that it was enough that he had been allowed to be himself carried in the chariot, and he could not presume to ask for more. "Oh, foolish man," was the reply, "if I am willing and able to carry you am I not able also to carry your burden?"

Oppressed and anxious Christian, do you not see in this man your own unbelief and folly? He who has accepted your person, and is your reconciled Father in Christ Jesus, expects you to cast upon him all your burden of cares too, and He is able to sustain it.

"TAKE AND EAT THIS . . . AND FEED ON HIM
IN THY HEART BY FAITH."

The true eating and drinking of the body and blood of Christ is with a constant and lively faith to believe that He gave His body and shed His blood on the cross for us, and that He does so join and incorporate Himself to us, that He is our Head, and we His members, and flesh of His flesh, and bone of His bone, having Him dwelling in us and we in Him. And herein stands the whole effect and strength of this sacrament. And this faith God works inwardly in our hearts by His Holy Spirit, and confirms the same outwardly to our ears by the hearing of His Word, and to our other senses, by the eating and drinking of the sacramental bread and wine in the holy supper.—*Archbishop Cranmer.*

TYRE.

High on the stately wall
The spear of Arvad hung;
Through corridor and hall
Gemadim's war-note rung.
Where are they now? the note is o'er;
Yes! for a thousand years and more
Five fathom deep beneath the sea
Those halls have lain all silently;
Nought listing save the mermaid's song,
While rude sea-monsters roam the corridors along.

Far from the wondering East
Tubal and Javan came,
And Araby the best,
And Kedar, mighty name.
Now on that shore, a lonely guest,
Some dripping fisherman may rest,
Watching on rock or naked stone
His dark net spread before the sun,
Unconscious of the dooming lay,
That broods o'er that dull spot, and there shall
brood for aye.

DR. FRANKLIN ON THE CHURCH AND PRAYER BOOK.

A correspondent of the *Banner* produces the following quotation from a letter of Dr. Franklin of Nov. 8, 1764, to his daughter, "one of whose descendants," the writer says, "ministers at our altars:"

"Go constantly to Church, whoever preaches. The act of devotion in the common Prayer Book is your principle business there; and if properly attended to, will do more towards amending the heart, than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be; and therefore I wish you would never miss the prayer days. Yet I do not mean that you should despise sermons, even if the preachers you dislike; the discourse is often much better than the man as sweet and clear waters come through very dirty earth. I am the more particular on this head as you seemed to express a little before I came away, some inclination to leave our Church, which I would not have you do."

FORMS OF PRAYER.

It is remarkable that (as they that search those things observe) the words of the Lord's Prayer are divers of them, such as come near the words of petitions which were usual among the Jews, though He, in whom was all fulness and wisdom, was not scarce of matter and words, so little was novelty and variety considerable in prayer in his esteem. Mistake it not, the spirit of prayer hath not his seat in the invention but in the affection. In this many deceive themselves, in that they think the work of this spirit of prayer to be mainly in furnishing new supplies of thoughts and words; no, it is mainly in exciting the heart anew at times of prayer to break forth itself in ardent desires to God, whatsoever the words be, whether new or old.—*Archbishop Leighton.*

BOOKS IN THE OLDEN TIME.

Before the art of printing, books were so scarce that ambassadors were sent from France to Rome to beg one copy of Cicero's works, and another of Quintilian's because a complete copy of these books was not to be found in all France. Albert Abbot of Gemblors, with incredible labour and expense, collected a library of 150 volumes, including everything; and this was considered a wonder indeed. In 1494 the library of the Bishop of Winchester contained parts of seventeen books on various subjects, and, on his borrowing a Bible from the convent of St. Swithin, he had to give a heavy bond drawn up with great solemnity, that he would return it uninjured.

When the book was purchased it was an affair of such consequence, that persons of distinction were called together as witnesses. Previously to the year 1300, the library of Oxford consisted only of a few tracts, which were carefully locked up in a small chest, or else chained lest they should escape; and, at the commencement of the fourteenth century the Royal library of France contained only four classics with a few devotional works.

THE WORDS.

The world useth a man as ivy doth an oak the closer it gets to the heart the more it clings and twists about the affections; though it seems to promise and flatter much, yet it doth indeed but eat out his real substance and choke him in the embrace.—*Bishop Reynolds.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, in the Diocese, towards the support of the Widows and Orphans of the Clergy of this Diocese, appointed for the 10th Sunday after Trinity.

Previously announced in the <i>Canadian Churchman</i> , Vol. 1, No. 18.....	£210	2	34
Christ's Church, Scarborough,	£2	7	7
St. Paul's, do. do.	0	14	9
—per Rev. W. S. Darling.....		3	2
Packham.....	0	8	5
Fitzroy Harbour.....	0	9	1
—per Rev. W. C. Clarke.....		0	17
Christ's Church, Hamilton.		6	5
—per Churchwardens.....		6	5
St. Paul's Church, London.		10	11
—per Churchwardens.....		10	11

126 collections amounting to. £230 19 6

ANNUAL SUBSCRIPTIONS.

Rev. H. C. Cooper, his annual subscription for 10th and 11th years.....

2 10 0

THOMAS SMITH KENNEDY.

Secretary C. S. D. T.

D. c. 1st, 1852.

On Wednesday, the 1st December, the Society met.

Present—the Lord Bishop in the Chair. The Hon. the Chief Justice, Hon. P. B. DeBlaquiere, Hon. W. Allan, Dr. Burnside, Rev. H. J. Grasett, Rev. Provost Whitaker, Rev. Dr. Beaven, Rev. D. E. Blake, Rev. H. C. Cooper, Rev. Dr. Lett, Rev. S. Givins, Rev. R. J. MacGeorge, Rev. W. S. Darling, Rev. R. Mitchell, Captain Lefroy, H. Mortimer, Esq., Alex. Dixon, Esq., and the Secretary.

After the usual prayers, the minutes of the two preceding meetings, the 3rd and 10th ult. were read.

The Secretary laid the balance-sheet of the Society on the table. The sum of £4 10s. was voted to Dr. O'Meara, to reimburse him for expenses incurred in visiting stations beyond the bounds of his Mission. The Secretary was directed to intimate to Dr. O'Meara that it would be satisfactory to the Society if, from time to time, he would send a brief statement of the places visited by him, and of any circumstances connected therewith, which he may consider interesting to the Society, and which might be introduced in the Annual Report.

A letter was read from Dr. O'Meara, asking for assistance in maintaining seven children, orphans of Indian parents, who were carried off by the cholera in the spring.

The Society were reluctantly compelled to concur in the course recommended by the Standing Committee, and decline granting relief in this case, as if the Society applied its funds to objects not embraced in its constitution, applications would be numerous, and the Society would find much difficulty in disposing of them.

Dr. O'Meara made application on behalf of the Indians of Owen Sound for an Interpreter. The Secretary was desired to write to the Rev. Mr. Mulholland, and enquire what salary would be expected—if Mr. C. Kezhick would be contented with so small a sum as the Society can at present afford, Mr. Mulholland might enter into an arrangement with him, and draw half-yearly upon the Society.

The names of S. J. Stratford, Esq., M. D., and E. G. O'Brien, Esq., were ordered to be placed on the list of life members.

The Secretary presented a deed from Edmund Muruey, Esq., and wife, of Belleville, conveying West half of Lot 23, in the 2nd Concession of Fenelon, containing 100 acres, to the Lord Bishop of the Diocese, to be held in trust for the general purposes of the Society.

The Secretary was ordered to convey the thanks of the Society to Mr. and Mrs. Muruey.

The Secretary was likewise ordered to convey the thanks of the Society to John Buiwell, Esq., of Port Burwell, for the great pains he took to explain to the Society certain matters about which the Secretary had been ordered to write to him.

Dr. Lett moved that the Secretary be requested to make a return to the Society, setting forth what amounts had been contributed by the several Parishes in the Diocese to the Society, both through the parochial Branch, or by means of special collections, during the last three years, and which of the Clergy had paid their 25s. regularly; and gave notice that when such return was before them, he would be prepared to propose a resolution founded on it.

The Committee appointed to draft the By-laws at the Special Meeting then reported. The By-laws, together with the resolution consequent thereon, appeared in the last number of the *Churchman*.

The Secretary of the Church Society, Diocese of Toronto, takes this method of notifying the Clergy, that he has caused packages of last year's Reports to be sent to such of them as have established local branches. At page 58 will be found a list of Life Members and Incorporate Members. The Secretary is aware that the latter is very imperfect, and respectfully solicits, especially from the Clergy, and Secretaries of Branches, assistance in correcting it. This would be comparatively an easy task, if each Clergyman would, with the Secretary of his Branch, scrutinize the list, and forward to the Secretary at Toronto such information as they

possessed. In some cases it will be found that the names of parties deceased continue on the list, and the names of others who are entitled to the privilege have been omitted; some who were contributors may have ceased to contribute the stipulated amount. It is most desirable that a correct list, with the Post Office address opposite to each name, should be hung up in the Board Room of the Society, as a reference, if at any time a doubt should exist as to the right of a person to record his vote. Such a list the Secretary hopes to be enabled to publish before the 1st February. Those who were annual subscribers of 25s. previous to 1844, and have continued to be so, are incorporated members, but since 1844, the mere subscription did not entitle the donor to be placed on the list, as the Act of Incorporation requires in addition that he be proposed and balloted for, and it also limits the number so to be elected to 300.

CHURCH PROPERTY IN CANADA.

TO THE EDITOR OF THE LONDON TIMES.

SIR,—I solicit permission through the columns of your widely circulated Journal to offer some observations upon the question of Church property in Canada, and must plead as my excuse for the length of this communication the great importance of a clear understanding, and, therefore, of an equitable and constitutional settlement of that long and much vexed question to the interests of the church of England and of the Protestant religion generally in that colony. The crisis appears to have arrived in which the determination must be made, whether the foundation is to be preserved in Canada upon which our Protestant religion and Protestant institutions are to be firmly built up and perpetuated or whether the last barrier is to be removed in that country against the encroachments of a system of religion against which this Crown and realm protests, and against the inroads of those false and infidel opinions which are unhappily fast gaining ground throughout the world.

It cannot be necessary that I should prove the fallaciousness and absurdity of the opinion, that religion for its support and diffusion is to be left to its own merits, and that what is the cause of God must ultimately work out its promised advancement, though the substantial aid of men should be withheld from it. And if we were nearly unanimous here in contradicting an opinion so wild and untenable, we are more than justified in maintaining for a country struggling with all the disadvantages of a new settlement and slender resources that provision which the law has assigned there for the perpetuation of sound religion.

If there be advocates among the masses of the community in Canada for the alienation of that provision—namely the clergy reserves—to purposes foreign to their original intention, and if there be clamorous pleaders in the Parliament of that province for its secularization, it is undeniably unwise, as well as unjust, to yield to the one or to the other that which they cannot legally or equitably claim, and the surrender of which must entail the worst calamities upon that country.

Without recapitulating the past history of this unhappy question, I may be permitted briefly to say that, after the right of the clergy reserves—long and vigorously defended—would no longer be supported, the act that was passed in the year 1840, during Her present Majesty's reign, and was intended and was everywhere viewed as a final settlement of that perplexing question. The act itself (3rd and 4th Victoria, chap. 78) is stated to be for "the final settlement of the question of the clergy reserves, the maintenance of religion, and the diffusion of Christian knowledge within that province;" and that it was so judged, not only by friends of the church of England, but by many of her political opponents, is evident from the language of one who afterwards became most unaccountably the advocate of that act of settlement of Mr. Priece, in 1846 during a discussion which arose upon that subject in the Legislative Assembly on a mere question of executive management, "I deprecated any further legislation as likely to endanger that settlement which had been considered final; that peace had succeeded the long and fierce conflict; that the country was settling down in the hope that agitation on that subject was at an end; and thus one great source of heartburnings and mutual recriminations among the religious bodies would be at once and for ever lost in the oblivion of the past." The same Mr. Priece, in 1850, introduced into the Legislative Assembly a series of resolutions on which was founded an address to Her Majesty praying for the consecration of the clergy reserves to secular uses!

If I am asked to what this extraordinary change of sentiment is to be attributed, the answer is ready—that in new countries, if not in all countries, the Parliamentary aspirant cannot afford to be without some grave or interesting topic upon which to build up the political excitement which may serve his turn where his abstract merits would not be discerned. The question of the clergy reserves—with which there could be associated threats of a religious despotism on the one hand, and the charms of religious equality on the other—was just the one for the political-adventurer to seize upon with avidity. And it is important here to state that during the period of our temporary quiet from the stir and strife of the reserves question, that disruption took place in the church of Scotland which ended in the formation of a separate communion styled the Free Church; and that however unnecessarily or unaccountably this controversy in the established church of the neighbouring country extended to the colonies. When the same disruption took place in Canada, and when the larger body of seceders came to regard the smaller body of adherents to the Scottish national church as invested with a share of a public endowment, from which, by their separation, they voluntarily excluded themselves, jealousy, combined with the heat of religious animosity, led the members of the free church to seek the overthrow of the act of 1840. When no modification could be entertained by a party who professedly abjured at the contest all State endowments and aid, it was not unnatural that they should attempt the entire destruction of that provision for religion by which their rivals were so much benefited.

This was a happy opportunity for the political trader, who must have a capital to work upon; and while the members of the free church of Scotland were engaged in hearty advocacy of the abolition of the reserves as a religious endowment, it was easy to enlist other allies from among those who were lately apathetic. The ranks of that party—from among the more impetuous and unthinking especially—were easily swelled, too, by propounding the catching theory, that the appropriation of these clergy lands to ordinary education would serve to relieve the people from a considerable burden of taxation for the support of their common schools. At the same time it was becoming usual to elect the preachers of various denominations as school trustees with a respectable salary; and so it was not unnatural that the alliance and hearty support of those should be secured in this agitation who could thus transfer the revenues of the religious endowment into stipends, under another name, for themselves.

These combined circumstances, however discreditable and wickedly accumulated strength and importance to the agitation. Political capital was made to abound on the one hand, and the lure of interest acted on the other; and this, connected with the alarm which can be thrown into simple minds by reawakening the ancient cry of danger to religious liberty, easily produced that amount of fierce discussion and turmoil which would warrant the Parliamentary aspirant in bringing it more formally before the public.

In correspondence with this feeling, created by means so unprincipled and on grounds so little to be respected, the address to Her Majesty to allow of renewed and local legislation upon the clergy reserves, was moved by Mr. Price in the Parliament of Canada in the summer of 1850, professing an intention to respect the interests of present incumbents, but abstaining from any declared opinion as to what should be the ultimate disposition of that property. As the question now was merely whether it was expedient or not to legislate anew upon these reserves in the colony, and as many—a large body of the French Roman Catholic members especially—felt themselves under no pledge, by supporting this view, to vote ultimately for their alienation to secular purposes, the address was carried.

What followed is a matter of history so recent that I need not dwell upon it further than to say that Karl Grey, the late Colonial Secretary, having been prevented by a change of Ministry, in February last, from bringing in a bill to comply with the prayer of the Legislative Assembly in Canada, the present Government have adopted what appears to an immense majority of sound-hearted men in the colony the constitutional and truly British course—the resolution of declining to recommend to Parliament here any action which would allow of unrestricted or unconditional legislation upon the church property in Canada.

Mr. Hincks, the Inspector-General of Canada, at the meeting of the Provincial Parliament at Quebec in August last, lost no time in proposing a series of resolutions condemning, in no mild or measured terms, the views entertained by Her Majesty's Government on this question, and demanding the right of unrestricted legislation upon the clergy reserves. Mr. Boulton, one of the members for the city of Toronto, moved an amendment to the effect that "it is not desirable to revive the agitation, or in anywise legislate upon this subject, which has heretofore produced such discord, strife, and hatred in this colony." This amendment was lost by a majority of 37 to 23; whereupon, and after sundry divisions, the resolutions of Mr. Hincks were carried by considerable majorities.

I must be permitted, Sir, to analyse the division on the first of Mr. Boulton's amendments, as this may justly be considered an index of the strength of the opposing parties. There were for this amendment 18 members from Upper Canada, and four from Lower Canada, including two Roman Catholic members. Against it there were 17 members from Upper Canada, and 20 from Lower Canada, including in the latter 18 of

the Roman Catholic persuasion. On this division, therefore, there was a majority of one from Upper Canada, and it is almost exclusively an Upper Canada question, in favour of the retention of this property to religious uses. Again, if on this division the Roman Catholic members on both sides had abstained from voting—which in a question of Protestant church property, it was their duty to have done—the vote would have been 20 to 19, or a majority of one in favour of Mr. Boulton's amendment, and against Mr. Hincks' resolutions.

Such being the case, it ought not to go before the public of Great Britain and Ireland as a fact that such of the people of Canada as are legitimately interested in the retention or non-retention of the clergy reserves to their original and sacred purpose, are desirous of the alienation of that property to secular objects. While the recent votes in the Canadian Parliament, duly analysed, attest the contrary, there are other facts which more forcibly prove it. The last elections in Upper Canada turned almost exclusively upon the reserve question. Prior to this being held, much strong feeling was expressed upon the subject; many public meetings were held by the opponents and the advocates of the retention of the reserves to religious uses. The most unscrupulous efforts were employed to create impressions upon this question hostile to the Church; all, in short, that could be done by agitation and misrepresentation was resorted to, to secure the election of members who would vote away this property to secular purposes. But what has been the result? Out of 42 members (the quota of Upper Canada) elected, 18 have declared themselves in favour of the retention of the reserves for religious instruction by their votes; two, Sir Allan Macnab and Mr. Murney, decided advocates of the same view, were absent; and one, Mr. Prince, can hardly be expected to persevere in voting against his long-avowed principles and his uniform actions in the previous Parliament. It must have been a question of detail rather than of principle which led a gentleman of such strong and independent mind into this apparent, but let us hope, temporary contradiction. So that, claiming him as our ancient and always sturdy ally, we have the representatives of Upper Canada equally divided on this question.

This is an important fact in our favour; but it grows in importance when we compare the present with the last Parliament upon this question. Now we have 21 (20 certainly) in favour of holding the clergy reserves for religious uses; then we had but 17 entertaining that view out of the representatives of Upper Canada; in other words, the Conservative religious party gained nine seats in Upper Canada at the last general election, and lost but five. And this was the result, let it be remembered, after the exercise of the most steady, strenuous, and unprincipled exertions on the part of our opponents.

In contemplating this result, there is a special feature, bearing upon the whole question, of which we ought not to lose sight. Mr. Price, the leading advocate in the last Parliament for the secularization of the clergy reserves, lost his seat in the second riding of York, and is superseded by Mr. Gamble, a conservative churchman. Mr. Nutman, among the foremost and most talented in opposition to the claims of the Church, is displaced from Middlesex by Mr. Willson, another conservative churchman. Mr. Morrison, one of the leading debaters against the reserves as a religious endowment, gives place to Mr. Wright, a churchman, in the first riding of York. Mr. Macfarlane, conspicuous for his animosity to the Church, is rejected in the County of Welland and Mr. Street, a zealous churchman, is elected in his room. So that four gentlemen who took the most prominent part in seeking to despoil the Church were beaten by their opponents; and what is, perhaps, more significant, Mr. Price, in taking leave of his constituents, distinctly declared that in rejecting him and electing Mr. Gamble, they had given their verdict against the secularization of the clergy reserves.

But permit me to adduce another test of this improved feeling on the question of the Clergy Reserves. The *Toronto Patriot*, one of the oldest and most respectable journals in Upper Canada, has furnished us with a tabular statement, from which it appears that the population of those places in which the Conservative religious party have gained seats amounts to 196,277; while the population of those which our opponents have gained amounts only to 55,182.

Again, the same journal shows that the whole number of votes given to the Conservative religious party at the last elections in Upper Canada was 24,018, while those given to their opponents were only 22,550.

Furthermore, on the showing of that paper, the whole population (adopting the census as then published) represented by the Conservative party amounts to 409,037, while that represented by their opponents is only 344,059.

The latest census published since the above computation was made makes the whole population of Upper Canada amount to 952,503. Let us deduct from this the ascertained number of Roman Catholics in that province—viz., 167,930, and the whole Protestant population stands at 784,573. Out of this we have positively in favour of the religious employment of the Clergy Reserves, the Church of England, 223,928, and the Church of Scotland, 57,713—in all 281,641; while we have good grounds for assuming as in favour of the same view, the Wesleyan Methodists, 96,679; the Lutherans, 12,085; and those of no religious preference, 70,471—in all, 179,235. Adding these, then, to the numbers of the Churches of England and Scotland, we have in favour of the clergy reserves to their original

object 460,876 out of the Protestant population of Upper Canada, or a majority of 68,590 out of that portion of the population. I assume these to be the sentiments of the Wesleyan Methodists, because their organ at Toronto, the *Christian Guardian*, has very lately declared that they were "not with those who rashly assume that all State support to Christian Churches is in itself unscriptural and wrong." The Lutherans may be reckoned on our side from their close affinity to the Church of England in polity and worship; and those who have not classed themselves with any denomination may be regarded as without prejudice upon this question, and at the least neutral. And though I do not bring forward any other of the religious denominations of the province as maintaining the Conservative view of the question, it is certain that they are by no means unanimous for the diversion of the clergy reserves to secular uses.

I have been particular, Sir, in adducing these statements in order to evince the fallacy of what has been reiterated by our opponents, that the sense of the people of Upper Canada is in favour of the alienation of the clergy reserves from the sacred object for which they were originally assigned. A strong argument has been attempted to be built upon this, and therefore it is wise to denude it of its presumed force. But we are far from resting our cause upon arithmetical computations or the varying results of popular elections. The Church of England has all along shown that she values not these auspicious tests of strength, but that she fixes her security upon the justice of her cause and the verdict of a great empire in behalf fair and honest dealing. A Sovereign of England, with the sanction of his Parliament, granted to the Colonial Church a boon, than which none can be more highly prized by immortal beings, the means of maintaining her pure faith and worship through all generations; and we naturally pray and believe that the present Sovereign and the present Parliament of England will not rashly recall the gift.

There is no justice, we contend, in cry and clamour for this power of local legislation upon the question. Its reasonableness is shut out by the Act of Settlement in 1840, under which the Church of England has virtually come into possession of her share, for she is employing her limited revenue to the support of her clergy in that province, while the very pretensions to such an interference is at variance with the spirit of the act which originally made the allotment of the property. For what is the meaning of the terms "vary or repeal," the power of which by the constitutional act of 1791 is given to the Provincial Legislature? Simply this—that the Provincial Parliament might "vary" or change the amount of appropriation—making it a tenth or twentieth, instead of a seventh of the public lands, and that they might "repeal" the power of making further appropriation; in other words stop the reservation of any further lands. Such must have been the implied meaning of those terms, because the act authorized the specific appropriation of those lands to rectories, parsonages &c.; and it is not credible that a power was meant to be conceded to the local Legislature of taking these away when once allotted and probably made use of. But I am enabled to adduce on this point an opinion of much more weight. On the 13th April, 1840, the Judges of England, in giving their opinion upon the interpretation of the Clergy Reserves Act, expressed themselves on the words "vary or repeal" as follows:—

"My Lords.—In answer to the question secondly put to us, we are all of opinion that the effect of the 41st section of the statute is prospective only, and that the powers given to the Legislative Council and Assembly of either of the provinces cannot be extended to affect lands which have been already allotted and appropriated under former grants; for the manifest import of the 41st section appears to us to be limited to this; viz.—the varying or repealing the provisions respecting the allotment and appropriation of lands; and not to comprehend the varying or repealing allotments or appropriations which have been already made under provisions of the act, while such provisions continued unrepealed and in full force." The provisions of the Statute of Wills might be varied or repealed without affecting the devises of land already made under it."

And let us ask, what possible grievance can arise to any body or party in permitting this ancient endowment to stand uninterrupted in its efficacy and working? The reserves do not, and cannot, as was once affirmed, obstruct the course of public improvement; because they are all being sold, and the lands themselves are rapidly falling into the hands of individuals for actual settlement.

The clergy reserves cannot elevate by their scanty revenue the Church of England to an ecclesiastical domination, for the Inspector-General, Mr. Hincks, himself has shown us that her share can never exceed £20,000 sterling per annum; and while she is debared from the possession of any exorbitant wealth from these lands, every other religious denomination in the Province may share in them, if they please, according to their numbers.

They will, some argue, lighten the taxes of the people, if they should be appropriated to ordinary education. But not so, if the affirmation be neither hypocritical nor a mockery, that they are ready to give freely by voluntary contributions for the service of religion. What would be saved, in this last case, by the application in its stead of a public endowment, let them apply to secular education. It is only a shifting of the voluntary burden—the fixed income to religion, and the voluntary one to education; the fixed income for that which men have no natural taste for supporting, the voluntary one for that which worldly and personal considera-

tions would impel them to uphold. There would manifestly be kindness as well as wisdom in securing this transition for them.

But let me advert to another point, the importance of which, as touching this question, cannot be overrated. If public endowments for religion are swept away in Upper Canada, those of the Romish Church in Lower Canada, cannot long be preserved. It is needless to speak vaguely and abstractedly, as some choose to do, of the difference of the tenure by which they are respectively held. The gift of a British King is as binding in the eye of law and conscience as the bequest of a French Monarch; the endowment solemnly guaranteed by act of Parliament is as strongly guarded by right and equity as the bequest of individuals or the gift of corporations. And if the argument gain respect that Protestant endowments endanger the purity of religion, as securing too much independence on the part of the clergy, it must be even stronger to prove that Romish endowments—especially if there be no counterpoise from Protestant ecclesiastical property—involve a greater peril, not only to spiritual purity but to religious liberty.

The very principle upon which the advocates of the secularization of the clergy reserves proceed will, sooner or later, drive them into this view of the case. They will be compelled, by the strong clamour to which themselves have first given impulse, to be consistent in their plunder. They will be compelled to this, because the despoiled Protestants, already in the united Provinces qualling, if not exceeding, the whole amount of Roman Catholics, cannot be expected to look with complacency upon the large and untouched possessions of the Romish hierarchy. Nor will this feeling be slightly aggravated by the recollection that in the recent discussion of this question in the Canadian Parliament, almost the whole of the Roman Catholic members gave their votes for the measure which would despoil the Protestant Church of her property. Either then, we should say, sweep away every vestige of ecclesiastical property from every quarter of the united provinces, or leave the Protestant endowments to their original application; for if this equal justice be denied, the province will take the exacting of it—with all the sad results of a war of religious parties—into their own hands much sooner than the threat of collision will be realized should the Imperial Government not condescend to the mixed Canadian Legislature the right of sequestrating the Protestant clergy reserves.

I trust, Sir, I have said enough to show that Her Majesty's Government should be supported in the declaration which they have put forth through the Right Hon. the Secretary for the Colonies, that they are unwilling to "give their consent and support to an arrangement, the result of which would too probably be the diversion to other purposes of the only public fund, except that devoted to the endowment of the Roman Catholic Church, which now exists for the support of Divine worship and religious instruction in the colony."

This declaration, let me observe, has given great joy to many thousands of loyal subjects in Canada, while the reversal of it would bring about no other end than discouragement and dissatisfaction among those who are the truest friends of the Crown and of British connexion, and the gradual though certain introduction of a dominant infidelity in that large and fertile and fast peopling country.

I have the honor to be, Sir,
Your obedient humble servant,

A. N. BETHUNE,
Archdeacon of York, Canada.
3, Norfolk-street, Strand, London, }
October 28.

Correspondence.

To the Editor of the Canadian Churchman:

SIR,—I observe that you consecrate to me about four columns of your paper of the 2d inst. besides contributions in preceding numbers. To your pointless wit and vulgar raiillery, I have nothing to say; on your vaporing declamation, I have no remark to make; some of your misrepresentations, I wish to correct.

1. You represent me as advocating a *Godlew* system of education. All my official reports, including the very one from which you quote, as well as what I have otherwise written on the subject of education, are a standing contradiction and refutation of your statement. I am persuaded that what I have advocated is much more religious than what you clamour for—is, in fact, as promotive of the general interests of religion as it is of those of education.

2. You represent me as having asserted, "that the United Church of England and Ireland only sanctioned and provided for the inculcation of religious instruction upon Sundays and Holidays." I never asserted, nor thought of asserting, nor even believed what you have put into my mouth. My argument, and all that I asserted was, that each religious persuasion, including the Church of England, required the inculcation of its religious rudiments, by pastors, parents, and guardians; and that, therefore, to require by law that this duty should be performed by another party, was not only to interfere with the disciplinary order of religious persuasions, but to legalize the neglect of pastoral and parental duty. In support of this argument, I adduced the 29th Canon of the Church of England. My argument you could neither refute nor deny; but you could do what you have done, misrepresent it, and assail me for using it.

3. You have quoted two other Canons as to

what the Church of England requires her schoolmasters to do. I was speaking of what the Church of England required of her pastors and parental members. The Canons you quote do not, therefore, even touch the subject of my argument, much less convict me of misrepresentation. Not to notice the fact that nearly all the schools taught in the times when the Canons were framed, were boarding schools—schools which I expressly excepted, continuing my remarks to day schools. I observe, that any Church has a right to prescribe what duties it pleases to teach as employed and paid by itself; but it is quite another question to insist that the support of such teachers shall be provided for by public taxation. The latter was the point on which I remarked.

4. The elaborate indignation of your correspondent "A. T." is as much misplaced as your own. I have not in any of my official reports or papers, uttered one "sectarian religious" sentiment, much less inculcated "sectarian religious doctrines." I have simply explained and defended, against "sectarian" attacks and misrepresentations, the Christian and useful character of a system of education which has been established and supported by successive Administrations and Parliaments, and which has already conferred great benefits upon the country at large, and has been sustained by members of all religious persuasions and men of all parties with unparalleled unanimity, notwithstanding the opposition of the *Canadian Churchman* and one or two kindred spirits.

5. Your correspondent "A. T." berates me for having, as he alleges, made an unfounded attack upon England. The substance of my allusions to the imperfect and inadequate expedients to promote popular education in England, was stated to me two years ago, in still stronger language than I employed, by the venerable Marquis of Lansdowne, who was at that time Chairman of the Privy Council Committee of Education, and who deeply lamented that the opposition of conflicting parties in England prevented, as yet, the establishment of a National System of Education, and limited them to employing the expedients of temporary wants to religious and other parties. The authority of such a nobleman outweighs the feeble oppositions of a thousand "A. T.'s." Though much has been done and is doing to extend popular education in England, yet the expedients employed do not rise to the dignity of a system, are wholly below the greatness of the British nation, and utterly inadequate to supply the wants of the labouring population.

6. You have given an article under the head of "Chief Justice Robinson and Education." Will you give the Chief Justice's Address, to which you refer, a place in your columns, "without note or comment," that that distinguished ornament of his country may speak for himself to your readers? I think the eloquence of the Address and the position and character of the author, claim this courtesy at your hands.

I am, Sir,
Your obt. servant,
E. RYENSON.

EDUCATION OFFICE,
Toronto, December 3rd, 1852.

THE RECTORIES.
LETTER III.

That an important question like that of the patronage of the Rectories, to which the attention of the Church Society was officially called by special circular, should have drawn forth many propositions for its adjustment, was what might reasonably have been expected; indeed it would have argued a singular degree of apathy on the part of the members of the Society had the case been otherwise.

It is not my purpose, nor, since the meeting of the 1st inst., is it necessary to criticise the several plans which have been proposed, as they appear to be generally merged in the two now before the Society, viz., that included in the Bye-Law framed by the Hon. Chief Justice Robinson, and that in the amendment moved by the Rev. D. Blake; the former conferring the right of presentation wholly upon the Bishop; the latter retaining the said right in the Society, but giving the Bishop a previous right of Nomination.

As the final adoption of any plan is postponed till the June meeting, I will only offer now some general suggestions on the subject. Where a right of Patronage is vested in a numerous body spread over a whole Province, it seems evident that the power must be concentrated to render its exercise conveniently practicable.

Of course the vote of every member of the Society could not be taken on every appointment nor the votes of any large portion. Hence the difficulty of any scheme which would not only embrace the votes of every corporate member, but would even extend its qualification to a much wider circle. A large field would be afforded for canvassing and agitation; and though such a plan may have the plausible appearance of taking the opinion of the many; yet in reality, and in most cases, the matter would be left to a few in the parish or elsewhere who might feel invested. But this operation would be inherent in such a plan, viz.,—that an active candidate might at any time swamp the local votes unexpectedly by bringing in a train full of voters, or a packet full of promises, from some distant quarter where he possessed influence.

Again, all plans are objectionable which would invite or require clergymen to come forward as candidates. To give the Rectories only to candidates, is quite at variance with what promotion in the Church ought to be, that is, simply by presentation, not election; it places the clergy in the light of preferment seekers, which they ought not to be. To see a number of clergymen

rushing forward as candidates for a vacant rectory, each with his handful of recommendations, testimonials, &c., is contrary not only to the dignity and respectability of the order, but to its peculiar spiritual character. Patronage should be considered as the power of selecting, not one, among a crowd of applicants but a fit and deserving person from among the whole clergy, whether applicant or not.

The next important point, and one that has been much spoken of, is the admission of the "lay element," or the voice of the laity, in the appointment to Rectories.

To a certain extent the question seems settled for us already. The patronage is now vested in a mixed society, of which the laity constitute the greater portion, and in which they are fully represented. They have, therefore, an influential voice in the final disposal of the patronage.

But with respect to the voice of the laity in the appointment to particular rectories, there is room for much discussion. The warmest advocate of lay influence need not, I think, have the least doubt of its becoming quite powerful enough in this Province. The influence of the laity in all other benefices must become so potential that it may reasonably be suggested whether it would not be well to throw the weight of the patronage of these Rectories rather into the other side of the scale.

It has been alleged that the present influence of the Bishop in the appointments of the Diocese is ample, as he has all the Missions at his disposal. But we must not confine ourselves to the present state of things. The present missionary character of the Church in this Province must gradually merge into that of a settled and independent Church, established within itself, and resting upon its own resources and endowments. Already every older Mission is required to provide half its clergy man's stipend; eventually it must furnish the whole, either by annual payments, or by endowing its Church with glebes. In the latter case, the persons giving the endowment may become its patrons by statute, and in the former case, the congregation contributing the annual income, must be consulted in the appointment of the Minister whom they are to pay. Thus the patronage which is now merely the power of locating Missionaries, must gradually pass from the Bishop, and become actually or indirectly lay patronage. The present Rectories, therefore, constitute the only patronage which can be secured to the Sees of the Province. These reflections seem to me to remove any objection based upon the present supposed over-influence of the Bishop, and appear to furnish a good reason for vesting the Patronage in him rather than in any others.

Thanking you for the insertion of these communications, I remain, Reverend Sir, yours truly,
H. C. C.

ARRIVAL OF THE EUROPA.

New York, Dec. 3, 1852.
The *Europa* reached her dock a little after 7 last evening, with Liverpool and London dates to the 20th Nov. She brings 68 passengers.

In the British Parliament the Free Trade resolution of Mr. Villiers had been made known, and would come up on the 23rd instant, and Mr. Disraeli had given notice of an amendment fully endorsing free trade principles. A Parliamentary paper states the increase of the income for the year ending Oct. 10 over the expenditure will be £1,900,000.

The West India mail steamer *La Plate*, arrived at Southampton with the loss of her commander, Captain Elliot, the purser, and seven men from fever.

The Earl of Shrewsbury died at Rome on the 9th ult. He was one of the pillars of the English Roman Catholic Church.

The prospects of cheap international postage are encouraging.

LIVERPOOL, Nov. 17.—Richardson & Bro's circular says: flour sold freely at a further improvement of 6d. per bbl. Philadelphia, Baltimore, realize 25s. 6d. a 25s. 9d. No 1 Western, 25s. Some very extra was obtained at 27s. per bbl., ex ship. Sours have also been in active request to hold over a 22s. 6d. made of some good Western. Indian corn unchanged in price but in limited request. Imports of foreign grain and flour since this day week, 2,675 quarters wheat, 1,000 quarters Indian corn, 1,300 brls., and 200 sacks of flour.

This day currency of American cereals. White 7s. 2d. a 7s. 4d.; extra 7s. 6d. Canadian 6s. 10d. a 7s. Flour—Ohio 25s. a 25s. 9d. Philadelphia and Baltimore 25s. 8d. a 25s. 6d. Western and Canadian 24s. 6d. a 25s. Indian corn, 31s. 7d. for yellow.

FRANCE.—The *Moniteur* announces that on Dec. 1, the French army will amount to 370,751 men. A reduction of 30,000 for the year.

The news of the establishment of the Empire caused but little excitement at Madrid.

It is stated that General Oloque has resigned his command at Puerto Principe, and that Brigadier General Lopez Ballardecos has been appointed in his place. A rumour also prevails, though it has been contradicted, that General Canedo is to be superseded in the government of Cuba by Count Demirussle.

The Paris papers state that a protest from the Prince of Orleans against the Empire is contemplated, and to be couched in stronger terms than those of the Count de Chambord.

2500 marines were about to leave Toulon to garrison Cayenne.

30 of the prisoners confined at Dijon for insurrection have not been pardoned.

ITALY.—Efforts are making for establishing

steam navigation between Genoa and the United States.

TURKEY.—The Viceroy of Egypt has forwarded to the Turkish Government bills to the amount of £300,000, as his contribution in advance of next year. The receipt of this money has produced great relief to the Sultan, and relieved all uneasiness in regard to the loan.

SPAIN.—No speech will be delivered from the Throne on the opening of the Cortes.

PORTUGAL.—The elections were going on tranquilly with every chance of an important majority for the Government.

GERMANY.—It is stated that the Austrian Government will acknowledge the new form of Government to be established in France.

CAPE OF GOOD HOPE.—Advices to Oct. 1st report the frontier as more quiet.

CHARLESTON.—The steamship *Isabella* arrived arrived to-day. The *Crescent City* affair has been settled, and she will be allowed to enter port with Purser Smith on board, his affidavit having proved entirely satisfactory.

MISCELLANEOUS.

FURTHER PARTICULARS OF THE EARTHQUAKE IN ENGLAND.

Manchester, Nov. 9.

This morning at half past four o'clock, the shock of an earthquake was distinctly felt at Manchester by many persons, and also in the surrounding neighbourhood. It was the subject of much conversation in the Exchange throughout the day, and in all places of business. A gentleman at sale, (six miles south-west of Manchester) who has resided nine years at St. Domingo, and is not unacquainted with such phenomena, was awoken by it and recognized the sensation immediately. It was something like the vibration felt in a badly built house when a heavily-laden carriage rattles past. The crockery rattled and the sensation lasted about half a minute. He looked at his watch, and found that the time was about half-past four o'clock. The residents at Tinporley-hall and of Longfold-hall speak of feeling the shock.—The residents at Davyul no-hall noticed the shock, and a young lady of the family, having a lighted lamp in her room, saw the dressing table vibrate.—All of speak the motion as a lateral vibratory one. A solicitor at Bowdon, 10 miles from Manchester, says he felt a tremulous vibratory motion of his bed, as if some one moved it from head to foot.—The head of his bed was to the north, or north-east. It occurred at exactly at half-past four o'clock, he says it lasted two or three seconds. It awoke two other members of the family. A manufacturer residing beyond Bolton and about fourteen miles north-west of Manchester said he was awake, and felt his bed tremble under him, his wife was awake at the same time. The bed and the curtains shook with the motion, and his first impression was that a servant in a room above had been seized with a fit. Several servants and members of the family were roused by it, and one of his sons under went the impression that the cotton mill had suffered damage, but he found that such was not the case. On looking at his watch he found it exactly half-past four o'clock by railway time. A cotton manufacturer at Ramsbottom, twelve miles North of Manchester felt the shock, and another gentleman speaks of being roused by it at Parr's wood, five miles South of Manchester, and of hearing the furniture shake distinctly. He examined his watch and found it exactly half-past four o'clock. Evidence of the fact, indeed, might have been obtained from a thousand persons in Manchester yesterday, but we heard of no damage done. Several persons speak of a sensation of sickness. Dogs trembled and were much frightened. Messages by electric telegraph on the Manchester Exchange speak of smart shocks having been felt at the same moment at Holyhead, Bangor, Conway, and Liverpool, accompanied or preceded by a rumbling noise but at Manchester no noise was heard, except that caused by the shaking bed curtains crockery and furniture. The weather is described as having been gloomy at Liverpool, and at Manchester the sky was overcast, and the morning was very dark, but calm and fair.

We lately heard of a singular instance of Jesuit practice, which occurred in a town in the north of England. A Protestant Association of some kind was established there for the purpose of enlightening the public mind, and opposing the spread of Romanism. A gentleman of considerable abilities, who had made himself conspicuous in all the proceedings as a "staunch Protestant," was unanimously chosen secretary. After a little it was found that this Society did not get on; its meetings were tumultuous—its resolutions were not carried—it was defeated on its own chosen ground. The worthy Protestants who were its chief supporters were perfectly astounded. At this juncture it happened that a gentleman, bearing the same name as the Secretary, fixed his residence in the very same street. As this gentleman was at breakfast one morning a letter addressed to

him came by post; he opened it, and was surprised to find himself addressed in high terms of eulogium by a Cardinal, conveying the special approbation of the highest authorities at Rome for the services which he had rendered to the Church by defeating the plans of the Protestants at that place. The sequel may be easily conjectured. The "Protestant" Secretary instantly made his escape, and we have no doubt the Protestant Association felt vastly relieved, and sufficiently astonished.

The French Senate have adopted eight articles establishing the Empire, giving to Louis Napoleon the title of Louis Napoleon III., and making the Empire hereditary in his direct and legitimate male descendants, with power in him to adopt other members of his family, in case of no direct heirs. Jerome Bonaparte is so much offended at the Senate's not allowing his name or that of his son to be expressly mentioned as the successor, that has resigned his office of President of the Senate. The Bonaparte family are not to marry without the Emperor's consent. The following is the eighth article:—

"The following proposition shall be presented to the acceptance of the French people, in the forms determined by the decrees of the 2nd and 4th of December, 1851:—'The people wish for the re-establishment of the Imperial dignity in the person of Louis Napoleon Bonaparte, with hereditary right in his direct descendants, either legitimate or adoptive, and give him the right to regulate the order of succession to the throne in the Bonaparte family, as provided for by the *Senatus-consultum* of—November, 1852.'"

COLONIAL.

THE SEASON.—Winter is seemingly upon us in earnest, a steady fall of snow has taken place last night, for which the surface of the ground was everywhere well prepared. The harbour in front of the city is divested of shipping. The western steamers were detained this morning by the thick weather.—*Quebec Mercury*.

UNDERVALUING FOREIGN LUMBER.—Mr. Ketchum, the Collector of Buffalo, recently followed 73,000 feet of Canadian lumber, from Oswego, where it had been entered, to Troy, and seized it for undervaluation. There has been much complaint, because lumber could not be entered so favorably at the port of Buffalo as Oswego, to the injury of the lumber trade of the former, but the Collector would not submit to a fraudulent valuation, and took this mode of testing the correctness of the valuation at Oswego. A verdict was returned in favour of the United States. The above decision makes the important rule, that imported goods at an undervaluation, are liable to forfeiture whenever they may be found.

The mackerel fishing in the gulf of St. Lawrence this season, has been unusually unproductive. The prevalence of high winds is assigned as the principal cause, the fishermen stating that fish were plenty, but that from the continued boisterous weather and the consequent muddy and agitated state of the water, the fish would not bite.

The Rev. James Calvert expired in the pulpit, while engaged in the performance of religious services, at Orton, Catteraugus county, N. Y., a few evenings since. He was reading from the 15th chap. of St. Luke, and after uttering the words "I will arise and go to my—" exclaimed, "Oh, my friends!" fell down in the pulpit and almost instantly expired.

The Directors of the Grand Trunk Telegraph Company held a meeting at Cobourg on Wednesday and organized the Company under the new Telegraph law. The route is from Port Sarnia to Quebec, with branches from Windsor to London, Hamilton to Port Dover and north shore of Lake Erie. Hamilton to Galt, Hamilton to Dover, Port Hope to Peterboro, and Prescott to Bytown. Two lines of wire from Hamilton east are contemplated. The offices on the main line and branches will number about 125. The completion of the work is to be prosecuted with vigor.

A few miles from Boston, a curious sight was lately seen, being a drove of turkeys, not driven but led or coaxed by a man with a basket of corn. He occasionally threw out a handful, and the turkeys marched after, not reflecting on the many hungry appetites they were destined to satisfy on Thanksgiving. There were 750 in the drove, and they came in that novel manner from the northern part of Vermont.

In Boston the other night, one of the city watchmen found wandering about in a state of intoxication, a man somewhat celebrated as a ventriloquist, and who has often performed at theatres. He was taken in charge, and placed in the cell of the Watch House. This did not agree exactly with the ventriloquist's idea of pleasure, and with a skill worthy of a better situation, he shook his iron grated door, and set up a most hideous noise in imitation of wild beasts. Had there been a menagerie within the cell, the effect would not have been more life-like. The roar of the lion, the growl of the tiger, the snarl of the panther, the screech of the wild cat, the hiss of the serpent, were all heard, and the prisoners in the adjoining cells begged to be released, lest they should be devoured. The delusion was most complete, and the ventriloquist continued his exhibition gratis for sometime, but at last he became exhausted and dropped to sleep.

WEEKLY CALENDAR.

Table with columns for Date, Day, and Lesson. Includes dates from Dec 12 to Dec 19 with corresponding biblical lessons.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings. Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Non-performing 15s.

TO CORRESPONDENTS.

Will the Rev. T. Bousfield kindly favor us with the copy of the Dublin journal to which he refers?

Canadian Churchman.

THURSDAY, DECEMBER 9, 1852.

THE CLERGY RESERVES.

We have this week transferred to our columns a letter addressed to the Times, by the Venerable the Archdeacon of York, relating to Canadian Church property in general, and the Clergy Reserves in particular.

Lengthy as the document is, we feel assured that our readers will thank us for laying it before them, not only as emanating from one who stands deservedly high in the estimation of the Diocese, but because it gives a lucid exposition of questions vitally interesting and important.

The information contained in the Archdeacon's letter, will come peculiarly opportunely to the members of the British Senate. From a conversation which took place between Lord John Russell and Sir John Pakington shortly after the meeting of Parliament, it is plain that the Clergy Reserves will in some shape or another engross the attention of the Imperial Parliament this session.

THE SEASON OF ADVENT.

Having on former occasions alluded specially to the commencement of the ecclesiastical year, and being unwilling to repeat ourselves, we gladly transfer to our columns the following Advent article from our excellent contemporary the Calendar.

"It is well for us that the Church has set apart a season when we are solemnly admonished of Christ's Second Coming. How near at hand it may be, no mortal can tell. But the fact of his so coming is attested by the most clear and striking predictions in the Old Testament we hear the word of prophecy saying: 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.' (Job. xix. 25) Do these words refer to Christ's first coming? Certainly not, for Job immediately connects them with his own resurrection: 'And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eye shall behold and not another.' And it is with this clear reference to Christ's second coming, that the Church uses these words with such impressive effect in her Burial Service. Again on our Lord's ascension, the angels assured the disciples, 'this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' (Acts. i. 11.) Again St. Paul says, 'the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.' (1 Thess. iv. 16.) And in another epistle, 'the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire.' (2 Thess. i. 7, 8.)—And, once more, in the closing book of Scripture we read, 'he shall be clothed with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.' (Rev. i. 7.) Some of the attendant circumstances are also described. The dead are to rise, and the living to be changed; for 'the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' (1 Thess. iv. 16, 17.) The world is to be consumed by fire: 'in that day, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat;

the earth also and the works that are therein, shall be burnt up' (2 Pet. iii. 10)

Can any one doubt that all this will be accomplished to the very letter? Can any one doubt that he will have a personal interest in this great event, when it does take place? Let it be born in mind that "every eye shall see him." There is no inherent improbability in supposing that that dread day of doom may come even in our time. And wherever it shall come, it will take the world by surprise. But it is the divinely ordered plan of the Church to keep her children ever warned and watching for the coming of their Lord. And what does it concern us whether He come to us in the splendor of the clouds of Heaven, surrounded by angels in glittering array; or amid the stillness of the chamber of death, broken only by the overpowering sobs of sorrowing love? In either case, Christ comes to us. But we are to remember that, when Christ shall come in great majesty to judge the quick and the dead, we shall be judged according to our deeds. It will be according to what we have done in Christ's name and for Christ's sake, and Christ's cause, that we shall be judged. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." Personal holiness—supreme consecration of ourselves to God, as living temples irradiated with the light and love of the Holy Ghost, is the first thing. But there must be a ceaseless outgoing of these divine energies in good works, in behalf of those for whom Christ died, so that at His second Advent he may say to each one of us, "inasmuch as ye have done it unto the least of these, ye have done unto Me."

THE NEW YORK "CHURCHMAN"

A change has taken place in the editorship of this able and excellent journal. The Rev. Dr. Walton has vacated the chair in favour of the Rev. H. N. Hudson, who professes his determination that the Churchman "shall be held true and firm to its old principles." In his introductory article he well remarks:

"In times past, this paper has stood fast to the united service of the Gospel and the Church, whose interests we can scarce conceive of otherwise than as being forever one and inseparable. Here we can well afford to stand on the profound and comprehensive maxim of Coleridge, that 'a Christianity, without a Church exercising spiritual authority, is empty and dissolution.' Which manifestly implies that the Church is to be regarded as an institution, and not merely as a theory—and in virtue of its reality, her claim is not only to the assent of our minds, but, which is of far deeper consequence, to the loving, trustful, honest allegiance of our hearts. And, surely, every thoughtful man will perceive how the sacred and venerable doctrine of Christ to have its proper virtue, had need to be built and organized into institutions, instead of being left in the mere propositions. Propositions alone cannot direct or give it to us as matter of science, and the ends of speculative and sentimental education, but as for institutions, for the body which is to be a local habitation and a name, we must direct and discipline it into our lives and conduct, and incorporate it with the very substance of our spiritual being.

Such, then, is our conception of the matter in hand. So that, touching the united service of the Gospel and the Church, we would say with all our might, 'What God hath joined together, let no man put asunder.'

Whilst evoking for Mr. Hudson every success in his new and arduous field of duty, and praying that his labours may be blessed to the edification of Christ's Church militant here upon earth, we must express our regret that Dr. Walton has withdrawn himself from the post which he has so long and so ably maintained. When we say that under his editorship the Churchman suffered no deterioration of usefulness or character, we can add nothing higher in the way of eulogy. Never truckling to expediency, that moral ulcer-spot of our day and generation, he has from first to last advocated firmly, fearlessly, and consistently, the Catholic principles which he professed. To use the words of the Banner of the Cross, "we sincerely wish our brother all prosperity and happiness; a wish more likely to be realized by one who is happily delivered from the cares and trials of an Editor's experience."

CONVOCATION.

The English Churchman of the 17th ult. contains a lengthened report of the proceedings of Convocation. We regret that we cannot this week lay any portion of it before our readers, but in our next publication we shall give the more prominent points thereof. The proceedings are deeply interesting. As the journal above mentioned observes—"they are a great fact," and the opponents of Convocation are fully aware of it."

THE BRITISH COLONIAL MAGAZINE.

Ten numbers of this Periodical are now published, and having examined their contents, we can certify that they are entertaining and free from any objectionable matter. Though making not the slightest pretension to originality, the British Colonial Magazine is judiciously edited, and merits, as we hope it will obtain a respectable circulation.

THE COMMON SCHOOL QUESTION.

Our readers will find elsewhere another able communication by our friend "A. T." on the subject of the Chief Superintendents' educational sophisms and heresies. To this series of letters we would direct special attention, replete as they are with necessary arguments, and the soundest Christian philosophy.

Our present sheet contains likewise a communication from Dr. Ryerson, which, to a great extent is disposed of by anticipation in the communications above referred to. We may, perchance, notice it on a future occasion, though it hardly merits a formal refutation.

FUNERAL OF THE DUKE.

On Thursday, the 18th of November, the mortal remains of Arthur, Duke of Wellington, were committed to the dust, with all the honors which a grateful and sorrowing nation could bestow. Most graceful was the tribute paid by Great Britain to the illustrious Captain and Statesman, and perhaps the annals of history do not record obsequies more stately and appropriate.

The Times contains an admirable account of the proceedings, which we regret our inability to copy entire. We make room, however, for the most graphic portion of the article, and which is conceived in a style of rare artistic excellence. The reader, we may premise, is supposed to be standing in the gallery outside of St. Paul's Cathedral, just above the western entrance.

"There is a stir among the soldiers; they are getting into order. The Life Guards ride into the churchyard from Dean's-yard. There is a slippery bit of paving at that gateway, and one of the horses falls; the rider has a narrow escape, but, though evidently much shaken, he is not materially hurt, and like a soldier, he mounts again and proceeds upon his duty.

A host of infantry now approach, advancing up Ludgate-hill in single file, one file on each side of the street. The train seems interminable. They pass the church, and clear oil in an easterly direction.

It is now 11 o'clock. These files of infantry have ended, and after an interval the procession comes. It is still military. Sometimes there is a succession of guns, sometimes dense masses of Guards. At intervals are the bands of various regiments. They are striking these successive bands; as they pass by the church, and the music upon the ear, the notes of the next band to be heard, taking up the wail. Major-General his Royal Highness the Duke of Cambridge, who commands the troops engaged in riding about, and giving the requisite directions. Now come the 83 Chelsea Grenadiers, wearing their medals; it is a company that seem to excite general interest. The soldiers went past the church,—the Grenadiers go in. Next, the "one soldier very regiment"—an interesting group.

The procession now begins to be one of images and mourning coaches; and the consumed in setting down their occupants at the door, making this part of the proceeding rather tedious. The Sheriffs' approach, but they are hardly in keeping with a funeral procession; their gay decorations require some signs of mourning about them in such an occasion. The Speaker is there in his quaint State carriage; and the Lord Mayor in that capacious vehicle of his, which, after all, the citizens have seen in procession in November before. Now come three Royal carriages, with those noble horses which it is a treat to see; the third carriage brings Prince Albert. We cannot see him, but the salute as he passes the troops proclaims his presence. We miss the foreign battons, but it is because they are carried in closed mourning coaches. All eyes watch for the funeral car. It is drawn by 12 black horses, three abreast, and covered with velvet, presented such a dark foreground that we can hardly see whether the car is drawn by horses or not. The car is driven in at the churchyard gates, and drawn up in front of the great western door; the relations of the Duke are set down at the side entrance. After them follows that touching sight—the horse led after the bier of its master. There still remains a very interesting passage. Officers and men from every regiment in the service march past. The churchyard from the entrance up to the car is cleared; the coffin is there before all eyes; the Duke of Cambridge, the Commander, stands at the gate with his sword drawn in his hand, and the men who represent the whole army of England march slowly and sadly by. There has not been a more striking or effective circumstance in the proceedings of the day. The soldiers seem to be impressed with the situation. It is the final token of reverence for their departed chief. It is rendered in solemn silence. It closes the procession, with the exception only that the carriages of the Sovereign here most appropriately follow.

From the time the doors of the Cathedral were opened—about 7 o'clock—the numbers continued to increase very rapidly, and as the arrangements for setting down the visitors, excellent and extensive as they were, did not meet their eagerness many of them left their carriages and walked to the cathedral. The old generals, with true military punctuality, were among the earliest arrivals, and the quarter of the area appropriated to them was filled very speedily. The old admirals were equally exact, and every eye in the cathedral was soon directed to that quarter where orders, stars, ribands, and crosses, glittering on bright scarlet and blue, told of men who had served their country and had fought by the side of the great warrior whose remains were approaching their last home. Sir C. Napier, with his eagle face, moving stilly along from the effect of his old wounds—his brother, Sir William, with a frame, if possible, still more shattered by ball and perforated by bayonet,—Lord Gough, with his noble soldierlike bearing, Lord Seaton, Lord Combermere, Sir James M'Donnell, Sir A. Woodford, Sir W. Cotton,—

About 10 o'clock the Duc de Brabant and the Comte de Flandres, sons of the King of the Belgians, entered the cathedral. They were dressed in the uniform of their respective regiments, the Guides and Lancers, and were attended by Colonel le Comte de Morkerke, Comte de Briey, and Sir R. Carswell. The young Princes, who attracted a good deal of attention, took up their places in the left amphitheatre.

At 11.35 the military bands outside the western entrance struck up a dead march, which they played at intervals till the procession approached, and the funeral bell tolled solemnly, blending with the strains of the music in mournful unison. At 11.35, also, the 83 Chelsea pensioners, having black wands on their hands, marched into the nave in two lines, and, wheeling round, sat down on the seats beneath the rows of officers. They are followed by the men selected from every regiment in the service which had taken part in the procession. In quick succession followed in groups, the various bodies assisting at the ceremonial from the Horse Guards to the cathedral. Officers of the army, of the navy, of various foreign services—the great Ministers of State, and the judges, moved slowly onwards, filling up the nave with a rich stream of colour on which the eye rested without fatigue, while every accession added to the interest of the scene. The procession entered in the order which had been observed throughout. As each flag and guidon was carried to the area of the place whereon the coffin was to lie it was planted in due order, by the bearer.

The Commons, headed by the Speaker, moved to their places;

Next came the Lords, preceded by the Lord Chancellor, in state. Then came the marshals and generals of Spain, Russia, Prussia, Portugal, the Netherlands, and Hanover, in their gorgeous uniforms, moving slowly onward towards the area, amid the strains of sad music, till they formed in two glittering columns around the restingplace of the bier. At a quarter past 12 the Bishop of London and the Dean of St. Paul's, heading the clergy and the choir, proceeded slowly up the nave from the organ to the entrance to receive the remains of the great Duke. Clothed in white, with black bands and sashes, the procession, thus headed, moved in two streams of two and two through the dignified and richly attired assemblage till they halted at the door where they drew up in column four deep. At length there was a universal hush, and, as if moved by one mind, the whole of the vast assemblage stood up in respectful grief as the coffin which contained the remains of the great Duke appeared in sight, preceded by the choir with measured tread as they chanted the beginning of the burial service by Dr. Croft. When the coffin was borne in, the wind stirred the feathers of the Marshal's hat placed upon the lid, and produced an indescribably sorrowful effect, in giving an air of light and playful life to that where all was dead. And thus, with the hoarse roar of the multitude without as they saw their last of Arthur, Duke of Wellington, with the grand and touching service of our church sounding solemnly through the arched dome and aisles of the noble church, with the glistening eye and hushed breath of many a gailant as well as of many a gentle soul in that vast multitude—with the bell tolling solemnly the knoll of the departed, taken up by the voice of the distant cannon, amid the quiet waving of banner and flag, surrounded by all the greatness of the land—with all the pomp and glories of heraldic achievement, escutcheon and device,—his body was borne up St. Paul's. At 1.10 the coffin was slid off the moveable carriage in which it had been conveyed up the nave to the frame in the centre of the area under the dome, which, as our readers have been informed, was placed almost di-

ectly over the tomb of Nelson, which lies in the crypt below. The marshal's hat and sword of the deceased were removed from the coffin, and in their place a ducal coronet, on a velvet cushion, was substituted.

The foreign Marshals and Generals stood at the head of the coffin; at the south side of it stood his Royal Highness Prince Albert, with his baton of Field-Marshal in his hand, and attired in full uniform, standing a little in advance of a numerous staff of officers. At each of the coffin were British generals who had acted as pallbearers. After the psalm and anthem, the Dean read with great solemnity and impressiveness the lesson, 1 Cor. xv., 20, which was followed by the *Nunc Dimittis*, and a dirge, with the following words set to music by Mr. Goss:

"And the King said to all the people that were with him, 'Reud your clothes and gird you with sackcloth and mourn.' And the King himself followed the bier

"And they buried him. And the King lifted up his voice and wept at the grave, and all the people wept.

"And the King said unto his servants, 'Know ye not that there is a Prince and a great man fallen this day in Israel?'

And now came the roll of muffled drums, and the wailing notes of horn and cornet, and the coffin sank slowly into the crypt amid the awful strains of Handel's "Dead March." The ducal crown disappeared with its gorgeous support, and in the centre of the group of generals and nobles was left a deep chasm, into which every eye glanced sadly down, and all knew indeed that a Prince and a great man had that day gone from Israel. The remaining portions of the funeral service were then performed. The congregation were then requested to join in the responses to the Lord's Prayer; and the effect of the words after the full enunciation of the Dean was intensely affecting.

"His body is buried in peace,
"But his name liveth evermore,"

from Handel's funeral anthem, was then most effectively performed by the choir. And then Garter King at Arms, standing over the vault, proclaimed the titles and orders of the deceased.

Then the late Duke's controller having broken in pieces his staff of office in the household handed to the Garter King at arms, who cast the fragments into the vault. The choir and chorus sang the hymn, "Sleepers, awake!" and the Bishop of London, standing by the side of the Lord Chancellor, pronounced the blessing, which concluded the ceremony.

And thus was buried, with all state and honour, the great Duke of Wellington."

DR. SCADDING.

We omitted, last week, to mention the return to Toronto of the Rev. Henry Scadding from his tour through Italy. Our esteemed brother when in England had the degree of Doctor of Divinity conferred upon him by the University of Cambridge. Dr. Scadding, we trust, will at his convenience furnish us with some notes of his pilgrimage.

The Reverend Gilbert Armstrong requests that all communications for him may be addressed to Christ's Church parsonage, Berwick, Vaughan.

Correspondence.

(For the Canadian Churchman.)

THE CHIEF SUPERINTENDENT OF SCHOOLS, AND HIS REPORT FOR 1851. LETTER II.

DEAR SIR,—I proceed according to the intention intimated in my last, to notice and endeavour to refute, in the order in which they occur, the very unchristian principles enumerated in the extract from his Common School Report for 1851, with which the Chief Superintendent favoured your paper of the 4th ultimo. I must, however, beg that, in justice to Dr. Ryerson, those who care to consider these letters, will also read his communication on which they are based, as for me to quote his remarks entire would take up too much of my time and of your columns.

1. In the first section of his remarks, the Chief Superintendent declares thus—"the system of Common School instruction should, like the Legislature which has established it and the Government that administers it, be non-sectarian and national." That is, translated into honest English,—the system of Common School instruction should (alas too truly!) like the Legislature which has established it and the Government that administers it, be *non-Christian*, having no reference to man's immortal nature, but *heathenly* national, being solely confined to his temporal advantage.—In nothing does the Chief Superintendent appear to me more painfully disingenuous than in his bitter opposition to denominational schools, and yet his *goal*, (I wish I had a softer word equally truthfully to use) as to his wishing the Common Schools to be religious. I can understand the conduct of many of our rulers—mere political adventurers, whose aim is notoriously their own advancement, and who unblush-

ingly worship the god of this world, in their determination to exclude religion from the public instruction of our youth; theirs is at least consistent impiety! But for one who still claims the ministerial character, first to exclude all ministerial interference and distinctive religious teaching from his schools, and then to profess to wish to retain religious influence in them, is an unholy inconsistency to which I do not care to give a name.

Dr. R. is too acute a theologian not to know that in excluding what he is pleased to term "sectarian instruction," he excludes christian instruction! Christianity is not a mere compound of negations, nor is it only a code of moral precept; it is a positive, mysterious, sacramental institution, the fulfilment of whose duties and the enjoyment of whose transcendent blessings depend upon the positive reception of Divine grace, which, again, in order to its being obtained, is to be sought in certain ways, by the performance of certain conditions and through the aid of certain acts of service and worship, all prescribed or sanctioned by the Divine Author of our religion Himself. Now it is surely self evident that such a system as this requires positive, didactic, and explicit teaching, with the enforcing of certain well understood methods of religious service and Divine worship. Therefore, all christian teaching to be explicit must be what our Rev. Superintendent would call "sectarian," so all institutions of christian worship must be the same, inasmuch as all earnestness in religion implies particularity and such particularity is in its very nature exclusive of its opposite; and this, again, in his idea is "sectarian." In fact, all that men know of distinctive christianity in its doctrines, worship, or practice, must be through some distinctive religious body. Hence, I appeal to all earnest religionists, from the scriptural Catholic down to the fanatic baker, for the truth of the remark that as an all but universal fact, wherever you find men unconnected with any body or "sect" of christians, they are alike ignorant of its distinctive principles, and uninfluenced by its distinctive holiness. Thus then, my position proved—that "unsectarian" schools, that is, schools freed from the particular influence of any particular denomination of christians, must of necessity be *unchristian schools*. I therefore appeal to the honourable integrity of the Rev. Superintendent henceforth to fight his battles with those who desire denominational schools on honest grounds, by confessing that he wishes to make the Common Schools of this Province, to use the mildest phrase, *non-christian*.

Having thus placed the controversy upon what I consider its right basis, I proceed to notice the attack which is made in the same communication upon the supporters of christian schools, and, in them, "sectarian" schools. He thus writes—"the difference between a non-sectarian and a patriot.—The one places his feet upon the country and supports or opposes every law or measure of government, as it may or may not promote the interests of the community, irrespective of the public interests, and in friendship with those of other sects; the other, as to the well being of his country as the object to be proposed and pursued, and the sect among the instrumentalities tributary to that end." Now if what I have previously said respecting christianity being only earnestly known to individuals through their connection with some denomination, be correct, it follows, that in the above passage, for "sectarian" we must read *christian*, for "his sect" his christianity;—and that this is the real meaning of the charge thus made by the Chief Superintendent against the earnest minded christians of various denominations in this Province? Simply this, that they place their christianity above their earthly country! Is this then such a glaring inconsistency in the followers of Him who declared "he that loveth father or mother more than me is not worthy of me," that they deserve to be branded, and that by a Reverend Doctor of Divinity, throughout the length and breadth of the Province as being selfish and unpatiotic?

But further, the Rev. Chief Superintendent thus sets the broad seal of his official sanction to the unchristian idea that the man who sacrifices his religious principles, (or in the Dr's phrase "his sect,") to political expediency in order to secure an earthly good, is the true patriot! Is not this melancholy teaching for a minister of religion? But we spurn the unhallowed dogma from whatever source it comes! Christian Patriots believe the promise of their Divine Master to be of universal application, where he says, "Seek ye first the kingdom of God and his righteousness; and all these (temporal) things shall be added unto you." They therefore hold it to be the truest patriotism, as it is the only consistent religion, in their political and national, as well as in their more private relations, thus to act. Consequently the earnest minded in Canada must, no less as patriots than as christians, firmly oppose every Provincial act which is either subversive of the supremacy of Christ, or tends to prevent the spread of his righteousness among the people. And both these wickednesses they know are committed in our Common School law.

Again, it is written that Righteousness exalteth a nation; this is a prominent article in the Christian patriot's creed. His patriotism therefore is of too high a tone to permit him to yield one inch of ground to those who would nationally train the children of his people utterly excluding that righteousness through which alone he knows, the glory of his nation can be secured.

Will then the earnest minded "sectarians" (christians!) of this Province longer consent that their children shall be instructed under a system thus dishonourable to God, a system which is undermining their country's welfare, and, as I intend hereafter to show, is ruinous to their children themselves? Or, will they permit a government official to hold up to public scorn as bigotted,

traitors to their country, those scripturally zealous individuals and "sects" whose reverence for God and love to their country and their country's youth, cause them to demand a national system of education in which the honour of God, the immortal interests of their children, and the "righteous exaltation" of the nation shall not at least be altogether treated with contemptuous neglect?

Time would fail me to notice all the very serious fallacies into which the Chief Superintendent falls in the extract which he has given you from his Report, as for instance, his worse than Erastian notion, as expressed in the concluding portion of the quotation I gave above, that the "sects,"—he means the Church of God—exists only or chiefly, as "tributaries" to the "great end" of the "well being of the country." Why Sir, I should not have supposed that any divine, save perhaps a German neologist, (and scarce even he,) would have needed to be reminded how plainly the volume of Inspiration teaches, and what a striking commentary all history affords of its truth, that the nations of the earth are upheld or destroyed only as they aid directly or indirectly in manifesting the glory of the Son of God, and that chiefly through His Body and Bride the Church. Doubtless it is this fundamental error which aids in blinding Dr. Ryerson's eyes to the unhalloved nature of his efforts in seeking to exalt secular over religious institutions. But these collateral errors most serious as they are, I must leave, and proceed with the consideration of those more directly bearing upon the School question.

2. In his second section after a fanfaronade respecting his conviction of the necessity of religious instruction—only it must not interfere with him and his schools; he proceeds thus,—"The history of modern Europe in general, and of England in particular, teaches us that when the elementary schools were in the hands of the Church, and the State performed no other office in regard to schools than that of tax-assessors and tax-gatherers to the Church, the mass of the people were deplorably ignorant and therefore deplorably enslaved." When the Chief Superintendent framed this sentence he was either "deplorably" ignorant or "deplorably" dishonest. Till within a very few years there was no general school tax at all in England; and consequently when the poor were taught it was by the aid of private benefactions, or in Sunday Schools, and the vast majority of these, and incomparably the most efficient of them, were in connection with the Church, is too common to fame to need to be insisted upon. To the efficient use which the Church makes of her present educational means, let the Wesleyan Dr. Hannah, quoted in my last be a sufficient witness. Now if the Rev. Dr. Ryerson knew these facts, is it not most painful to hear him speak of "tax-assessors and tax-gatherers" for Church schools, when no such taxes, and therefore no such officers were in existence? If he did not know these things, was he not shamefully reckless in stating as facts, for the apparent purpose of slandering England and her Church, statements which were entirely without foundation.

His pitiful remark respecting the "deplorable enslaving" of England's peasantry, we fearlessly leave the freest nation upon earth to answer! I must, however, permit myself to ask what is the meaning of these *ab caplandum* slanders of England? I remember England's poor for between 30 and 40 years, north, south, east, and west, my parents before me, were Saxon and Norman English, from different parts of the kingdom, my connections both in the Church and amongst Dissenters are numerous, and I declare my utter ignorance of the enslaving of any portion of England's people for centuries past. If indeed the want of a vote at elections be slavery then truly England's peasantry not only were, but *are* slaves, in common with the vast proportion of Canadians, yea, and even Americans, notwithstanding their "Ununiversal Suffrage." Indeed, that such an insinuation is an unworthy slander, apparently used as a political *clap-net*, is further evident from the fact that the repeal of the Test and Corporation Act, the passing of the Romish Relief Bill, and especially of the Reform Bill, were acts forced upon the country by the "deplorably enslaved" masses, against the earnest convictions and strong opposition of the well-informed yeomanry and gentry. But of one fact I can assure the Chief Superintendent, that since *the poor were taken from under the care of the Church and the Church's gentry* by our giant manufactories and Union Workhouses, something a vast deal more approaching to a "deplorable enslaving" of the people, will be found than for ages previously; and this "enslaving" be it remembered, has taken place during the, alas, Anglican democratic mammon worshipping, Church oppressing movements of the 19th century. I recommend the Rev. Dr. when next he travels, if he wishes to see the nearest approach to British degradation, to visit the manufacturing and mining district of Britain, the masses of which are freed from all authoritative church control, and to a painful degree, are separated from the effective influence of the sons of the Church.

I reserve for my next, an examination of the astounding assertion that denominational schools "would cost the people more than five-fold what they have now to pay for school purposes."

Yours truly,
A. T.
November, 26, 1851.

MARRIED.

On the 30th ultimo, by the Rev. Dr. Lett, Mr. James Young, to Miss Jane Ince, both of this city.

On the 25th ult., by the Rev. Jonathan Shutt, Rector of Port Hope, at Greenwood, the residence of his Worship the Mayor, John Smith, Esq.,

Robert Needham Waddell, Esq., Port Hope, to Angelina Esther, third daughter of William Jones, Esq., Highlands of Nevesink, New Jersey, late Sheriff of the city of New York.

At St. John's Church, Port Hope, on the 25th ult., by the Rev. Jonathan Shutt, Rector, Mr. John Bloomfield, Veterinary Surgeon, to Sarah, second daughter of Mr. Nathaniel Edwards, of the Township of Hope.

DIED.

At H. M. Observatory, Toronto, December 1st. in her third year, Alice Maude, daughter of Capt. J. H. Letroy, Royal Artillery.

On the 1st instant, at the Masonic Arms Hotel, Mrs. J. T. Smith, after a long illness.

At his residence, in Markham Township, on the 27th ult., Gottlieb Eckhard, aged 54 years, 2 months and 6 days.

At Sharon, on the 18th ult., John Doan, senr., in his 58th year.

At Hamilton, on the 25th ult., Mr. Robert Bates, late Store-Sergeant in the Hon. East India Company's service, aged 49 years.

At Brockville, on the 23rd ult., William Timothy Buell, aged two years and four months, son of Colonel E. Buell.

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To the Electors of the Ward of St. David.

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

I am, Gentlemen,
Your obedient servant,
GEORGE BROOKE.
Nelson Street,
Toronto, December 3rd, 1852. 21

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BISHOP CHASE AT A PROTRACTED MEETING

The decease of our lamented Presiding Bishop recalls to our minds one of the many interesting incidents, which he so vividly discusses in his "Reminiscences." After his removal to Michigan, he made an appointment to preach at a Mr. Anderson's, near the Indiana line. About the time he started to keep his appointment, he was informed that "the place at Mr. Anderson's was occupied by other denominations, and had been for more than a week—in a word, they were holding a "protracted meeting." The good Bishop nevertheless proceeded, and when he arrived on the ground, he sent for the Presbyterian, Methodist, Congregational, and Baptist preachers, and stated to them "that he had come to fulfil his appointment, and hoped they would see fit to join in the solemn service, which he was about to commence, in the worship of Almighty God." They said they would attend and hear, but as for joining or taking part in the service, they could not, for they had no prayer books. The Bishop replied "hearing prayers, is not praying, gentlemen; but I have anticipated your difficulty, and have brought some dozens of prayer books with me. "But we do not know how to use them," said they. "If you will allow me the honor, said the Bishop, I will direct you in this pleasing duty," so saying they all proceeded to the stand, where the Bishop proceeded with the service, addressing them as follows:

"Brethren of the human family, Christians of all denominations, I hold in my right hand a *Holy Bible*, and in my left hand a *Prayer-book*; the one teaches us what to believe, the other how to pray.—If any of you through the depravity of the natural heart, feel averse to being "taught how to pray," such of you need to repent, and be converted from your sinful pride, and to sit at the feet of Jesus, and learn to repeat, and offer up in spirit and in truth, the prayer which he hath taught you. But before you can use the Lord's Prayer in this spiritual manner, you need the exercise of faith, and the confession of your sins; for the Holy Scriptures say, "He that cometh unto God must believe that he is, and that he is a rewarder of all that diligently seek him." Confess your sins unto the Lord; for, 'if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

'By this, you perceive that without 'confession,' pardon is not promised: for this reason, the Psalmist saith, 'I will confess my sins unto the Lord; and so thou forgavest me my sin.' The point to be noted here is, that before you can say 'Our Father'—before He will hear you, as a people assembled in his presence, He requires confession of sins. Of this duty you are reminded in the sentences of scripture; and to the right performance of this duty you are exhorted in the address immediately preceding the form of confession which the Church hath prepared—a form so general as to embrace all sorts of penitential sinners, and so particular as that every one may feel himself identified in using it.

"That you are to confess unto God your sins, and not reserve the duty for any individual ear, was evidently the design of our Protestant Church, to prevent the great evils which had flowed from the Roman practice of auricular confession,—and that you are to do in the face of all, to the humbling of your pride and glorifying of the great name of the Searcher of hearts, the Maker of all things, must be evident from the whole tenor of scripture. That you are to perform this duty upon your knees, you must perceive, from the example of all good men when worshipping the God of heaven. David 'fell low at his footstool.' Solomon 'arose from praying upon his knees, and confessing the sins of his people.' Daniel kneeled three times a day looking towards Jerusalem, the place of God's promises. St. Stephen 'first martyr to *Christian truth*, recommended his soul to Jesus the Divine Saviour on his knees; and the holy Apostle Paul when lying on the sea-shore, kneeled down.

"After these examples, and in obedience to the voice of the whole Church in all ages, I call upon you, and according to mine authority, enjoin upon you all here present to fall on your knees, and make and say audibly your confession of sins unto God when it is

repeated in the beginning of the service.—In the meantime, even now, all of you rise and hear what God and his holy Church says unto you." Here then all rose as one man when the writer began the service, having pointed out the places in the prayer books to the ministers.

"When the wicked man turneth away from his wickedness and doeth that which is lawful and upright, he shall save his soul alive." "Repent ye, for the kingdom of heaven is at hand." "I acknowledge my transgression and my sin is ever before me." "If we say that we have no sin we deceive ourselves and the truth is not in us," &c.

"Dearly beloved brethren! The Scripture moveth us in sundry places, &c.

"Wherefore I pray and beseech you as many as are here present to accompany me with a pure heart and humble voice to the throne of the heavenly grace (saying,") Here the whole congregation, Presbyterian, Congregational, and all the "Standing Order," Old and New School; Baptists, Free-willers, and Close-communication; Methodists, both Wesleyan and Ranters, Dr. Coke's Episcopalians, and those who protest against that kind of Episcopacy—all knelt down just as the devout churchmen and their families did:

When the writer said aloud 'Now repeat with me the confession of your sins:—

"Almighty and most merciful Father: We have erred and strayed from thy ways like lost sheep." &c.

Here the writer cannot but stop to make known his astonishment at the remembrance of his own feelings, when witnessing the union of so many voices in this solemn act of social worship—so many of God's reasonable creatures—precious souls redeemed by the blood of his Son—brought by his heavenly grace, so suddenly and unexpectedly to overcome their sectarian pride and unworthy prejudices, as to fall upon their knees as one man before their great Creator and Judge, and there audibly and humbly, and (it is hoped) devotedly repeat the confession of their sins, word for word, as the Church, the bride of Christ, hath appointed for them to do. As they went along with him and said, "We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws"—how unspeakable was the gratitude at witnessing the victory gained (if it were only for a time) over the ignorant obstinacy which so many, since the days of Cromwell, have cherished against the pure liturgy of the Protestant Church of Christ! And when they all went along with him, not only in confessing their sins, but crying out together for pardon—saying, "O, Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults: restore thou those who are penitent; according to thy promises, declared upon mankind in Christ Jesus our Lord."—And then with one voice, with the speaker, supplicating for heavenly grace to amend their lives according to God's holy word, saying, "And grant, O most merciful Father, for Christ's sake, that we may hereafter live a godly, righteous, and sober life; to the glory of thy holy name. Amen"—the effect on the writer's best feelings was almost overwhelming. Scarcely could he restrain his tears when rising to utter the benediction implied in "declaration of absolution" of their sins "to all who truly repent and unfeignedly believe God's holy gospel." "And now," said he, "let us join in saying the Lord's prayer with one heart and one voice." He kneeled down and said, "Our Father," &c. The response from the great congregation was "as the voice of many waters."

The rest of the service was performed as the Rubric directs. Being showed their places, the ministers of other denominations responded by reading the alternate verse in every Psalm, as if they felt the spirit in which they were composed for the use of the Church in all ages. All listened to the word of God read and preached, with devout attention; and all who had a voice seemed also to have a heart to sing the praises of God in the metre Psalms and Hymns, as they were "lined out" by the writer of this account of his attending this protracted meeting. It was indeed "protracted," for the sun had declined in the west so far as to admonish the writer and his family that it was time to seek their peaceful home in Gilead.

Advertisements.

CARD.

MR. R. G. PAIGE,

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

Residence, No. 62, Church Street. Toronto, 29th July, 1852.

W. MORRISON.

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

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

DR. BOVELL,

John Street, near St. George's Church. TORONTO. Toronto, January 7th 1852. 23-4f

J. P. CLARKE, Mus. Bac. H. C.

PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Shuter Street. Toronto, May 7, 1851. 41-11y

T. BILTON,

MERCHANT TAILOR, No. 2, Wellington Buildings, King street Toronto. Toronto, February, 1852. 27-4f

JOHN CRAIG,

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

WILLIAM HODGINS,

ARCHITECT and CIVIL ENGINEER, LONDON, CANADA WEST. February, 1852. 28-4f

MR. CHARLES MAGRATH.

Barrister, Attorney, &c. &c. OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to Beard's Hotel.

Daily Line of Steamers to Rochester.

NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK. Through from Toronto to New York in 26 hours: from New York to Toronto, in 24 hours. THE STEAMER "AMERICA." CAPT. MCBRIDE.

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

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

Passengers for New York by this conveyance may take the Morning Express train of Cars from Rochester, at 10 minutes after 8, and arrive at New York about 10 o'clock same evening, or take a Steamer at Albany, and arrive at New York during the night. Passengers leaving New York by the Express train at 5 o'clock P. M. will arrive at Rochester the following morning in ample time for the Steamers *America* and *Admiral*.

The Steamer *Admiral* leaves Toronto for Rochester every Tuesday, Thursday, and Saturday morning, at half-past 10 o'clock; and leaves Rochester for Toronto, every Monday, Wednesday and Friday morning at 9 o'clock, calling at Cobourg, and other intermediate ports, weather permitting.

Passengers by the above steamers, can purchase tickets, at this office, or from the Purser on board, for the Cars to Albany, New York, or Boston; and also, for the steamboats from Albany to New York. State Rooms on the Hudson River boats, can be secured, by application to the Purser of the *Admiral* and *America*. Fare by Railroad, Rochester to N. York \$7 10 Fare by Railroad and River Steamers, Rochester to New York..... \$5 60 Fare by Railroad, Rochester to New York..... \$10 10

Passengers from Hamilton, by leaving on Monday and Friday afternoon, at three o'clock, in the Mail Steamers *Princess Royal* and *Passport*, will arrive in Toronto in time to take the "America" for Rochester and arrive in New York in 31 hours. Royal Mail Steamboat Office, Toronto, 14th May 1852. 2-4f

ROYAL MAIL STEAMBOAT NOTICE.

LAKE ONTARIO AND RIVER ST. LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS LAKE ONTARIO. The Steamer MAGNET, Captain J. Sutherland. " " PRINCESS ROYAL, Capt. J. Dick. " " PASSPORT, Captain H. Twyhy.

DOWNWARDS.

MAGNET—On MONDAYS and THURSDAYS, leaving Hamilton at 7 1/2, A. M., and Toronto, at a 1/4 to 1, P. M., for Kingston. PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at a 1/4 to 1, P. M. PASSPORT—On WEDNESDAYS and SATURDAYS, from Toronto to Kingston, at a 1/4 to 1, P. M., arriving at Kingston next morning, in time for the River Mail Boat, which reaches Montreal early same evening. Calling at intermediate Ports, (weather permitting.)

UPWARDS.

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

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

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

RIVER ST. LAWRENCE.

The Steamer OTTAWA... Capt. Putnam. " LORD ELGIN... Farlinger. " ST. LAWRENCE... Howard. UPWARDS.—From Montreal to Kingston, Daily, leaving every week day at noon, and on Sundays at 10 1/2 o'clock, arriving at Kingston at 3 P. M., the next day.

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

Calling at Coteau du Lac, Cornwall, Dickinson's Landing, East Williamsburg, West Williamsburg, Matilda, Prescott, Maitland, Brockville and Gananoque. Royal Mail Steam Packet Office, Front Street, Toronto, May, 1852. } 2-R

MR. SALTER'S PORTRAIT OF THE

LORD BISHOP OF TORONTO. THE Subscribers to the above, are respectfully requested to forward all unpaid subscriptions to EDWARD TAYLOR DARTMILL, Esq., Secretary to the Church Union, 113, King Street East, in order that the necessary measures may at once be taken to get on the portrait and place it in the Hall of Trinity College. By order of the Committee. S. LETT, L.L.D., Hon. Sec. Toronto, September 17th, 1852. 1-4f

ST. PAUL'S CHURCH GRAMMAR SCHOOL.

TO be re-opened after the Midsummer Vacation, on Wednesday, the 18th of August. There are vacancies for three or four Boarders. REV. J. G. D. MCKENZIE, B.A., Principal.

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

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

Patron: THE LORD BISHOP OF TORONTO. THIS Collegiate School will re-open upon October 2nd, 1852. A large and well arranged Boarding-house is attached, under the charge of a Lady Matron, of great practical experience, whose special duties will be to treat the manners, promote the happiness, and watch over the health of the pupils with maternal care.

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

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

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

MR. JULES HECHT,

MR. JULES HECHT,
Pupil of the Conservatoire, Brussels, and Member of the
Sacred Music Society, Frankfort on the Main
BEGS respectfully to announce, that he is
prepared to resume his instructions in English,
French, Italian, or German Vocal Music, with Piano accompaniment.

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, S. 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, and 26
Acres, (opposite Elmley House) Lots 3 and
4, in Yorkville, formerly Drummondville, as
laid out in Town Lots by Daniel Tiers.

(The above to be sold in Lots to suit purchasers.)
City of Toronto—Water Lot in front of the West
half of Town Lot No. 7 on Palace-street.

Township of York—Part of Lot 21, in the 2nd con-
cession 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 con-
cession, 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 con-
cession, 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,
100 Acres.

COUNTY OF LANARK.

Township of Montague—Lot 20, in 7th con-
cession, 200 Acres.

For particulars, &c., apply to
GEORGE CROOKSHANK,
Front-Street, Toronto.

November 19, 1850. 15-1f



CANADA WESTERN ASSURANCE COMPANY.

Chartered by Act of Parliament.

CAPITAL—£100,000, in Shares of £10.

HOME OFFICE—TORONTO.

President Isaac C. Gilmore, Esquire.

Pro-President Thomas Haworth, Esq.

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And John Howcutt, Esquire.

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Collector—Angus Morrison, Esq.

Applications for Fire Risks received at the Home

Office, Toronto, on Wellington Street, opposite the Com

mercial Bank.

Office Hours—10 A. M. to 3 P. M.

ISAAC C. GILMORE, President.

ROBT. STANTON, Secretary & Treasurer.

Agents:

In addition to those previously notified, the following

are appointed:—

Quebec, Thos. Morfill; Dundas, T. Robertson; Guelph,

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING AND DRY GOODS

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Table listing various clothing items such as Men's Br. Holland Coats, Men's Black Cloth Vests, Men's Molekin Trowsers, etc., with prices in dollars and cents.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.
New Style Business Coats, in all Materials.

DRY GOODS:

Table listing dry goods items like Muslin Delaines, Table Linens, Quilts, Counterpanes, Factory Cotton, etc., with prices.

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852. 361-1f

FRENCH AND ENGLISH

Establishment for Young Ladies,

CONDUCTED BY

MONSIEUR AND MADAME DESLANDES,

PINEHURST, TORONTO.

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

Professors

Of Singing..... Mr. Humphreys.

Of Music..... Mr. Ambrose and Mr. Strathy.

Of English..... Mr. Blackley A.B. T. Coll. Du.

Of Writing..... Mr. Ebbles.

Of Drawing..... Mr. Hopper Myer.

Of Calligraphy..... Mr. Goodneir.

Terms per quarter, for boarders including all the

various branches in French, English, with Music, Drawing

and Needlework.

Day Pupils..... £15 0 0

Including Music by the Master..... 6 0 0

Singing..... 7 0 0

Italian..... 5 0 0

German..... 2 0 0

Dancing for the Season..... 3 0 0

Calligraphy..... 0 15 0

Quarterly Payments required.

Toronto, August 21st, 1852. 3-1f

NOTICE.

THE DEPOSITORY

OF

THE CHURCH SOCIETY

IS Removed to the Store of HENRY ROW-

SELL, Bookseller and Stationer, King-street

West, where the Clergy and others can be sup-

plied with Bibles, Prayer Books, Tracts, and

Printed Books of all descriptions, on the same

terms as hitherto from the Church Depository.

N. B.—The Office of the Secretary of the

Church Society is also removed to H. Rowsell's.

Toronto, May 6, 1852.

ORGAN FOR SALE,

CONSISTING OF THREE STOPS, of Open

Diapason, Principal, and a set of Melodion.

Reeds. To be seen at Mr. CHARLES WORTH'S

No. 60, King Street East.

Toronto, September 28th, 1852. 8-1f

NOW PUBLISHED,

AND READY FOR DELIVERY

ROBINSON AND HARRISON'S DIGEST,

Of all Cases Determined in the Queen's Bench and Practice

Courts for from 1823 to 1851, including the Digest

of MR. CAMERON.

THIS work, published in 580 pages, royal

octavo, has been approved of by the Chief Justice

of the Queen's Bench and Common Pleas and is recom-

ended to legal Practitioners and Students, as a complete

Digest, and one of ready reference. It will be found a

most useful volume, not only to Members of the Legal

Profession, but to many persons engaged in public offices

and employments, as it contains numerous Decisions of

great importance relative to Municipal bodies, the rights

and duties of Sheriffs, the Registry Laws, County and

Division Courts, Banking Institutions, Joint Stock Com-

panies, and other subjects of public interest.

Such Subscribers as wish the work bound in any par-

ticular style, are requested to inform Mr. ROWSELL, the

Publisher, before the 11th of September next, for after that

date it will be sent to all Subscribers bound in boards.

Price in boards, £2 10s.

Toronto, September 1st, 1852. 3-1f

DYEING AND SCOURING.

62, King Street West, Toronto.

DAVID SMITH,

FROM SCOTLAND.

EVERY description of Ladies' and Gen-

tleman's wearing apparel, Mergon and Damask,

Red and Window Hangings, Table Cloths of all kinds,

cleaned and dyed, Hearth rugs and Carpets cleaned, Silks

dye'd and watered; Velvet and Satin dresses restored to

their original beauty. Cashmere and Plaid Shawls and

Dresses cleaned in a superior manner. Straw Bonnets

Dyed.

References—J. Shaw, J. McMurrich, and Walter Mac-

farlane, Esquires.

Toronto, March 9th, 1852. 32-1f

NOTICE.

ANY person having STONE to dispose of

is suitable for breaking to repair Streets,

will find ready sale with the Board of Works, at

30s. per ton.

Application to be made to the City Inspectors,

City Inspectors' Office.

Toronto, September 17th, 1852. 11f

HEALTH WHERE 'TIS SOUGHT

HOLLOWAY'S PILLS.

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

Extract of a Letter from Mr. Smith, of No. 5 Little Thomas Street, Gidern Street, Lambeth, dated Dec. 13, 1850.

To Professor HOLLOWAY,—

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

[Signed] WILLIAM SMITH.

These celebrated Pills are wonderfully efficacious in the following complaints.

Table listing various ailments such as Ague, Indigestion, Bilious Complaints, Jaundice, Stitches on the Skin, Liver Complaints, Bowel Complaints, Lumbago, Colic, Piles, Constipation of the Bowels, Rheumatism, Retention of Urine, Consumption, Scrophula, Debility, Stone and Gravel, Dropsy, Secondary Syphilis, Dysentery, Sore Throat, Nrysalpas, Tic-Doloureux, Female Irregularities, Ulcers, Fevers of all kinds, Venereal Affections, Pits, Worms of all kinds, Gout, Weakness from whatever cause, &c. &c.

Sold at the Establishment of Professor Holloway, 594, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10d., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes.

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

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

Toronto, Nov., 12, 1851. 10-1f



AYER'S CHERRY PECTORAL.

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

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

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

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

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

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

PARKER CLEVELAND, M.D.

Baltimore, Md., Feb. 5, 1847.

Lowell, Aug. 10, 1849.

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

Yours respectfully,

S. D. EMBISON.

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

UNITED STATES HOTEL, SARATOGA SPRINGS, July 8, 1849.

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

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

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

J. F. CALHOUN, of S. Carolina.

Chester, Pa., Aug. 22, 1846.

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

With the deepest gratitude, yours,

JAMES GODFREY.

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

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

Toronto, March 9th, 1852.

NOTICE.

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

A. T. McCORD, Chamberlain. Chamberlain's Office, Toronto, December 3rd, 1852. 24

J. CHARLESWORTH,

WOULD respectfully inform his Customers and the public generally, that his Fall Millinery, Cloaks, Shawls, and Polka Show Rooms, opened on Tuesday, 2nd November, with a great variety of Fashionable Styles. Toronto, Nov 25th, 1852. 17-6in

Medical Works.

Table listing medical works with prices: Wilson on Syphilis £0 11 3, Simon's General Pathology 0 6 3, Nelson on Diseases of the Skin 0 5 0, Gregory on Eruptive Fevers 0 16 3, Eberle on Children 0 15 0, Taylor on Poisons 0 15 0, Graham's Elements of Chemistry, Part I 0 7 6, Burns' Principles of Midwifery 1 4 0, Meig's Treatise on Obstetrics 0 17 6, Pereira's Materia Medica and Therapeutics, Vol. I 1 0 0, Watson's Practice of Physic, by Condie 0 16 3, Dunglison's Medical Dictionary 1 0 0, Dewees on Females 0 15 0, Children 0 14 0, Sargents Minor Surgery 0 7 6, Sharpey and Quain's Anatomy, 2 Vols. 1 12 6, De La Beche's Geological Observer. I 2 6

HENRY ROWSELL, Bookseller & Stationer, 9, Wellington Buildings. Toronto, 4th Nov., 1852.

NOTICE.

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

CHARLES DALY, C. C. C. Clerk's Office, Toronto, Dec. 7th, 1852. 24-3in

GRAMMAR SCHOOL, PORT TRENT.

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

Toronto, 9th, 1852.

MONSIEUR E. COULON, Professor of French from Paris.

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

REFERENCES. Dr. Ryerson, Chief Superintendent of Schools, Bay Street; George Duggan, Jr., Esq., Corner of Adelaide and Shepherd Streets, where the Advertiser resides. Toronto Nov., 25, 1852. 17-3in

Upper Canada College.

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

F. W. BARRON, M.A. Principal U. C. College. No paper to insert unless directed so to do. Toronto, Nov. 25th, 1852. 17-1in

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

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

Plan of St. James's Cathedral.

JUST PUBLISHED and For Sale, at Messrs. H. Scoble's, and H. Rowse's Book Store, a Lithographed Plan of Grounds and Galleries of ST. JAMES'S CATHEDRAL, showing the situation of each Pew, and those that will be for Sale, when the Church is finished. PRICE 1s. 3d. Toronto, Nov. 29, 1852. 18-1m.

A LADY requiring a Governess is desirous of obtaining one accustomed to Tuition, including a good knowledge of Music and French. Apply B. C., office of Canadian Churchman, post paid. Toronto, 13th October, 1852.

County Contract.

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

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

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

GEORGE GURNETT, Clerk Peace, U. Cos. Y. O. & P., Office Clerk Peace, U. Cos. Y. O. & P., Toronto, Nov. 30th, 1852. Patriot, Mirror, Colonist and North American to copy, and insert till 22nd December.

WANTED Board and Lodging in about a month, in a respectable private Family, for an elderly couple, no objection to the Country if near an Episcopal Church. Address A.B. Box 397, Toronto, stating Terms. Toronto Nov. 16th 1852. 18-1f



Ontario, Simcos, and Huron Railroad Union Company.

NOTICE is hereby given, that the Stock Transfer Books will be closed at Three o'clock, P.M., on WEDNESDAY, the 8th day of December, and will not be re-opened until 10 o'clock, A.M., on TUESDAY, the 14th of December, instant.

By Order of the Board, WILLIAM SLADDEN, Secretary and Treasurer. Toronto, December 1st, 1852. 23-3in

CONSTANTLY ON HAND,

AT THE LARGE 103 YONGE ST.

A LARGE and carefully selected Stock of DRY GOODS.

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

TOWN OR COUNTRY

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

He Will Not do, viz:

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

He Will do, viz:

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

THE STOCK AT PRESENT offers many inducements, such as

- Brocade Lustras at 7/4d. Cashmeres, from 1s. 1d. beautiful styles. Plaid and Fancy Cloakings. Silk Velvets (too many) will be sold low. Chintzes, 4/4d. per yard. Prints, do. do. Linen Handkerchiefs, 3s. 1/4d. per dozen. Bath Costings and Flannels of all shades.

A very large assortment of HEAVY BAY STATE LONG SHAWLS.

The stock of FURS embraces British, Staple, Grey Squirrel, Mink, Kolinsky, and Stone Martin.

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

CALL, EXAMINE, AND PURCHASE. JOHN McDONALD, 103, Yonge Street. Toronto, October, 1852. 19-1f

HERBERT MORTIMER BROKER,

House, Land and General Agent. No. 80, KING STREET EAST, TORONTO. (Opposite St. James's Church.) REFERENCES kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., Jas. Brown, Esq., W. McMaster Esq., P. Paterson, Esq., Messrs. J. C. Beckett & Co., Bowes & Hall, Crawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell & Co. Twenty years' Debentures constantly on Sale, at a liberal discount Toronto, October 1st, 1852. 5-1f

MR. CHARLES MAGRATH.

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

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

Church Street, above Queen Street, Toronto The Toronto Dispensary, for Diseases of the EYE, in rear of the same. Toronto, January 13th, 1837. -1f

ANGELL & Co's PULVERIZED CORN STARCH. For Culinary Purposes.

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

Price, 7/4d. for the lb packets, with full Instructions. If your Grocer does not keep it, apply to JOHN A. CULL, Starch Manufacturer, Front St. Toronto. Toronto, October 28, 1852. 13-1y

Western Assurance Company's Office.

Toronto, 4th December, 1852. NOTICE is hereby given, that the President and Board of Directors have this day declared a Dividend to the Stockholders in the

WESTERN ASSURANCE COMPANY, Of Ten per cent. for the year ending the 30th of November, 1852, payable at the Company's Office on and after the 22nd day of December, instant, with a Bonus of Twenty-five per cent. to be added to the paid-up Capital. By Order, ROBERT STANTON, Secretary and Treasurer. December 4th, 1852. 24-1f

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, Buildings, in general, Merchandise, Household Furniture, Mills, Manufactories, &c.

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

All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1f

"The Canadian Churchman"

IS PUBLISHED at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at his Office, No. 113, King Street East, corner of Nelson Street.

TERMS: FIVE SHILLINGS a year if paid in advance; SEVEN SHILLINGS AND SIXPENCE if not paid within one month of subscribing; TEN SHILLINGS if not paid within six months. These rules will be strictly adhered to.

RATES OF ADVERTISING: Six lines and under, 2s. 6d. for the first insertion, and 7/4d. for every subsequent insertion. Ten lines and under, 3s. 9d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion. Advertisements sent in, unaccompanied by written instructions, will be inserted until forbid, and charged accordingly.

The following gentlemen act as AGENTS for this Journal: M. Ogle & Son, Glasgow. Mr. S. A. Ackly, Fredericton, N.B. T. J. Seavell, Esq., Cambridge. James Grover, Esq., Woodstock. Mr. W. L. Averley, St. John. L. P. W. Desbrisay, Esq., Richibucto. Rev. Jas. Hudson, Miramichi. EVERY DESCRIPTION OF BOOK AND JOB WORK. DONE IN A SUPERIOR MANNER, AT THE OFFICE OF THE "CANADIAN CHURCHMAN," No. 113, KING STREET EAST TORONTO

1852. 1852. 1852.

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

J. CHARLESWORTH

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

DRY GOODS AND MILLINERY FASHIONS.

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

Millinery Department

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

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

TERMS:—To Cash Customers, a discount of 5 per cent will be allowed on all purchases amounting to one pound; and to MINISTER OF ALL DENOMINATIONS, purchasing to the amount of one pound, a discount of 7 1/2 per cent will be allowed, if purchasing for their own wear or their family use.

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

WHOLESALE and RETAIL. NO SECOND PRICE. £5

MILLINERY ROOMS UP STAIRS.

J. CHARLESWORTH.