

THE CANADIAN CHURCHMAN.

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

NEW SERIES, Vol. I, No. 26.]

TORONTO, CANADA, JANUARY 27, 1853.

[OLD SERIES, Vol. XVI

Ecclesiastical Intelligence.

DIocese OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

THEOLOGICAL STUDENTS FUND.

Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in the "Canadian Churchman," Vol. I, No. 25.....£7 3 10

St. John's Church Cavan, £9 11 8

St. Paul's do do . . . 0 13 9

—per Rev. S. Armour.....£1 5 6

St. Paul's, Fort Erie,

—per Rev. E. Grasset..... 1 5 0

Grafton.....£1 0 1

Colborne..... 0 19 10

—per Rev. J. Wilson..... 5 0 0

St. Peter's Church Cobourg

—per Rev. W. A. Johnson..... 5 19 8

St. James's Ch. Kemptville £0 12 6

Christ's Ch. Marlborough. . 0 8 9

—per Rev. H. E. Plees..... 1 1 3

18 Collections amounting to.....£21 15 3

Additions for Widows and Orphan's Fund; collections, appointed for the 16th Sunday after Trinity—June, 1852.

Previously announced.....£291 5 0

Amherst Island,

—per Rev. J. Rothwell.....£1 2 0

St. James's Ch. Kemptville £0 15 0

Christ's Church Marlboro' 0 8 9

—per Rev. H. E. Plees..... 1 3 9

162 Collections amounting to.....£296 10 9

Additional, for Mission Fund, Collections appointed for Trinity Sunday.

Previously announced.....£190 13 9

St. James's Ch. Kemptville £1 0 0

Christ's Church Marlboro' 0 10 0

—per Rev. H. E. Plees.....£1 10 0

136 Collections amounting to.....£192 3 9

GENERAL PURPOSE FUND.

Amherst Island

—per Rev. J. Rothwell.....£1 0 0

ANNUAL SUBSCRIPTIONS.

Rev. V. P. Mayerhoffer.....£1 5 0

Rev. H. Plees..... 1 5 0

£2 10 0

The Monthly Meeting of the Church Society will be held, D.V., at the Society's Board Room, No. 8, Wellington Buildings, King Street, on Wednesday next, the 2nd Feb., at 3 P. M.

THOMAS S. KENNEDY,
Sec. C. S. D. T.

THE MADEIRA CHAPLAINCY.—The Rev. A. H. Hosmer, and the Rev. J. L. Crompton, together with Mr. J. Bean, late Churchwarden, have presented the Rev. T. K. Brown to the Bishop of London for "heresy and schism." The following are the heads of the charge:—

We the undersigned, do hereby formally charge the Rev. T. K. Brown, now acting as Consular Chaplain in Madeira—A. with heresy because 1. He wholly denies the existence of mission in that meaning of the word given above and recognizes none other than the general and habitual mission conferred at ordination; 2. Ignoring the power of the Bishop, he attributes solely to the Crown or civil ruler the power of appointing a duly ordained priest to feed a special portion of the flock of Christ; 3. He attributes to the Crown a legal or Parliamentary power to terminate or supersede not only the episcopal power of giving mission, but the whole spiritual authority exercised by a Bishop; 4. He having been refused a license by the Bishop exercising jurisdiction and having not withstanding proceeded to claim a charge already delegated to another by the said Bishop (no necessity having arisen according to the laws of God and of the Catholic Church for his so doing), did defend his position in the fullest manner, venturing to call the meeting over which he himself presided "the Church," and to style the congregation united to the Bishop, and "governed" by the pastor duly licensed by him, a "Conventicle."—B: with schism and nonconformity to the ecclesiastical laws; inasmuch as, 1. He did, unjustified by any necessity according to the laws of God and of the Catholic Church, act in opposition to the Bishop exercising jurisdiction, in such manner as to be divided from him; episcopal sanction not being accorded to his ministrations; 2. He has, by preaching and ministering the Sacraments, not being duly admitted and authorized by the Bishop, and having no plea of emergency or necessity according to the laws of God and the Catholic Church, offended against

a fundamental principle of the Church's discipline, and violated sundry canons of the English branch of the Catholic Church; 3. He, by intruding with the aid of the lay power into a cure of souls refused by the Bishop to himself, and already entrusted to the care of the government of another priest duly licensed, whose license the said Bishop refused to revoke, and in the face of a formal protest put forth against his intrusive act by the said priest, was guilty of a grave offence against the laws and constitutions of the Church."

Upon these grounds the presenters pray the Bishop to institute proceedings in accordance with the laws of the Church and, in the meantime, both to inhibit the said Rev. T. K. Brown, from ministering in Divine things, and to make provision for the due performance of Divine worship.

POPERY ABROAD.

RESIGNATION OF THE BISHOP OF CHARTRES.—The Bishop of Chartres, Mgr. Clausel de Montals, has resigned the exercise of his Pastoral functions, and committed them to his coadjutor. The Bishop, who is in his 84th year, was consecrated in 1824. He was one of the chief champions of Ultramontanism in France and "saluted by the faithful as the Athanasius of the nineteenth century."

CAPE TOWN.—SYNOCDAL ACTION.—At a large meeting of the members of the English Church convened on the 28th of October, at Cape Town, a petition to Parliament and an address to the Bishop, expressive of the views of the meeting on the subject of synodal action, were after two days discussion, adopted by large majorities. The following are the leading points set forth in the memorial of the Bishop:—

The memorialists believe it to be of the gravest importance that all doubts as to the rights of the Bishops, Clergy, and laity in the colonies as to the management of their ecclesiastical affairs should be removed, and that the same liberty should be extended to them of meeting for the free discussion and better ordering of their internal affairs which is enjoyed by every other religious body within the colony. They approve the restriction that such liberty shall not involve their right to renounce or alter the Thirty-nine Articles, or the Book of Common Prayer, and that the existing laws and usages of the United Church of England and Ireland shall be the basis of all future legislation for the English communion within the colony. They express their hope that any Synod or Convention to be hereafter summoned in the diocese, will consist of Bishops, Clergy, and laity, voting in three distinct orders, the consent of all three orders being necessary to all acts binding on the Church at large, but the three orders deliberating together at their discretion; the appointment of lay delegates being according to some fair principle of representation, subject to the condition that both voters and delegates be bona fide members of the Church.

SYDNEY.—THE BISHOP'S JOURNEY TO ENGLAND.—The Sydney papers contain the farewell address of the Bishop to his diocese previous to his departure for England, where he has since arrived after a perilous voyage, and we regret to add, in an impaired state of health owing to his exertions in ministering to the sick, the yellow fever having broken out during the passage. The most important part of the address is that in which he sketches out the course which he deems the most likely to conduce to a satisfactory settlement of the question of Colonial Church Government which has brought him to this country viz., by the appointment of a commission of inquiry which should report to Her Majesty upon the present condition of the Colonial Church:—

"This report," his Lordship continues, "after having been submitted to Her Majesty, I conceive it might have been serviceable to refer to sub-committees of Churchmen in each colonial diocese, that they might have opportunity of examining into the proposed constitution, and of expressing to the Queen their satisfaction with or disapproval of any particular portion of it. After this consideration having been bestowed afresh upon any points against which objections had been raised, and the report of the commission amended accordingly, the same might have been again submitted to the judgment of the highest tribunal, and have been finally authorized by Her Majesty as chief governor of the Church of England. Or it might, if deemed preferable, be sanctioned by Act of Parliament, which includes the Queen's assent. The principles to be kept in view in giving the sanction of the civil authority to such an ecclesiastical ordinance are three—first, that all the approach towards an Erastian character be scrupulously avoided; that is that the State do not assume to itself the right to alter the existing laws of the Church, or to impose rules of government, unless the Church (both Clergy and laity) shall have had a previ-

ous opportunity of examining into the proposed settlement, and judging whether it is fully agreeable to the law of Christ; secondly, that all the fundamental rules of the Church of England whether as to the doctrine or as to its rule of discipline, be duly maintained; and thirdly, that one uniform system be established throughout all the colonial Churches (uniform, I mean, as to all vital and essential observations), whereby they may be bound together in one great system of unity, and so form collectively, one with another, and with the parent Church of England and Ireland, one great assembly of saints engaged throughout the world in spreading abroad the truth of the glorious Gospel that all men may be brought to the knowledge of it, and the nations may be prepared for the appearing of the great God and our Saviour Jesus Christ. This I entertain a strong hope, is part of the high destiny reserved for the Church of England by the extension of her colonial empire."

ENGLAND.

CHURCH PROPERTY AND THE UNENDOWED.

Our readers will find, on referring to our Ecclesiastical Intelligence, that a movement has been set on foot, having for its object to obtain the interference of Parliament in behalf of the miserably endowed, or altogether unendowed, District Churches, which are springing up on all sides in our larger and more populous parishes. The existence of the evil which is sought thus to remedy, cannot, we fear to be denied. If a "return" could be procured of the numerous courses in which the provision made for the maintenance of the Clergy is utterly insufficient,—a pittance hardly equal to a decent mechanic's wages perhaps not even that,—it would, we apprehend, excite no small wonder in the minds of many, and in the minds of many more considerable indignation, whilst on the cheeks of some who are necessarily cognizant of these things, but who being themselves in clover, unhappily give them no further thought, it might even chance to call up a blush of shame. At all events such a "return" would go far to check the self-complacent feeling with which many point to the progress of Church extension, as evidenced by the erection of so many new Churches; for, in almost every instance, by the side of the much vaunted work of piety in building a place of worship, there would stand revealed a grievous breach of the Divine appointment, "that they which preach the Gospel should live by the Gospel."

On the various evils resulting from this state of things it is needless to expatiate. They are many and complicated; some of them bearing unfairly upon the Clergyman, others affecting the efficiency of his ministrations and the spiritual welfare of his flock, and others again, reflecting injury and scandal upon the Church at large. Nor have we as yet seen the full extent of these evils. The present is an age of great religious excitement, one of consequences of which it is that there are many men to be found willing and anxious to devote themselves to the Church's service at any cost of self-sacrifice. But if,—as is by no means improbable, but on the contrary, rather to be expected, in accordance with that rule of fluctuation which presides over human affairs no less than over ebb and tide,—the present generation should be succeeded by one less zealous in the cause of religion, serious difficulties, not at all anticipated at this moment may arise in providing Clergymen to take charge of "incumbencies" which are in truth incumbrances, and of "livings" which afford an unequal opportunity of starvation. The case therefore is one which on many accounts, loudly and urgently calls for a remedy.

Thus far we are agreed with the framers of the proposed petition to Parliament, which has given rise to these remarks. The case, as set forth in the petition, is far from being exaggerated; it might, in perfect consistency with truth, be put much more strongly. But is the remedy which the petitioners suggest, the right one? Is it quite clear that they are preferring their complaint in the right quarter? The appeal is addressed to Parliament,—to the House of Commons. Is there no authority in the Church, to which the Church's need,—may we fear not add, the Church's neglect and sin,—in this matter might be more fitly represented than to an assembly a considerable portion of which consists of Papists, Dissenters, and unbelievers, and a majority perhaps of mere nominal Churchmen who neither understand, nor care for, the wants and perplexities of the body of which they profess to be members? Is not the case which the petitioners so forcibly plead, eminently one for the consideration of the Church's own deliberative assembly? What body so fit as the Convention to look into this matter, seeing that it is composed of Bishops, who cannot be strangers, nor can be supposed to be indifferent, to the position of the Clergy under

their superintendence; of other dignitaries not unacquainted with the facts, and cognizant of sources from which help might be obtained; and, lastly, of representatives of the parochial Clergy, who know full well where the shoe pinches. It may possibly be said that some of the parties alluded to have betrayed a callousness to the interests of the Church and to the condition of the "working Clergy," as they are called, which holds out but an indifferent prospect of beneficial interference from them. To this we answer that the inference is an unjust one. Many men who, if left to themselves, will not stir hand or foot to redress a wrong, may will quietly pocket their share of benefit accruing from that wrong, would yet be found ready to lend a helping hand in correcting abuses, when brought under legitimate discussion in a public assembly like the Convocation.

But if it be in the abstract the better, the more correct as well as the more obvious, course, to bring questions so nearly touching the well-being as well as the honour of the Church under the consideration of an assembly of Churchmen, rather than of a mixed assembly like the House of Commons, how much stronger does the objection to the latter course become, when regard is had to the nature of the remedy which the petitioners suggest. The petitioners aver that "the Church of England without any call for additional taxation, possesses property adequate to the support of all her ministering servants;" and they call upon Parliament, upon the House of Commons, to "take into immediate consideration the fact that the Church is already in the possession of property sufficient to provide an effectual remedy for these evils." This language, in a petition to the House of Commons, can have but one meaning. It points to a wholesale redistribution of Church property, regardless of the accumulated trusts attaching to that property; and it implies, and by implication concedes, the right of Parliament to deal with Church property as if it were the property of the State. Both these propositions are fraught with dishonesty and with danger. To say that Church property is to be disposed of without reference to the intentions of those in whose piety it originated, is to violate one of the most, if not the most, sacred of social obligations. And to say that Church property is to be dealt with as Parliament may see fit, is a proposition which not only places the temporal interests of the Church in the utmost jeopardy, but vitally touches the character of the Church as the Ordinance of God. Convinced that the course in which the framers of the petition in question have engaged, is intrinsically unlawful and full of peril to the Church,—agreeing with them in deploring the evils for which they seek a remedy, and being not less anxious than they are that such a remedy should be devised,—but remembering, at the same time, that it is not allowable to "do evil that good may come,"—we would earnestly recommend them to pause before they follow up their present movement, and to bring their zeal and energy to bear upon the great object which they have so justly at heart, in another and less questionable direction.—John Bull.

PROPOSED UNION FOR INCREASING OUR STAFF OF MISSIONARIES.

DEAR SIR.—In common, I doubt not with all who are anxious for the development of the Church in her missionary character, I hailed the proposal contained in the November number of your Journal, "for increasing our staff of Missionaries." It is the first step in the right direction, and the hearty and excellent spirit in which it has been already taken up, in the subsequent number, shows that it is one which will commend itself to earnest practical minds. It is very satisfactory to find that Churchmen are at length beginning to unlearn the easy theories which have been so extensively prevalent; and are coming to feel, that our future missionaries are not to be met with at pleasure, ready to hand, but that they must be actively and systematically sought out, and trained during a long process of patient education. How should all this be accomplished without much persevering prayer, trouble, and diligence? It is impossible: and if the Church of England is to effect anything commensurate with her duties and opportunities, this must continually be kept in view. A work of faith such as that of Missions, must needs be preeminently from first to last, a work of labour. A missionary, such as he ought to be, is the finest character in the world; and cannot be made under very great cost of something more valuable than money. Till we arrive at worthy conceptions on this subject, till the whole Church is practically alive to the necessity of co-operation, our supply of Missionaries will always be miserably insufficient. It is far beyond the power of a few persons, however zealous, to compass such a vast work as the fulfilment of responsibilities coextensive with the Church of England.

The wisdom of Mr. Wray's plan will be best tested by experience. It may be susceptible of improvements; but is well to remember, for the

sake of losing no time in fruitless discussions, that the very best machinery established for moral ends will never work of itself.

I may be permitted, however, to make one or two practical remarks. The proposed age of fifteen is, I should think, not at all too early at which to select boys with a view of preparing them for Missionary service. At the same time, special and separate education ought to be granted, not to go before general education. A judicious teacher will be careful not to force the former before its time; and will quietly watch over and direct the special tendencies of a boy's mind, without intimating to him of what he is doing.

The development of desire and intention to become a Missionary needs to be gradual and spontaneous, if it is to be ultimately firm and lasting. But the teacher, knowing the end he has in view may adapt his own course accordingly; and I would venture to say, that that course will be most successful, which is conducted with the most constant reference to the character intended to be formed. We will suppose a person wishes to mould a future Missionary; one, that is of fervent piety, strict self-denial, untiring industry, firm self-control, genuine kindness of heart, ardent affection towards the souls of men,—all these are, properly speaking, habits; and the formation of them in the boy may be going on, consciously to the teacher and unconsciously to him, among the innumerable opportunities furnished by the school, the parish, the church, the poor, and all the incidents of daily life.

I ought to apologize to you, Sir, for unintentionally occupying so much of your space; but I feel, that the discussion of this vast subject, so new, I am sorry to say, to most Churchmen, ought to be thoroughly ventilated, and followed up by a vigorous course of simultaneous action, in all quarters. Whether this will be best promoted by periodical meetings of delegates from different parts of the country, interested in the subject, or by other means, I leave to others able to judge. Only let us resolve, in the name of the Lord, that something shall be done, and that without any further delay; and let it be understood, that *St. Augustine's College is pledged to co-operate to the utmost of its power.*

I am dear Sir, yours very faithfully,

HENRY BAILEY.

St. Augustine's College, Dec. 1852.

Sir,—I am thankful to find that the scheme which I ventured to propose, and which you have been so good as to insert in the *Colonial Church Chronicle*, has called forth the valuable remarks and suggestions of your correspondents, "T. D." and "X."

As the latter writer seems to invite further explanation of my meaning, I will take the liberty of adding a few words upon the kind of education and training for the Missionary work which I supposed such boys might receive in their respective neighbourhoods, before being drafted into schools or colleges established for this express purpose.

By "the highest education which the neighbourhood afforded," I did not for a moment contemplate their being sent to boarding schools, but that they might receive some of their instruction as day scholars, from the age of 14 to 17, or even longer at good public schools, or with a clergyman's private pupils. And I doubt not that in most instances, such instruction would be given gratuitously to a youth who was dedicated to the Missionary work, and was preparing himself to go forth at the bidding of the Church to any part of the world. That which is so difficult to afford in public schools—the moral and religious training—I would secure by having our pupil board with the parochial minister, the curate (?) or schoolmaster, whose special charge it would be to impress him with a proper estimate of his high calling. In the course of a few years, a "Missionary School" would offer advantages probably unattainable by any other means. But the commencement of the youth's training might very well be in his own neighbourhood, and this would tend to awaken that sympathy between himself and his patrons, which would prove so advantageous to both parties, and which should be religiously maintained through life.

The present system of pupil teachers, and the regular instruction they receive from the schoolmaster, affords an opportunity of elementary training to our pupil, if he joined their class, without any trouble or expense. And this with the addition of religious teaching from the clergyman, would be a good foundation for a higher course of studies hereafter. If, therefore, I am correct in this view, there is no reason why the selection and initiatory training of well disposed boys should not be commenced without delay. And while this is going on, the more difficult work might be considered, of providing Missionary schools—the more difficult, because here different religious views might have to be consulted,—into which to draft our Missionary pupils.

One point, however, I would urge as of the utmost importance to the success of this or any other plan for training Missionaries, and as the true security against failure and disappointment, viz. that these youths must be taught, from first to last, that the life to which they are called implies a self-dedication of themselves to God, a life of self-denial, for the sake of carrying the glorious gospel of the Redeemer to the ends of the world; and that they must be ready to die, if need be, in the prosecution of this work. In Roman Catholic countries, they call forth the heroism of their novices, and test their sincerity by placing before their eyes representations of the cruelties to which former missionaries have been subjected; and our pupils, if we would avoid sowing the seeds of unhappiness and failure, must at least be told the truth—that a life of hardness is before them; nor must they be tempted

to seek holy orders from any worldly considerations, such as the respectability of position to which they may thereby be elevated, or the maintenance to which they may be entitled. Let them be familiarized from the first with the idea of self-sacrifice for religion's sake; and then they will not shrink from the trial when the time draws near for receiving their final call to go forth to their arduous task. In early youth they will, indeed, be unable to realize the full extent of their undertaking; but God's grace will neither fail us nor them, if we train them aright, but will gradually reveal what is in store for them, and confirm them in their good resolutions.

I speak of training Evangelists—men who shall be pioneers of the Church in new and uncivilized countries, and if the Church would have such men single-minded, what better and more appropriate language can she address to them than that which our blessed Lord addressed to his own disciples whom He sent out two and two, through Judea—"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, &c. . . . for the workman is worthy of his meat?" "having meat and clothing" our missionary must "therefore be content." Beyond his first outfit by the *Society for the Propagation of the Gospel*, and an annual supply of clothes from his patrons or friends at home, the less property he possesses, the better. Nay, his very poverty in this world's goods will prove his best introduction to the strangers among whom he sojourns. The very fact of the well-educated man expatriating himself, and forfeiting all opportunities of worldly advancement, for no other purpose than to minister to them the Bread of Life, will assuredly win for him a home and a welcome, and will open their hearts to make some return for such disinterestedness, and their consciences to receive the message which he comes to deliver.

Let this then, be one principle of our scheme: to send to the Colonial Bishops carefully trained men who, will be no tax upon their pecuniary resources, but who are prepared to go forth, and make their way as they can, for the love of Christ among the people to whom they are sent. Acts of Christian heroism do not admit of recompense in this world, and an offer of reward only repels the noble-minded. If, when men are required for a missionary enterprise of extraordinary difficulty and danger, our Bishops had the courage to call upon the Church's sons to offer themselves to the work for nothing, we should see brave men step from the ranks equal to the occasion. The very call itself would kindle a spirit of enthusiasm, which would break down the cold conventionalisms in which we are educated; and many whose zeal is now fettered by the prudential considerations of the day, would rejoice to dare more and suffer more in the vast and glorious field of Evangelical labours to which the Church of England is summoned by the providence of God.

I will conclude by observing, in reference to your correspondent's suggestion that this proposal for increasing the staff of Missionaries should be printed for circulation, that I am ready to carry out the suggestion in any way that may be thought advisable. The best plan probably, would be to ask advice of the committee of the *Society for the Propagation of the Gospel*, under whose sanction, and in whose name alone, the paper could be printed and circulated with the fairest hopes of general acceptance.

I am, Sir, yours faithfully,

CECIL WRAY.

Liverpool, Dec. 8. 1852.

—*Colonial Church Chronicle.*

DIocese of Edinburgh.

ST. COLUMBA'S.—The old Mission of St. Columba's, notwithstanding the daily round of holy work which devolves upon Mr. Alexander, continues to flourish under his indefatigable care. On the evening of the Sunday before Christmas the Bishop of the Diocese attended Divine Service in St. Columba's, and afterwards administered confirmation to 25 persons, converts to the Church. The schools are well attended, and remarkably efficient; and the interest which the pastor and several members of the congregation take in the welfare of the children, cannot fail to secure their affection, and to make some impression on the minds of the parents.

ST. ANDREW'S HALL.—This institution is now in full operation, and answers the most sanguine anticipations of its friends and founders. The usual examination took place on Wednesday, the 22nd, in presence of the Bishops of Edinburgh and Glasgow, some of the Clergy, and several ladies and gentlemen, who seemed to take a deep interest in the proceedings. There were present about 60 boys, and 84 girls, and 60 of both sexes in the infant-school, which was an object of great attraction to the visitors. The greatest credit is due to Mr. Barnacle, and the various subordinate teachers, who must have been very assiduous to have produced such forwardness in the children. It was surprising to hear those in the infant-school giving answers upon the Church Catechism, for it proved that care was taken to make them more than parrots—to make them understand their lessons. And the active missionary, Mr. McGeachen, by the ability which he displayed in questioning the boys in Bible history and the Catechism, shewed his fitness for the important work to which he has been appointed. The examination ended with a distribution of prizes to the most deserving by the Bishop of Edinburgh, who delivered an appropriate address to the children. These schools, besides their own intrinsic importance, are the instruments for qualifying the normal teachers for their work of instruction; and we call upon Churchmen to come forward liberally with their contributions towards St. Andrew's Hall, and to supply the deficiency in the funds of

this institution, in which the whole Church is so deeply interested.

The Rev. Berkly Addison's mission among the poor at the west end of Edinburgh has been eminently blessed; and his successful work proves what may be done in the way of Church extension, where there are zeal and activity. During the past month he was enabled to offer to the Bishop nearly 100 candidates for confirmation; and the evening service in the school-room of St. John's on the second Tuesday of Advent presenting a most interesting spectacle, when these hitherto lost sheep were brought home, and admitted to the full privileges of the sacred fold.

May the Great Shepherd continue to bless Mr. Addison's efforts, and put it into the hearts of his rich congregation to provide for the spiritual wants of their poorer brethren, and either to welcome them into St. John's, or to build another temple in which they may worship their maker in the beauty of holiness, and with external decency.

DIocese of Glasgow and Galloway.

We are rejoiced to publish the following extract from a private letter on which we can rely:—

"An unheard of thing, in these stingy days, has been executed for our Church at Greenock. Sir Michael Shaw Stewart, Bart., has permanently endowed the Incumbency with £300 per annum, together with £100 per annum for a curate providing the daily service never ceases. Such a man is worth praying for. Long may he live, and may there live many more like him!" To this prayer we are sure our readers will cordially respond, for if there is a man in Scotland deserving of our earnest prayers, it is this excellent Baronet, whose purse is always open to the necessities of the Church, for there is not a single good scheme projected, which does not aid with his munificence. The spring of his charity is never dry.

The Bishop held a confirmation at St. John's Church, Anderson, on Friday the 19th instant, after morning prayer, when sixty-three persons principally of the poorer classes, were admitted to the holy rite. It will be very gratifying to Churchmen in other places to learn that, under the many trials through which this interesting congregation has passed, it has flourished; and this year, besides not having to apply to the Church Society for aid, the offertory at St. John's on Oct. 23d, for the Society, amounted to £12, 2s, this is an unmistakeable sign of prosperity!

From our English Files.

DR. WISEMAN AND POPISH CHURCH DISCIPLINE.

To the Editor of *John Bull*.

St. Paul's Bermondsey, Dec. 24. 1852.

Sir,—Anxious to ascertain Dr. Wiseman's opinion of the conduct of Priest Donovan, the woman-flogger, I wrote him a letter, of which the following is a copy; he has not however, vouchsafed a reply. Whatever might be the cause of this silence, I think it right the public should be made aware of the fact.

It is currently reported that he undertook the defence of Donovan, and as he wishes to be considered the Primate or chief Pastor of England, it would be well if he would let us know whether the system of cudgelling is one of his recognized appliances for knocking our heresy out of us, or whether it is only to be adopted in exceptional cases, such as those of poor women who have no means of defending themselves. We benighted Protestants think such a system rather ruffianly; but we are not infallible, and I am of opinion the people of England would feel much obliged to the Doctor for some information upon this interesting point. I am borne out in this opinion by the very decided objection they have shown (whether properly or improperly) to the violent plan adopted against heretics in Tuscany and other countries where the Doctor's religion prevails.

Had the lowest person in England asked his Grace of Canterbury (the real Primate of all England), whether he approved of a Protestant Clergyman beating a poor woman for being a Romanist, I'll answer for it he would have sent a reply in the negative by return of post.

I remain, Sir, your obedient servant.

JOHN E. ARMSTRONG, LL.D.,

Incumbent of St. Paul's, Bermondsey

(COPY OF A LETTER TO DR. WISEMAN.)

St. Paul's Bermondsey, 13th Dec. 1852.

Sir,—A parishoner of mine, of the name of Daniel Donovan, a Priest of your Church, has been convicted of an assault upon another of my parishoners, named Mary Murphy, because she presumed to have her children baptized in my Church.

Now, Sir as you are recognized by the Roman Catholics as their spiritual head in this country, I wish to know whether you approve of Mr. Donovan's conduct towards one of my poor people?

I am induced to ask this question with a view of ascertaining whether I am to expect in future that similar acts of violence are likely to be resorted to by the Priests of your foreign Church. Whatever your answer may be I intend to publish it for the information of those whom it may concern.

I beg to add that the same Mr. Donovan falsely accused me of cruelty to a poor woman after her confinement last June, and endeavoured to bolster up his accusation by getting a Protestant young gentleman to sign a lying document, which that young gentleman repudiated afterwards, and for which he apologized to me stating that Mr. Donovan wrote the document, and that he signed it without duly considering it.

Now, Sir, as the accusation was posted up in several of the Romish Chapels after it was publicly refuted, I can't understand how you did not know of it; and if you did, I take leave to say, you ought publicly to have rebuked Mr. Donovan for it. At all events, now, it is to be hoped, you will let the people of England know you do not connive at Mr. Donovan's unmanly and unchristian conduct towards my poor flock.—Your obedient servant.

JOHN E. ARMSTRONG, LL.D.,

Incumbent of St. Paul's, Bermondsey.

Dr. Wiseman, Golden-square.

A GOOD EXAMPLE.—On Wednesday, Dec. 22, occurred the death of Mrs. Harriet Maltby, an aged and valued inhabitant of Bath, who has ever been a large and consistent benefactress to the charities of that city. Mrs. Maltby was the friend and contemporary of Wilberforce, Pitt, Hannah Moore, and other departed worthies of the past generation; and her views of the doctrine and discipline of the Church of England were formed on the teaching of the soundest and most orthodox of our great Divines, from which she never swerved to the latest moment of her life. The numerous charities in which she strictly forbade her name to appear, while her contributions were liberal, can never be known in this world, and amongst those which are acknowledged, it may be mentioned that for many years past she usually gave to the National Schools of Bath the sum of £100, without which they must have been given up, or conducted on a very reduced and inadequate scale. She freely denied herself that she might have the greater power to give. It was a common saying of hers that she must not talk of "the widow's mite." She was only the steward of what was entrusted to her and she desired to bestow it accordingly. She died in the 90th year of her age. May many be brought to seek to follow in her steps as she followed in Christ!

JEROME BONAPARTE is named as Presumptive Heir to the Empire. It is said the Emperor is looking round the Continent for a substitute for the Princess Wassa, who has so suddenly refused to become his Empress. Abd-el-Kader has sailed from Marseilles. Mr. Bower the correspondent of the *Morning Advertiser*, who killed the correspondent of the *Daily News*, has been tried and acquitted.

The gentleman who is to replace Mr. Empson in the editorship of the *Edinburgh Review* is Mr. George Cornwall Lewis, long the Whig financial secretary at the Treasury, and on three occasions the unsuccessful candidate for election into the present Parliament. Mr. Lewis is favorably known as an author and is distinguished for his knowledge of political economy—and though not himself a contributor to the higher classes of literature, is said to appreciate literature in all its branches with a hearty and discriminating relish. In his hands, therefore, the *Edinburgh* may probably again become more a representation of general literature than it was under Mr. Empson's management.

The speeches in Parliament of the late Duke of Wellington are we are informed, about to be collected and published uniformly with the famous Wellington Despatches. The collection was commenced by the late Colonel Gurwood,—continued by the Colonel's widow,—and actually corrected in many places by the Duke himself. The speeches will appear with the imprint of Albemarle Street, and the imprimatur of the present Duke.

MOOR'S DUEL WITH JEFFREY.—I must have slept pretty well; for Hume I remember, had to wake me in the morning, and the chaise being in readiness, we set off for Chalk Farm. Hume had also taken the precaution of providing a surgeon to be within call. On reaching the ground we found Jeffrey and his party already arrived. I say his "party," for although Horner only was with him, there were as we afterwards found two or three of his attached friends (and no man, I believe, could ever boast of a greater number) who, in their anxiety for his safety, had accompanied him and were hovering about the spot. And then was it that, for the first time, my excellent friend Jeffrey and I met face to face. He was standing with the bag which contained the pistols, in his hand, while Horner was looking anxiously around. It was agreed that the spot where we found them, which was screened on one side by large trees, would be as good for our purpose as any we could select; and Horner, after expressing some anxiety respecting some men whom he had seen suspiciously hovering about, but who now appeared to have departed, retired with Hume behind the trees, for the purpose of loading the pistols, leaving Jeffrey and myself together. All this had occupied but a very few minutes. We of course bowed to each other at meeting; but the first words I recollect to have passed between us was Jeffrey's saying, on our being left together, "What a beautiful morning it is!"—"Yes," I answered with a smile, "a morning made for better purposes;" to which his only response was a sort of assenting sigh. As our assistants were not any more than ourselves, very expert at warlike matters they were rather slow in their proceedings; and as Jeffrey and I walked up and down together, we came once in sight of their operations: upon which I related to him as rather a *propos* to the purpose, what Bill Egan, the Irish barrister, once said, when, as he was sauntering about in like manner while the pistols were loading, his antagonist, a fiery little fellow, called out to him angrily to keep his ground. "Don't make yourself uneasy, my dear fellow said Egan, "sure isn't bad enough to take the dose, without being at the mixing up?" Jeffrey had scarcely time to smile at the story when our friends issuing from behind the trees placed us at our respective posts (the distance, I suppose, having been pre-

visually measured by them), and put the pistols into our hands. They then retired to a little distance; the pistols were raised; and we waited but the signal to fire, when some police-officers whose approach none of us had noticed, and who were within a second of being too late, rushed out from a hedge behind Jeffrey; and one of them striking at Jeffrey's pistol with his staff, knocked it to some distance into the field, while another running over to me, took possession also of mine. We were then replaced in our respective carriages and conveyed crest-fallen to Bow street.—*Lord John Russell Memoirs of Moore.*

THE APPROACHING STRUGGLE WITH POPERY.

ADDRESS OF THE NATIONAL CLUB.—The Committee of the National Club have issued an address on the "progress of foreign Popery, as affecting English safety," and we regret that the pressure of matter upon our columns does not permit us to give it *in extenso*. It is a document of more than ordinary ability, and deserving of attentive perusal by all who love their country and reverence the God of truth. Amongst the points connected with "foreign Popery" to which the Address calls attention, is the fact that!

In France the absolute autocrat of the French nation is the close ally of the Pope. He has restored him to his "seven hills." He guards him with French armies. The new French Emperor and the Priest party in France are identified: so that the French army and the French Roman priesthood are united under one head.

The conclusion at which the Address arrives, upon the facts set forth in it, is, that a great struggle is impending between the principle of Popery and the principle of Protestant truth, which will be fought in and by this country; whereupon the twofold question is asked, "how we are preparing," and "how we ought to be preparing" for that struggle.

PIERCE CONNELLY'S LETTER TO THE EARL OF SHREWSBURY.

DEAR LORD SHREWSBURY.—The friendship with which you have honoured me for more than 15 years, from the day when your kind courtesy first brought you to my modest apartment in "Via della Croce," and subsequently led you to stand sponsor for me upon entering the Church of Rome—which at last placed me in the confidential relationship of your domestic chaplain and in close intimacy—a friendship proclaimed so honourably to me in my absence, and ever proved so affectionately at home, and which, on an occasion of great affliction, supported me by a sympathy given with manly frankness, but with all a woman's gentleness—such a friendship, deeply felt, and dearly remembered, imposes it upon me, almost as a duty, to offer you publicly, if not an apology, at least the reasons, for my renouncing, as much against my feelings as your own, not only a position of much happiness and many worldly advantages, but the religion, which at one-and-thirty years of age I had deliberately chosen, and to which you solemnly took upon you to answer for my fidelity.

You doubtless will remember my printed letter to my Bishop, when I gave up my preferment in the Protestant Church in America, long before taking a more decisive step. You will remember the principle which lay at the bottom of all my dissatisfaction with Protestantism, and what dear Bishop Otey called, my horror of the restless spirit of democracy in Church and State.

I am not ashamed of that principle, however I may be of the conclusions to which it led me. Nor am I ashamed of having been deluded into thinking purity and charity to be synonymous with morality in a Church which showed me such living examples as Gwendaline Talbot and Carlo Odescalchi.

Hierarchical subordination, whether in state or Church, in a kingdom or in a family, I still consider the only basis for a community to be built upon, the tranquility of order, the only tranquility that deserves the name. And the virtues of the angelic persons I have named, (and of others I could mention, not yet gone to their reward,) seen so nearly as I saw them, were enough to establish Rome's claim to sanctity, if they had only been Rome's real coinage. But they were not.—They were the pure gold that counterfeiters show you to make their base coin current.

But what I saw required a constituted "power" as well as commission, a human Head with a Divine authority; and such an authority—an authority which could make doubt, anathema—to be just or valid, must be infallible. I wanted supernatural attributes embodied visibly. I started with wholly mistaken notions of the Church of Jesus Christ on earth. I was more than half a Romanist before I ever dreamed of Rome. And when, at last I so avowed myself to myself, it was upon no examination of such dogmas as transubstantiation, the merit of good works, or the like; it was in submission to a polity which I believed to be divinely established upon earth, and to stand upon the same level as the highest dogma. I became a Roman Catholic wholly and solely on the ground of there being among men a living, infallible interpreter of the mind of God, with divine jurisdiction, and with authority to enforce submission to it. Well do

I remember the elaborate argument of one of the most distinguished—if not the most distinguished—of the canonists of Rome, which convinced me of the right and duty of papal persecution. And I defy any honest man of ordinary capacity to resist the argument, if he once acknowledged the lowest pretensions of the Papal Church. To burn heretics whenever practicable and expedient, (and it is now inculcated on the Roman Catholic children of England by command of Dr. Wiseman,) is as binding as abstinence on a Friday.

From the moment that I accepted infallibility and a visible supreme headship over Christendom, I frankly and deliberately gave up my reason, or at least, in all matters of faith and principle, solemnly purposed to renounce it. From that moment I never examined one single doctrine of the Church of Rome with any other view than to be able to defend it against heretics and other "infidels." And I not only gave up myself, body and spirit, but, God forgive me, I gave up all that was entrusted to me, all that was dear to me, to my new obedience. I believed myself to be the most thorough of Roman Catholics, a very fakir in my allegiance; and my ecclesiastical superiors believed me to be so too.

How often the strange unreality of this deep conviction must have occurred to you, dear Lord Shrewsbury, since our sad parting! Like the infallibility on which it was founded, it was a delusion. I never was wholly a subject of the mysterious Church of Rome, no more than tens of thousands of others who live and die in her.

I had put my natural affections under ban, I had renounced the senses which our Lord himself bade his Apostle, St. Thomas, appeal to finally. I had renounced much of private reason. But I never had let go my conscience.

And so I never was—you are not, my Lord, you never can be—truly a Romanist. No man can be truly a Romanist who is not so *unlimitedly and without reserve*. Conscience and the creed of Pius IV. are contraries, contradictories. To make a consistent, congruous Roman Catholic, there must be unreasoning submission in morals as in faith.

But though my allegiance to the Church of Rome was a delusion, and a culpable delusion,—for it had its origin in carnal-mindedness and pride,—it was most sincere. The sacrifices which I made, and the ways in which I proved my devotedness, you, my dear Lord, and many other illustrious Roman Catholics, will not need to be reminded of, and will not allow to be forgotten. At the time I made those sacrifices, they were the almost involuntary expression of my passionate love to the Church of my imagination and my hope. They are even now my poor excuses to myself. Devotion to any cause, as to any person, finds its natural utterance in sacrifices. And to the last, it was not from sacrifices nor sufferings that I drew back—I drew back from nothing, even in my most secret thoughts till I was required to be a *conscious partaker* in undoubted sin.

There is, blessed be God, still power for good in the Roman priesthood, and hundreds of its members, there is a desire only for what is good. But great as may be the power of an individual priest for good, it is infinitely greater for evil. Sincere as may be an individual priest's desire for good, in the great polity of which he is an agent, often a blind agent, the good itself is always, and necessarily, a means of evil; nay, its chief value is as a means of multiplying evil. I have had experience in the Confessional, from princes downward and out of it, such as perhaps has fallen to the lot of no other living man, and my solemn conviction is, that celibate priesthood, organized like that of Rome, is in irreconcilable hostility with all great human interests.

Go from one corner of the globe to the remotest opposite; take the experience of families in the highest or the very lowest rank, of the most cultivated or the most barbarous nations;—the same strange concord of result wherever Papal influence predominates, shows a still more strange unity of purpose.

Men may be kept like domesticated animals, as in Paraguay, like savages, as in Ireland, or, as in France, they may be covered with every comfort and every luxury of material, æsthetic civilization; they may be democrats, as in America, or democrat-hating absolutists any where; but no more in the land of Galileo than in the Rocky Mountains, no more at Oxford than at Timbuctoo are they left with the intellect unfettered, or the moral sense at large; no where is individual or even universal conscience recognised as an authority; no where is a government of laws attempted or even possible; no where is sacredness of person any more respected than sacredness of soul. The liberty of common men—is the liberty of beasts within a park; the liberty of kings—a sort of game-license from the "Supreme temporal Governor of Christendom."

Inborn reverence for man's fellow-man or self respect, is incompatible with spiritual subjugation. And, while the most unnatural incest, committed with a dispensation, ceases to be sinful, the tie that binds a woman to her husband, a son or daughter to a parent, a mother to her child, is venerated only according to an hostile priest's notions of expediency; as for loyalty to a native sovereign: in Rome's philosophy it is a baby's fondness for a doll, something to be grown out of along with spiritual babyhood.

I knew this same Church of Rome, in its pretty schemes of anarchy in families, more hateful and more devilish then when it deals with nations.

I have seen priests and bishops of the Church of Rome, their own convictions disregarded and all responsibility to God and to society thrown off, and in the instinct of hostility to man's natural relationships, (in spite, too, in one instance, of the private commands of the Pope himself,) I have seen them band together, for the mere sake of a legacy or a life interest, to break down laws which are looked upon, even by savages, as the most sacred of all, divine or human. I have known a husband taught and directed to deal double in the sacred matter of religion with his own high-born sisters, wives with their husbands, and daughters without number with their trusting parents. I have known, in Derbyshire, a young lady not eighteen years of age, the daughter of a widow mother, the mother also a Roman Catholic, seduced into a convent under false pretences, kept there in spite of every effort of her family, with the approbation of the papal authorities, and only delivered by my own public threat, as a priest, of application to the civil power and consequent fear of scandal. I have seen clerical inviolability made to mean nothing less than license and impunity. I have read to the pure and simple minded Cardinal-Prefect of the Propaganda a narrative, written to a pious lay friend by a respected Roman Priest, of such enormities of lust in his fellow-priests around him, that the reading of them took away my breath.—to be answered, "Caro mio, I know it, I know it all, and more, and worse than all; but nothing can be done." I have known a priest (here in England) practise Liquori on his clientele simply as an amateur of wickedness apparently without conscious malice, just as he would try poison upon dogs or cats; an lago, without even an imaginary wrong from any body. I have known this creature get up, and very successfully, a miracle.—(I have proofs in his own hand-writing.)—at the very moment when as a brother priest satisfied me, he was experimenting in seduction. But nothing could be done! I have known a priest received and honoured at a prince-bishop's table, when the host knew him to have just seduced a member of his own family. But nothing could be done! I have been mocked with false promises by dean and bishop in denouncing a young priest in whose bed-room.—and before there had been time for him to dress himself,—in broad day, in England, under a convent roof, I had myself found a young nun, apparently as much at home as her confessor was himself. I have been forced to let pass, without even ecclesiastical rebuke, a priest's attempt upon the chastity of my own wife, the mother of my children, and to find instead, only sure means taken to prevent the communication to me of any similar attempt in future.

This is a part of what has come within my own experience. But it is not yet the worst of that sad experience.

I have seen priests of mean abilities, of coarse natures, and gross breeding, practise upon pure and highly gifted women of the upper ranks, married, and unmarried, the teachings of their treacherous and impure casuistry, with a success that seemed more than human. I have seen these priests impose their pretendedly divine authority, and sustain it by mock miracles, for ends that were simply devilish. I have had poured into my ears what can never be uttered, and what ought not to be believed, but was only too plainly true. And I have seen that all that is most deplorable is not an accident, but a result, and an inevitable result, and a confessedly inevitable result of the working of the practical system of the Church of Rome, with all its stupendous machinery of mischief.

And the system is irrevocable and irremediable.

When I compare the Church of Rome, as I now see it with what I painted her to myself, with the imaginary realization of our blessed Saviour's scheme for fallen men's sanctification, no words can convey my horror at the contrast. I should often doubt the conclusion of my reason, mistrust my moral sense, and reject my certain knowledge as a dream, if God's written word and man's universal conscience, if the experience of both hemispheres and ten centuries did not confirm me.

And though I acknowledge, dear Lord Shrewsbury, that you are the man of all others

in the world, to whom I am most bounden by duty, as well as affection, to defend my renunciation of communion with Rome, I should not have had the heart to do so, if I doubted for a moment that the character of the system which I have revealed, was as abhorrent to you as to myself. Nay, more I should believe my conscience, if I professed to think that the mass of Englishmen who think themselves Roman Catholics, really are so. I profoundly doubt, if,—out of the ranks of the recent converts to Romanism,—there can be found a dozen Englishmen of thirty years of age, who are *really* Roman Catholics, who are ready to act upon their principles, when they maintain the spiritual supremacy of the Pope, and his infallibility, as Mouthpiece of the Almighty, in faith and morals.

The ties which bind an individual to his hereditary religion partake of the mysterious character of religion itself. But religion has claims as a national as well as an individual affair. And the religion of the Bible, protesting against that of Rome, is emphatically the national religion of Great Britain and America. And in my soul I am persuaded it is their religion, that has made these countries, and that keeps them what they are, just as I am persuaded it is its religion that has made France what it is just now. Those who think any religion contemptible because it mixes error with truth, or because they see its ecclesiastics individually contemptible, are hopeless. They are almost fit to be considered, what Rome has always considered *mere* men and women, as creatures half-way between priests and monks, not to be reasoned with, but ruled absolutely.

In the first interview I ever had the honour to have with Prince Metternich, the subject of his most minute inquiries was the religious development of America, politically considered, the relative numbers of the different sects and their distinctive doctrines and discipline. Upon my remarking one day in his private cabinet the admirable "American Almanac" for the current year, he playfully boasted that I could find few in Europe better acquainted with my native country than himself; but it was over, even in that new empire its religion that was his chief interest, that which he considered the preponderant interest of the State. The experience of Europe during the last four years it would seem, should be enough to make all men think it so in every commonwealth.

What thinking man, (thinking of other things than himself I mean,) what thinking man, that saw into whose hands France placed anew the rudder of the State in 1848, but knew where these hands would guide it? whether Cavaignac or Bourbon, Louis Bonaparte or Orleans, held the baubles of authority.

When Machiavelli, whose infidelity was learnt from Popes, whose depth of wisdom was all his own, when Machiavelli points to profligate and dismembered Italy, "This," he exclaims, "is what we owe to the Church of Rome." What kingdom on the Continent, but may now echo Machiavelli's gratitude for Italy!

In bringing this painful letter to a conclusion, perhaps it only remains for me to add, that, though I have not entered into the religious part, properly so called, of the Papal System, it is not because I still cling to any single one of the distinctive doctrines of the Church of Rome; but I have not forgotten the awful regard with which I ever approached them during my great delusion. Their mysterious fascination of soul and sense, must have been felt to be imagined. God only knows, how my whole being was bowed down before, what I believed, His real presence in the mass, how I almost seemed to myself sensible of angels kneeling round me, when I lifted up the host to be adored. And I cannot but respect the deep sincerity of such faith in others, however, I can no longer hold it, when all the visionary basis it was built upon is gone for ever.

No one knows better than your Lordship what a wretch it was that broke me from the Church of Rome. But painful as it was, I should be the most ungrateful of men, if I did not ever bless God, publicly as well as in private, for the grace that delivered me, and if in doing so, I did not also give my humble thanks to Him through Jesus Christ our Lord, that the grounds on which I renounced the communion of that Church, left my faith unshaken; that, of His great mercy, I was saved from the infidelity which is a too intelligible reaction with those who, because the faith which grasped at "the secret things of the Lord our God" has proved a great delusion, reject also "those revealed things which belong unto us and to our children for ever that we may do all the words of the law."

Believe me ever,

Dear Lord Shrewsbury,
With the sincerest affection and regard,
Your faithful servant,

PIERCE CONNELLY.
Albany Heath, Guilford, Dec. 27. 1851.

TO CORRESPONDENTS.

Want of space constrains us to postpone till next week the "Common Place Book," and several editorial articles including one on Liturgical Reform.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings. Regular practice every Wednesday, at Eight P.M.—Terms of admission, Performing Members 2/6 per annum; Non-performing 1/6. J. P. CLARKE, Mus. B.Sc. Conductor. G. B. WYLLIE, Secretary & Treasurer.

WEEKLY CALENDAR.

Table with columns: Date, 1st Lesson, 2d Lesson. Rows for Jan 30 to Feb 6, including lessons like Gen. 3, Matt. 27, Exod. 8, Matt. 28, etc.

Canadian Churchman.

THURSDAY, JANUARY 27, 1853.

THE CONFESSIONAL.

There appeared in our issue of the 13th inst., a communication signed an "English Churchman," upon which differing as we do in many important points from the views therein advanced, we deem it necessary to make some remarks.

The writer asserts that our Church sanctions auricular confession, and in proof of his allegation cites the general confession and absolution in the morning and evening prayer.

But because the Church instructs us that we should "at all times humbly acknowledge our sins before God," and most chiefly so acknowledge and confess them when we are assembled for His worship; and then, because the whole congregation are required to accompany their minister in a general confession addressed to their "Almighty and merciful Father"—a confession in which he humbly himself before God as well as they; does this, forsooth, sanction private auricular confession in vestry, or confessional, or any other convenient place?

Next he adduces the last part of the exhortation in the Communion Service. This however, does not in any way, either recommend or authorize the practice of regular confession as a proper or necessary preliminary to the holy Communion.

The Church's rule is self-examination. "What is required of them who come to the Lord's Supper? To examine themselves." (See Catechism.) So also in this very exhortation that he quotes, the people are bidden "to search and examine their own consciences, that they may be worthy partakers of that holy table;" and it goes on, "The way and means thereto, is first, to examine your lives and conversations by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God." Then after stating more particularly the points which this self-examination should embrace, it is added that "if there be any who by this means cannot quiet his own conscience" he may seek counsel, and advice, and absolution of some minister of God's word.

It is evident that this is only an exceptional permission, to meet the case of an unusually perplexed and troubled conscience.

Of a like character is the confession spoken of in the Rubric to the visitation of the sick. It is not a rule, but a provision for an extraordinary case. After a very wise and scriptural course of examination indicated to the minister by the Rubric, it is added "here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, after which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort." The meaning of this absolution is not involved in the present argument, which only relates to the necessity for confession; but surely that which is only permitted under special circumstances in the visitation of the sick, cannot be fairly taken to authorize the regular and general practice of confession as Romanists have it.

In short in these only instances in which private confession and absolution are men-

tioned, the language affords the strongest affirmative evidence of the intention and mind of the Church, that they are designed to meet rare and particular cases only.

But there is equally strong proof against it in what may be called the negative evidence adduced by the silence of the Church. Considering that at the Reformation confession, with all the rules and instructions concerning it, was an integral part of that erroneous form of Christianity which the church then abjured, the mere fact of the Church having expunged it from her Ritual—from all her injunctions and canons—having forbidden to mention it or recommend it, in many places where reference to it would have been most appropriate—this shews that our Church never intended to continue it as part of her system.

Thus it is evident that the instances adduced by our correspondent have nothing to do with confession as a general practice.

But we are told that the great and only difference between the Romish and English confession is, that the one is prescribed by rule, the other is optional, that is, is left to be practiced as people may be persuaded of its necessity for their spiritual welfare; and the people are urged to resume it on these grounds. Why, this would be putting it on ten times stronger grounds than the other. What more forcible ground could it be rested on than moral suasion?

The Church of Rome believes the practice to be right and good, and besides her moral suasion power which she can use as well as others, she makes confession a rule; and in so doing she takes the more honest course, for if our Church deemed it good, (as our correspondent insinuates) it is no defence of her system, but rather a reproach, that she does not assert it as a rule.

But in fact we allow that it is a beneficial religious practice—that it is good for the consciences and souls of men (and women). Once admit that the moral suasion engine may be brought to bear in its favour, and no rule would be needed. Once admit that auricular confession may be taught, argued, and morally enforced with all the persuasion that a ministry can use.—It is short that it may be inculcated in the same manner as any other point of religion, viz, by moral persuasion,—(indeed the Gospel itself depends on no stronger agency)—once allow this,—bring up the young in this belief,—train the clergy for it—and the flood gates are opened to the whole torrent of evil that has ever accompanied the system.

We may be told that if properly and judiciously used, and under certain restrictions, no harm may arise, but rather good. Alas! that delusion is as old as Satan. "Ye shall not surely die!" Who shall be competent to use properly and judiciously a system which the experience of ages has proved to be calculated to foster and draw out the worst passions of human nature? Let the thing once take root and be sanctioned in any way, and the mere pen and ink restrictions of a Church would be as gossamer threads against its corruption.

But will it not do good? In return, we would ask, has it done good? Besides, the mere chance of some benefit is no argument for the adoption of a proved and known evil. Was it begun at the first with any other intention but to do good? Shall we impugn the piety—whatever we may think of the discretion—of the Christians of the age when the first germs of the practice appeared, so much as to suppose that they began it with a bad design, or that they contemplated the evils that would ensue?

The same good can be done in safer ways. What auricular confession is when practised as part of an authorized system, is testified by the state of religion and morals in all those countries where Popery holds sway, unawed by the proximity of, or association with a purer Christianity; and constantly being confirmed by the personal evidence of those who have come out from the midst of its corruptions, and have revealed its secrets.

If indeed we would degrade the Church to the level of that grossly superstitious system against which she has so long protested—revive the Confessional!

If we would demoralize her people,—if we would corrupt her Clergy—revive the Confessional!

But, we are no alarmists. We do not anticipate a fear that the practice will be revived. The moral sense of the age, backed as it is by the Bible, the Prayer Book and the usage of the Church, will not admit such an outrage upon all that is "pure, lovely, and of good report?"

FUNERAL OF THE DUKE OF WELLINGTON.

Some of Canadian contemporaries following the example of a few English radical journals, have taken exception to the amount of money disbursed upon the funeral obsequies of the great Duke. As a fitting rebuko

to such sordid cavillers we quote the following remark from our excellent contemporary the Calendar. We rejoice to find such bracing sentiments enunciated by a republican print in these latter days of money-making and overweening thrift:—

"The funeral of the Duke of Wellington it is estimated cost £80,000. Nelson's with which it is compared, cost but £14,000. Yet Parliament has voted it almost unanimously, and the nation will pay it with enthusiasm. Nor let any churlish person deem this sum spent in vain. It is the testimony of a nation's gratitude. And national gratitude, thus evinced, will not fail to produce the great-souled patriot to stand in the imminent deadly breach, in the hour of need."

The idea so well expressed of the Calendar is finely brought out by the Rev. Robert Montgomery in his recently published poem, entitled "The Hero's Funeral." Of this production we may take occasion to observe that it is a lyric worthy at once of the author and of the theme, and forms a perfect panorama in verse of one of the grandest and most suggestive spectacles which the modern world has ever witnessed. We subjoin that portion of the poem which has more immediate reference to the subject of this article:

"CONCLUSION. The booming echoes of the minute-gun Hark! how they roll from London's castle-towers, Pr. claiming the sepulchral rites are done;— Yet, ere the World resumes its wonted powers, While dying notes from many a distant knell Sink into silence with a sad farewell, A moralizing gloom on man descends, And, not unfitly, with the Pageant blends,

NATURE'S ANALOGY. In red magnificence of evening-dyes, O, like a paradise of cloud, there lies A pomp aerial, such as poets love, O'er the rich heavens which radiate above. There, musing on some breezy height, Enthron'd in lowliness and light, A lone spectator stands to view The day-god wear his parting hue, When gliding down the crimson'd west, He wraps him in his regal vest.— How exquisite awhile to be Surrendered up to sky and sea! As, drinking in the splendid whole, He mingles with Creation's soul, While hissing waves, with pensive lull, And cadence faintly beautiful, Chime with the hour, till earth and air An elemental magic wear, And so entrance impassioned hearts, The soul forgets, the scene departs.— But while they dream, the cloud-pomp dies A beautiful death along the skies; The pallid dews of night descend, And dimness and ejection end Those witching spells of sunset-hour, Which give to poetry its power.

MORAL CONTRAST. So would it be, when this great Day shall close, Which bore the Warrior to his dead repose, If tinsel'd pageantry, or painted scene Gave the true witness which to day hath been. But when the blazonry of public Woe Dissolves in nothing, like an air-born show, The deep significance which underlies All outer-forms is one that never dies, But melts into the moral life within And prompts that spirit where those Aims begin Which soar beyond a passion for renown, And learn from Duty how to win the crown.— For England's people, from the humblest clan Of working poor and toil-worn artisan, From town, from hamlet, and the hawthorn side Where the lone cotters in contentment bide, Have each received within the plastic mind Ennobling thoughts which elevate mankind. And thus, perchance, when other palms are won, Time will reveal how much this day hath done To form the patriot in the public heart: Or, teach the warrior his predestined part, And so, as far as pure example can, Those seeds, whose harvest is—heroic Man!"

OCCUPANCY OF PEWS.

The Bishop of Chichester has addressed a letter to the Vicar and Churchwardens of Horsham, Sussex, on the subject of pews and sittings in Parish Churches. Though a large portion of this document has reference exclusively to the parochial law of England, the following passages may be read with profit by the Churchmen of our Dioceses.

"When you have assigned a pew or a seat, it may not be kept unoccupied to a late period in the Service; but if the parties entitled do not come, you should put into it proper persons with reference to the other occupants, who are waiting and standing without seats.

"If you ask me at what part of the Service may you act, I would refer you in some degree to your own discretion. Distance or nearness of abode may make a difference, and call for some allowance. But all should remember that that worshipper denies his Maker the most acceptable foundation of any Service he can render, who does not begin with the humble confession of his sins, and the imploring of pardon through our ever-blessed Redeemer. It is, therefore, with most extreme reluctance that I can allude to any indulgence beyond the close of the Exhortation. I cannot think it can be necessary; and, in truth,

we know that it is just as easy to be punctual to the right time as to another time ten minutes later. And when we consider who the great Being is whom we assemble to worship, assuredly we must feel that, as unpunctuality towards an equal, or a superior, or a sovereign upon earth, may be even a grave offence, so when we present ourselves to join in worshipping God in His House, if our being late proceeds from only carelessness even to the close of the Exhortation, as an indulgence; but I have used the term only because I cannot find one strictly suitable. In truth, too many of the worshippers in our Churches derive little benefit from their attendance there, in consequence of the hurry and unpreparedness with which they come into the more immediate presence of God. They have not given themselves time to collect their thoughts, and consider and feel where they are, and Whom they address; and can they, then, expect that a full measure of responsive grace shall be meted out to them, either during their worship or afterwards?"

THE MAYOR OF TORONTO.

It has been a matter of notoriety, that for some time there have been rumours in circulation relative to the conduct of the Mayor of Toronto, embodying charges against him not only in his public character of Mayor, but also in his private character of a merchant and citizen, which if true, are of a very discreditable and painful nature. We have hitherto abstained from any reference to them one way or the other, and probably we should not do so now had we not perceived in the columns of the British Canadian of Saturday last, the following paragraph:—

"We understand that proceedings are about being instituted by His Worship the Mayor, against some one or more of the parties who are supposed to have made the charges against him, to some of which he alluded in his observations at the City Hall, on Monday last. This is in accordance with the suggestions which we threw out last post, and if persevered in there can be no doubt the public will be enabled to form a true opinion of the guilt or innocence of their Chief Magistrate, in respect of the allegations against him. We understand that eminent counsel have been already retained in anticipation of the threatened proceeding.

It gives us sincere pleasure to find that Mr. Bowes has decided on this step, for as Mayor of this rising city—this Queen of the West—his character whether in his public or private capacity should be above all suspicion—should be such as would place it out of the power of any man "to speak evil of dignities" and should in every respect be such as abroad would fitly represent the mercantile honor and integrity of our city, and at home be such as would become the worthy father of a worthy civic family.

Whether there be any truth or not in the various or in any of the charges thus made against him, either in his public or private capacity, we know not, but respect for the high and honorable post which he fills—respect for the citizens who have placed him there—the sacredness of the trust reposed in him—and above all, regard for public morality demand that the charges made should not be left unnoticed by him but investigated, and sifted to the uttermost. Less will not satisfy the citizens—less will not vindicate public morality and our civic character, and less will not retain the Mayor of Toronto in that honorable and irreproachable position which he should hold alike in the estimation of the citizen and the stranger.

Since the foregoing was in type, we perceive that at the meeting of the Council on Monday night, a special committee was moved for to investigate one of the charges alluded to, but the motion was lost on a division. We suppose that legal proceedings impending, it was deemed unnecessary.

ANGLO-AMERICAN MAGAZINE.

The February number of this meritorious periodical has just come to hand, and from the necessarily hasty examination which we have been able to make of the contents, we think it at least equal, if not superior, to any of its predecessors. As the history of the war of 1812 advances its interest increases, and the author continues to treat his subject with dignity and impartiality. We are glad to learn that by directions from the Post-Master General the postage of the magazine is reduced to three half-pence per number. This arrangement holds out a great encouragement to new Subscribers.

CHURCHMAN'S ALMANAC.

We would call the attention of our readers, and the Clergy in particular, to Mr. Rowse's advertisement of the Churchman's Almanac. It contains a Calendar of the Proper Lessons and Psalms for every day in the year a list of the Clergy in the Dioceses of North America, and as correct a list, as under the circumstances could be obtained of the Bishops in the United States, and a variety of

Other useful information. We regret it should make its appearance so late, but on inquiry, we find that the delay has arisen from circumstances over which the publisher had no control. It was only within a few days of the close of the year that it was known that the publishers of this paper, who have usually issued the Churchman's Almanac, did not intend undertaking it for the present year. Mr. Rowsell having been informed that the want of such an Almanac would be much felt by church people in the country, kindly undertook to issue one. We trust, therefore, that he will not be permitted to suffer any pecuniary loss.

The Rev. W.C. Clarke requests that all letters for him may in future be addressed Rev. W.C. Clarke, Elizabethtown Rectory, Brockville.

Communication.

(To the Editor of the Canadian Churchman.)

THE 58TH CANON.

REV. SIR,—I stated in my last letter that I had at that time no intention of continuing the correspondence that has taken place upon the subject of the 58th Canon, between myself and "A Graduate." One or two points in the last letter of your Correspondent has induced me to change my mind in this respect, and to trouble you with another Communication, which however, shall be as brief as possible.

In the first place, I wish to disclaim any intention of copying the sarcastic tone adopted by the "Graduate," and this he charges me with having done; the only proof he brings forward is my assertion that the churchmanship of the Bishop of Manchester does not stand very high.

There can be no necessity I imagine for us to join issue upon the attainments or opinions of that Prelate. As a distinguished school-master his Classical attainments are beyond dispute. As a Bishop of the Church who repudiates the Fathers, and at public dinners gets up and proposes the Dissenting Ministers of his Diocese, his churchmanship is not worth disputing about. I made the assertion not in sarcasm but in sadness.

I must confess that I do not much relish being "written down" in the style adopted by your Correspondent. As the subject has been broached, tho' it is not one of very great importance, I have shown that I am quite ready to discuss it in a kind and courteous way.

If the Graduate is of opinion that the position I have assumed is one better assailed by ridicule than by argument, I am disposed to hope that there will not be many of his way of thinking.

It appears to me (perhaps owing to some obtusity on my part,) that there has been in both the letters of "a Graduate" a general want of clearness of arrangement and expression. In my last communication I expressly stated that I brought forward the practice of individuals not as "establishing the point" in question authoritatively, but in order to show the interpretation put upon the Canon by those who are quite as able to judge of its true meaning as the Bishop of Manchester, or your Correspondent the "Graduate."

Of this distinction he takes no notice whatever, but continues to write as though I had taken their practice as the ground on which I stand; while at the same time he avoids anything like a rigid analysis of the words of the Canon, (which is the sole source of authority,) and refuses to follow its language to its legitimate results.

In his first letter he indignantly repudiates the idea of the *liripium* or "decent tippet of black" allowed to be worn by non-Graduates, being a hood or any thing analogous to it, but he abstains from saying what he conceives the vestment so described to be. Now, though I have made myself in some degree acquainted with the subject I was not aware that a third theory existed upon the matter, and, therefore, very naturally assumed that as he rejected *one*, he received the *other* of the only two views which, as far as my knowledge went, were ever held upon the point. In his last letter however, I find he most decidedly rejects the idea of the *liripium* being a Stole for the same reasons which appear so conclusive to my own mind, and adds, that he had come to this opinion long before he read my last letter.

Now, if the *liripium* or "decent tippet of black" is in no sense a hood, and certainly not a Stole, I should be much obliged to "a Graduate" to tell me what it is.

It is principally to ask for this information that I have been induced to write this letter; contrary to my original intention. "A Graduate" has omitted to give it in order to avoid unduly lengthening his communication, but it is evident from the last paragraph of his letter that he held a theory of his own upon the subject, with which, I should much like to be acquainted. If, as the "Graduate" asserts, the *liripium* is NEITHER a hood nor a stole it is plain that there is some other vestment which the Canon permits non-graduates to wear, and which is not worn at present. If "a Graduate" will willingly acknowledge my error and at once relinquish the position I have assumed.

I remain
Your obed't Serv't,
PETER BROWN.

Colonial News.

SUDDEN DEATH.—On Sunday afternoon last, the English Church in this village, while the

Minister, the Rev. F. S. Ramsay, was proceeding with the service, the Rev. William Tatham, who for the last year taught the Common School in this village, suddenly fell down in an apoplectic fit, and in about five minutes after expired. Some medical gentlemen were in the church at the time, but, though promptly rendered, their services were unavailing. Mr. Tatham, who at the time of his death was about fifty-seven years of age, formerly officiated as a Minister of the Protestant Episcopal Church in the United States, but withdrew for some peculiar reason of his own. He was a classical scholar, and was highly respected by those who formed his acquaintance. He was a native of Nottingham in England. Three daughters and a son are left parentless by his death, having previously lost their mother.—*New Era*.

FATAL ACCIDENT.—On Wednesday last, a little girl, of about six years of age, the daughter of Mr. Connolly, a carter in the St. Lawrence Suburbs, was burnt to death. Her mother was about to light the stove, when, by some accident the paper ignited for that purpose, set the child's dress on fire.—*Montreal Paper*.

SERIOUS AFFRAY.—On Saturday evening last, at Barclay's Tavern, Enniskillen, a quarrel took place between two men named Josiah Hooley and Thomas Branyan, when the former individual drew a dirk knife and inflicted several severe wounds on the latter, stabbing him in the side, neck, breast, abdomen, and other parts of the body. Branyan lies in a very precarious state, and the doctor having little hopes of his recovery.—Hooley has not yet been arrested.—*Bowmanville Messenger*.

COBourg AND PETERBORO' RAILROAD.—We are much pleased to learn that Messrs. Crusoe and Fortune have contracted with Mr. Zimmerman, for the whole of the bridge timber, over *four million feet*. Their excellent steam saw mill will be kept busy. Winkworth Tremain, Esquire, left Cobourg last Tuesday morning, to contract with parties in this and the neighbouring townships for the road. Mr. Tremain is acting for the contractor.

The Township Council of Cramahe have contracted with Mr. T. Dumble, sen. of this town, for building their trunk Macadamized road from near Colborne to the boundary line of Percy. We congratulate the Council on their enterprise, and decision, inasmuch as we are certain Mr. Dumble will build them a first class road.—*Cobourg Star*.

The *Hasting Chronicle* states, that application will be made to the Parliament of this Province, at its adjourned sitting, for an Act to incorporate a Company for the construction of a Railroad from Belleville to Perth and Brockville, and a branch from Perth to Bytown.

THE "PEERLESS."—The beautiful New Iron Steamer *Peerless* was launched safely into her future element on Thursday, the 6th; owing to an accident arising from the settling of the ground under the ways, the attempted launch on the 27th ult., was a failure.—We are happy to see her at last safe in the water, where she will belie both her name and appearance if she does not take the lead of everything afloat on the Lake for certainly a more beautifully modelled vessel was never seen on these waters. The *Peerless* was brought out in parts from the Clyde, her machinery is of the most powerful kind, and Messrs. Heron & Dick, her enterprising owners may congratulate themselves on possessing so fine a boat. On another occasion when she is completed we mean to give a particular description of this boat, which is destined for the transit or ferry between Niagara and Toronto. The works of Niagara Dock appear to be in active operation this winter no less than six steamers are lying there, two of them the *Peerless* and *Boston* and a Propeller *Branford*, are getting in new machinery—and the *Rochester* the *Admiral* and *Princess Royal* are lying up for the winter.—*Niagara Mail*.

Gore and Wellington Branch of the Church Society.

The annual Meeting of this Society, which was to have been held on Thursday, the 27th instant, has been postponed till Thursday, the 17th February, when it will be held in the CITY HALL, at 7 o'clock P. M. The Managing Committee will meet the same day in Christ's Church Sunday School-room, at 12 o'clock on important business. The clergy are requested to send in their reports, not later than the 10th February.

The Johnstown Deanery Church Society.

The members of the above Society are notified that the usual Annual Meeting will take place at Cornwall on Wednesday the 2nd day of February next. The Secretaries of the Parochial Branches are requested to send in their reports to the undersigned as soon as possible.

EDWARD J. BOSWELL, Sec.
Williamsburgh, Jan. 15, 1853.

Niagara District Branch of the Diocesan Church Society.

The members of this District Branch are hereby notified that the annual Meeting thereof will be held, D.V., on Wednesday the 23rd day of February. The Managing Committee to meet in St. Mark's Church, Niagara, at 12 o'clock, A. M.; and the Public Meeting to commence at 6 o'clock A.M. The Secretary requests that the Special Parochial reports be sent in by Friday the 18th, at the latest.

T. B. FULLER,
Sec. N.D.B. D.C.S.

Thorold,
Jan. 17th, 1853

The Johnstown Rural Draucry Clerical Association.

The Brethren are respectfully informed, that the next Meeting of the above Association will be held (D.V.) at the parsonage in Cornwall, on Wednesday and Thursday, the 2nd and 3rd days of February next.

H. PATTON, Secretary.
Rectory, Cornwall,
Jan. 14, 1853.

Midland District Branch of the Church Society.

Meetings of the undermentioned Parochial Associations of this Branch will be held as follows:—
Svdenham, Monday 31st January, 6 p.m.
Clark's Mills, Tuesday, 1st February, 11 a.m.
Napanee, do do 7 p.m.
Mohawk Church, Wednesday 2d, Feb. 11 a.m.
Richmond, Thursday, 3rd February, 11 a.m.
Fredricksburgh, Friday 4th February, 11 a.m.
Adolphustown, do do 6 p.m.
H. BRENT, Secretary.

MARRIED.

In Trinity Church Wolf Island, by the Rev. T. Bousfield, on the 23rd December last A. H. Going, Esq., to Clemena daughter of Lieut. Murray, formerly of H. M. S.

In the same place, on the 28th December Mr. W. Davis Junr. to Miss M. Staley;—also Mr. Robert Billings, to Miss Jane Griffith, all of Wolfe Island.

On Garden Island, the 29th December Mr. A. Milligan, to Miss M. McCoy, niece of Captain Booth, of same place.

In St. Mary's Church, Tullamore, on the 20th instant, by the Rev. J. G. Armstrong, Ex-Scholar of Trinity College, Toronto, James Maw of the Township of Albion, to Anne Harris of the Township of Chinguacousy.

New Advertisements.

ST. JAMES'S SCHOOL,
Three Rivers, C. E.

Course of Studies for the ensuing half year, ending on June the 16th, 1853.

FIRST CLASS—GREEK, The Alcestis of Euripides, succeeded by Homer's Iliad, Book xxiv., and Odyssey, Book xxiv; and on intermediate days the continuation of Demosthenes de Corona, and Polybius. LATIN—Virgil's Aeneid, Book XII., Tacitus de Moribus Germanorum.

SECOND CLASS.—GREEK—The *Ædipus Rex* of Sophocles; Selections from Homer's *Odyssey*, and the *Crito* of Plato. LATIN—Horace—Odes, Books II. and III., and Epistles, Book I. THIRD AND FOURTH CLASSES.—The usual introductory Classical Books of the following studies, some are pursued in combined classes, others by individual teaching.—The Holy Scriptures, the Greek Testament, English Grammar and Composition, History and Geography, Ancient and Modern; Arithmetic, Algebra, Euclid's Elements, &c. &c.

S. S. WOOD, A.M.,
Corp. Coll. Camb.
Three Rivers, Jan. 15, 1853. 26-1f

A LADY who has been for several years engaged in Teaching both English and French, wishes to obtain the situation of Governess in a family. Satisfactory Testimonials can be produced.
Address S. E., care of John F. Marling, Esq., Toronto.
January 20 1853. 26-1f

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TAKE CARE OF YOUR FEET.

JOHN RUSSELL, begs respectfully to inform Surveyors, Railway Directors, Contractors, Engineers, &c., &c., that he has triumphantly succeeded in Water Proofing Boots. Specimens may be seen sunk to the water-proof line, or afloat. Russell's unequalled Hook, Lace, Knee and Thigh Boots, and Water-Proof Varnish.

7, King Street West.
Toronto, January 54, 1853. 37-2in

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With a large number of TOASTS AND SENTIMENTS,

And a CHRONOLOGICAL TABLE, shewing the principal Innovations and Apostacies of the Romish Church—her Persecutions of our Protestant Forefathers, and the most particular events connected with the History of the United Empire and the Orange Institution; by WILLIAM SHANNON.

Price—3s. 9d. Cloth, Half bound, 5s.
HENRY ROWSELL,
Publisher.

8, Wellington Buildings, King Street.
Toronto, January 26, 1853.

NOW READY,
THE CHURCHMAN'S ALMANAC
FOR 1853.

Price—Six-Pence.

CONTAINING the Church Calendar, with the Lessons for each day in the year, the Festivals, Fasts, &c.; also a complete list of the Clergy of the Diocese of Quebec, Montreal and Toronto, a list of the Bishops of the United Church of England and Ireland, both Home and Colonial, as also of the Episcopal Churches in Scotland and the United States. Officers of the Church Society, Trinity College, &c. &c.

HENRY ROWSELL,

Publisher.

Depository of the Church Society,
8, Wellington Buildings, King Street,
Toronto, January 26, 1853.

TUITION.

A UNIVERSITY SCHOLAR of the Toronto University, accustomed to Tuition, would be happy to read with one or two Pupils.

Address A. Z., Box 192, Post-Office, Toronto.
Jan. 27th, 1853. 26-1f

Trinity College.

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THIS COLLEGIATE SCHOOL will RE-OPEN upon January 3rd, 1853.

Vacances for three boarders.

HENRY BATE JESSOPP,

Principal.

Dec. 29, 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

NOTICE

IS HEREBY GIVEN, that the Municipality of the City of Toronto, will apply at the adjourned Session of the Legislature for an Act to authorize the construction of an Esplanade across the Water Lots in front of the City—ard to provide for the payment of the cost of the same, by an annual rate to be levied thereon.

CHARLES DALY,

Clerk's Office, C. C. C.

Toronto, Dec. 7th, 1852. 27-1f

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

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.

A LADY is desirous of engaging a governess, who is thoroughly competent to teach French and Music, with the usual branches of English education.
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Terms per quarter, for boarders including all the various branches in French, English, with Music, Drawing and Needlework.

Day Pupils	£15 0 0
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Italian	2 0 0
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Dancing for the Season	2 0 0
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Quarterly Payments required.
Toronto, August 21st, 1852. 3-1f

THE DIVINE ORIGIN AND UNBROKEN TRANSMISSION OF MINISTERIAL AUTHORITY.

A Sermon Preached in St. Andrew's Church, Jackson, Miss., February 8th, 1853.

BY RT. REV. WILLIAM M. GREEN, D. D.
Continued.

The Church, thus viewed, is a living organism, framed and dwelt in by Christ, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Into this body, so constituted "that there should be no schism" in it, are we all brought by Baptism of water and of the spirit; "for by one spirit are we all baptized in one body, whether we be Jews or Gentiles, whether we be bond or free and having been all made to drink into one spirit." That Christ lives in this divine organism is manifest from the fact, that it is His body, and that He is its life—This conclusion is also evident from the following passage taken together: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Now ye are the body of Christ, and members in particular." Thus living in the parts, He of necessity lives in the whole, causing it to be, on account of His presence therein, "the fulness of God." Hence the indestructibility of its elements. The divine element cannot fail, neither can the human, because it is upheld by the divine. For this reason, it shall continue to the end of time. No power, created, can destroy the Church; even "the gates of hell shall not prevail against it." But the human element of the Church is composed of clergy and laity. These therefore cannot fail till time end. According to the Saviour's words—"Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; and Lo, I am with you *always*, even unto the end of the world"—the work of baptizing and teaching the nations, ceases not till the day of doom, and this unceasing work necessarily implies that those appointed and commissioned of God to perform it, continue in uninterrupted succession: the continuity of the effect proves the continuity of the cause, even had these conclusive words never been uttered, "Lo, I am with you *always*, even unto the end of the world." But those words were directed to the Apostles; the promise is made to them; and therefore, *they* are to continue to the end of the world. Our Lord, it is plain, cannot be always with that which does not always exist. He said to the Apostles, "Lo, I am with you *always*, even to the end of the world;" and therefore, if they should cease to exist prior to that time, His promise would fail, a thing clearly impossible. Now the original Apostles cannot exist to teach and baptize the nations till the consummation of things, otherwise than in their successors; and hence it is that the Apostolical succession is guaranteed by Christ's words, and made an abiding fact of our holy religion. His Apostles were undeniably a part of that living organism, the Church, and He assures us that they shall always continue a part of it, to carry on the work of christianizing the world, and that He shall always be with them in their labors. Thus viewed the Apostolical succession grows out of the very nature of the Church as a living body, seeing that the succession of the elements of this body is uninterrupted. Christ, too, has made it a condition of the work to be done, and the work to be done ceases only with time itself. Then again, to make surety doubly sure, His promise and presence imparts their own certainty and permanence:

On this important subject Bishop Green has the following weighty remarks:—

"We have now arrived at the stage of our subject, when it may reasonably be expected that something shall be said as to the means by which the Church has preserved her corporate powers; or in other words, has kept unimpaired the Divine authority first granted in the words of the text.

"That the promise "Lo, I am with you *always* even to the end of the world" was given to the eleven Apostles in their *individual capacity*, will hardly be contended, as it is well known that their lives were not extended beyond the ordinary period of life, and therefore as individuals they could, in no sense be said to continue to the end of the world,

—That gracious assurance then must have been given them in their *official character*; for in no other sense can it be found to have been fulfilled beyond the age in which it was delivered. To meet the exigencies of the Church during their short lives, the labours of the Apostles, together with those of the Disciples, were all sufficient. But what was the Church to do? or who was she to keep up, after the sword of the persecutor had drunk their blood? Was the commission to preach, to baptize, and to govern the Church to expire with their short lives? Had succeeding generations no need of the helps to faith and obedience vouchsafed to those who had the additional privilege of seeing the Lord with their own eyes? Was the work of proclaiming his gospel, and of converting and baptizing the nations to be buried with them in their graves? No. The commission given them was a sacred trust, or deposit which they were to use as long as they lived, and which they were carefully to transmit through faithful hands to the generation that succeeded them. And thus from age to age was this Divine commission to pass unbroken till time should be no longer.

"And as we have seen that the Saviour's promise could not have been made to the Apostles merely in their individual character, so will it equally appear that it had no reference to the miraculous powers which were given them. These were extraordinary favours and privileges necessary to the first propagation of the Church in an unbelieving world, and not intended to continue after she had passed from her state of infancy. Accordingly, we learn from undisputed records that they passed away with the century which gave them birth.

"The application of this promise then can be found only in the *Divine office or commission* which the Apostles had received from their Master to extend, to teach, and to govern his Church. We may, therefore, understand him as saying to them, "Having now committed to your authority to edify and to govern my Church in my name, I command you to commit the same to faithful men, as need may require; and for your comfort, I promise that to the very end of the world, I will, by my Almighty power, preserve that authority from being lost or broken; and I will, by my Spirit, make it effectual to the end for which it is committed unto you.

"Accordingly, we learn from the "Acts of the Apostles," that immediately after our Lord's ascension into Heaven, Matthias was chosen to fill the place from which Judas had fallen. We find also Paul and Barnabas and Epaphroditus subsequently added to the number of Apostles or chief governors of the Church. From the Epistles of St. Paul, we learn that both Timothy and Titus were commissioned to the like office by the laying on of his hands.—And the pages of the early history of the Church show beyond dispute, that the greatest care was always taken to transmit through the order of Bishops, which had, in all needful authority, succeeded that of Apostles, that identical commission which was given in the words of our text. When I speak of Bishops as succeeding in the place of the first Apostles of our Lord, I pray to be understood. In the Apostles there may be said to have resided three gifts of grace; 1st that of personal holiness; 2d, that of miraculous power; 3d, that of ministerial authority. Now the first of these, personal holiness, could by no possibility be transmitted to another, because it is a thing that begins and ends in the individual himself, and is incapable of being alienated or bequeathed. As to their miraculous powers, no pretensions is made to any thing of the kind, nor should it be thought of for one moment. It is only in their right and power, under their Great Head, to govern and perpetuate the Church, and in the superior care and labour to which they are called, and in their liability to suffer for her sake: it is in these things, and these only that the Bishops of the Christian Church have in all subsequent time, even to the present day, humbly but firmly claimed to be the successors of the Apostles.

"And who will dispute their claim, when all Scripture example and all Church history combine to establish it. Neither your patience, brethren, nor my strength would admit of the long train of evidence or "cloud of witnesses" which could be here called in to establish this claim. Let it suffice to say

it in the fear of God, that no important fact of ancient or modern history is so capable of proof—I had almost said of demonstration—as that of the unbroken transmission of ministerial authority from the Apostles days to our own. This is what we mean by the "Apostolical Succession;" a thing though much talked of, and much derided, but seldom seriously considered, and therefore but little understood—which may be new to the ears of some that hear me, and painful to others, but which, nevertheless, is one of God's own truths; a truth that was never questioned during the first fifteen hundred years of the Church's existence: and which, even now, in this age of division and manorship and self-will, is acknowledged and practised by nearly nineteen-twentieths of the Christian world.

To be continued.

Advertisements.

M. ANDERSON,
PORTRAIT PAINTER.

IN his tour of the British Provinces, has visited Toronto for a short time, and is prepared to receive Sitings at his Rooms, 108, Yonge Street. Toronto, Dec. 10th, 1852. 25-1f

MR. WILLIAM HAY,

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

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

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., Bowers & Hall, Crawford & Magary, Ridout Brothers & Co., Ross, Mitchell & Co.
Twenty years' Debentures constantly on Sale, at a liberal discount.
Toronto, October 1st, 1852. 5-1f

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

PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.

Toronto, May 7, 1851. 41-1ly

MONSIEUR E. COULON.

Professor of French from Paris.

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

REFERENCES.

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

WILLIAM HODGINS,

ARCHITECT and CIVIL ENGINEER,
LONDON, CANADA WEST.

February, 1852. 28-1f

MR. CHARLES MAGRATH.

Barrister, Attorney, &c. &c.

OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.

JOHN CRAIG,

GLASS STAINER,

Flag, Banner, and Ornamental Painter
HOUSE PAINTING, GRAINING, &c., &c.

No. 7, Waterloo Buildings, Toronto.

September 4th, 1851. 6-1f

T. BILTON,

MERCHANT TAILOR,

No. 2, Wellington Buildings,
King street Toronto.

Toronto, February, 1852. 27-1f

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

MR. JULES HECIT,

(Pupil of the Conservatory, 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.

Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention.
Toronto, September 1th, 1851. 6-1f

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

DYEING AND SCOURING.

62, King Street West, Toronto.

DAVID SMITH,

FROM SCOTLAND.

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

References—J. Shaw, J. McMurrich, and Walter Macfarlane, Esquires
Toronto, March 9th, 1852. 32-1f

CARD.

MR. R. G. PAIGE,

TEACHER of Italian and English Singing Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education.
Residence, No. 62, Church Street.
Toronto, 28th July, 1852.



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.

PAIKER CLEVELAND, M.D.
BRUNSWICK, ME., Feb. 3, 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 fail, when I have an opportunity, of recommending it to others.

Yours respectfully,

S. D. EMERSON

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

UNITED STATES HOTEL, SARATOGA SPRINGS,
July 5, 1849 }
J. C. AYER.

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 reverend friend, Mr. Tuman, of Sumner District, who had been suspended from his parochial duties by a severe attack of bronchitis.

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

J. F. CALHOUN, of S. Carolina.
CHRYSTEN, 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 Leber, of the Methodist church) brought me a bottle of your CHERRY PECTORAL, which I tried more to gratify him, than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months' I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, &c.
JAMES GOFPEY.

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

Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Knoesbaw; in Kingston by E. 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

JUST PUBLISHED.

SERMON Preached in the Chapel of Trinity College, Toronto, on Sunday, June 27, 1852, by

GEORGE WHITAKER, M. A.
Provost of Trinity College.
Published at the request of the Students.
Price 1s. 3d.

Any profits arising from the sale of this Sermon will be given to a fund for the erection of a College Chapel.

HENRY ROWSELL,
Publisher, King Street.
Toronto, Sept. 17th, 1851. 1-1f

Never Failing Remedy!
HOLLOWAY'S OINTMENT.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th 1852.

To Professor HOLLOWAY,

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

(Signed) J. THOMPSON.

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

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

To Professor HOLLOWAY,

SIR.—Some time since, one of my children was afflicted with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe, had I in her case adopted your medicines, she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

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

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

To Professor HOLLOWAY,

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

I remain, dear Sir, yours faithfully,

(Signed) JOHN M. CLENNELL.

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

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

To Professor HOLLOWAY,

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

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

We remain, dear Sir, yours faithfully,

(Signed) WALKER & Co.

April 6th, 1852.

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

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

Sold at the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar), London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, in Pots, at

1s 1/3d; 2s 9d; 4s 6d; 11s; 22s, and 33s each.

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

There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance to patients in every disorder, are affixed to each Pot.

December 4th, 1852. 23-1y

THE CHURCH OF ENGLAND

AND

Metropolitan Building Society,

OFFICE is removed to King Street, Corner of Nelson Street, over Messrs. Foy & Austin.

EDWARD TAYLOR DARTNELL, Secretary and Treasurer.

September 17th, 1852. 1-1f

MR. CHARLES RAHN.

SURGEON DENTIST,

BEGS to acquaint his numerous friends, and the public generally, that he has just returned from New York, where he has been spending some time with Professor John Allen, of the College of Dental Surgeons, Cincinnati, from whom he has been acquiring a knowledge of the late great improvement in Dentistry, viz: that of uniting single teeth to each other and to the plate upon which they are set, by means of a fusible silicious cement, which is flowed in and around the base of the teeth upon the plate in such a manner, as to form a continuous artificial gum. By this method the cavities between the teeth, which are unavoidable in the old style, are completely filled up leaving no chance for secretions of any kind, and giving a perfectly natural and life-like appearance to the gum and teeth.

Specimens may be seen at his Office, on the corner of Bay and Melinda Streets. Office Hours from 9 a. m. to 6 p. m.

Terms—Cash—without exception.

This important improvement has been patented by Dr. Allen in the United States, and steps have been taken to procure Patents in England and France. Dr. A. has authorized Mr. Rahn to give instructions in this beautiful art to educated gentlemen in the profession, on moderate terms.

N. B.—Mr. R. offers a friendly challenge to all the Dentists of British North America to compete with him at the approaching Provincial Exhibition, for a Gold Medal, value £12 10s. to be left to the judgment of the Professors of Toronto University, and of Trinity College.

Toronto, Sept. 17, 1852. 1-1f

ANGELL & Co.'s

PULVERIZED CORN STARCH.

For Culinary Purposes.

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

Price, 7jd. for the lb packets, with full instructions. If your Grocer does not keep it, apply to

JOHN A. CULL,

Starch Manufacturer, Front St. Toronto.

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING AND DRY GOODS

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Table listing clothing items and prices in three columns. Items include Men's Br. Holland Coats, Men's Black Cloth Vests, Men's Moleskin Trousers, etc.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Table listing dry goods items and prices in three columns. Items include Muslin Delaines, Table Linens, Quilts, Counterpanes, Factory Cotton, etc.

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852.

381-ly

JUST PUBLISHED.

THE RISE AND PROGRESS OF TRINITY COLLEGE, TORONTO.

With a sketch of the Life of the LORD BISHOP OF TORONTO, as connected with Church Education in Canada.

BY HENRY MELVILLE M. D.,

The Appendix contains a list of the Benefactors to the College. Demy 8mo, Boards—Price to Non Subscribers 7s. 6d.

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

NEW BOOKS.

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

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

Plan of St. James's Cathedral.

JUST PUBLISHED and For Sale, at Messrs. H. Rowse's, and H. Rowse's Book Store, a Lithographed Plan of Grounds and Galleries of S. 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.

LEONARD SCOTT & Co.'s

LIST OF

British Periodical Publications.

Delivered in all the principal Cities and Towns, FREE OF POSTAGE, and forwarded to Mail Subscribers in Canada, Free of United States Postage.

- The London Quarterly Review (Conservative.)
The Edinburgh Review (Whig.)
The North British Review (Free Church.)
The Westminster Review (Liberal.)
Blackwood's Edinburgh Magazine (Tory.)

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their literary character which gives them their chief value; and in that they stand confessedly far above all other journals of their class. Blackwood, still under the fatherly care of Christopher North, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My New Novel," (both by Bulwer,) "The Green Hand," "Katie Stewart," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, after it has been issued by Messrs. Scott & Co., so that Subscribers to the Reprint of that Magazine may always rely on having the earliest reading of these fascinating tales.

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For any one of the four Reviews, \$3 00
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Payments to be made in all cases in advance.—Money current in the State where issued will be received at par.

Remittances and communications should be always addressed, post-paid, to the Publishers,

LEONARD SCOTT & CO., 79 FULTON STREET, (Entrance 64 Gold Street), New-York.

Agent in Toronto, HENRY ROWSELL, Bookseller and Stationer, 8, Wellington Buildings.

N. B.—L. S. & Co. have recently published, and have now for sale, the FARMER'S GUIDE, by Henry Stephens of Edinburgh, and Professor Norton of Yale College, New Haven, complete in 2 vols., royal octavo, containing 1600 pages 14 steel plates and 600 wood engravings. Price in muslin binding, \$6; in paper covers, for the mails, \$5.

This work is NOT the old "Book of the Farm," lately RESUCITATED and thrown upon the market. November 28th, 1852. 22-1y

1853.

WINTER.

1853.

STAPLE & FANCY DRY GOODS and MILLINERY,

AT
THE TORONTO HOUSE, VICTORIA ROW,
No. 60, King Street East, 6 doors West of Church Street, Toronto.

J. CHARLES WORTH

HAS pleasure in acknowledging the very liberal share of public patronage afforded him since his commencement in business in this City, would now call the attention of his numerous customers and the public generally, to his large and well assorted Stock of

DRY GOODS FOR THE WINTER.

With great inducements in **BONNET and CAP RIBBONS**; Bonnet Ribbons worth 9d. selling for 6d; Cap Ribbons worth 7d. selling for 5d.; and a great variety in the same proportion. Also a large lot of **CASHMERES, CLOTHS, COBBOURGS, ORLEANS, PRINTED De-LAINES, &c.** for Ladies Dresses. **WOOLLEN HOSIERY, GLOVES &c.** **WOOLLEN SCARFS** and **SQUARE SHAWLS. SILK VELVETS, &c. &c.**

J. C. has within the last few days bought at very low prices a large lot of **BLANKETS** and **FLANNELS**, which will enable him to sell them to Retail buyers at wholesale prices, thus effecting a saving for the benefit of his customers.

The Staple or Domestic Department.

Will be found well furnished, and offering great bargains, having been bought within the last two months, with nearly the same advantages as the Blankets and Flannels already mentioned. Particular attention is called to Bleached Shirtings, Grey Factory Cotton and Shirtings, Striped Shirtings, Prints and Derris, Dennims and Drills, Rough Hollands, Draperies and Huckabacks, for Towels, Grey Cloths and Satinets, &c., &c.

The Millinery Department

Will be found replete with all that can be required for the Season, in Cloaks, Caps, Head Dresses, Bonnets in Silk, Satin, Plush Silk, and Cotton Velvet, Terries, &c. &c. And for price, quality, &c., has no hesitation in saying that in an honest way of doing business, no house in the Province of Canada can under sell him, and beyond an honest way of doing business, he makes no comparisons whatever.

The whole Stock being manufactured in his premises, with every advantage for cutting and making up, is most calculated for giving satisfaction to buyers.

J. C. has a few maxims in the management of his daily increasing business, which from principle he cannot deviate from, viz:

On all occasions speaking the truth, whether in favour of the buyer, or against the Seller. Serving a customer in a way that secures their calling again should an opportunity present itself. Dealing with others in a way that he would wish others to deal with himself.—Asking the lowest price at once.

A nimble sixpence is better than a slow shilling.
Small profits and quick returns makes a heavy purse.

AN EXAMINATION OF STOCK AND PRICES IS RESPECTFULLY SOLICITED.

Remember the Toronto House, No. 60 King Street East.

J. CHARLES WORTH.

WANTED,

An Experienced Salesman, to take charge of the Store.

ALSO

A Youth that has had some experience in a Country Store.

CHURCH OF ENGLAND PROPRIETARY SCHOOL.

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

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

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

Whereupon it was resolved—

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

THE TORONTO LADIES' SCHOOL.

LADY PRINCIPAL:

MRS. POETTER.

ASSISTANTS:

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

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

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

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

TERMS.

(To be paid Quarterly, and in Advance.)

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

NO EXTRAS.

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

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

Toronto, November 4th, 1852.

A LADY is anxious to meet with an engagement as GOVERNESS. Apply by Letter, post-paid, addressed to box 143, Post Office Toronto. For info, Nov. 30th, 1852.

FOR SALE.

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

COUNTY OF YORK.

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

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

City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.

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

Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres.

Township of Whitchurch—Part of Lot 17, in 4th concession, 80 Acres.

Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres.

Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

COUNTY OF NORFOLK.

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

COUNTY OF WENTWORTH.

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

COUNTY OF SIMCOE.

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

COUNTY OF NORTHUMBERLAND.

Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres.

Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A, 600 Acres.

COUNTY OF LANARK.

Township of Montague—Lot 20, in 7th concession, 200 Acres.

For particulars, &c., apply to

GEORGE CROOKSHANK,

Front-Street, Toronto.

November 19, 1850. 15-1f

WANTED.

SITUATIONS as daily or resident Governesses, two Young Ladies, competent to teach the usual branches of English, with the rudiments of Music, Drawing and Painting, with all kinds of Fancy work.

References kindly permitted to be made to the Rev. T. S. Kennedy, Secretary to Church Society, or Rev. J. G. D. McKenzie.

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WANTED at the office of this paper a good steady pressman.
Toronto Jan. 5th 1853.

ORGAN FOR SALE,

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

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HENRY ROWSELL,

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8 Wellington Buildings,

Toronto, Dec. 19th, 1852. 20-1f

BAPTIST ARGUMENTS REVIEWED.

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

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103, Yonge Street.

Toronto, October, 1852. 13-1f

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Toronto, September 7th, 1850 7-1f



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The establishment of farther Agencies will be duly notified.

Toronto, Dec. 11 1851. 12-1v.



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Toronto, June 5th, 1850. 21-1

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